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# Editorial

By Dr David Tan, Chief Editor

In this issue, we continue to explore what missions means from various perspectives and levels. In the September 2018 issue, we explained that missions is about restoring God's kingdom after mankind's fall into sin. In this issue, we present another important perspective in the article *Every People, Every Language* — that missions is more about variety than quantity. God gets greater glory when a greater number of different people groups or nations comes to believe in and worship him using their own languages and cultures. That is why Wycliffe Singapore and our partners worldwide strive to bring the word of God to all the language communities of the world. This issue also includes a feature on the work being done in Indonesia.

However, this doesn't mean that God is not concerned about small things. Our God created the universe and everything in it. He is also concerned for the birds of the air and the lilies of the field (Matt 6). Erin studied linguistics in Canada to prepare for a role as a translation facilitator. But God showed her that he is also concerned about small things. This is the theme of the article *God of Small Things; God of All Things*.

A corollary to the above is that God is also concerned about what happens to us individually. He wants to achieve his ultimate purposes, but he wants to achieve them in and through us. And that can only happen when we are transformed through participating in his mission. Anne shares a bit of this in her reflection on her short-term overseas attachment with us (*Learning About Culture, Language and God*).

Wycliffe Singapore's tagline is "Translating the Word, Transforming the World". Certainly, the translated word of God transforms hearts and lives. But another aspect of our work is enabling people to read and write. Literacy and multilingual education can transform communities and lift them out of poverty. The article *I Can Write My Name!* shares the experiences of two women who learned to read and write.

I trust you will enjoy reading the articles and gain more insights into missions.



Blessings,  
Dr. David Tan



## 社论

总主任陈金峰博士

在2018年9月份的《译经行》中，我们提到宣教关乎人类因罪堕落后恢复神的国度。在这一期中，我们将继续从各种角度与层面来探讨宣教。文章《各民族、各语言：重多元，轻数量》陈述另一个重要观点——就是宣教注重多元化多于数量。当更多不同种族、族群的人或国家能够相信神，并以他们各自的语言和文化来敬拜神，神便得着更大的荣耀。这就是新加坡威克理夫与我们散布在世界各地的伙伴机构所向往的——将神的话语带到世界各个语言族群当中。

然而，这并不代表神不关心细微的事物。我们的神创造宇宙万物。祂关心天上的雀鸟和野地的百合花（马太福音6）。Erin在加拿大修读语言学以预备参与翻译的事工时，神让她看到神也关心细微的事物。这就是文章《神掌管万事，也看顾小事》的主题。

诚如前述，神也关心发生在我们每一个人身上的事情。祂要在我们心中工作，并透过我们成就祂最终的目的，但首先我们必须参与宣教使生命得到转化。Anne在文章《从文化及语言学习中更明白上帝》中，透过她的短宣感想与我们分享这一方面的经历。

新加坡威克理夫的口号为“翻译生命之道、转化生命之旅”。的确，翻译神的话语能够转化心灵和生命。可是，我们的事工也包括使人们能够阅读和写字。识字和多语言教育可以转化社群和帮助他们脱离贫穷。文章《我学会写自己的名字了！》分享了两位女士学习阅读和写字的故事。

我希望你会喜欢阅读这些文章，同时帮助你更深刻地了解宣教。

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# I Can Write My Name!

When women are taught to read and write, families and communities reap the benefits. In the villages of this South Asian country, few adult women are literate. One team has begun a multilingual education project for young children as well as adult literacy classes in both the local and national languages in several villages. Most of the adult participants are women. Here are the stories of two women whose lives have been transformed by literacy.

C, 42, never had a chance to go to school as she had to help with the housework. By 19, she was married with a family of her own. She wanted to borrow some money from the village mothers' group's loan scheme to build a house but was unable to write her name on the required forms and so gave up her dream. When a literacy class was begun in her village, she made time to attend. Now, she can not only read and write, but also do simple calculations. She says, "My eyes have been opened! I have realised the importance of education and I will encourage my children to also study hard and not suffer like me."

K, 40, is now the chairman of the village mothers' group of another village. She learned to read and write in the literacy classes and firmly believes in the importance of education. Despite a busy schedule, she makes it a point to be on time for classes and also encourages other women to attend. She monitors the classes, taking attendance, visiting those who are absent, and reporting to the field coordinator during his visits. Her aim is that every woman in the village should be able to at least write her name and guide her children, and in this way improve the lives of the whole community.

Beyond these benefits, these literacy skills will equip the people to read the mother tongue Scriptures which are currently being translated, so that they can experience even greater life transformation through encountering the Word of God in their own language.



Literacy class. 识字班



Photographer: Ari Vitikainen. @ Wycliffe Global Alliance.

## 我学会写自己的名字了!

能读书写字的女性，不但可以造福家庭，对其社区也会有所贡献。在这个南亚国家的乡村里，只有寥寥几位成年女性能读书写字。有一个小组已经在为几个乡村的幼儿开展多语言教育项目，又为成人开办方言和国家语言识字班。大部分参与成年班的都是女性。以下是两位女性的故事，她们参加识字班后，生活得到改善。

42岁的诗自小要帮忙家务，所以从来没有机会上学。19岁时，她已经结婚生子，有了自己的家庭。原本想向村里的母亲贷款计划借钱建房子，但由于她不会在所需递交的表格上写下自己的名字，只能无奈地放弃了梦想。当村里开办识字班时，她便设法抽时间参加。现在，她不仅可以读写，还学会了简单的数学计算。她说：“真是大开眼界了！现在，我知道教育的重要性，我会鼓励儿女们努力学习，免得像我以前一样受苦。”

40岁的姬现时是另一条村的母亲组织主席。透过识字班，她学会读书写字，并坚信教育非常重要。尽管日程繁忙，她仍然坚持准时上课，也鼓励其他女性参加课程。她监督课堂情况，记录出席名单，探访缺席者，又在协调员到访时作出报告。她的目标是要村里每个女人都至少能够写出自己的名字和教导子女，藉此来改善整个社区的生活。

除了这些优点以外，识字班更装备村民的阅读能力，以致日后可以阅读目前正在翻译的母语圣经。这样，通过阅读母语圣经，他们可以体验更大的生命转化。

# Every People, Every Language: Variety, Not Quantity

By Dr David Tan



Missions is more about variety than quantity. Does this statement surprise you? Let us look at God's plan as revealed in the Bible.

### Babel and Abraham's Call

In Genesis 1–11, we read of God's creation of the world and man's fall into sin. The Tower of Babel episode in Genesis 11 marked the height of human rebellion against God. However, God in his wonderful way often uses the consequences of sin for his glory. Babel did not change God's plan significantly; it simply sped up the creation of different ethnic groups and languages, which are ultimately to be redeemed for his glory. This has always been God's will.

This becomes clear in Genesis 12:1–3, where God launches his plan of redemption with the call of Abraham. He said to Abraham:

*Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.*

God's plan, right from the beginning, is revealed here: he wants to bless (i.e. redeem) all the peoples (i.e. people groups) of the earth.

### The Great Commission

Jumping forward to the Great Commission in Matthew 28, Jesus commanded us to "go and make disciples of **all nations**". In the New Testament, the Greek term translated as "nation" is "*ethne*" from which the English word "ethnic" is derived. Therefore, the word "nation" does not refer to a country or political entity, but to an ethnic or people group. A modern-day example is the Tibetan people group (*ethne*) which lives in several (political) nations — China, India, Nepal and Bhutan. It is important to note that the Great Commission does not command us to make disciples of "everyone" but to make disciples of "all nations". Why?

We need to first understand that the chief purpose of man is to glorify God. In fact, the ultimate goal of missions is to increase worship because that brings glory to God. When more people groups (nations) believe in and worship God, the greater the glory to him. **Variety is the key, not quantity.**

### Stamps, Pokemon and Lost Sheep

An illustration: most of us have, at one time or another, collected stamps, Coca-Cola cans, etc. When you collect stamps, variety increases the value of your collection — the goal is to get stamps from as many countries as possible. If you have multiple copies of a stamp, you try to trade them for stamps that you do

not yet have. A recent example is collecting Pokemon. Some people will go to amazing lengths and expense just to collect that one species of Pokemon which can only be found in a single location in the world.

This is the picture of what God is like. God wants to be worshipped by "every nation, tribe, people and language" (Rev 7:9), and he will do his utmost to achieve his sovereign plan. Our God will leave 99 sheep to find the one lost sheep (Luke 15:3–7), and he calls us to be his partners in this endeavour. It is not about cost or efficiency.

### Pentecost: A Foretaste of Heaven

In Acts 2, when the Holy Spirit came upon the disciples at Pentecost, they were "declaring the wonders of God" in languages that they had never learnt. More specifically, Acts 2:5–6 tells us that there were God-fearing Jews from "every nation under heaven" who heard the disciples praise God in their "own language". Then in Acts 2:47, we read that the new believers praised God (presumably in their own languages) as they met daily. From this we can see that the worship God desires is not just worship in one language or style. **God desires to be worshipped by every nation in every language under heaven.** The special place of language is very clear in this story.

I believe that Pentecost gives us a vision and foretaste of heaven. Revelation 7:9–10 tells us what it will be like in heaven:

*After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."*

Heaven will be a wonderful experience where every nation, tribe, people and language will be represented. It will be the most multicultural worship service you will ever attend!

To sum up: God gets greater glory when a greater number of different people groups or nations comes to believe in and worship him using their own languages. That is why Wycliffe Singapore and our partners worldwide strive to bring the word of God to all the language communities of the world. Missions is about variety, not quantity!

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*Dr David Tan is the Executive Director of Wycliffe Singapore. He and his wife, Sharon, served overseas for several years, and are now continuing to participate in the work of Wycliffe in the Singapore office. They have 2 daughters aged 21 and 19 years.*

# 各民族、各语言：重多元，轻数量

陈金峰博士



© José Roitberg. Flickr Creative Commons.

差传的重点在于多元，而非数量。这句话会令你讶异吗？让我们看看上帝如何在圣经中启示祂的计划。

## 巴别塔与亚伯拉罕的呼召

创世记第1-11章记载上帝创造世界及人类的堕落。第11章的巴别塔事件陈述人类悖逆上帝已经到了极点。然而，上帝却常常以祂的奇妙方式，用罪的后果去成就祂的美意。巴别塔事件没有打断上帝的计划，只是加速使人类分散各地，成为不同的民族，操不同的语言。最终，上帝彰显自己的荣耀，救赎世人。由始至终，这一切都是上帝的心意。

这计划在创世记第12章1-3节更为显明。上帝以呼召亚伯拉罕来开启祂的救赎计划，祂对亚伯拉罕说：

“你要离开本地、本族、父家，往我所要指示你的地去。我必叫你成为大国。我必赐福给你，叫你的名为大；你也要叫别人得福。为你祝福的，我必赐福于他；那咒诅你的，我必咒诅他。地上的万族都要因你得福。”

由此可见，上帝的计划从起首就是要叫地上的万民（万族）得福（得救赎）。

## 大使命

马太福音第28章记载耶稣颁布的大使命。耶稣吩咐我们去“使万民作我的门徒”。原文圣经中的“民”是指民族，而非国家。一个现代的例子就是藏族，藏民散居于不同的国家——中国、印度、尼泊尔、和不丹。大使命不仅是叫我们使“人人”作门徒，而是叫“万族”作门徒。为什么要强调是“万族”呢？

首先，我们要明白人活着的主要目的就是荣耀上帝。事实上，差传的终极目的就是要带更多人来敬拜上帝，使祂得荣耀。当更多的民族（国）相信上帝、敬拜上帝，祂就得到更大的荣耀。因此，关键在于多元，而不是数量。

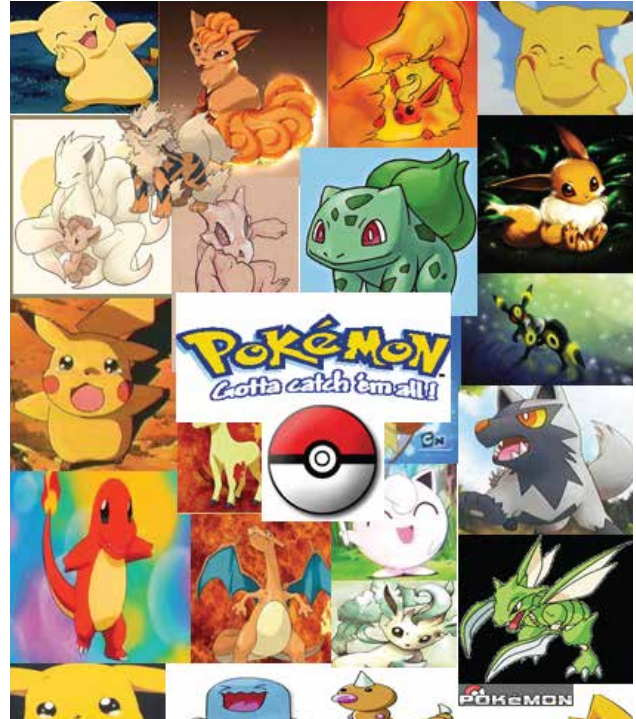
## 可口可乐瓶罐，宝可梦与迷羊

打个比方：大多数人都曾经收集过邮票、可口可乐瓶罐等物件。在集邮时，收集越多国家的邮票会使收藏增值。如果只是拥有多张同一款的邮票，我们会拿它来换取其他还未有的邮票。较近期的一个例子就是用智能手机收集宝可梦精灵。为了扑捉某一种精灵，有些人会付出可观的金钱和时间，远赴全球唯一能找到该精灵的地方。

这个例子显出了上帝的心意。上帝要的是“各邦国、各支派、各民族、各语言”（启7：9，和修本）来敬拜祂。上帝竭尽所能成就这个计划。



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祂愿意留下九十九只羊去找回那一只迷失了的羊（路15：3-7），上帝呼召我们在此事工上与祂同工。上帝不会计较代价和效率。

### 五旬节：天堂的预示

使徒行传第2章记载当圣灵充满门徒时，他们就开始用未曾学过的语言“讲说神的大作为”。第5和第6节更指出有虔诚的犹太人从“天下各国来”，听到门徒用他们“生来所用的乡谈”来赞美上帝。第47节记载新的信徒天天聚集赞美上帝（很有可能是使用各自的母语）。由此可见，上帝要的敬拜不仅是单一的敬拜语言或风格，祂期待的是天下各族用各自的语言敬拜祂。这个记载清楚认定语言的重要角色。

我相信五旬节向我们预示了天堂的情况。启示录第7章9-10节告诉我们天堂将会是：

这些事以后，我观看，见有一大群人，没有人能数得过来，是从**各邦国、各支派、各民族、各方言**来的。他们都站在宝座和羊羔面前，身穿白袍，手里拿着棕树枝。他们大声呼喊，说：“愿救恩归给那坐在宝座上我们的上帝，也归给羔羊！”

(和修本)

故此，天堂里有各邦国、各支派、各民族、和各语言的信徒同聚一堂。到时候，大家将能参与前所未有的跨文化崇拜！

总括而言，当更多不同的族群相信神上帝，并用各自的母语来敬拜祂的时候，上帝将得到更大的荣耀。故此，新加坡威克理夫和世界各地的合作伙伴正努力把上帝的话语带到世界各语言群体当中。差传的重点在于多元，而非数量！

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陈金峰博士是新加坡威克理夫圣经翻译会的总主任。他与太太俐敏曾在海外事奉多年，目前回到新加坡继续参与威克理夫的事工。他们育有两名女儿，今年分别是21岁和19岁。

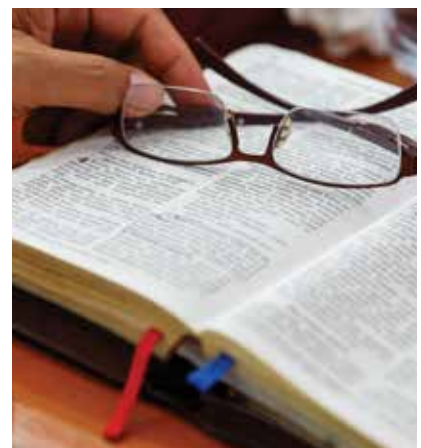
## Feature on Indonesia



Photographer: Marc Ewell. ©Wycliffe Global Alliance.



Marnix Riupassa, Director of Kartidaya.  
©Wycliffe Global Alliance.



Photographer: Marc Ewell.  
©Wycliffe Global Alliance.



# Local Churches Leading the Charge

By Deb Tan and Deb Fox

**The director of a Bible translation organisation in Indonesia considers the difference it could make to God’s mission if we truly believed that translation is the task of the Church.**

Marnix Riupassa, Director of Kartidaya [Wycliffe Global Alliance organisation in Indonesia], is reminiscing with Barry and Marg Borneman [Wycliffe Australia CEO and his wife] over a cuppa. It has been over five years now since a unique partnership with Wycliffe Australia was formed.

He says, “Wycliffe Australia answered the one thing that was not answered by our own projects (at that time), and that maybe many [other] organisations do not understand. This thing, this project, was not about Bible translation but about how we build a strong relationship with the local church.”

Out of Kartidaya’s unique vision and Wycliffe Australia’s willingness to support it, Kartidaya’s Partnership project was birthed. Its commitment was to serve the local church to help them understand God’s mission, so that it is the Church in Indonesia that reaches the end goal.

Marnix notes, “We [used to] come to the Church and ask for money to help a translation project. But we didn’t help the Church to understand God’s mission to help them to lead the direction of Bible translation.”

If translation is the task of the Church, then Marnix knew that they would need to partner with churches, denominational leaders, parachurch groups and organisations

to gain momentum. Along with his team at Kartidaya, Marnix prayed and fasted that God would help create connections for more leaders to get on board with the vision.

Marnix explains that the translation is the easy part — establishing community is where it gets difficult. “We’ve seen many spiritual battles happen in the field... not when we are starting to print the Bible, but when we start [building]...community. The enemy wants to create division. But we know that the best way to achieve God’s mission is by working together.”

Working together to create local, missional churches points to a significant paradigm shift — putting the work in the hands of local people, without just relying on training, resourcing and funding by foreign organisations. It also helps to ensure a sustainable long-term witness to language groups, as future generations are trained by their own local leaders. Marnix shares, “The local church then becomes the umbrella, the host for the translation cluster. Kartidaya and Wycliffe come to serve and provide the resources to support them.”

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*This article first appeared in Wycliffe Today, October 2018, a publication of Wycliffe Bible Translators Australia. Reprinted with permission.*

## Feature on Indonesia



*Village. Photographer: Marc Ewell. ©Wycliffe Global Alliance.*



*Yenny, on a road in the Rampi District.*



*Bringing in the Rampi New Testaments at the dedication ceremony.*



*Spices. Photographer: Marc Ewell. ©Wycliffe Global Alliance.*

# Bringing Jesus into the Kitchen: The Benefit of Local Partnership

By Deb Fox

**It is only a matter of days before she gets married but Yenny is happily sitting with some local villagers and sharing Bible stories with them.**

As a Consultant in Training among the Rampi people of South Sulawesi, Indonesia, God has certainly taken Yenny on an adventure over the past 12 years. After completing Bible college in Jakarta, an opportunity opened up for Yenny to travel to South Sulawesi and join a translation team working in the remote Rampi Valley. She joined the Wycliffe Global Alliance organisation, Kartidaya, in 2006 as a Bible translation facilitator.

Since then, Yenny and her team have been working and partnering with local churches to see the translation of the New Testament in the Rampi language come to fruition. In November 2017, that vision became a reality with the dedication of the Rampi New Testament.

The dedication service was the responsibility of the local churches. Despite many challenges, they had faith that God would provide the food and resources they needed. In faith, they all put aside some rice each day for a month, which was later sold to pay for the dedication service. Seven villages took part and the entire service was conducted in the Rampi culture. When the New Testaments were presented, many people were in tears. Why was this such an emotional occasion?

Yenny explains that for the Rampi people to have Scripture available in their own language, Jesus suddenly becomes more accessible to them. No longer is he a stranger from a foreign religion but a friend who loves them and knows them more intimately than their own family.

Yenny witnessed first-hand the difference it makes having local believers involved in translation workshops as they hear and understand God's Word in their own language and cultural context. But for many of these people, there is a huge personal cost involved. Quarterly translation cluster project workshops run for three weeks at a time and participants often need to leave their livelihoods and families behind in order to travel to the workshop location.

“Most of these people need to manage their farms, rice fields, cacao or corn fields”, Yenny explains. “When they have to sit all day long with laptops and think of sentences, it is a difficult time for them. They also need to work harder before they leave to ensure that there will be enough money and firewood to last until they return so their families can survive.”

For Yenny and her team, their journey to the isolated Rampi Valley involves a dangerous 12-hour motorbike ride across narrow, muddy paths and rugged terrain. Then they face a steep climb up the mountains and a significant trek on foot through forests and rivers. The villages are often difficult to get to and internet access is scarce. (Yenny went two years without being able to contact friends and family!) The work is difficult. There are long days and it can be challenging coordinating such a diverse team.

But Yenny says the challenges are worth it:

This is God's work. I see his hand in every situation. He is so good to me. He loves the Rampi people and he is the one who works in their hearts, enabling them to take part in this translation work.

For me, working among the Rampi people is like bringing Jesus into the kitchen. When you visit someone's house here, it is only the family and close friends who are allowed into the kitchen — everyone else stays in the living room. Jesus doesn't want to be a guest that only sits in the living room; he wants to be part of the family. He wants to visit the Rampi people, sit in their kitchens and have deep conversations with them.

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# Learning about Culture, Language and God

By Anne



*Harvest. © ol'pete. Flickr Creative Commons.*

It all happened very fast! I had approached Wycliffe Singapore to find out more about their ministries. After some discussion, it was suggested that I could attend Camp Wycliffe, an experiential camp in Thailand, then spend three months at a language centre in Thailand to learn some Thai and observe language work in a minority group. I didn't know what else might be in store for me, but said "Yes!" anyway. In my time there, I was given opportunities to do so many things — helping with the moving of the centre, serving alongside a team from the US, completing a section of an anthropology write-up, helping with literacy materials and running errands. I also observed translation work and the audio recording of the Bible.

### *Moving, Cleaning and Culture*

This was manual labour — loading and unloading, discarding, cleaning, arranging, and then more cleaning! We had to clean the furniture, and we had to clean the building's interior a few times because it got dusty pretty quickly. It was interesting to observe different cultural viewpoints — what I had felt was unnecessary or inefficient, the Thai people saw as good teamwork. Yet through the inefficiency, the repetitive cleaning made me see how important it was to constantly be cleansing ourselves from within. If we allow ourselves to collect dust and accumulate dirt, it is so much more tiresome to clean. I found the cleaning really therapeutic after a while, and it reminded me that we need to allow God to constantly clean us, to reach into the deeper places where hidden dirt is, so that we can be a clean temple for God to reside in.

### *Short-term Missions*

I tagged along with a team from the US who had planned activities to train potential missionaries and observed them conduct debriefings to help team members make sense of their experiences. As I reflected on this, I realised that it was my very first mission trip, under a great leader and mentor, that had sown the seed in me to consider becoming a missionary. This is the value of sending out short-term mission teams, as long as the trips are properly executed.

### *Language Work*

One of the tasks I was given was to investigate the spiritual worldview of the K group. I interviewed the mother-tongue translators (MTTs) to try to understand more about animism in their culture. It was very comforting to me to see the hope, joy and peace reflected in the eyes of the believers, and how they had been liberated from their fears. At the same

time, it was also heartbreaking to know that many of them are still trapped in fear. As I tried to make sense of the stories that the people had believed in for generations, I realised that logic is not the same for everyone. I also came to realise that animism is not just in the remote villages; we city-dwellers also place our hope in material things like good grades, a comfortable salary, or even good weather. It was a good reminder to me that our hope is in the Lord, who is the same today, yesterday and forever, even when things don't go our way.

I expected that producing literacy materials (flashcards) wouldn't be too hard — after all, it was just finding pictures and copying vocabulary from their database, right? But it was difficult! The images easily available online were from the cultures of 'angmoh' (western) or majority people groups (eg. Chinese), and it was tough to find pictures that ethnic minorities could relate to. Fortunately, we did manage to find a database which had suitable images. This brought home to me how unseen and unknown minority groups are — they are regarded as nobodies. Yet God knows them, and through the work with Wycliffe, they know that they are valued. And when the MTTs saw the completed materials, their joyful expressions were priceless!

### *Journeying On*

This internship was part of my personal journey with God. Every person's journey will be different even if they go on a short-term mission trip to the same place. That's the beauty of it — the outcome will not be the same, except that God will exceed your expectations. I went into the internship hoping to find some answers to help me figure out my next step in life, and while I am clearer that God has placed a love for minority peoples in my heart, God has done something even more intricate. He has shown me that He will be with me if I go; He has shown me that I don't need to worry about my abilities; He has shown me what trusting in Him means. All I need to do is take the next step.

*Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.*

- Ephesians 3:20

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*Anne was inspired to study Linguistics after attending a course on missions. She decided on this short internship to see what language work in the field is really like. She continues to seek God's guidance as to where He will lead her in the future.*



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一切发展得太快了。最初，我联络新加坡威克理夫只是想了解该机构的事工。经过一些讨论后，同工建议我参加在泰国举办的威克理夫体验营，然后用三个月时间在泰国的语言中心学习泰语，和观察当地一个少数民族的语言事工。我没有多想便答应下来。到了泰国，我有机会参与很多不同的工作——协助语言中心搬迁，与来自美国的宣教队配搭服侍，撰写部分人类学报告，整理文字材料，以及当跑腿。我也有机会观察翻译工作及口述圣经的录制过程。

### 搬迁、打扫和文化

装卸、丢弃、打扫、整理、然后再打扫，这一切都是体力劳动。由于语言中心新址到处尘土飞扬，我们只好不停地打扫，把家具抹了又抹。有趣的是，来自不同文化背景的同工所持的观点都不一样。那些我觉得没必要或效率低的工作，泰国人却认为是团队合作的操练。不过，这些效率低又重复的工作使我看到人的内心也需不断被清理。若我们任由内心积满灰尘，在打扫时便会十分吃力。渐渐地，我感到打扫地方对自己有疗愈的果效，因为它提醒我要时刻让上帝洁净自己，让上帝清理那藏污纳垢的深处。这样，我们的身体才能成为圣洁的殿，让圣灵居于其中。

### 短期宣教

我协助来自美国的短宣队为有宣教士潜质的信徒策划训练活动，并观察短宣队如何带领参与者在活动后自我检讨，从而帮助他们透过所经历的明白神的呼召。回想起来，那是我首次的短宣体验，有很好的属灵领袖和导师把宣教的种子播种在我的生命里，促使我日后考虑要成为一名宣教士。教会差派出的短宣队在优质团队的带领下，往往会对参与者产生深远的影响。

### 语言工作

我的其中一项任务是要调查 K 民族的属灵世界观。为进一步了解泛灵论在其文化中的意义，我访问了该民族的母语翻译员。当看到信徒眼中流露出的信、望、爱，以及听到他们如何从恐惧中得到释放时，我的内心深感欣慰。与此同时，我也为那些仍被恐惧捆绑的族人感到痛心。在研究该民族世代相传、深信不疑的传说时，我发现人的逻辑思维都不一样。同时，我也意识到并非只有住在偏远村落的乡民才相信泛灵论，城市人也会将希望寄托于物质上，例如：好成绩、优厚薪金，甚至晴朗的天气。这是对我很适切的提醒：我们只须寄望于那位昨日、今日、以至永远都不改变的主；即使事情发生不尽人意，我们的主也永不改变。

我曾经认为制作识字材料（生字卡）并不困难。毕竟，只需要在网上找到相应的图片，再从资料库抄下文字，一张图文并茂的生字卡不就完成了吗？但是，实际上却是一点都不简单。网上找到的都是西方或主要民族（如汉族）的图像，与少数民族文化相关的图像相当难找。幸好，我们最终找到一个合适的图像库。透过这个经历，我发现认识这些少数民族的人并不多，他们是被忽略的族群。然而，上帝认识他们，从威克理夫的事工里，他们得知自己是受重视。当母语翻译员看到制作完成的识字材料时，他们脸上流露出来的喜悦之情，实在无比珍贵。

### 继续努力

这次实习是我与神同行的个人经历。即使有人要到同一个地方体验短宣生活，每个人的经历却都不一样。这就是个中美妙之处——相同的事奉，产生的结果却都不一样；神会让你的经历超乎你的期待。我参加这次短宣体验是要为我人生的下一个阶段寻找方向。虽然我现时是比较清楚上帝将爱少数民族的心放在我里面，但是，祂在我身上有更复杂的计划。祂告诉我，无论我往何处，祂都会与我同在。我不必担心自己的能力，祂已向祂显明何谓信靠上帝，我只需要踏出下一步。

神能照着运行在我们心里的大力充充足足的成就一切，超过我们所求所想的。

以弗所书3: 20

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Anne出席了一个宣教课程后便立志修读语言学。她参与这次短期实习工作就是要看看禾场上的语言事工情况。她会继续寻求上帝的指引来决定未来方向。



# God of Small Things; God of All Things

By Erin





I came to Canada to study how to translate the Bible. My days were filled with picking apart Biblical narratives and dabbling in dictionaries. I was preparing for a role in a noble purpose — translating the Bible for an unreached people group. But God showed me that he was also concerned about small things.

### God of Small Things – Chickadees and Trash

Until I came to Canada, I had never thought it was possible for a wild animal to enjoy the company of a human. Growing up in Singapore, most of the birds I knew were skittish and avoided human contact. Many of them were regarded as pests since they often picked at leftovers in coffeeshops and bins. But there in Canada things were different. One of the staff on campus introduced me to the joy of bird-feeding, setting out seeds in her yard for them. When they came to feed and play, she would admire them and praise God.

It was a sunny April afternoon when Pastor, a proud, pompous little chickadee, came to visit. He sat on the balcony rail, facing the street, singing. He was one of the birds that I had hand-fed over the course of the winter when food was scarce, but now, most of my chickadees had left to nest. That was why I was puzzled when Pastor showed up.

“Do you want some peanuts?” I asked Pastor, holding his favourite treats in his direction. He ignored me and continued to sing. His head was tilted towards the sky, his eyes closed, and his little chest puffed up. He looked happy. So he had not come to be fed; he had come just to sing, a joyful part of God’s creation.

In my first term of school, I was in charge of taking out the trash. I would go from room to room to empty the bins into two bags: one for recyclables, and another for waste. After a couple of weeks, I realized that the bag of waste was always smaller than the bag of recyclables. In fact, the bag waste was always very small.

After talking with my friends, I realized that the students were intentionally sorting their trash and limiting their waste because they were Christians. They wanted to care for the earth that God created. Dumping things that would not decompose in landfills and defacing the earth was not loving. Not sorting trash into waste and recyclables was poor stewardship.

I began to see that the God of big noble purposes, like translating the Bible, was also the God of small things, like recycling and chickadees.

### God of All Things

Colossians 1:15-20 reads:

*Christ is the visible image of the invisible God. He existed before anything was created and is supreme over all creation, for through him God created everything in the heavenly realms and on earth.*

*He made the things we can see and the things we can't see — such as thrones, kingdoms, rulers, and authorities in the unseen world. Everything was created through him and for him.*

*He existed before anything else, and he holds all creation together.*

*Christ is also the head of the church, which is his body. He is the beginning, supreme over all who rise from the dead. So he is first in everything.*

*For God in all his fullness was pleased to live in Christ, and through him God reconciled everything to himself.*

*He made peace with everything in heaven and on earth by means of Christ's blood on the cross.*

Christ came in a physical body — one that was visible and tangible — that was nailed to the cross, not just to restore the church to Himself, but so that everything that God created would be reconciled to Him. He wanted to make peace with everything in heaven and on earth! This includes everything — governments, social systems and the environment.

In Wycliffe, we translate God’s Word because we believe that it brings about transformation. Reconciliation between God and man takes place when God’s Word goes out into the world. When a person is reconciled with God, he is restored and may now be reconciled with other people. The beautiful work of transformation takes over his life. But this transformation is not limited fellow human beings. God’s word is so great that it seeps into everything, the invisible and the visible, the large and the small. It helps you abstain from that piece of plastic that might otherwise be floating in His oceans. It helps you consider how to be kind to the racoon that has been messing with your trash. It helps you make small changes that build up into systemic changes, the type of change that ushers God’s Kingdom into the world!

Recently, I returned from Canada with even more reason to translate the Bible. I know that this book has a far wider impact than what I originally thought. After all, the God of birds, and trash, and even Bible translation, is the God of all things in the world.

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*Erin has since completed her Masters in Applied Linguistics at the Canada Institute of Linguistics where she learned about Bible translation and how to run a translation project. She has now joined a Bible translation project in Asia.*



# 神掌管万事，也看顾小事

Erin

为了学习圣经翻译，我远赴加拿大。为了要参与一项崇高的工作——为未得之民群体翻译圣经，我每天埋头钻研各种文体的圣经叙述，涉猎辞书字典。然而，神却让我体会到祂也顾念细微的事物。

## 神顾念小事——美洲山雀与垃圾

在来加拿大之前，我从未想过野生动物可以与人类作伴。在新加坡长大的我，见到的雀鸟大部分都是容易受惊吓和避免接近人群。它们都被视为害虫，因为它们总是在垃圾桶和食肆里啄食残羹剩饭。但是，加拿大的情况就不一样。学院的一位员工教我如何享受喂饲雀鸟的乐趣。她会特地在后院放置一些雀鸟饲料，当鸟儿来啄食玩耍时，她便一边欣赏它们、一边赞美神的创造。

四月里一个风和日丽的下午，那只骄傲自负、被我名为“传道”的小山雀飞到我家露台的栏杆上，面对着街头吱吱地叫。在食物短缺的寒冬里，它是其中一只在我掌上找到食物的山雀。一到春天，我所喂食的山雀大部分都已回家。因此，“传道”的到访，使我感到惊讶。

“你要花生米吗？”我边问边送上它最喜爱的饲料。可是，“传道”却继续唱歌，丝毫不理睬我。它仰头向天，紧闭双眼，挺起小小的胸膛，显得非常喜悦。原来它不是为觅食而来，乃是要以歌声赞颂神奇妙的创造。

在学院的首个学期，我负责清理垃圾。我要在每一个课室，把两个收集桶里的东西分别放入两个袋里：一个是放可循环的回收物，另一个是放要丢弃的垃圾。几个星期后，我发现垃圾的数量每每比回收物的数量少许多。

当与友人谈起这个现象时，我才明白个中缘由。由于学生们都是基督徒，他们刻意地把要丢弃的东西进行分类，以尽量减少垃圾的数量。丢弃无法分解的物品及毁坏地球的环境，两者都不是爱的行动，而不把丢弃物分类乃是疏于管理的行为。

我开始意识到神掌管崇高的使命，如圣经翻译，祂也同样顾念微小的事情，如循环回收和小山雀。

## 万物之神

歌罗西书1:15-20说：

爱子是那不能看见之神的像，是首生的，在一切被造的以先。因为万有都是靠他造的，无论是天上的，地上的；能看见的，不能看见的；或是有位的，主治的，执政的，掌权的；一概都是藉着他造的，又是为他造的。他在万有之先；万有也靠他而立。他也是教会全体之首。他是元始，是从死里首先复生的，使他可以在凡事上居首位。因为父喜欢叫一切的丰盛在他里面居住。既然藉着他在十字架上所流的血成就了和平，便藉着他叫万有——无论是地上的、天上的一都与自己和好了。

基督道成肉身，以一个看得见、触摸得到的形态来到世上，然后钉死在十字架上。祂不但要修复与教会的美好关系，也同时要使祂所创造的一切与祂和好。基督要使地上的和天上的一切都和谐共处，当中包括所有的政府、社会体制和环境。

威克理夫圣经翻译会相信圣经能转化生命，所以积极推行圣经翻译。当神的话语进入世界，就能够重建神与人的和好关系。与神和好使人得着重生的生命，他便能够修复与其他人的关系。这种生命的转化奇妙地改变世人。然而，这转化不单单发生在世人当中，世上所有事物，无论是能见的，是不能见的；是巨大的，还是细微的；神那充满能力的话语都一一彰显其中。神的话语能帮助你克制大量使用塑胶物品，免得它们飘浮在神创造的海洋里；也能帮助你善待那捣乱你屋外垃圾桶的小浣熊。神的话语可以促使你在生活上实行许多小改变，久而久之便组成了系统性的改革。我们就这样迎接神的国度降临地上。

从加拿大回来后，我对圣经翻译有更重的负担。与我原先所想像的相比，圣经有着更广泛的影响力。毕竟，这位看顾雀鸟与垃圾，甚至圣经翻译的，乃是世界万物的神。

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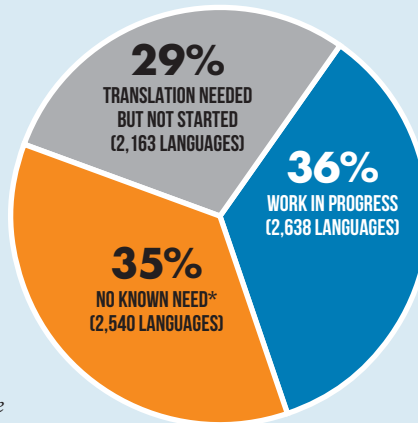
Erin在加拿大语言学学院（Canada Institute of Linguistics）研究圣经翻译及学习如何执行翻译企划，获颁应用语言学硕士学位。她目前在东南亚地区参与圣经翻译事工。

## Our Vision

The vision of Wycliffe is to see lives and communities transformed through the word of God in their heart languages. Wycliffe Singapore engages churches and individuals in Singapore to support and be involved in language projects among unreached people groups in their own languages.

### The Need

There are about 7,361 languages spoken or signed in the world. Sadly, there are still about 2,163 languages, including sign languages, used by 180 million people, where translation is needed, but has not started yet.



*\*This may be for a variety of reasons: there may already be a full Bible in that language; the language may be no longer or little used; or the majority of adult speakers may be adequately proficient in another language and motivated to use the Scriptures in that language.*

As at October 2018

For more details, see <https://www.wycliffe.sg/news/2018stats>

## The Work



### Bible Translation

This involves different skill sets such as language survey, building relationships in the community, devising scripts, training local translators, IT, project management etc.



### Literacy

This enables the people to read and write in their own languages.



### Scripture Engagement

Communities are encouraged to express and experience the Word of God in their languages and cultures through oral storytelling, ethnoarts, vernacular media etc.



### Community Development

Communities meet God through projects which demonstrate concern for their economic, physical, emotional and spiritual health.

## What Can I Do?



### Pray

We need your prayer support. Go to our website and sign up for our prayer newsletter!



### Give

At Wycliffe, we depend on the financial support of partners who contribute to our work both in Singapore and overseas.



### Serve

We need more than Bible translators to do the job! Besides language-related roles, there are roles for all kinds of professional skills including arts, management, administration, finance, teaching, IT etc.

Contact us to find out about short-term or long-term opportunities, internships and mission trips — or simply to find out where you can fit in missions!

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