

3 JUNE  
2018

# LAP BULLETIN

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## 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)

### Elders

Bro Jimmy Lau  
Bro Lee Tian Seng

### Deacons

Bro Henry Leow  
Bro Jerry Cheong

### Preachers

Bro Alvin Lin  
Bro Ernest Lau

### Administrator

Sis Goh Ser Ern

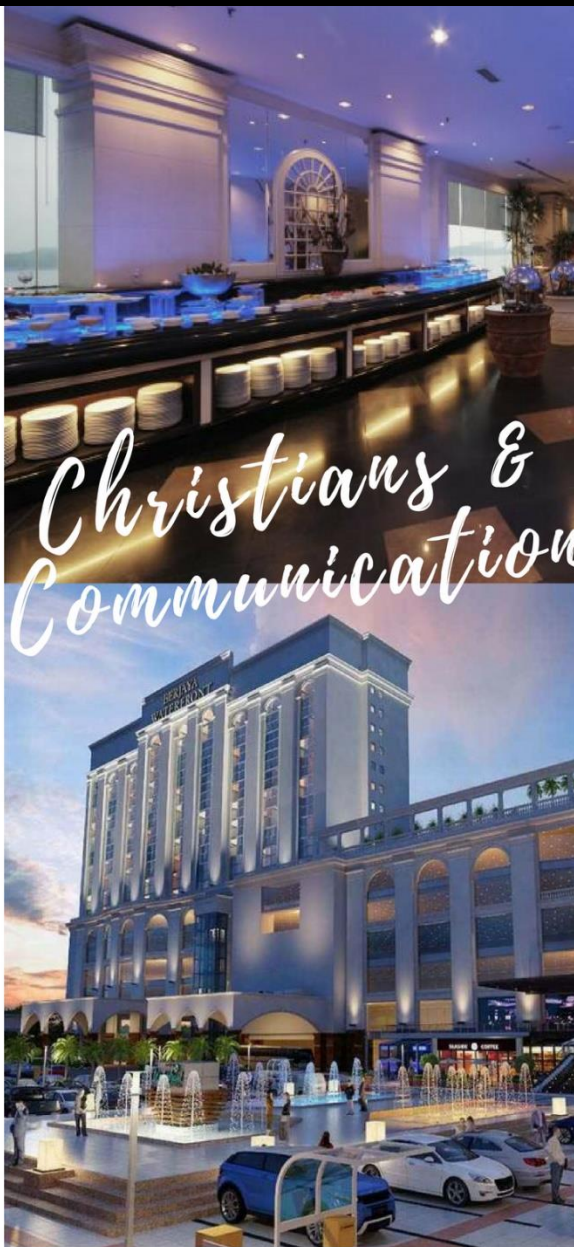
## LAP CHURCH CAMP 2018

## BERJAYA WATERFRONT HOTEL

4-7 JUNE

THERE WILL  
BE A SHORT  
BRIEFING  
AFTER BIBLE  
CLASS  
TODAY!

# SIT



# TOMORROW!



# *Elder's exhortation*

*by bro Jimmy Lau*

***Joh 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.***

The Jews brought a woman taken in adultery to Jesus. They wanted Jesus to pass judgement on this woman. Jesus, knowing their evil intentions, turned the question to them: *"He that is without sin among you, let him first cast a stone at her."*

How do you treat a sinner? Note the words of the accusers:

1. WITH SCORN. *"This woman was taken in adultery,"* (John 8:4).
2. ACCUSINGLY. *"This woman was taken in adultery in the very act"* (John 8:4).
3. WITH SELF-RIGHTEOUS PRIDE. *"Now Moses in the law commanded us,"* (John 8:5).
4. JUDGMENTALLY. *Now Moses in the law commanded us, that such should be stoned"* (John 8:5).
5. HYPOCRITICALLY. *"But what sayest thou?"* (John 8:5).

We are guilty of doing the same things as the self-righteous Jews. We look at one who has been accused of sin with scorn. We add on to the accusations and bring up the "evil" things he did in the past. We pass judgement and say he deserved to be in jail. We quote some bible verses to support our case. We pretend to ask others, "What do you think?" We are not looking for an answer; we are seeking for consensus.

What was in the mind of Jesus when He looked at the accusers? Our Lord could see into the hearts of men: *"For the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart"* (1 Sam 16:7).

If the woman was caught committing adultery in the very act, where was the other person? Why didn't they get the adulterous man? What were the circumstances? Was she forced on? Has she been deceived to commit such an act?

When Jesus looked into the hearts of those accusers, He saw something worse than what the woman had committed. Were they righteous themselves? He saw wickedness and hypocrisy. Perhaps, He saw some of the accusers were themselves adulterers. What wicked deeds they had done in secret were not hidden from God.

*"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things"* (Rom 2:1).

How does the Lord treat a sinner?

1. WITH GENTLENESS. Our Lord said: *"Woman,"* (John 8:10). Our Lord spoke with tenderness and grace. It was unlike the accusers who said: *"This woman"* (John 8:4). It was finger pointing and full of scorn towards the woman.

Paul wrote: *"Yet count him not as an enemy, but admonish him as a brother"* (2 Thess 3:15).

2. WITH LOVE. *"Neither do I condemn thee"* (John 8:11). It is easy to condemn a sinner. But God wants us to love the sinner. Christ came to save the sinners from their sins; He did not come to condemn them: *"For God sent not his Son into the world to condemn the world; but that the world through him might be saved"* (John 3:17).

Likewise, we want to bring the sinner back to God and not to judge and condemn him: *"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"* (James 5:20).

3. WITH SUPPORT AND ENCOURAGEMENT. *"Go, and sin no more"* (John 8:11). Our Lord gave the strongest support and encouragement to the woman. He didn't discuss about her sins. He didn't ask her why she did it. He didn't pardon her sins; He encouraged her to repent and turn over a new leaf.

The surest way we can help a brother who has sinned is to support and encourage him. *"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves"* (Rom 15:1).

God wants us to love the sinner. He wants us to love a brother who is weak in his faith. And we can only win them with love, care and concern. Let us learn to love like Jesus.

# From the Brotherhood



## Is Satan "Lucifer"?

Adapted from Bert Thompson, Ph.D.

(<http://apologeticspress.org/APContent.aspx?category=11&article=1091>)

***Q. Isaiah 14:12 mentions the name of "Lucifer." I've heard it said that this is Satan. Are Lucifer and Satan one and the same?***

A. It is sad, but nevertheless true, that on occasion Bible students attribute to God's Word facts and concepts that it neither teaches nor advocates. These ill-advised beliefs run the entire gamut—from harmless misinterpretations to potentially soul-threatening false doctrines.

Although there are numerous examples from both categories that could be listed, perhaps one of the most popular misconceptions among Bible believers is that Satan also is designated as "Lucifer" within the pages of the Bible. What is the origin of the name Lucifer, what is its meaning, and is it a synonym for "Satan"? Here are the facts.

The word "Lucifer" is used in the King James Version only once, in Isaiah 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The Hebrew word translated "Lucifer" is helel (or heylel), from the root, hâlâl, meaning "to shine" or "to bear light." Keil and Delitzsch noted that "[i]t derives its name in other ancient languages also from its striking brilliancy, and is here called ben-shachar (son of the dawn)... (1982, 7:311). However, the KJV translators did not translate helel as Lucifer because of something inherent in the Hebrew term itself. Instead, they borrowed the name from Jerome's translation of the Bible (A.D. 383-405) known as the Latin Vulgate. Jerome, likely believing that the term was describing the planet Venus, employed the Latin term "Lucifer" ("light-bearing") to designate "the morning star" (Venus). Only later did the suggestion originate that Isaiah 14:12ff. was speaking of the devil. Eventually, the name Lucifer came to be synonymous with Satan. But is Satan "Lucifer"?

No, he is not. The context into which verse 12 fits begins in verse 4 where God told Isaiah to “take up this parable against the king of Babylon, and say, ‘How hath the oppressor ceased! the golden city ceased!’” In his commentary on Isaiah, Albert Barnes explained that God’s wrath was kindled against the king because the ruler “intended not to acknowledge any superior either in heaven or earth, but designed that himself and his laws should be regarded as supreme” (1950, 1:272). The chest-pounding boast of the impudent potentate was:

I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High (vss. 13-14).

As a result of his egotistical self-deification, the pagan monarch eventually would experience both the collapse of his kingdom and the loss of his life—an ignominious end that is described in vivid and powerful terms. “Sheol from beneath is moved for thee to meet thee at thy coming,” the prophet proclaimed to the once-powerful king. And when the ruler finally descends into his eternal grave, captives of that hidden realm will taunt him by saying, “Is this the man that made the earth to tremble, that did shake kingdoms?” (vs. 16). He is denominated as a “man” (vs. 16) who would die in disrepute and whose body would be buried, not in a king’s sarcophagus, but in pits reserved for the downtrodden masses (vss. 19-20). Worms would eat his body, and hedgehogs would trample his grave (vss. 11,23).

It was in this context that Isaiah referred to the king of Babylon as “the morning star” (“son of the morning”; “son of the dawn”) to depict the once-shining-but-now-dimmed, once-lofty-but-now-diminished, status of the (soon to be former) ruler. In his Bible Commentary, E.M. Zerr observed that such phrases were “...used figuratively in this verse to symbolize the dignity and splendor of the Babylonian monarch. His complete overthrow was likened to the falling of the morning star” (1954, 3:265). This kind of phraseology should not be surprising since “[i]n the O.T., the demise of corrupt national powers is frequently depicted under the imagery of falling heavenly luminaries (cf. Isa. 13:10; Ezek. 32:7), hence, quite appropriately in this context the Babylonian monarch is described as a fallen star [cf. ASV]” (Jackson, 1987, 23:15).

Nowhere within the context of Isaiah 14, however, is Satan depicted as Lucifer. In fact, quite the opposite is true. In his commentary on Isaiah, Burton Coffman wrote: “We are glad that our version (ASV) leaves the word Lucifer out of this rendition, because...Satan does not enter into this passage as a subject at all” (1990, p. 141). The Babylonian ruler was to die and be buried—fates neither of which Satan is destined to endure. The king was called “a man” whose body was to be eaten by worms, but

Satan, as a spirit, has no physical body. The monarch lived in and abided over a “golden city” (vs. 4), but Satan is the monarch of a kingdom of spiritual darkness (cf. Ephesians 6:12). And so on.

The context presented in Isaiah 14:4-16 not only does not portray Satan as Lucifer, but actually militates against it. Keil and Delitzsch firmly proclaimed that “Lucifer,” as a synonym, “is a perfectly appropriate one for the king of Babel, on account of the early date of the Babylonian culture, which reached back as far as the grey twilight of primeval times, and also because of its predominate astrological character” (1982, p. 312). They then correctly concluded that “Lucifer, as a name given to the devil, was derived from this passage...without any warrant whatever, as relating to the apostasy and punishment of the angelic leaders” (pp. 312-313).



June	
Mergie Lyn F Tinguil	1
Hoe Puay Long, Steven	2
Cheong-Ling Leong Juone, Susan	3
Kwan Jing Ming, Justin	5
Lim-Phang, Christine	8
Ling Leong Dak	11
Wong Yuet Ming	13
Chua Siang Yee	13
Pascual Roberto Besabe	15
Jasmine Lim	16
Malaphone inthirath (Por)	22
Goh Poh Choo, Molly	23
Lau Jing Yi, Clara	24
Jessica Patete	28
Poo Chiang Choon, Danny	29



#### **Guest Last Week**

- |   |  |
|---|--|
| 1. Bro Ivan Kwek ( <i>sis Joann's friend</i> )      | 6. Gan Sok Ting ( <i>bro Reuben's friend</i> ) |
| 2. Kenny Kee ( <i>sis Debbie's husband</i> )        | 7. Chloe Neo ( <i>sis Sydney's cousin</i> )    |
| 3. Peh Guang Rong ( <i>sis Yan Ling's husband</i> ) | 8. Jonalyn F Poalaget                          |
| 4. Frances Tok ( <i>bro Jeremy's wife</i> )         | 9. Nanette Cuplang                             |
| 5. Stephanie Senna ( <i>bro Martyn's fiancée</i> )  |  |

### **Management Committee (MC) Nomination**

In lieu that bro Tian Seng, bro Paul Lim, and bro Amos Yang will be leaving for the new work, the church will be holding a management committee members nomination exercise to replace them. Please nominate up to three mature male members on the Nomination Form and give it to sis Ser Ern. **Nomination close on 24 June.**

### **Travels** *(Please pray for travelling mercies)*

1. **All campers** who are travelling to JB for our church camp tomorrow till 7 Jun.
2. **Sis Annie Chee, sis Peck Lian, sis Wai Kheng & sis Yuet Ming** will be travelling to Israel from today till 15 Jun
3. **Bro Alvin and bro Jeshua** will be travelling to KL on 7 June. Bro Alvin will be returning on 16 June and bro Jeshua will be returning on 20 June after attending the Youth Enrichment Seminar.
4. **Sis Shermin** in Poland till 10 Jun
5. **Sis Carol** in Istanbul till 11 Jun



## UPCOMING EVENTS

MARK IN YOUR CALENDAR!

### **Youth Fellowship**

**Date:** 10 June, Sunday

**Time:** 1.30pm – 3pm

**Venue:** Church Building

**Agenda:** *Sharing session on how to pray better, and a group prayer session*

*Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

### **Combined Youth Fellowship**

**Date:** 23 June, Saturday

**Time:** 12pm – 6pm

**Venue:** City Hall (exact location TBC)

**Agenda:** *Lunch & Amazing Race*

### **Senior Fellowship**

**Date:** 7 July, Saturday

**Time:** 10am – 12nn

**Venue:** Church Building

**Highlights:** *No-sew pillow*

*Please inform bro Alvin or sis Ser Ern if you are interested to attend.*



## NEWS



**Thursday Bible Class**  
**How To Be A Person**  
**People Respect & Trust**  
*by bro Danny Poo*

**Birthday of the week**  
 3 Jun (Sun) – Susan Cheong  
 5 Jun (Tue) – Justin  
 8 Jun (Fri) – Christine Phang  
 ★★★★★★★★

Please send any news &  
 prayer requests to  
[limahpincoc@gmail.com](mailto:limahpincoc@gmail.com)

## PRAYER REQUESTS

### Overseas:

- **Sis Shuan Kwee** in Hong Kong
- **Sis Farah & bro Siang Yee** in London, UK, for studies
- **Bro Long Jun** in China
- **Bro Nigel** in Dubai
- **Bro Kenneth Liong and sis Iris** in San Francisco

### Health

- **Sis Baby's & Auntie Yeoh's** health
- **Sis Suan Kiang's, sis Linda's & sis Molly's** health
- **Sis Doris's** recovery from her trigger finger surgery
- **Sis Alice's** recovery from a closed fracture
- **Lisa's (bro David Sum's daughter)** recovered from her surgery.
- **Sis Molly's brother's** health
- **Bro Capi's mother's** health
- **Sis Siew Siew's mother's, sis Shu Fang's mother's, sis Doris's mother's, sis Shermin's grandmother's & sis Sarah's grandmother's** health
- **Bro Gideon's** recovery from his jaw recovery

### Pregnancy

- Sis Lydia (Jun'18), sis Jasmine Chan (Jun'18), sis Debbie (Jun'18), sis Stephanie (Dec'18)

### NSF

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

## MEN-TO-SERVE SCHEDULE

Morning Worship @ 9.30am		3-Jun-18	10-Jun-18	17-Jun-18
<b>Song Leader</b>		Joel Lee	Benjamin Kwan	Jeremy Kwan
<b>Opening Prayer Leader</b>		John Goh	Charlie Teo	Timothy Ng
<b>Psalms Text</b>		Psa 67:1-7	Psa 68:1-13	Psa 68:14-26
<b>Preacher</b>		Lee Tian Seng	Kwan Tai Choom	Jerry Cheong
<b>Lord's Supper Text</b>		Php 2:5-11	1 Cor 11:23-29	Mar 14:22-25
<b>Lord's Supper Servers</b>	<i>Scripture Reader</i>	Marc Wee	Nicodemus Oey	Axel Chee
	<i>Prayer: Bread</i>	Wong Sek Hoong	Lim Poh Teng	Victor Lee
	<i>Prayer: Fruit of Vine</i>	Danny Poo	Farand Lim	Paul Lim
	<i>Prayer: Offering</i>	Ong Jun Wei	Andy Lin	Alan Poon
	<i>Assistant</i>	Ernest Lau	Ng Wei Xiang	Roberto Pascual
<i>Foundation Class</i>		Lau Jeng Sang	Arthur Yap	Justin Kwan
<b>Announcer</b>		Benjamin Kwan	Jimmy Lau	Amos Yang
<b>Greeters</b>		Benbin Aspacio Ellen Hernandez	Jessica Patete Maria Fu	Wang Tingwei Teo Kim Tian
Evening Worship @ 7pm				
<b>Song Leader &amp; O.P.</b>		Alvin Lin	Ernest Lau	Jonathan Yang
<b>Speaker</b>		Andy Lin	Alan Poon	Paul Lim
<b>Lord's Supper, Giving &amp; C.P.</b>		Cornelius Lee	Martyn Gostelow	Marc Wee
Thursday Service @ 7.45pm				
<b>Song Leader</b>			7-Jun-18 Ernest Lau	14-Jun-18 Andy Lin
<b>Opening Prayer Leader</b>			Peter Kwan	Kenneth Quek
<b>Closing Prayer Leader</b>			Ong Jun Wei	Benjamin Kwan