

18th Combined Youth Conference 2022

# Bear ye ONE ANOTHER'S Burdens GALATIANS 6:2



Name: \_\_\_\_\_

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# Speakers & Committee

Rev Dr Prahbudas Koshy	Main Speaker
Pr Samuel Joseph	Main Speaker & Counsellor
Rev Dr Jeffrey Khoo	Forum 1 Speaker
Rev Dr Quek Suan Yew	Forum 2 Speaker
Pr Joshua Yong	Evangelism Message & Counsellor
Dn Emerson Ang	Conference Master
Carol Lee	Counsellor
Peck Ern Min	Counsellor
Rachel Leong	Counsellor & Publication
Toh Yih Wei	Publicity & Meals
Joel Cheow	Finance & Logistics
Raynor Fong	Games
Tan Li Ann	Sermon Notes
Jason Tey	PA

# Conference Master's Voice

Dear Youths,

"Don't burden me lah!" This is something we might say to a person who makes a mistake or who irritates us. However, this is not the way God wants us Christians to respond. God wants us to do the very opposite. He wants us to "bear ye one another's burdens" (Gal 6:2), i.e. if we find anyone a burden, carry that burden! We are not to just tell others not to be a burden. This seems impossible to do, and it is indeed so by our own strength. We are able to live out Galatians 6:2 only through God's enablement, and the comforting thing is that He has promised us the ability to do so! In 1 John 4:12, God assures us that, "If we love one another, God dwelleth in us, and his love is perfected in us." The ability to bear another's burdens comes solely from our God who loves us. Such great love of God (undeserved, and unsought after by us sinners) must motivate us to love one another, and thus to bear one another's burdens.

I pray that we will come to this Combined Youth Conference with an eager desire to know more about this God who loves us and for us to love those whom He has put into our lives. May God be gracious to grant the speakers, whom He has providentially provided, the power to bring forth God's truth in a very real and refreshing manner. As we fellowship with one another through the discussions, sharings, prayers, meals and activities, may God bless each conversation that we may see God and love one another through it all.

Do consider how God providentially brought you to this Conference, and seek to fulfil His purpose for you during these 4 days. May our good God bless us richly with His truth that we all may love Him by bearing one another's burdens. God bless!

In Christ, Dn Emerson

# Theme Song

## Make Me a Channel of Blessing

383

HARPER G. SMYTH, 1873-1945

HARPER G. SMYTH, 1873-1945

1. Is your life a chan-nel of bless-ing? Is the love of God  
2. Is your life a chan-nel of bless-ing? Are you bur-dened for  
3. Is your life a chan-nel of bless-ing? Is it dai - ly  
4. We can - not be chan-nels of bless-ing If our lives are not

flow-ing thru you? Are you tell-ing the lost of the Sav - ior?  
those that are lost? Have you urged up-on those who are stray - ing  
tell - ing for Him? Have you spo-ken the word of sal - va - tion  
free from known sin; We will bar - ri - ers be and a hin - drance

CHORUS

Are you read-y His serv-ice to do?  
The Sav-ior who died on the cross? Make me a chan-nel of  
To those who are dy-ing in sin?  
To those we are try-ing to win.

bless-ing to-day, Make me a chan-nel of bless-ing, I pray; My life pos -

sess-ing, my serv-ice bless-ing, Make me a chan-nel of bless-ing to-day.

Psalm 98:4a

Make a joyful noise unto the LORD, all the earth:

# Conference Rules

1. Prepare self to worship God in spirit and in truth before each message. (John 4:24)
2. Be courteous, appreciative and helpful, showing love and kindness to one another. (John 13:14)
3. Guard the tongue, have grace in our speech.
4. Appropriate attire and punctuality are expected for all activities.
5. Exercise care when using church facilities. Any damage, loss or breakage should be reported to the Conference Master or Conference Committee immediately.
6. Keep the premises clean and tidy.
7. Please inform the Conference Master when leaving the premises.
8. Abstain from all unholy activities (No card games are allowed).



*Colossians 3:23*

*And whatsoever ye do, do it heartily,  
as to the Lord, and not unto men;*



# Groupings

Group 1:

Group 2:

Group 3:

Group 4:

Proverbs 27:9  
Ointment and perfume rejoice the heart:  
so doth the sweetness of a man's friend by hearty counsel.



Title:

Text:



# Discussion 1

Proverbs 17:17  
A friend loveth at all times,  
and a brother is born for adversity.





Title:

Text:



Title:

Text:



# Discussion 2

Proverbs 11:14  
Where no counsel is, the people fall:  
but in the multitude of counsellors there is safety.



Title:

Text:



# Discussion 3

Galatians 6:9  
And let us not be weary in well doing:  
for in due season we shall reap, if we faint not.



# Evangelism Message

Matthew 28:19

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Forum 1:

*BPism & Church Governance*

Text: Titus 1

Proverbs 22:28

Remove not the ancient landmark,  
which thy fathers have set.

Forum 2:

# *Bible Versions*

Text: Psalm 119:105-112



Scan me to view  
the notes online!

2 Timothy 3:16-17

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.






Title:

Text:



# Discussion 5

Philippians 2:2  
Fulfil ye my joy, that ye be likeminded,  
having the same love, being of one accord, of one mind.



# Devotional Reading

21 June

John 13:34-35

Love One Another (1)

By Pr Ho Kee How

As the redeemed saints of God, Scripture admonishes us to so live our lives, “that [we] may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom [we] shine as lights in the world” (Philippians 2:15). One way that we “shine” in this perverse world is through our “love one to another” (John 13:35b). This “loving one another” is to be the distinguishing hallmark of Christ’s disciples as we pass the time of our sojourning here on earth. In fact, that is the first key injunction Christ gave to His true disciples—the moment the betrayer left the scene.

These words of Christ were uttered on the eve of our Lord’s impending crucifixion, at the end of His final Passover meal with His disciples on earth (cf. John 13:1-2). The setting was in the upper room on “the first day of unleavened bread, when they killed the passover” (Mark 14:12, cf. 15-17).


Earlier, Jesus had dropped a bombshell in His group of twelve disciples by saying that one of them would betray Him (John 13:21). He then revealed His betrayer by giving a cryptic identification sign: “He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon” (v. 26). Almost immediately, we read in v. 30 that Judas “then having received the sop went immediately out: and it was night.” After which, Jesus went on to institute the Lord’s Supper (cf. Matthew 26:26-29; Mark 14:22-25). It was necessary that the betrayer be expelled first, for the Lord’s Supper is meant for believers only; no unbeliever, not even erring believers, should partake in it.

Thus, in the immediate absence of Judas the betrayer, Jesus began His farewell discourse. These would be His last words, which amazingly stretched into chapters 14, 15 and 16 (covering the Upper Room discourse in John 14, the True Vine discourse in John 15 and the Promise of the Holy Spirit discourse in John 16), culminating in His High Priestly prayer in John 17. Interestingly, none of these words of Christ were recorded in the other three gospel- accounts, though Matthew, Mark and Luke did record momentous events of that last night up to the institution of the Lord’s Supper, after which the whole group (minus Judas) “went out into the mount of Olives” (Matthew 26:30; cf. Mark 14:26; Luke 22:39), and proceeded to the garden of Gethsemane, where the betrayal episode took place.

But John, that “disciple whom Jesus loved”, who was often the one “leaning on Jesus’ bosom” during mealtimes, reveals to us so much more things that Jesus had said (in what would constitute His farewell discourse) to them. John, more than any of the other disciples, clung on to every word his beloved Master uttered that night, perhaps sensing that would be the last night they would be spending with Him. The other disciples only heard what they wanted (or could bear) to hear. No doubt they were grieved and troubled—their minds could only take in that much. But John was different; he listened intently. That is why he could recollect most of that night’s conversation. No wonder he was the “disciple whom Jesus loved”! [An important application to note: Are you a “disciple whom Jesus loves”? Then be like John: listen to His Word (whether read or preached) intently.] Certainly, John did not understand all that was being said that night, but later when fuller spiritual understanding dawned upon him (with the manifestation of another Comforter, even the Spirit of truth), the Holy Spirit brought those words to his remembrance, which he penned down faithfully—word for word—thereby giving us precious insight into Christ’s state of mind that momentous night.

Those would be His last words. As they say, last words are “lasting” words (though, of course, every word of Jesus is a lasting word)! But knowing that this would be His “farewell speech” to the eleven whom the Father had given Him, “having loved his own which were in the world, he loved them unto the end” (John 13:1b). Being mindful that these men would, in time to come, be the founding pastors of the New Testament church, Christ had very instructive things to say to them. He knew He had very heavy content (not light-hearted stuff) to communicate to them. He did not want to unnecessarily or unduly crush their already heavy spirits, so He started by focusing on a more joyous theme, “love”—ironically, against the backdrop of the world’s hatred. For He knew that after His departure, they would still be on earth for the next 10, 20, ... 50, 60 years as His witnesses in a hostile world, and were to brace themselves to bear the brunt of the world’s disdain and hatred. [James was the first to be martyred (cf. Acts 12:1-2) early in the first-century church era, whereas John was the last to die, in lonely exile (cf. Revelation 1:9), probably past AD 90.] The world would hate them, but they were not to retaliate / react like the world; they were to operate on a higher spiritual plane. They were also not to follow the ways of the world in dealing with others. Believers are to operate on the principle of “love”, especially one toward another within the community of saints, hence a “new commandment” announced by our Lord here.

\*These devotional readings are taken from Bible Witness Volume 20 Issue 1: "Church - A 'One-Another' People". You may read the full magazine online.



# Devotional Reading

22 June

Love One Another (2)

By Pr Ho Kee How

John 13:34-35

Note that the word “new” is not used here in terms of “kind” or “time”, but rather in terms of “freshness”. It does not refer to something that is different or did not exist before. In fact, John in his epistle said that though it may be “a new commandment I write unto you” (1 John 2:8a), it is the same “old commandment which ye had from the beginning” (1 John 2:7b)—but now looked at with a fresh, new perspective. It is no longer a chore or joyless task. “New” here has the idea of making something (that has been in existence) more pronounced by giving it more prominent attention and attaching greater emphasis to it. We can literally call it a renewed commandment!

Indeed, to embrace it would require a transformed heart, hence the newness. With the filling of the Holy Spirit that would be subsequently granted to them upon Jesus’ going away, they would certainly have new power to fulfil their obligations of love! Not to mention new frontiers of love to show in the expansion and working out of God’s kingdom on earth. Christ’s disciples would be called upon to manifest their love in deeper and more challenging (even sacrificial) ways than they had envisioned before, as would be seen in the record of the “Acts of the Apostles”.

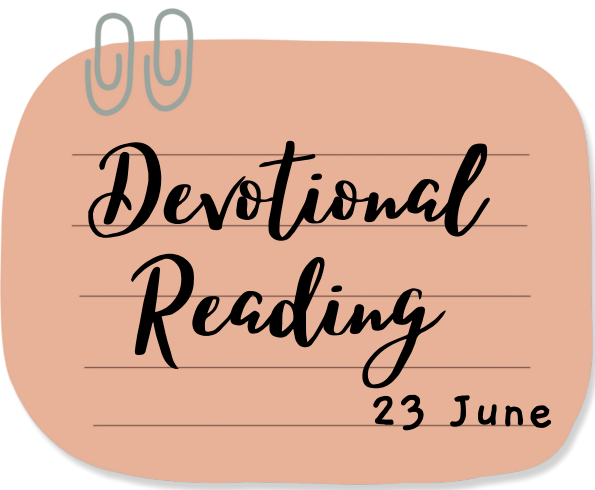
The Greek root word (agapao) rendered as “love” is a term rich in meaning. It is to regard someone with good will / benevolence, and seek the good of another. This entails being kind and helpful, discerning what others’ real need is and taking steps to meet that need, “when it is in the power of thine hand to do it” (Proverbs 3:27b). With this kind of definition, to love others means that we may not particularly like (for whatever whimsical reason) or respect certain believers, but if we see their need, we must do what we can in our power / means to meet that need they have in their lives, in whatever way as long as it’s biblical. The commandment (which tells us it is not an option) to love one another means that we don’t love another person only because he is useful to us or he can do something good in return. This attitude of loving kindness is more than just a feeling—we are to “agapao” even if it’s hard to love!

Now, throughout this discussion on love, you’ll notice that the action of love is always tied to someone else. You don’t show love by doing good to yourself! Rather, you love by doing favours to someone else. In other words, love has a recipient. Love, by definition, does not exist in a vacuum. Theologically speaking, love has an object. And (interestingly)

grammatically speaking, love is what we call a transitive verb—it takes on a direct object; otherwise, the sentence structure is incomplete. Indeed, Jesus—the perfect Linguist (He being the Word)—in this injunction to His disciples, did attach an object to the action word “love”. He uses an interesting word as object to the verb “love”. He could have used the word “others” or “thy neighbour”. Instead, here He chose to use the Greek word (allelous) rendered as “one another”. This comes from the root word (allos) meaning “another of the same kind”, as opposed to “another of a different kind”. Christians are to love one another, i.e. fellow brethren who are of the same spiritual kind [those that “be born of water and of the Spirit” (John 3:5b)]. Christ is not here referring to unregenerate, defiled, unbelieving people or froward, evil men (cf. Proverbs 2:12). He certainly wouldn’t give this “new commandment” in the presence of Judas, who had made himself reprobate by betraying Christ.

“One another” has the idea of mutuality and togetherness. Thus, “loving one another” is ultimately for the mutual good / benefit and spiritual growth of the community of believers in the local church, made up of saints who, though of the same spiritual kind, may not necessarily be of the same spiritual maturity. Indeed, as we love one another and grow spiritually, “we all come in the unity of the faith ... unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13).

To drive home His point of this unshakeable love, Jesus highlights His own love for His disciples that He has consistently demonstrated and manifested over the 3 1/2 years He had been with them. He saw to their every legitimate physical need, such that “[t]he young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing” (Psalm 34:10). And though the eleven disciples had forsaken all to follow Him, none of them became destitute nor had to go around “begging bread” (cf. Psalm 37:25). He ministered to them instead of being served, as demonstrated by His washing of the disciples’ feet earlier (cf. John 13:4-15). Hence, “as I have loved you, that ye also love one another” (John 13:34c). Love has an example in the Lord Jesus Christ. Of course, the ultimate example of His love would be manifested the very next day, the day of His crucifixion! He came to this world for the express purpose of redeeming His people from their sins. In times past, we were all alien to God’s promises and doomed to a lost eternity. God took the initiative to reconcile us to Him by sending His only begotten Son into the world to die an atoning death for our sins, as the only ransom that can satisfy the demands of God’s holy law and perfect justice. Christ, being the “Prince of Peace”, came with the sole agenda of peace. There was no “A.O.B.” on Christ’s agenda; His singular, sole, single-minded purpose was to secure our peace with God (cf. Romans 5:1). That’s how much He loved His disciples—“having loved his own which were in the world, he loved them unto the end”. And that end would be the ultimate example of love: “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13)!



# Devotional Reading

23 June

Hebrews 3:12-13

Exhort One Another  
By Pr Jeremiah Sim

Every believer in the church is admonished to see to it that he has no evil heart. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Hebrews 3:12). The writer of the Epistle to the Hebrews addressed its recipients as “brethren” to show that his admonition is given out of a loving concern for their spiritual safety.

What does “an evil heart of unbelief” imply? It implies negligence and rejection of divine truths while accommodating sin in one’s life. Such a gainsaying heart will not submit to the claims of the Bible, but instead will be indifferent to the grace exhibited in the Gospel of Christ. An evil heart of unbelief has a low view of God’s Word and will manifest itself in open rejection or scepticism of Scriptural truths, or (at best) secret scorn for God’s Word by mere lip service in many a nominal Christian’s profession of faith. Such profession of faith is employed only as a cloak for their sins. While they claim to have given their hearts to Christ, they continue to yield themselves to hidden lusts lurking in their hearts.

In an evil heart of unbelief, love for the world and for its pleasures, riches, honours always supersede the eternal things of God’s kingdom. It glories in the things of the world more than the things of Christ. But the Bible specifically admonishes believers that Christ “gave himself for our sins, that he might deliver us from this present evil world” (Galatians 1:4), and that we are to live righteously “in the midst of a crooked and perverse nation” (Philippians 2:15b). The Bible declares that there is nothing good that can be found in this world except that which is unholy and sinful. This present perverse world is plagued with ungodly lusts and wicked practices, which are blatantly promoted by the newspapers, TV shows and social media. If you’re not careful, such sensual attitudes and worldly behaviour / lifestyles can creep even into churches today! Unfortunately, many believers fail to take heed of Scriptural warning, as their hearts have been secretly enticed and influenced by the love for this world, and “the things that are in the world” (1 John 2:15).

Such an evil, unbelieving heart will inevitably depart from the living God. It will ultimately lead to the subverting of one’s faith. Apostasy (or departure from God) first exists in one’s heart, and then is manifested in one’s life.

The writer of Hebrews, being mindful of this treacherous spiritual scenario, warns brethren to be vigilant against the apostasy of their hearts. Hence the imperative need for believers to examine themselves—“Take heed, brethren”—and be diligent to detect any trace of unbelief or scorn in their hearts concerning the fundamental truths of the Christian faith. And that means the need to “exhort one another daily” (Hebrews 3:13a).


“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Hebrews 3:13). As John Calvin wrote, “for as by nature we are inclined to evil, we have need of various helps to retain us in the fear of God. Hebrews 3:13 tells us that one of these helps is to be found in a community of believers that exhort one another.” This constant coming together of the saints in one accord is also noted in Hebrews 10:25— “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.”

Now, the Greek word (*parakaleo*) rendered as “exhort” has two root words combined into one compound word. They give a hint as to how we should exhort a believer. The first root word is “para” (which means “to come alongside or beside”), and the other is “kaleo” (meaning “to call or intreat”). The writer of Hebrews is telling the believers that they should engage in this fruitful work by coming alongside, caring and exhorting, to enrich the lives of other believers. Such exhortation from the Word of God towards one another has a strong bearing on the hope and perseverance of fellow believers’ faith in this sin-plagued world.

In exhorting one another, we are to stir and stimulate one another “unto love and to good works” (Hebrews 10:24) while we await patiently the prospect of spending eternity with Jesus. Instead of being distracted / disheartened as world events unfold, we should remind and exhort one another that a better day lies ahead—the day when Jesus returns. In the meantime, believers should have the zeal, fervency and joy to be involved in church activities and come to God’s house to have godly fellowship with the saints. Our gathering with one another, as often as possible, as God’s people is not so much for social or recreational purposes, but rather for fellowship around God’s Word (cf. Hebrews 10:24-25). We are to spare no effort in constantly putting one another in remembrance of spiritual truths and making one another spiritually vigilant against doubts that may arise in our hearts concerning the absolute authority and reliability of God’s Word.

How about you, dear reader? Have you been turning a deaf ear to the Lord’s voice against your sins? If you put off your repentance to another day, your sins will linger and abound that many days more, while opportunities of that many days would have been lost on you. Let not your heart be callous anymore! “To day if ye will hear his voice, harden not your hearts” (Hebrews 3:15). Today, not tomorrow! Today is a very favoured day; seize that opportunity and turn to the Lord—today.





# Devotional Reading

24 June

Serve One Another (1)  
By Pr Samuel Joseph

1 Peter 4:10

The apostle Peter wrote his first epistle for the purpose of “exhorting, and testifying (to believers)” concerning “the true grace of God wherein ye (the believers) stand” (1 Peter 5:12). A large part of this exhortation deals with the duties of a Christian, in light of the grace which he has received—duties with respect to the unbelieving world and duties with respect to fellow believers. It is the latter of these duties which finds expression in this verse before us.

The word “gift” here denotes a gift of God’s grace, a gift graciously bestowed. It is used in two senses in the New Testament. Firstly, it alludes to the gift of salvation—“But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many” (Romans 5:15). Secondly, it is used with respect to the spiritual gifts imparted by the Holy Spirit as He indwells believers—“So we, being many, are one body in Christ... Having then gifts differing according to the grace that is given to us, whether prophecy... or ministry... or he that teacheth... or he that exhorteth... (or) he that giveth... (or) he that ruleth... (or) he that sheweth mercy” (Romans 12:5-8). The second sense is the one in view here.

Now, several examples of spiritual gifts are given in the second passage cited above. There are the more prominent gifts, linked with offices in the church, such as teaching and ruling; there are also extraordinary gifts meant only for the apostolic age, such as prophesying; still, there are some gifts that may seem quite mundane, such as exhorting, giving, and showing mercy. This list is not meant to be exhaustive. Clearly, there is a great variety and diversity of spiritual gifts. The apostle Paul’s point, however, is simply that these gifts are distributed to every member of the body of Christ. They are universally received—by every believer—from the indwelling Holy Spirit, as affirmed by Peter: “every man hath received the gift”.

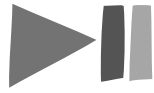
Pause and consider for a moment the wisdom of God’s design! The same God, who purposed from eternity to save a people for Himself and to unite them as many members in one body, has distributed among these members His gifts in such measure and proportion that no one is without at least one gift or has all the gifts. The kind of gift/s we receive is not determined by us, but by the Holy Spirit.

They are given for the benefit of the whole church. That makes us all inter-dependent on one another in the church. No one can absolve his responsibility to the body, by claiming to have no supply; neither can anyone abstain from fellowship with the body, by claiming to have no lack. Nor can one say, “I am so small and insignificant in my weakness that there is nothing for me to do; let me sit here in a corner, and pass the time until eternity dawns.” God forbid!

Since every believer has received his bestowed spiritual gift from the Holy Spirit, it is then every Christian’s bounden duty to use the gift/s for its/ their intended purpose. This is affirmed through the apostle Peter’s employment of two striking images earlier on in his epistle. He first describes Christians as newborn infants, growing spiritually through feeding on “the sincere milk of the word” (1 Peter 2:2); he then portrays Christians as “lively stones”, built into “a spiritual house”, with Christ Himself as the “chief corner stone” (1 Peter 2:5-6). These two images depict both individual and corporate growth in a Christian’s life. Babies are to grow individually, and bricks are to be put together to be built up into a corporate structure. As Peter pictures it, the very act of coming to Christ is the act of coming “unto a living stone” (1 Peter 2:4), and being joined to the building, of which that stone is the foundation and chief of the corner. This means that as we grow and mature in the faith, we are moulded by God who, as the Brick-maker, shapes each block under His care. In other words, we are God’s workmanship, as the apostle Paul declares (Ephesians 2:10). This should tell us something: we are not formed to be individual “works of art”, standing solitary and dead, but formed as “lively stones”, each fitting a particular place in the larger structure of that living organism, which is the body of Christ, namely the church.

Therefore, the duty that is enjoined upon believers with respect to their particular gifts is not only individual, but mutual. The gifts of the indwelling Holy Spirit are not ultimately for private, but for corporate use; they are not merely for personal benefit, but for the edifying of the whole body. As Paul puts it, “forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church” (1 Corinthians 14:12). Each and every one of us is gifted by God, for the express purpose that we should minister those very same gifts to others. Let none of us enter into the membership of the local church without a burden to give. Neither should we remain therein just to receive!

Dear Christian reader, take note that what you minister to the body of Christ is not your own talent, or skill, or wisdom, or counsel. Truly, what you have to contribute is not yours, but God’s. It is precious and profitable to the body precisely because it does not come from you! It is God’s own gift to God’s own church, intended for the benefit of His people, though entrusted to you. Will you then by your negligence deprive your brothers and sisters of that blessing God designs for them to have through your service / ministry? God forbid! We ought rather to see ourselves as stewards, striving to be responsible and “good” in our stewardship even as we recognise the sacred trust bestowed upon us.



## *Reflect*

and share your testimony as the Lord convicts you

# Programme

Time/Date	21/6/22 (Tue)	22/6/22 (Wed)	23/6/22 (Thu)	24/6/22 (Fri)
0930-1200	Welcome, Singspiration + Message 1 + Discussion 1	Singspiration + Message 4	Singspiration + Forum 1: BPism & Church Governance	Singspiration + Message 5 + Discussion 5
1200-1330	Lunch (Calvary Pandan Fellowship Hall)			
1330-1430	Message 2 + Message 3	Discussion 3 + Sharing/ Prayer	Discussion 4	Special Activity
1430-1500				
1500-1530				
1530-1700	Discussion 2	Evangelism Message	Forum 2: Bible Versions- Why We Choose KJV?	Closing

## Theme Verse

Galatians 6:2

Bear ye one another's burdens,  
and so fulfil the law of Christ.