

# PELITA METHODIST

VOLUME 41, NO. 3  
MARCH 2015



PP 3233/01/2013 (031518)

## Easter: "HE is the GOD of the LIVING, not the DEAD"

By  
Bishop Dr. Ong Hwai Teik



# Moment

**GOD**  
DEMONSTRATES  
HIS OWN  
**LOVE**  
TOWARD US,  
in that  
while we were *still* sinners,

**CHRIST**  
DIED FOR US

ROMANS 5:8

## Advertise with Pelita

Organisation and individuals are welcome to advertise in Pelita Methodist. Businesses, Churches, Conferences, events, personal greetings/messages can be considered. A discount of one issue is given for a year's advertisement. Please enquire Pelita office for more detail.

	B/W	Colour
Full Page	RM 600	RM 1,000
Half Page	RM 300	RM 600
Quarter Page	RM 150	RM 400

## Subscribe to Pelita

Pelita Methodist is published monthly, 12 issues per year.

**Malaysia:** RM30.00 per year inclusive of postage.

**Overseas:** USD 30.00 per year, USD 50.00 for 2 years inclusive of Air Mail.

For enquiries and subscription:

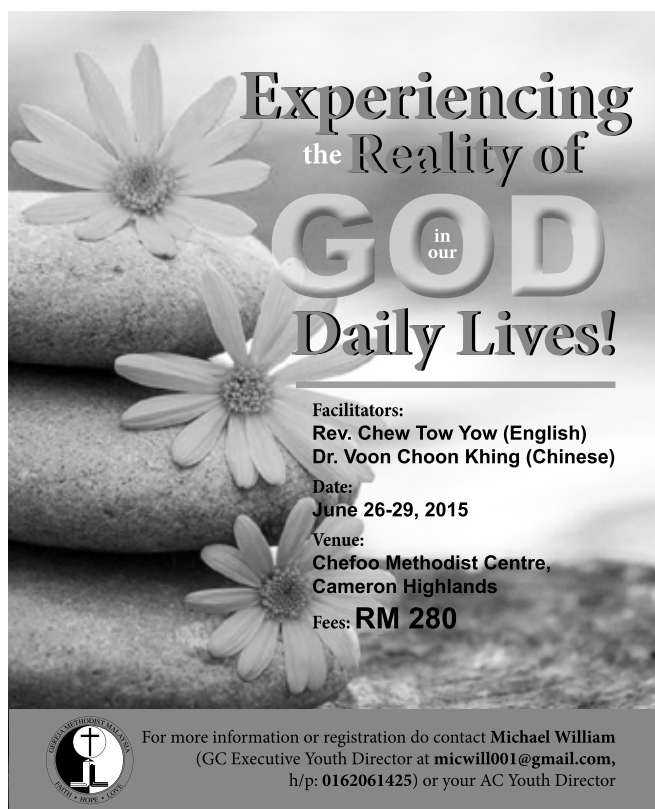
E-mail: [pelita@methodistchurch.org.my](mailto:pelita@methodistchurch.org.my)

Tel: 03-79541811

An Episcopal  
**MISSIONAL CALL**  
A Methodist Church after God's Own Heart -  
**Growing deep and strong inside,  
Standing with Christ's Body nationwide,  
Giving God glory from every side.**

# Contents

- PG.  
04 **Easter: "He is the God of the Living, not the Dead"**  
By Bishop Dr. Ong Hwai Teik
- PG.  
06 **"He descended into Hades"**  
By Rev. Lily Ho Swee Hoo
- PG.  
09 **SCAC News**  
The Process that Counts
- PG.  
10 **News from The Third Lausanne Congress**  
For The World We Serve
- PG.  
13 **Essay**  
The Story of Ling Kia Hing



**Experiencing  
the Reality of  
GOD  
in our  
Daily Lives!**


Facilitators:  
Rev. Chew Tow Yow (English)  
Dr. Voon Choon Khing (Chinese)

Date:  
June 26-29, 2015

Venue:  
Chefoo Methodist Centre,  
Cameron Highlands

Fees: **RM 280**

For more information or registration do contact Michael William  
(GC Executive Youth Director at [micwill001@gmail.com](mailto:micwill001@gmail.com),  
h/p: 0162061425) or your AC Youth Director



## There is a Man on the Cross

Whenever there is silence around me  
By day or by night—  
I am startled by a cry.  
It came down from the cross—  
The first time I heard it.  
I went out and searched—  
And found a man in the throes of crucifixion,  
And I said, "I will take you down,"  
And I tried to take the nails out of his feet.  
But he said, "Let them be  
For I cannot be taken down  
Until every man, every woman, and every child  
Come together to take me down."  
And I said, "But I cannot hear you cry.  
What can I do?"  
And he said, "Go about the world—  
Tell everyone that you meet—  
There is a Man on the cross."

ELIZABETH CHENEY



# Easter: "HE IS THE GOD OF THE LIVING, NOT THE DEAD"

*"So he is the God of the living, not the dead, for they are all alive to him."* <sup>NLT</sup> **Luke 20:38**

Around this time last year, Malaysians woke up with the shocking news that a towering Malaysian, Karpal Singh, had met with an untimely death. He had perished in an accident on the North-South Highway near Kampar on Maundy Thursday.

After fighting for his life in the Singapore General Hospital since 2 February 2015 aided by mechanical ventilation, the iconic political leader and founding Prime Minister of Singapore, Lee Kuan Yew, died in the early hours of 23 March 2015. The impact and reality of death once again rippled across the world at the loss of this giant of a man who is universally acknowledged as the father of the modern and very wealthy Singapore.

Across the sea in the Middle East, the Church is suffering a new wave of persecution, including martyrdom, as terrorism of ISIS rears its cruel and ugly head. The world was sickened by this mid-February news that 21 Coptic Christians from Egypt who were working in Libya had been beheaded by a group calling itself "The Tripoli Province of Islamic State". It was reported that the execution video was released as a warning to Christians and Christian nations at war with ISIS. These 21 brethren, some of whom are reported to have cried out "Oh God" and "Oh Jesus" as their captors pushed them to the ground, have been declared martyrs by the Coptic Church.

Coping with death is an issue that is ever current and real for all of us. In Luke 20:27-40 believers get a clear glimpse of certainty as to what happens to us after death. The resurrection life of Jesus belongs to those who are His by placing their trust in His saving death as "**children of the resurrection**". The Scriptures declare in **Luke 20:36 – 38**: "*Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection.* <sup>37</sup>*And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob.* <sup>38</sup>*Now he is God not of the dead, but of the living; for to him all of them are alive.*"

In this passage, the Sadducees (who deny the truth of resurrection and the immortality of the soul) used marriage as the setting in their attempt to trap Jesus. The answer that the Lord Jesus gave was that the highest and most intimate of relationships is fulfilled experientially in God's direct presence in heaven. It will even overtake the most intimate of earthly relationships, marriage – so that we shall be enjoying perfect fullness of relationship as the family of God in the presence of the Father, the Head of the household. We shall then know Him fully as "*the Father, from Whom every family in heaven and on earth takes its name*" (Eph 4:14)

The Lord Jesus further pointed out the underlying fundamental

reasons causing the defective convictions of the Sadducees in the parallel passage found in **Mark 12:24**: "*Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures, or the power of God?"*" They had chosen to bind the revealed truths of the Scriptures by their imposed views, and had also restricted the omnipotence of God by "enclosing" the Almighty One within the earthly and finite.

It was reported that last month the Vatican Radio, cited Fr. Rafic Grieche, spokesman for the Catholic Church in Egypt, in stating that among those 21 Christian Coptics recently martyred in Libya, was a man from Chad. He had converted to Christianity because of the faith he witnessed in the Coptic Christians who had been taken captive. "He found his faith when he saw the face of the other Egyptian Christians, he didn't want to leave," he said. "He wanted to be a martyr like them."

Jesus was present with Stephen who was in the path of Christ - taking up his cross in his martyrdom in Acts 6, so that "the council saw that his face was like the face of an angel." (Acts 6:15). Paul who participated in the martyrdom of Stephen was to be converted later. At his death, Stephen, "full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God" (Acts 7:55). The power and presence of God in such "supernatural witnessing" to Christ found in martyrdom is documented countless times throughout the centuries. There are countless cases in which unbelieving onlookers, jailers, executioners, fellow soldiers, or relatives were converted on the spot, confessing Christ - even at the cost of their lives. As J M Kushiner puts it, "We are touching the fringe of spiritual mysteries here. God is here among us, on this earth, and the worker from Chad is today with him in Paradise".

The late theologian and biblical scholar GB Caird, Professor of the Exegesis of Holy Scripture at the University of Oxford, said, "all life, here and the hereafter, consists in friendship with God...Death may put an end to physical existence but not to a relationship that is by nature eternal. Men may lose their friends by death, but not God."

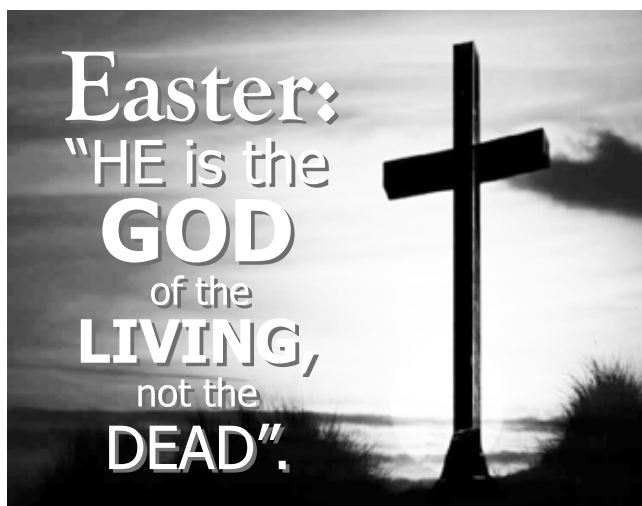
Abraham, Isaac, Jacob, Moses, Elijah (the latter two appearing in the transfiguration narrative with Christ in Mark 9:28-36) ...and all who are God's friends through faith in Christ, are very much alive for "**HE IS THE GOD OF THE LIVING, NOT THE DEAD**".

In spite of the spectre of death never being more real and threatening against God's Church today in our generation, we must never forget that we are "**children of the resurrection**". This fact will empower us, as God's people called Methodists, to confront the one who comes to kill, steal and destroy [John 10:10] and all the evil that he seeks to do in our land and in this world through systems and people who are under his power and patronage.

Far from allowing this great message of hope as an Easter people of such a heavenly heritage lull us into an escapist stance from this world, we need to remain as courageous “apostles of hope” – earthed to our land and this generation. We need to be mindful of those who are still mourning post the first anniversary of the disappearance of MH 370 and the need to be engagingly watchful as this current Parliament sitting takes place and in which significant bills and laws will be passed. We need to steadfastly seek the Lord 24/7 in prayer so that the hope of His Kingdom will make a demonstrable difference through His people in this land - that His “will be done on earth as it is in heaven.”

Whether in heaven or on earth, these repeated last words on the 2 March 1791 by John Wesley on the last day of his life on earth continue to strengthen and “encourage” us – **“The best of all is, God is with us!”**

By Bishop Dr. Ong Hwai Teik



**Features**

# Lenten and Easter Verse

## Gethsemane

All those who journey, soon or late,  
Must pass within the garden’s gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair,  
God pity those who cannot say:  
“Not mine but thine;” who only pray:  
“Let this cup pass,” and cannot see  
The purpose in Gethsemane.

ELLA WHEELER WILCOX

## His Hands

The hands of Christ  
Seem very frail,  
For they were broken  
By a nail.

But only they reach  
Heaven at last  
Whom these frail, broken  
Hands hold fast.

JOHN RICHARD MORELAND

## Easter Sacraments

There is a Soul Gethsemane  
Where I must kneel,  
A prayer which I must pray

Till I can feel  
That, though the anguish redden on my brow,  
And Calvary’s begun,  
From him I’ll take the sacrament of Love—  
“Thy will, not mine, be done.”

There is a Resurrection Life  
That I must share,  
A tomb that I must leave;  
And though I bear  
The wounds which I have won upon my cross,  
Transfigured, they will shine—  
A sacramental pledge of Love with Faith,  
To make his rising mine.

HENRY PARK SCHAUFFLER

## Rest Remaineth

Easter day breaks!  
Christ rises! Mercy every way is infinite—  
Earth breaks up; time drops away;  
In flows heaven with its new day  
Of endless life—  
What is left for us save in growth  
Of soul to rise up . . . .  
From the gift looking to the giver,  
And from the cistern to the river,  
And from the finite to infinity,  
And from man’s dust to God’s divinity.

ROBERT BROWNING

# My Thoughts of The Lord: “He descended into Hades”

by Rev. Lily Ho Swee Hoo

“Suffered under Pontius Pilate,  
Was crucified, dead, and buried;  
He descended into Hell;  
The third day he rose again from the  
dead;”

## INTRODUCTION

The Apostles Creed contains the essence of our Christian faith. I love the Creed; every point is important. I often recite it to reaffirm my own belief. I also encourage others to memorise it. I noticed that in some churches, the phrase “He descended into Hell” is omitted. I wondered why? Is it because the earliest Creed did not contain this phrase? The phrase must have been added in later years when the church leaders studied and understood the teachings of the Lord more clearly.

I believe its inclusion is necessary as it shows a natural complete sequence of Christ’s Redemptive mission for lost mankind. In fact, I believe this phrase is indispensable and forms a very important link in the whole composition of the Apostles Creed.

This phrase frequently came to my mind, and I was motivated to find the solution. As I meditated upon the related verses in the Bible, I asked God to help me understand its truth. What I learned I have recorded so as to share with other Christians, and would welcome any feedback.

## THE MEANING

The word ‘Sheol’ is a Hebrew word, translated into Greek as ‘Hades’. In English it is translated as ‘Hell’ or ‘grave’; it is the abode of the dead. I searched through the whole Bible, and found that the word ‘Hades’ is recorded in the Old Testament 73 times, in the New Testament 10 times.

The opposite of ‘Hades’ is ‘Paradise’. ‘Paradise’ is mentioned 3 times and it appears only in the New Testament. The first time it appears is in the Lord’s promise to the repentant criminal. The second time is found in 2 Cor 12:4 where Paul says, “...he was

caught up to Paradise and heard the words, which man could not utter...” The third time is in Revelation 2:7 when the Lord spoke to the Church in Ephesus, “To him who overcomes, I will give the right to eat from the tree of life, which is in the Paradise of God”. (The earthly paradise, that is, the Garden of Eden, found in Genesis is no longer in existence.)

## SOME BIBLE REFERENCES ON ‘HADES’

In relating the story of the rich man and Lazarus, Jesus said, “Lazarus died, the angels carried him to Abraham’s side. The rich man also died and was buried. In Hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side...” (Luke 16:19-31)

In the Old Testament, when Jacob was told by his other sons that his beloved Joseph was devoured by ferocious animals, he cried aloud “...in mourning will I go down to Hades to my son...” Later in Gen.44:29 Jacob said of Benjamin, his youngest son, “If you take this one from me too, and harm comes to him, you will bring my grey head down to Hades in misery.

David speaks of the inability to escape the powers of Hades when he wrote Psalm 89:48. David said, “What man can live and not see death or save himself from the power of Hades?” Yet in Psalm 16:10 he wrote “because you will not abandon me to Hades nor will you let your Holy One see decay.” He was not speaking about his own experience here. Rather it was a prophecy about Jesus’ death.

## HADES AS A PLACE OF THE DEAD

From the above scriptures, we understand Hades to be a place where all the dead, whether good or evil go. No one escapes this. However we read in Psalm 139:7,8 that even in Hades the Lord’s Spirit will find us. In other words, Hades is visible to God’s eye. This is affirmed in Job 26:6, which says, “Hades is naked before God.” Furthermore we read in Job 14:13, “if only

you will hide me in Hades and conceal me till your anger has passed.” It sounds like Hades is a place where one can hide for a while. From the above verses we can understand that Hades is under God’s control or charge.

Such an understanding continued even until the time of Jesus. In the story of the rich man and Lazarus, Abraham is mentioned as one of those in Hades. In this story, we understand that there is a demarcation between those who trust and worship God, and those who disobey Him. There is however no mention of Paradise at this point. If Paradise was already in existence, Jesus would surely have used this word in the story. What this possibly means is that Jesus might already have long planned to have an entirely new separate place called Paradise after His redemptive death. It would be a place for the righteous people in the Old Testament and for the saints in the New Testament, while Hades remains for those who are evil and the unsaved.

## UNDERSTANDING PARADISE

It is only from the words that Jesus spoke to the criminal when He was crucified that we learn about Paradise. It comes only after the New Covenant is ratified through His blood in which those who are saved through faith will be with Him in Paradise, while the unsaved continue to remain in Hades, waiting for the final judgment on the last day.

Here is another thought that came into my mind – Jesus said in John 14:2-3: “In my Father’s house are many rooms... I am going there to prepare a place for you... I will come back and take you to be with me where I am.” Might this not be a reference to Paradise? According to Rev 21:1-3, the New Jerusalem will come down out of heaven from God... Now the dwelling of God is with men, and He will live with them. Then we read in Rev 22:1-2a, regarding the river... of life, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life bearing fruit.

In Rev 2;7a we read, “To him who overcomes, I will give the right to eat from the tree of life, which is in the Paradise of God.” From these scriptures can we not say that the Father’s house is the same as the Paradise where God promises to dwell with men? Little wonder then that Jesus promised the repentant thief on the cross: “Today you would be with me in Paradise.” The repentant thief is really fortunate, for although he was the last believer in the Old Testament, he was the first to be directly received by the Victorious Lord into Paradise.

### WHEN DID THE DESCENT TAKE PLACE?

The question remains: At what point did Jesus descend into Hades? When He was hanging on the cross, his body, soul and spirit must have been totally exhausted after going through so much suffering. He had been enduring all the baseless accusations, slander, beatings and whippings. He bore the burden of the SIN of the whole of humanity, with God’s righteous wrath and severest judgement bearing down on Him. Then He was abruptly deserted by God, which left Him enduring the indescribable suffering. He cried aloud: “My God, my God, why hast Thou deserted me?” It was at that point that His work of redemption was accomplished. That is why we hear Him cry triumphantly after that, “IT IS FINISHED!”

Following that, He committed His spirit into the Father’s hand, and He breathed His last breath. It is at that very moment that the Son of Man triumphantly descended into Sheol or Hades or Hell (whatever you call it) and led the righteous souls out of Hades into Paradise. His descent into hell has this all important mission.

This is affirmed in The Apostles’ Creed which declares: He descended into Hades. Indeed He did, and in so doing, He let the wicked souls remain in Hades and led the saved ones into the Paradise which He had already prepared for them (Jn. 14:1:2).

For sinners, their descent into Hell is a just judgment as it was for the rich man. However for Jesus who is sinless, His descent into Hell was the result of bearing the sins of all mankind. He died for the redemption of the whole world. He accomplished the work of salvation for the whole of humanity, and conquered the Power of Darkness, sin, death, Hell and Satan. He descended there as the Victorious Lord! O what a surprise! One could imagine that there might have been an exceedingly great stir among

the spirits of the dead in Hades – some were joyful while others were scared. For He would lead the saved into Paradise, while the rest remain in Hades waiting for the last judgment, and the final stage which is the lake of fire.

### THE OTHER PURPOSE OF CHRIST’S DESCENT

There are two portions of scripture that we need to consider concerning Christ’s descent into Hell. The first portion is 1 Peter 3:18-20 “for Christ died for sins once for all, the righteous for the unrighteous to bring us/you to God. He was put to death in the body, but made alive by the Spirit through Whom also He went and preached to the spirits in prison, who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water...”

God’s love never change. After Jesus conquered sin and death He went to preach to those who ‘disobeyed God long ago’. Those people could possibly include those who had never heard of His Name in their lifetime.

The second passage is in 1 Peter 4:6: “For this is the reason the Gospel was preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.” According to this verse, those souls who were bound in Hades were judged according to men in regard to the body. Now they have the opportunity to see Christ and hear His declaration. It is possible that many had already repented and were saved; now they live according to God in regard to the spirit (1 Peter 4:6).

### THE HOURS OF CHRIST’S DESCENT

Let us now consider the timing. At dawn on Friday, Jesus was sent to Pilate’s Court to be judged. The sentence of death was pronounced and He was subsequently whipped, after which He carried the cross to Golgotha where He was crucified. The time taken for the entire episode would have been between three to three and a half hours. If the court started at 8.00am, the crucifixion would have taken place at about 11.30am.

The first three words that Jesus uttered from the Cross would have been from around 11.30am to 12.00pm. They are as follows:

1. He prayed to the Father to forgive those of his enemies around the cross who

were mocking him.

2. He responded to the repentant criminal, “Today you will be with me in Paradise
3. He said to his mother, “See thy son”, to John, “See thy mother”.

From 12 noon there was darkness over all the earth until the ninth hour, that is 3:00pm. During that period all the innumerable Sins of mankind, one after another, heavily pressed upon His bleeding body which was so fully drenched with humanity’s detestable SIN that the full wrath of the Holy God came upon him. The Father deserted him. Painfully and deeply He cried aloud, “My God My God why hast Thou deserted me?” (Matt 27:46). We recall how in the Garden of Gethsemane, He prayed that if it were possible, God would not let Him drink the cup. That would have meant desertion by the Holy God who is His dearest and inseparable Father. That is the fourth word.

By now it is the ninth hour which is 3:00pm. The work of redemption undertaken for all sinners is near completion. To fulfil the prophetic words, He exclaimed: “I thirst” (John19:28), which is the 5<sup>th</sup> word. After that, the people offered him vinegar to drink, and after tasting it, He shouted aloud: “IT IS FINISHED!” (John19:30). That was the 6<sup>th</sup> word. The seventh and final word of Jesus came as He prayed: “Father, I commit my spirit into your own hand” (Luke 23:46). After that He gave up His spirit.

The time that Jesus gave up His spirit is recorded as taking place at about 3:00pm on Friday. According to Jewish calculation, Saturday commences from 6:30pm and it ends at 6:30 the following day which is the start of Sunday.

The table below should provide us a clearer picture:

Friday 3:00pm ~ 6:30pm is about 3 ½ hrs / 4 hrs  
Friday 6:30pm ~ Saturday 6.30pm 24 hrs  
Saturday 6:30pm ~ Sunday 6:30am 12 hrs  
This makes a total of 39 ½ to 40 hours.

So those 40 hours can be taken as the period in which the Son of God went down to Hades to proclaim His victory over death and Hades, and bring the separation of Hades and Paradise. He led the righteous into Paradise while the unrighteous continue to be judged in Hades.

As regard to the time between Jesus’ death and that of the criminals’, it could be a difference of between 1 1/2 - 2 hours, because

Jesus suffered heavily: spiritually, physically, emotionally, and He suffered for all our sins. Hence by the time the repented criminal died, Jesus must have already gone to be with the righteous ones in Paradise. So naturally He was able to welcome the repentant to be with Him in Paradise.

#### **THE PROOF OF CHRIST'S DESCENT**

A passage of importance related to Jesus' death is found in Matthew 27:52-53. After "Jesus gave up his spirit... the earth shook... the tombs broke open and the bodies of many holy people who had died were raised, they came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people."

Every time I read the Bible, I could not understand the meaning of this text. But when I considered it in the light of the descent of Jesus into Hades, it became meaningful. It is almost like the missing piece of a puzzle that fits right into the whole. Here is what

could have happened. The repentant criminal entered into Paradise the moment he died. The saints who were raised were waiting in the tombs until Jesus ascended from Hades. Then they came out and went into the holy city, which may be a reference to Paradise, because Jerusalem is for the living. If they had gone into Jerusalem, then stories would be told about them. Perhaps Matthew, the writer of the Gospel was not sure of what had happened. Nevertheless they appeared to many people, serving as a powerful witness of Jesus' Resurrection. They represent the multitudes of those saints who were invisibly moved from Hades to Paradise.

#### **THE LOCATION OF PARADISE**

Where is Paradise? St. Paul wrote in 2 Cor.12: 2-4 about his experience of being "caught up to the third heaven", and that "he was caught up into Paradise, and heard unspeakable words ..." It is the house of

Christ's Father! It is the place where He had gone to prepare for us who are His children, and where we will be forever, with our God. How marvellous!

#### **THE CHOICE OF PARADISE**

It is my wish that if you have yet to make the right decision, you will even now seriously consider your life's ultimate destination. Heaven and Hell are real; you must grasp the opportunity to accept Jesus Christ's sacrificial love so that you will not fall under God's righteous judgement, and suffer eternal condemnation with great regret. Remember that this was not God's original plan for you, God is love and His original plan is to love you always, but it is your own foolishness to reject this invaluable offer of eternal life.

Dear friend, do you really want to suffer utter loneliness, and bear the horrible eternal condemnation of God's just judgment?

### **Advertisement**

## **RECRUITMENT NOTICE**

Council of Education Methodist Church in Malaysia

### **FINANCE EXECUTIVE**

#### **Function of Work:**

Supervise the daily financial operations of Council of Education and Methodist Education Foundation, able to keep full sets of account, prepare management report and budget and some administrative work.

#### **Level of Work:**

Assist the Finance Manager / Finance Director in the operations of the Finance Department.

#### **Criteria:**

Possess a Degree / Diploma in Finance / Accountancy or equivalent  
Should be computer literate – conversant with Microsoft Office suite  
Be a committed Christian, proactive with positive attitude  
Salary will commensurate with experience.

E-mail to: [info@mcoe.edu.my](mailto:info@mcoe.edu.my)

Or Post / Fax your resume to:

**The Executive Director  
Methodist Education Centre  
67 Jalan 5/31, 46000 Petaling Jaya  
Selangor**

Fax: **03-7958 3346**

Tel.: **03-7956 5310**



# The Process that Counts

All glory to God for a successful and enriching mission trip to Balingian and I was very blessed to attend the trip. In fact, I did not think that I was going to the trip at all since I was not part of this disciple class of Senadin Methodist Preaching Centre where my brother is attending. It was during the discussion between the disciple class and a member of Grace Methodist Church (GMC) and I happened to be there and that Irene asked me if I wanted to join. I saw this as an opportunity to experience interacting with the people in the longhouse and to bring the gospel to them and to glorify God by doing His work. Furthermore, I was not able to join my own disciple class to their mission trip last semester, thus this provided me with a chance to do so.

Prior to the trip, I was delegated to the children's ministry where I was assigned to work with Sheena, Hui Hui, Ceylene and Barbara doing the programme and sourcing for the materials. Very thankful to God that we were able to execute our tasks successfully on the day and at the same time, we had a lot of fun doing it. At first we thought that there was going to be 40 children but when we arrived there, there were about 20 children. Thus we were able to do a better job as we were short-handed. Furthermore, we thought that the children were very shy but that was quite the contrary as they were all very active. This of course made our work easier.

Before heading to our first programme, we had an ice-breaking session where we played "Simon says". It was great to see the children having so much fun as they were all laughing and jumping around. Next, we conducted the story-telling and the re-enactment of Noah. I was surprised to see that they were all paying much attention to the story told by Barbara as they all leaned forward and listened attentively even though they were very hyperactive during the ice-breaking. After that we had provided animal cut-outs for them to choose and provided colour pencils to colour them. They would then make a headband with it and I could see that they were very proud of their

work as they wore it.

After this programme, we had them lined up properly for the dance rehearsal in which would be performed to everyone in the longhouse after dinner. They were eager to learn the steps. The practice went quite smooth. It was a pleasure spending time with the children, playing with them, giving them high-fives, and to see them happy makes us all very happy as well.

Prior to dinner, we all went to bathe in a river and it was a great experience as I had not done this before, let alone with the presence of both the brothers and sisters.

During dinner, the food cooked by the members of GMC was fulfilling and I enjoyed it a lot. We were able to eat together with the locals and were able to briefly interact with them. After dinner, both the children and the youths would be performing and first up was the children. With many people in the audience watching, they were not nervous and had danced well according to the steps and music. It was great because you can see that they enjoyed it. The youths' drama was well done as well although they were slightly more nervous, but carried it out nicely. We then watched a movie about Jesus and I saw that the locals were watching attentively and was touched by what our Lord has done for us.

The Sunday service the next day progressed smoothly and it was great to hear the whole church sing praises to the Lord. Barbara and I were able to give our testimonies to the locals at the church and I hope I did not bore anyone and had provided some encouragement. After the service, it was time for us all to leave and although it was only a brief trip, I felt some attachment to the children and really enjoyed the time spent in Balingian.

Overall, I felt that all the brothers and sisters did very well in the mission trip and had conducted ourselves properly. We all attended and assisted when called upon and had executed the various tasks and programme smoothly and successfully. Furthermore, we all cooperated well and really enjoyed

each other's company during the trip as we are able to interact with one another and get to know one another better. It was great to see that everyone worked wholeheartedly and upholding God's work.

Although the mission trip was a brief one, it was enjoyable and an enriching experience for me personally. There were some difficulties and fears prior to the trip such as the language barrier as I have no knowledge of the Malay language. However, I have learnt to place these predicaments in God's hands in prayer and to not to have these issues divert me away from doing God's work. Therefore, by God's grace and His guidance, I was able to do the best I can to converse in Malay, to execute the various tasks properly and smoothly, and not be distracted by any issues.

Furthermore, though I felt the trip was a bit short, but it was what the experience there that counts. Through this, I learned that the finish line is not what is significant but that the process of getting to it is. There are too many times in life that we seek to finish quickly and see the result but are blinded by the significance of the process of getting there, and it is through this process that we can truly see our result like the effort that we have put in and the enjoyment we experienced before reaching the finish line. This provides what is truly memorable and significance in everything we do, and in every journey we take.

I would like to end with a verse from the gospel of Matthew which serves as an encouragement to all of us to take part in this great work for God and I pray that I can have an opportunity to serve and bring the gospel to many people in the future be it is just in my neighborhood or a mission trip. Let us all as Christians take part in reaching out to more people as we all need God!

*Matthew 5:16, In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.*

By Joseph Soo

## CALL TO ACTION

### PART II

# FOR THE WORLD WE SERVE

## The Cape Town Call to Action

### THE CALLING THE CHURCH OF CHRIST BACK TO HUMILITY, INTEGRITY AND SIMPLICITY

Walking is the biblical metaphor for our way of life and daily conduct. Seven times in Ephesians Paul speaks of how Christians should, or should not, walk.<sup>82</sup>

#### 1 WALK IN DISTINCTIVENESS, AS GOD'S NEW HUMANITY<sup>83</sup>

The people of God either walk in the way of the Lord, or walk in the ways of other gods. The Bible shows that God's greatest problem is not just with the nations of the world, but with the people he has created and called to be the means of blessing the nations. And the biggest obstacle to fulfilling that mission is idolatry among God's own people. For if we are called to bring the nations to worship the only true and living God, we fail miserably if we ourselves are running after the false gods of the people around us.

When there is no distinction in conduct between Christians and non-Christians - for example in the practice of corruption and greed, or sexual promiscuity, or rate of divorce, or relapse to pre-Christian religious practice, or attitudes towards people of other races, or consumerist lifestyles, or social prejudice - then the world is right to wonder if our Christianity makes any difference at all. Our message carries no authenticity to a watching world.

**A** We challenge one another, as God's people in every culture, to face up to the extent to which, consciously or unconsciously, we are caught up in the idolatries of our surrounding culture. We pray for prophetic discernment to identify and expose such false gods and their presence within the Church itself, and for the courage to repent and renounce them in the name and authority of Jesus as Lord.

**B** Since there is no biblical mission without biblical living, we urgently re-commit

ourselves, and challenge all those who profess the name of Christ, to live in radical distinctiveness from the ways of the world, to 'put on the new humanity, created to be like God in true righteousness and holiness.'

#### 2 WALK IN LOVE, REJECTING THE IDOLATRY OF DISORDERED SEXUALITY<sup>84</sup>

God's design in creation is that marriage is constituted by the committed, faithful relationship between one man and one woman, in which they become one flesh in a new social unity that is distinct from their birth families, and that sexual intercourse as the expression of that 'one flesh' is to be enjoyed exclusively within the bond of marriage. This loving sexual union within marriage, in which 'two become one', reflects both Christ's relationship with the Church and also the unity of Jew and Gentile in the new humanity.<sup>85</sup>

Paul contrasts the purity of God's love with the ugliness of counterfeit love that masquerades in disordered sexuality and all that goes along with it. Disordered sexuality of all kinds, in any practice of sexual intimacy before or outside marriage as biblically defined, is out of line with God's will and blessing in creation and redemption. The abuse and idolatry that surrounds disordered sexuality contributes to wider social decline, including the breakdown of marriages and families and produces incalculable suffering of loneliness and exploitation. It is a serious issue within the Church itself, and it is a tragically common cause of leadership failure.

We recognize our need for deep humility and consciousness of failure in this area. We long to see Christians challenging our surrounding cultures by living according to the standards to which the Bible calls us.

**A** We strongly encourage all pastors:

1. To facilitate more open conversation about sexuality in our churches, declaring

positively the good news of God's plan for healthy relationships and family life, but also addressing with pastoral honesty the areas where Christians share in the broken and dysfunctional realities of their surrounding culture;

2. To teach God's standards clearly, but to do so with Christ's pastoral compassion for sinners, recognising how vulnerable we all are to sexual temptation and sin;

3. To strive to set a positive example in living by biblical standards of sexual faithfulness;

**B** As members of the Church we commit ourselves:

1. To do all we can in the Church and in society to strengthen faithful marriages and healthy family life;

2. To recognize the presence and contribution of those who are single, widowed, or childless, to ensure the church is a welcoming and sustaining family in Christ, and to enable them to exercise their gifts in the full range of the church's ministries;

3. To resist the multiple forms of disordered sexuality in our surrounding cultures, including pornography, adultery and promiscuity;

4. To seek to understand and address the deep heart issues of identity and experience which draw some people into homosexual practice; to reach out with the love, compassion and justice of Christ, and to reject and condemn all forms of hatred, verbal or physical abuse, and victimization of homosexual people;

5. To remember that by God's redemptive grace no person or situation is beyond the possibility of change and restoration.

#### 3 WALK IN HUMILITY, REJECTING THE IDOLATRY OF POWER<sup>86</sup>

In our fallenness and sin, power is often exercised to abuse and exploit others. We exalt ourselves, claiming superiority of

gender, race, or social status. Paul counters all these marks of the idolatry of pride and power with his requirement that those who are filled by God's Spirit should submit to one another for Christ's sake. Such mutual submission and reciprocal love is to be expressed in marriage, family, and socio-economic relations.

**A** We long to see all Christian husbands and wives, parents and children, employers and employees, living out the Bible's teaching about 'submitting to one another out of reverence for Christ'.

**B** We encourage pastors to help believers understand, honestly discuss, and practise the mutual submission that God requires of his children towards one another. In a world of greed, power and abuse, God is calling his Church to be the place of gentle humility and selfless love among its members.

**C** We particularly and urgently call Christian husbands to observe the balance of responsibilities in Paul's teaching about husbands and wives. Mutual submission means that a wife's submission to her husband is to a man whose love and care for her is modelled on the self-sacrificing love of Jesus Christ for his Church. Any form of abuse of one's wife - verbal, emotional or physical - is incompatible with the love of Christ, in every culture. We deny that any cultural custom or distorted biblical interpretation can justify the beating of a wife. We grieve that it is found among professing Christians, including pastors and leaders. We have no hesitation in denouncing it as a sin, and call for repentance and renunciation of it as a practice.

#### **4 WALK IN INTEGRITY, REJECTING THE IDOLATRY OF SUCCESS<sup>87</sup>**

We cannot build the kingdom of the God of truth on foundations of dishonesty. Yet in our craving for 'success' and 'results' we are tempted to sacrifice our integrity, with distorted or exaggerated claims that amount to lies. Walking in the light, however, 'consists in ...righteousness and truth'.<sup>88</sup>

**A** We call on all church and mission leaders to resist the temptation to be less than totally truthful in presenting our work. We are dishonest when we exaggerate our reports with unsubstantiated statistics, or twist the truth for the sake of gain. We pray for a cleansing wave of honesty and the end of such distortion, manipulation and exaggeration. We call on all who fund spiritual

work not to make unrealistic demands for measurable and visible results, beyond the need for proper accountability. Let us strive for a culture of full integrity and transparency. We will choose to walk in the light and truth of God, for the Lord tests the heart and is pleased with integrity.<sup>89</sup>

#### **5 WALK IN SIMPLICITY, REJECTING THE IDOLATRY OF GREED<sup>90</sup>**

The widespread preaching and teaching of 'prosperity gospel' around the world raises significant concerns. We define prosperity gospel as the teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the 'sowing of seeds' through financial or material gifts. Prosperity teaching is a phenomenon that cuts across many denominations in all continents.<sup>91</sup>

We affirm the miraculous grace and power of God, and we welcome the growth of churches and ministries that lead people to exercise expectant faith in the living God and his supernatural power. We believe in the power of the Holy Spirit. However, we deny that God's miraculous power can be treated as automatic, or at the disposal of human techniques, or manipulated by human words, actions, gifts, objects, or rituals.

We affirm that there is a biblical vision of human prospering, and that the Bible includes material welfare (both health and wealth) within its teaching about the blessing of God. However, we deny as unbiblical the teaching that spiritual welfare can be measured in terms of material welfare, or that wealth is always a sign of God's blessing. The Bible shows that wealth can often be obtained by oppression, deceit or corruption. We also deny that poverty, illness or early death are always a sign of God's curse, or evidence of lack of faith, or the result of human curses, since the Bible rejects such simplistic explanations.

We accept that it is good to exalt the power and victory of God. But we believe that the teachings of many who vigorously promote the prosperity gospel seriously distort the Bible; that their practices and lifestyle are often unethical and un-Christ-like; that they commonly replace genuine evangelism with miracle-seeking, and replace the call to repentance with the call to give money to the preacher's organization. We grieve that the impact of this teaching on many churches is pastorally damaging and spiritually

unhealthy. We gladly and strongly affirm every initiative in Christ's name that seeks to bring healing to the sick, or lasting deliverance from poverty and suffering. The prosperity gospel offers no lasting solution to poverty, and can deflect people from the true message and means of eternal salvation. For these reasons it can be soberly described as a false gospel. We therefore reject the excesses of prosperity teaching as incompatible with balanced biblical Christianity.

**A** We urgently encourage church and mission leaders in contexts where the prosperity gospel is popular to test its teaching with careful attention to the teaching and example of Jesus Christ. Particularly, we all need to interpret and teach those Bible texts that are commonly used to support the prosperity gospel in their full biblical context and proper balance. Where prosperity teaching happens in the context of poverty, we must counter it with authentic compassion and action to bring justice and lasting transformation for the poor. Above all we must replace self-interest and greed with the biblical teaching on self-sacrifice and generous giving as the marks of true discipleship to Christ. We affirm Lausanne's historic call for simpler lifestyles.

#### **II PARTNERING IN THE BODY OF CHRIST FOR UNITY IN MISSION**

Paul teaches us that Christian unity is the creation of God, based on our reconciliation with God and with one another. This double reconciliation has been accomplished through the cross. When we live in unity and work in partnership we demonstrate the supernatural, counter-cultural power of the cross. But when we demonstrate our disunity through failure to partner together, we demean our mission and message, and deny the power of the cross.

##### **1 UNITY IN THE CHURCH**

A divided Church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission.

**A** We lament the dividedness and divisiveness of our churches and organizations. We deeply and urgently long for Christians to cultivate a spirit of grace and to be obedient to Paul's command to 'make every effort to maintain the unity of the Spirit in the bond of peace.'

**B** While we recognize that our deepest

unity is spiritual, we long for greater recognition of the missional power of visible, practical, earthly unity. So we urge Christian sisters and brothers worldwide, for the sake of our common witness and mission, to resist the temptation to split the body of Christ, and to seek the paths of reconciliation and restored unity wherever possible.

## 2 PARTNERSHIP IN GLOBAL MISSION

Partnership in mission is not only about efficiency. It is the strategic and practical outworking of our shared submission to Jesus Christ as Lord. Too often we have engaged in mission in ways that prioritize and preserve our own identities (ethnic, denominational, theological, etc), and have failed to submit our passions and preferences to our one Lord and Master. The supremacy and centrality of Christ in our mission must be more than a confession of faith; it must also govern our strategy, practice and unity.

We rejoice in the growth and strength of emerging mission movements in the majority world and the ending of the old pattern of 'from the West to the Rest'. But we do not accept the idea that the baton of mission responsibility has passed from one part of the world Church to another. There is no sense in rejecting the past triumphalism of the West, only to relocate the same ungodly spirit in Asia, Africa, or Latin America. No one ethnic group, nation, or continent can claim the exclusive privilege of being the ones to complete the Great Commission. Only God is sovereign.

**A** We stand together as church and mission leaders in all parts of the world, called to recognize and accept one another, with equality of opportunities to contribute together to world mission. Let us, in submission to Christ, lay aside suspicion, competition and pride and be willing to learn from those whom God is using, even when they are not from our continent, nor of our particular theology, nor of our organization, nor of our circle of friends.

**B** Partnership is about more than money, and unwise injection of money frequently corrupts and divides the Church. Let us finally prove that the Church does not operate on the principle that those who have the most money have all the decision-making power. Let us no longer impose our own preferred names, slogans, programmes, systems and methods on other parts of the Church. Let us instead work for true mutuality of North and South, East and West,

for interdependence in giving and receiving, for the respect and dignity that characterizes genuine friends and true partners in mission.

## 3 MEN AND WOMEN IN PARTNERSHIP

Scripture affirms that God created men and women in his image and gave them dominion over the earth together. Sin entered human life and history through man and woman acting together in rebellion against God. Through the cross of Christ, God brought salvation, acceptance and unity to men and women equally. At Pentecost God poured out his Spirit of prophecy on all flesh, sons and daughters alike. Women and men are thus equal in creation, in sin, in salvation, and the Spirit.<sup>92</sup>

All of us, women and men, married and single, are responsible to employ God's gifts for the benefit of others, as stewards of God's grace, and for the praise and glory of Christ. All of us, therefore, are also responsible to enable all God's people to exercise all the gifts that God has given for all the areas of service to which God calls the Church.<sup>93</sup> We should not quench the Spirit by despising the ministry of any.<sup>94</sup> Further, we are determined to see ministry within the body of Christ as a gifting and a responsibility in which we are called to serve, and not as a status and a right that we demand.

**A** We uphold Lausanne's historic position: 'We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.'<sup>95</sup> We acknowledge the enormous and sacrificial contribution that women have made to world mission, ministering to both men and women, from biblical times to the present.

**B** We recognize that there are different views sincerely held by those who seek to be faithful and obedient to Scripture. Some interpret apostolic teaching to imply that women should not teach or preach, or that they may do so but not in sole authority over men. Others interpret the spiritual equality of women, the exercise of the edifying gift of prophecy by women in the New Testament church and their hosting of churches in their homes, as implying that the spiritual gifts of leading and teaching may be received and exercised in ministry by both women and men.<sup>96</sup> We call upon those on different sides of the argument to:

1. Accept one another without condemna-

tion in relation to matters of dispute, for while we may disagree, we have no grounds for division, destructive speaking, or ungodly hostility towards one another;<sup>97</sup>

2. Study Scripture carefully together, with due regard for the context and culture of the original authors and contemporary readers;

3. Recognize that where there is genuine pain we must show compassion; where there is injustice and lack of integrity we must stand against them; and where there is resistance to the manifest work of the Holy Spirit in any sister or brother we must repent;

4. Commit ourselves to a pattern of ministry, male and female, that reflects the servanthood of Jesus Christ, not worldly striving for power and status.

**C** We encourage churches to acknowledge godly women who teach and model what is good, as Paul commanded,<sup>98</sup> and to open wider doors of opportunity for women in education, service, and leadership, particularly in contexts where the gospel challenges unjust cultural traditions. We long that women should not be hindered from exercising God's gifts or following God's call on their lives.

## NOTES (Part II)

82. Though translated variously, the following texts all use the verb 'to walk': Ephesians 2:2; 2:10; 4:1; 4:17; 5:2; 5:8; 5:15
83. Ephesians 4:17-32
84. Ephesians 5:1-7
85. Ephesians 5:31-32, 2:15
86. Ephesians 5:15-6:9
87. Ephesians 5:8-9
88. Ephesians 5:9
89. 1 Chronicles 29:17
90. Ephesians 5:5
91. See also the full text of *The Akropong Statement, a critique of the Prosperity Gospel* produced by African theologians, convened by the Lausanne Theology Working Group, at: [www.lausanne.org/akropong](http://www.lausanne.org/akropong)
92. Genesis 1:26-28; Genesis 3; Acts 2:17-18; Galatians 3:28; 1 Peter 3:7
93. Romans 12:4-8; 1 Corinthians 12:4-11; Ephesians 4:7-16; 1 Peter 4: 10-11
94. 1 Thessalonians 5:19-21; 1 Timothy 4:11-14
95. *The Manila Manifesto*, Affirmation 14
96. 1 Timothy 2:12; 1 Corinthians 14:33-35; Titus 2: 3-5; Acts 18:26; 21:9; Romans 16:1-5, 7; Philippians 4:2-3; Colossians 4:15; 1 Corinthians 11:5; 14:3-5
97. Romans 14:1-13
98. Titus 2:3-5

# The Story of Ling Kia Hing

*As reported by him to H.B.A.*

In 1922 and 1923 the Foochow province of Fukien, China, was under the military control of Northern governors. These Northerners did not know the people and ruled them with an iron hand. In 1923 a strong army from Canton invaded Fukien from the south and the people hoped they would be able to drive out the Northerners and wanted them to rule in their stead. The students in the high schools and colleges organized an army to aid the Cantonese and established a military college at which Ling Kia Hing and other young college students were given instruction in the elementary principles of officer training. Mr. Ling, then only 20 years old, was appointed as officer-in-charge of approximately 150 men. Unfortunately, just at that time the Cantonese troops withdrew again leaving the province in charge of this small army of students and other volunteers. This little army tried to make a stand but the Northerners soon overwhelmed them.

### *Student Army engages the Invaders*

During this second invasion by the Northerners, Mr. Ling was ordered to take his detachment up a river where they joined about 450 other troops and engaged a Northern army. But the discipline of this raw army was very bad and they were soon defeated and had to retreat into the interior almost surrounded by the Northerners. His detachment of students together with another detachment commanded by a trained army officer decided to go to Mingchieng City which was the headquarters of this volunteer army. These students had been fighting and on the march for a long time and were very weary and hungry. They hoped to get some breakfast at Mingchieng while their officers were conferring at headquarters. But when they arrived they found that the headquarters was no longer there and the inhabitants of this city would give them no help and no food. On the other side of this city there was a row of villages and they were told that their headquarters had gone to No. 6 village.

His detachment was now with a larger one totalling about one thousand men. Neither he nor his superior officer were familiar with the terrain but Mr. Ling knew that the road was very dangerous between No. 1 and No. 2 villages. The pathway was very narrow so that the men had to go in single file and they could easily be ambushed from the hills on either side. He asked his superior officer to send two men as spies to discover whether the Northerners had come into that section. Two men were appointed but refused to go. There was no army discipline. Seeing that Mr. Ling was worried this officer decided to break up his detachment into two and allow Mr. Ling's detachment to walk between them. They had gone but a short distance when Mr. Ling saw two soldiers on a hillside evidently watching them. He became very worried about them and asked his bugler to blow them a message. They replied. He was still doubtful and so he asked to have his banners raised. They did not reply. There were many hills about heavily wooded, and, as he discovered later they were full of Northern troops. Suddenly these two soldiers raised a big Northern flag. At once his superior officer together with his men started to run away. But Mr. Ling was very calm and ordered his men to take the hill behind and open fire but they were too late and were almost immediately surrounded by about two hundred Northern soldiers.

### *Mr. Ling's amazing escapes from death*

One soldier aimed point blank at him but missed and hit a woman carrying a baby. He could have escaped at that moment but stayed to help this unfortunate woman. With three of his soldiers he then lay down in the deep grass hoping that they might escape detection; in the meantime he was praying earnestly. They could hear soldiers all around them and for ten minutes they were safe but then another patrol found them. They were tied with ropes and taken to the Northern headquarters nearby and in this



Rev. Ling Kia Hing

place they found six others of their company, nine altogether. One of the Northern officers conducted a sort of court martial, asked them a few questions and condemned all nine to be beheaded. Mr. Ling found it difficult to describe his emotions and said that his lips were constantly moving in prayer. Two of the nine were taken a few steps ahead, asked to kneel and two soldiers with two long swords were ordered to behead them. This was a terrible sight because it took the soldiers between twelve to fifteen blows each before they had beheaded the first two. No. 3 was next taken and it took an equally ghastly period of time to behead him. The officer in charge became impatient and told his soldiers to shoot No. 4. A total of ten shots was fired before they were satisfied that he was dead. The same was done to Nos. 5, 6, 7 and 8. Mr. Ling happened to be the last in the line. Still bound he was ordered to kneel as the others but instead he sat down and bowed his head continuing to pray, expecting every moment to be killed. Suddenly he was shot from the back, the shot entering just at the base of his skull and

coming out on the left cheek just under the cheek bone. He at once lost consciousness.

Soon afterward to his utter surprise he recovered consciousness for he thought he had died. He raised his head to see if he could escape and saw many soldiers at a distance. About a hundred feet away were two guards and he was afraid that his movement had been seen. A group of soldiers with bayonets came along and began to disrobe the corpses and to disembowel these dead men. After they had done this to five they evidently became weary and left. During this time Mr. Ling never ceased praying. Soon another danger came. He was about to get up and run away when another of his comrades, a man who had been shot eighteen times, became conscious and let out a shout. Fortunately this man was not heard. Soon a third group of soldiers came along and it so happened that Mr. Ling, being the last man to be shot, had been left lying on the side of the road or path. These new soldiers likewise had bayonets on their rifles and evidently just for fun were plunging them into these dead bodies. Again he miraculously escaped death for the bayonet that was intended to pierce his left side just missed his body, was entangled in his sweater and went between the second and third fingers of his right hand which was bound under his body.

Fortunately he felt no pain and consequently did not move. Again he thought he had an opportunity to run away when still another group of soldiers came along. These men had a lot of fun kicking his body and rolling him over and over and down into a ditch, until they too went away. Then he decided to get up. The other man who had been shot eighteen times also got up and they looked at each other without speaking both thinking they were seeing a ghost. But soon they both got up and began to run down the hill. The other man was in terrible pain but fortunately Mr. Ling felt almost no pain. He did his best to keep the other man quiet and they tried to help each other to untie their ropes but they were too weak. As the other man persisted in groaning and shouting he finally had no recourse but to run away from him. He found himself in deep underbush and grass and finally from weakness he collapsed and fell into a deep sleep.

#### *His escape and life since*

Sometime later he awoke to find some villages standing about and he asked them to untie his ropes and also asked them for food. Unfortunately they had no food whatsoever it having all been taken or stolen by the Northern soldiers. One man found an olive for him but his mouth was too swollen and he could not eat it. He asked them

if there was a church in the neighbourhood but they were afraid to answer his question. Seeing a stream nearby he went there and washed the blood from his head and hands and then fortunately saw the church building nearby. To his great surprise he found the pastor of the church was from his own home village in Kutien. This pastor gave him the best treatment he knew and took care of him for nine days and then was able to send him to a Mission hospital some distance away. The doctor was at first afraid that his wounds would be too serious to heal, but after only seven days there he was able to be discharged. The Methodist District Superintendent of that district came to visit him and having heard his story and how he had been so miraculously saved half a dozen times from death persuaded him to go into the service of God. Mr. Ling then returned to his home and completed his Middle School work and then taught there for two years. Having heard about Sarawak, Borneo, he came there in 1927 and taught for a few years and has since then been a pastor. He is now the pastor of the Kwang Wah District Church, one of the largest congregations in Sarawak.

*Malaysia Message  
July-August 1940*

## Devotion

# DEVOTION

## *Pleased to Suffer*

*For the sake of each one of us, He laid down His life—worth no less than the universe.*

*(Clement of Alexandria)*

### **IN WORD:**

It was the Lord's will to crush the Messiah. Not only was it His will, the real sense of the Hebrew expression in verse 10 is that God took pleasure in the Messiah's suffering. We have a hard time with that concept because we don't think God has any pleasure in human pain, especially the pain of His own Son. While God didn't enjoy Jesus' suffering—or ours either, for that matter—He was pleased to ordain it. The benefits exceeded the cost. They were well worth it to Him. It wasn't a hard decision.

We see that attitude reflected in Jesus too. He endured the cross "for the joy set before him" (Hebrews 12:2). We know He didn't enjoy it; a dreadful night in the garden of Gethsemane made that clear, as did His cries of anguish as He died. But He willingly made the sacrifice because of the joy it would bring. He would have intimate fellowship with all who come to Him in faith. That was well worth the brutality of the torture He endured.

### **One Year at the Cross Devotional** by Chris Tiegreen

That thought is a dramatic picture of the heart of God. He experiences tremendous joy over those who love Him. The painful cost of redemption was not paid grudgingly, a reluctant last-ditch effort to salvage what He could of His broken creation. It was planned from before the foundation of the world—with pleasure. His love for His people is great enough to drive Him to extraordinary lengths that will cause angels and humans to marvel forever and ever. That's a zealous, relentless love.

### **IN DEED:**

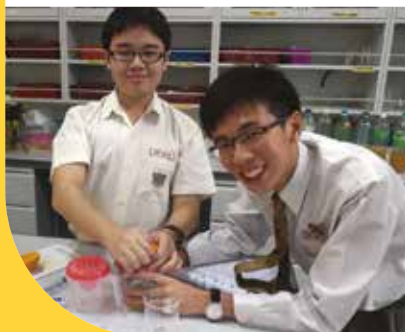
Do you see yourself as the object of God's zealous, relentless love? Do you realize that His love for you prompted Him to pay extraordinary costs to bring you into His fellowship and that He did it gladly? Most Christians know that intellectually but don't believe it deep in their hearts. They see God as a reluctant, obligated lover. But that's not how He portrays Himself. He's delighted to sacrifice for your love. Make it even more worthwhile by loving Him deeply in return.

*It was the Lord's will to crush him and cause him to suffer.  
Isaiah 53:10*

# TEACHING CHILDREN *to go* ABOVE *and* BEYOND *Their Capabilities*



**WESLEY  
METHODIST  
SCHOOL**



Central to **Wesley Methodist School's mission** is a formula for educating the "whole person" by providing holistic education to prepare students for the real world and contribute to society and nation building.

The unique characteristics and ethos of the mission school is about human and spiritual development of the child.

The Wesley brand is one that is transformational in nature; it focuses on drawing out and developing the passion and talents of each student.

All learners regardless of economic and social background, are given the opportunity to be part of the Wesley legacy of becoming an all – rounder.

At Wesley we are committed to academic excellence rooted in Christian values and tradition.

Missions schools in Malaysia has been educating generations of Malaysians since the 1800s providing a prolific alumni.

## FOR MORE INFORMATION CONTACT US...

- [kl@wms.edu.my](mailto:kl@wms.edu.my)
- [ipoh@wms.edu.my](mailto:ipoh@wms.edu.my)
- [ipohprimary@wms.edu.my](mailto:ipohprimary@wms.edu.my)
- [melaka@wms.edu.my](mailto:melaka@wms.edu.my)
- [klang@wms.edu.my](mailto:klang@wms.edu.my)
- [seremban@wms.edu.my](mailto:seremban@wms.edu.my)

**METHODIST COUNCIL OF EDUCATION | [www.wesleyschool.edu.my](http://www.wesleyschool.edu.my)**

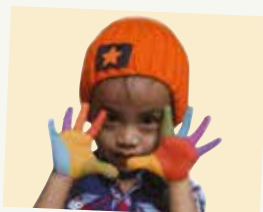
67 Jalan 5/31, 46000 Petaling Jaya, Selangor, Malaysia. | T • 603 7956 5310 / 7957 7746 | F • 603 7958 3346



# METHODIST COLLEGE KUALA LUMPUR

## First 5 years the most formative, says experts, educationists

Studies have shown that the foundations of all areas of development are laid down in the first five years of a child's life. As such, kindergarten teachers and nursery childcare providers play a very important role in the development of young children.



The Diploma in Early Childhood Education programme offered by Methodist College Kuala Lumpur trains you to become a professional early childhood educator. As one of the longest established early childhood programmes in the country, the curriculum developed by MCKL provides a good balance of theoretical knowledge and practical hands-on training, covering areas such as:

- Child Development
- Creativity through Music, Drama, Art and Craft
- Teaching Mathematics and Science to Young Children
- Language and Literacy
- Health, Safety and Nutrition
- Infant and Toddler Care
- Teaching Social Studies to Young Children

Students will acquire new skills while having fun learning them. The programme is open to all who have a genuine interest in caring for young children and have the minimum entry requirements.



Upon completing the Diploma programme, students may opt to pursue an undergraduate degree locally and overseas, including with any of MCKL's partner universities.



**Diploma in Early Childhood Education programme**  
(2 1/2 Years)  
JPT/BPP(KR10682)12/14

**NEXT INTAKE :  
4 APRIL**



*Remember: LOVE is the key to success!*



*Teachers who love teaching, teach children to love learning' - Anon.*



**METHODIST COLLEGE KUALA LUMPUR**  
*Veritas Vincit Omnia*

Off Jalan Tun Sambanthan 4, Brickfields  
50470 Kuala Lumpur, Malaysia  
Tel (General): (603) 2274 1851 (Marketing): (603) 2274 6711  
Email: ask@mckl.edu.my  
Website: www.mckl.edu.my

## OTHER PROGRAMMES OFFERED

**CAMBRIDGE A LEVELS**

KPT/JPS(A9208)07/18

**AUSTRALIAN MATRICULATION (AUSMAT)**

KPT/JPS(A9207)07/18

**CERTIFIED ACCOUNTING TECHNICIAN (CAT)**

KPT/JPS(KA9696)01/19

**ACCA QUALIFICATION**

KPT/JPS(PA1206)06/17