

**17 February
2019**

LAP BULLETIN

Church of Christ 20 Lim Ah Pin Road Singapore 547839 Tel 6286 5605
www.lapcoc.org limahpincoc@gmail.com www.facebook.com/lapchurchofchrist

Worship Schedule

SUNDAY

**9.30 am
Worship
(English)**

**11.15am
Bible Class
(English)**

**3.45pm
Bible Class
(Mandarin)**

**5.00pm
Worship
(Mandarin)**

**7.00pm
Worship
(English)**

THURSDAY

**7.45pm
Bible Class
(English/Mandarin)**

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Elders

Bro Jimmy Lau
Bro Lee Tian Seng
Bro Michael Yeo

Deacons

Bro Benjamin Tan
Bro Jerry Cheong

Preachers

Bro Alvin Lin
Bro Ernest Lau

Administrator

Sis Goh Ser Ern

LADIES FELLOWSHIP



**Sharing on 'Standing in the Gap'
Learning how to make glutinous rice
by sis Kim Tian**

**23 FEB, SAT | 2.30-5PM
SIS KIM TIAN'S HOUSE
(Blk 546 Pasir Ris St 51 #10-19 S(510546))**



Elder's exhortation

by bro Jimmy Lau

Jdg 18:3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

A group of Danites appeared in the city where Micah lived. When they passed by Micah's house, they heard the voice of the Levite. They recognised it was the voice of a young Levite they knew (perhaps they heard his voice, and perceived from his dialect that he was not a native of this city). They entered the house, saw the Levite and asked him: **"Who brought thee hither? and what makest thou in this place? and what hast thou here?"** (Judg 18:3).

They saw in Micah's house a house full of idols. They saw the Levite wearing priestly clothing that Micah had made for him. They knew he was a Levite, and that such a one had no business to minister but at the tabernacle which was in Shiloh. They were curious what the Levite was doing in this place and therefore they inquired what his business here was, who brought him here and what had he done.

Those are interesting questions and at times, someone will ask us the same too.

1. Who brought you here?
2. What are you doing in this place?
3. What have you done?

1. Who brought you here?

Who brought you to church? Who introduced you to the gospel? Andrew heard Jesus and brought his brother, Peter (John 1:40-42). Philip brought his friend, Nathanael to Jesus (John 1:45-46). Cornelius called all his relatives and close friends to hear Simon Peter preach the gospel (Acts 10:24).

Very few would simply walk pass a church building, enter in and are converted. Most of us are introduced to the gospel by a friend or a family member. Therefore, it behoves us that we should likewise bring this saving message to our relatives and friends too.

Let us be soul winners for Christ and bring someone to Jesus: **“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”** (Rom 10:14).

2. What are you doing in this place?

There are certain places in this world we have no business to be in. The young Levite had no business in Micah's house. He should be serving in the tabernacle in Shiloh. Likewise, to Christians, there are some places we should avoid. Do we have business in the casinos, the nightclubs, or in a queue for the lottery? The Lord will ask: “What are you doing here in this place?”

God asked the prophet Elijah: **“What doest thou here, Elijah?”** (1 Kings 19:9). God will ask us the same question in the day of Judgment (2 Cor 5:10).

“What are you doing at the church that meets at 20 Lim Ah Pin Road?” Some may be here for the wrong reasons. Some may not know why they are here. We are here to worship God and to have fellowship with the saints: **“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching”** (Heb 10:25).

3. What have you done?

Bosses want to know what their employees have done for the company. Wives may sometimes ask their husbands: “What have you done for the family?” What about us? What have we done for the spiritual family?

God wants to know what we have done in the spiritual family. The three servants who were given talents by their master had to give account for the talents that were given to them (Matt 25:19). God will ask us the same question: “What have you done to the talents that I have given you?”

Selfish people ask: “What can the church do for me?” But the true disciple asks: “What can I do for the church?” We are here to give and not to gain. We are here to give praises and not to receive praises. We are here to honour God and not ourselves. We are here to serve and not be served: **“For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many”** (Mark 10:45, ESV).

Let us consider how we are saved, what we are doing here, and what have we done for Jesus. Let us make ourselves fruitful in the kingdom of God.

From the Brotherhood



Does Matthew 18:20 Sanction Personal Assemblies?

Adapted from Wayne Jackson

(<https://www.christiancourier.com/articles/598-does-matthew-18-20-sanction-personal-assemblies>)

What Is the Background of Matthew 18:20?

In the section that begins with verse 15, Jesus introduced a theoretical case in which a disciple is wronged by a Christian brother. How is the matter to be remedied—if possible?

First, let us see the text as a whole, and then note some constituent elements of it.

Show him his error

The offended party is to approach the transgressor and “show” him his error. The Greek term *elegcho* carries the idea of presenting evidence and making a case.

The charge of having been wronged must be one of verifiable substance, not a mere perception on the part of an over-sensitive person.

Private correction

The offender is to be addressed privately, likely so that no unnecessary embarrassment is brought upon the guilty party. The environment for correction must be as ideal as possible. The reclamation of a soul is the goal, not personal victory.

Make a second effort

If the offender resists his aggrieved brother’s advance, a second attempt is to be made — this time, though, in the company of witnesses.

The purpose of these witnesses is to document the procedure. Probably, their function will be to listen to the case that is being prosecuted, and also to observe the accused person’s response.

This method contains a subtle warning that the matter is not being dropped and may be pursued before the whole church.

Take it to the church

If it is the case that the second stage of the disciplinary action is resisted (either overtly, or by merely ignoring the pleading), the issue is then to be laid before the whole church for judgment.

Surely the pressure of the corporate group will prevail with any person who has a respectable level of conscience.

Turn away

Some, however, are incorrigible. In such circumstances, a single recourse remains. The church is obliged to withdraw its fellowship from the rebel. In the language of the Lord, “treat him as a heathen and a tax-collector” (Williams).

The meaning of this latter phrase, which possibly appears harsh to the modern mind, is simply this: “Cut off social interaction with this spiritually dull person” (cf. 1 Cor. 5:9-13; 2 Thes. 3:6,14-15; Tit. 3:10).

The design behind the command is to make the apostate “ashamed” of his conduct (2 Thes. 3:14). The term “ashamed” in the Thessalonian letter derives from a Greek term that, etymologically speaking, signifies “to turn in.

The meaning seems to be this. Social isolation may produce a turning inward, i.e., conscience introspection, that could lead to repentance. Too, hopefully, the estrangement imposed will generate a loneliness in the transgressor that will nudge him back into the warm fellowship of Christian people who care for him.

Heaven’s Response

Jesus then made remarks about binding and loosing, as such pertained to the topic of church discipline.

The verbal forms indicate that, in the matter of disfellowship, the binding and loosing (i.e., the enactment of discipline, or the removal thereof), must be in conformity to what has been decreed in heaven (and made known through apostolic instruction). This is reflected in the translation of the text rendered above. See also the footnote of the new English Standard Version.

Discipline, therefore, is never to be attempted for arbitrary or personal reasons, but strictly in harmony with the New Testament.

The Promise of Jesus' Presence

The Lord concludes this discussion by suggesting that when the church is gathered together for the purpose of formalizing a case of discipline (cf. 1 Cor. 5:4), he himself will be there. He sanctions the action with his own presence (just as he joins his saints in the communion service).

Verse 19 may be designed to inoculate against timidity in carrying out the courageous act of disfellowship. Perhaps the Savior is saying, "Even if only two or three have the fortitude to implement this procedure, I will accompany them."

Loving discipline needs to be enacted when the circumstances dictate such, even if weak brethren will not throw their support behind the action (cf. 2 Cor. 2:6, "majority," ESV).

By Christ's Authority

Finally, there is the phrase "gathered together in my name." The preposition "in" derives from the Greek *eis*, which, in this case is virtually the equivalent of the term *en* (Robertson, 593).

The sense thus is "by the authority of" Christ (see Mueller, 371; cf. Col. 3:17). Or, as R. C. H. Lenski noted, "in my name" is the same as "in connection with my revelation" (707). Christ is saying, therefore:

"Whenever two or three are gathered together, to do that which I have authorized (specifically in the matter of discipline), I will stand by you."

Conclusion

The outline above sketches the fair import of this sacred instruction from the Son of God.

By no stretch of the imagination was the Savior suggesting that should several church members decide to forsake the Lord's day assembly, and, instead, "gather themselves together" on the golf course, he would be in their midst, blessing them stroke by stroke!

Such attempts to manipulate the Holy Scriptures for frivolous purposes are shameful travesties that bring no credit to those who so employ them.

WEEKLY NEWS



Guests last week

1. Bro John Yo & sis Kwee Huay
(Taichung COC, Taiwan)
2. Sis Ruishan (Columbia Heights COC, San Francisco)
3. Bro David Lee (Jurong COC)
4. Sis Pearl Jean (Lavender COC)
5. Bro Paul & sis Ivy (sis Baby's family)
6. Kenny Kee (sis Debbie's husband)
7. Alexis Lim (bro Samuel's wife)
8. Frances Kwan (bro Jeremy's wife)
9. Adriel Yeo (sis Julia's nephew)
10. Kelvin Kuan (sis Eunice's friend)
11. Michael (bro David Sum's friend)
12. Mdm Yang (sis Tuan Sang's friend)
13. Joycelin Tok (bro Gideon's friend)
14. Meyske (sis Debbie's helper)
15. Lay Lay (sis Lydia's helper)

UPCOMING EVENTS

MARK IN YOUR CALENDAR!



JOIN US IN THIS FESTIVE SEASON!
17 FEB | SUNDAY | 1.30PM | LAP
HIGHLIGHTS:
PERFORMANCES & GAMES



SENIOR FELLOWSHIP 乐龄活动 2019

DIY TOWEL PUPPY

制作无缝毛巾小狗



2 Mar'19 (Sat)
10am - 12nn
Lim Ah Pin Church of Christ

2019年3月2日 (星期六)
上午10点- 下午12点正
林亚炳基督的教会聚会所

Please inform Ser Ern if you are interested to attend.
若有兴趣参加, 请向恩恩姐妹报名



FELLOWKIDZ 2019

16 MAR, SAT • 11 AM TO 5 PM
• BERNICE'S HOUSE (PUNGGOL)
Blk 316D Punggol Way #07-681 S824316

Combined Youth Homezone

Date: 16 March, Sat

Time: 1pm - 5pm

Venue: Lavender COC (20 Kallang Ave, Level 5, Pico Creative Centre)

Activity: Board Games

Please indicate your attendance on the sign up sheet!



Thursday Bible Class

"The Importance & Necessity of Faith"

(John 3:11-21)

by bro Ernest Lau

Next Sunday Worship

Standing in the Gap to Work

by bro Ernest Lau

Birthday of the week

18 Feb (Mon) - Jeshua

19 Feb (Tue) - Tian Seng

20 Feb (Wed) -

Michael Yeo & Tingwei



Please send any news & prayer requests to limahpincoc@gmail.com

PRAYER REQUESTS

Overseas:

- **Bro Long Jun** in China
- **Bro Kenneth Liong and sis Iris** in San Francisco
- **Bro Jonathan & sis Joan, sis Farah** in UK
- **Sis Shuan Kwee** in Hong Kong
- **Bro Kevin** in New York for studies
- **Bro Siang Yee** in UK for studies

Health

- **Sis Suan Kiang's, sis Linda's & sis Molly's** health
- **Bro Wei Xiang** from his fractured arm

Pregnancy

- Sis Christine (Apr'19), sis Mae (May'19), sis Deborah (Aug'19)

NSF

- Bro Wei Jie, bro Benedict, bro Titus, bro Shawn

MEN-TO-SERVE SCHEDULE

Morning Worship @ 9.30am		17-Feb-19	24-Feb-19	3-Mar-19
Song Leader		Ernest Lau	Jeremy Kwan	Jimmy Lau
Opening Prayer Leader		Timothy Ng	Danny Poo	Peter Chin
Preacher		Michael Yeo	Ernest Lau	Benjamin Kwan
Lord's Supper Text		Mar 14:22-25	Mat 26:26-29	Isa 53:4-9
Lord's Supper Servers	Scripture Reader	Leonard Chia	Marc Wee	Gideon Quek
	Prayer: Bread	Lim Poh Teng	Jerry Cheong	Martyn Gostelow
	Prayer: Fruit of Vine	Henry Leow	Lim Chin Siang	Reuben Lim
	Prayer: Offering	Nicodemus Oey	Amos Yang	Alan Poon
	Assistant	Ng Wei Jie	Axel Chee	Jose Cardoza
Foundation Class		Ong Jun Wei	Yew Tian Geng	Lau Jeng Sang
Announcer		Lee Tian Seng	Benjamin Kwan	Michael Yeo
Greeters		Naomi Leow Christine Pang	Wang Tingwei Teo Kim Tian	Mary Ann Catalos Ellen Hernandez
Evening Worship @ 7pm				
Song Leader & O.P.		Jeshua Lin	Jimmy Lau	Benedict Yo
Speaker		Benjamin Tan	Benedict Yo	Ernest Lau
Lord's Supper, Giving & C.P.		Gavin Cheah	Ling Leong Dak	Benjamin Tan
Thursday Service @ 7.45pm				
Song Leader			21-Feb-19 Alvin Lin	28-Feb-19 Benjamin Kwan
Opening Prayer Leader			Peter Chin	Kenneth Quek
Teacher			Ernest Lau	Ernest Lau
Closing Prayer Leader			Benjamin Tan	Ong Jun Wei