

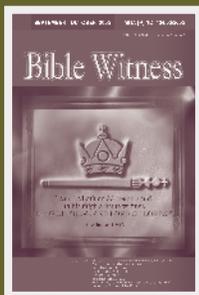
# Bible Witness



"And he hath on *his* vesture and  
on his thigh a name written,  
KING OF KINGS, AND LORD OF LORDS."

Revelation 19:16

Articles Inside: The Coming of Christ as King of Kings and Lord of Lords  
Sanctify the Lord God in Your Hearts  
Faith That Does Not Work  
Do It Heartily, As to the Lord  
"Lovest Thou Me?"  
The Shepherd's Crook  
Why Do We Need to Commit Our Ways Unto the Lord?  
I Was Lost, But Now I Am Found



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# The Coming of Christ as King of Kings and Lord of Lords

(Revelation 19:11-21)

*Errol D. Stone*

**T**he final battle of the world will occur at Armageddon (Hill of Meggido – Hill of Slaughter) and it will be the most famous battlefield in the world. In a vision, the Apostle John saw Jesus Christ and His armies coming down to earth in power and glory to destroy the unnumbered armies of the world that gathered against Jerusalem. At His appearance on that day, the great battle will turn the armies of the world into a large “supper” for the fowls of the air. Revelation 19:11-21 describes it all as follows:

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses,

clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

## The Visible Coming of King of Kings and Lord of Lords

The Apostle John had never before seen a sight such as in Revelation 19:11-16. Here, John sees the One with dyed garments

from Bozrah of Isaiah's prophecy, the Righteous Branch and King of Jeremiah's prediction, the returning Shekinah Glory of Ezekiel's foretelling, the Stone cut out without hands of Daniel's announcement, the Lord coming with His saints of Zechariah's prophecy, and the appearing of the Son of Man of the Saviour's own prophecy (cf. Matthew 24:29, 30).

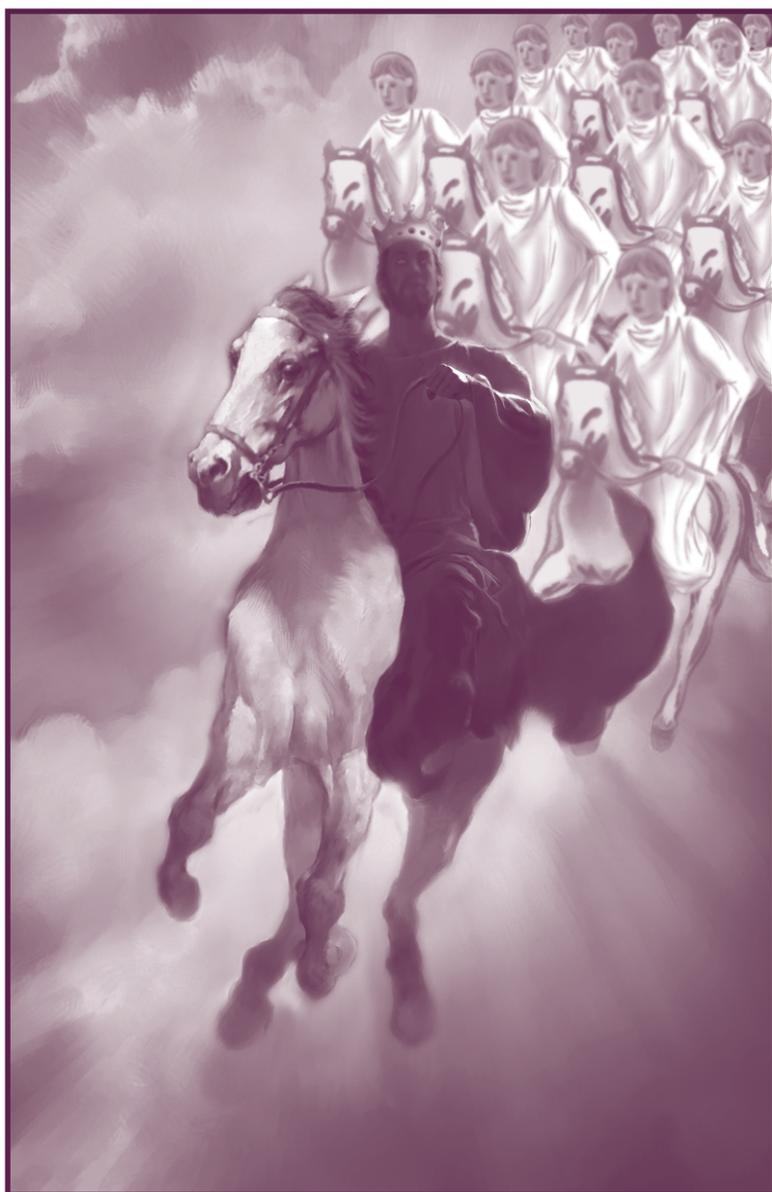
### **On a White Horse**

John wrote, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." The white horse symbolizes victory and triumph. He is Faithful and True in His character and every deed. Indeed, He is the mighty Warrior who will right the world's every ill (cf. Acts 17:31). He doth judge and make war under the same principle, that is, righteousness. At His First Coming, Jesus Christ rode on a donkey during His triumphant entry into Jerusalem, whilst at His Second Coming, He will come triumphantly on a white horse, as the glorious King of Kings.

### **With Fiery Eyes, Many Crowns**

John describes Christ as "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

Jesus Christ wears the crowns of supreme authority, triumph and glory and because of His deity, He is omniscient (all knowing) and will scrutinize the world with eyes as flames of fire, judging the world according to His Holiness, not fraudulently as many systems in the world do judge. Webster's Dictionary describes honesty as follows: "Upright; just; equitable; fair in dealing with others; free from trickery and fraud; acting and having the disposition to act at all times according to justice or correct moral principles; frank; sincere; according to truth."



## In a Vesture Dipped in Blood

John also described Him as, “And he was clothed with a vesture dipped in blood” (v. 13a). The vesture of Jesus Christ, the King, was dipped in blood. Dr. Cohen says, “It has been made blood red by His own blood which He shed for us who believe, when He died for us by the crucifixion upon the cruel cross. His vesture will be now further dipped in the blood of His enemies here at Armageddon. Isaiah 63:1-6 shows this latter statement to be true: it speaks of Armageddon.”

## His Names

In verse 12, John wrote that “and he had a name written, that no man knew, but he himself.” Contrary to the High Priests who had a golden plate engraved with the words “Holiness to the Lord” on their white linen mitre/crown (Exodus 28:36-39), a picture of absolute dedication to God, this Rider bears the name no man knew, but He Himself.

In verse 13, John mentioned another name of the glorious Rider of the white horse, “and his name is called The Word of God.” The Apostle John had identified Jesus Christ in His Gospel as “the Word of God” (John 1:1, 14). He alone reveals God fully; His truth and wisdom. His coming in power and glory, once again, will reveal to us the greatness and glory of God. By His Word, which is the sword of His mouth, He shall destroy the nations that gathered in Armageddon. Thus He will reveal God’s wrath against the wicked ones. “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (v. 15).

Revelation 19:16 mentions another name of Christ, “KING OF KINGS, AND LORD OF LORDS.” Earthly kings are full of empty boasting, but our Lord shall

appear in the fulness of His divine glory. John testifies that “he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Revelation 19:16). In Revelation 17:14, the same name appears, but the order of words is reversed – “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” All who deny the Divinity of Jesus Christ are in serious error. As we defend Jesus Christ’s deity and Second Coming, let us be encouraged that He is coming again, to rule in power and glory.

## The Vengeance of the Coming King of Kings and Lord of Lords

He is a God of love, but He is also a God of wrath. The book of Revelation is replete with warnings about His wrath against the wicked. “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (Revelation 14:10). “And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God” (Revelation 14:19). “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God” (Revelation 15:1). “And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever” (Revelation 15:7). “And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth” (Revelation 16:1).

The modernists, who have created a god in their own image, who tolerates all sorts

of sins because he is a loving god, do not understand that Jesus Christ is returning not only to deliver His people but also to destroy those who have rejected Him (cf. Matthew 25:41-46; 7:21-23). Jesus Christ is returning as the Judge of the world. He is going to come as the Lion from the Tribe of Judah (Revelation 5:5), and then He will make war.

### His Armies

Jesus Christ, the omnipotent, will lead the “armies in heaven” in His coming to earth. “And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean” (v. 14). The armies are numberless believers from all ages who were resurrected or raptured (1 Thessalonians 4:16-17). They are millions upon millions who are declared righteous by the Messiah and are dressed in fine, white, clean linen, riding on stately white horses. The Scripture also teaches us that His mighty angels will also come with Him. “The Lord Jesus shall be revealed from heaven with his mighty angels” (2 Thessalonians 1:7).

### The Winepress

Armageddon is often described as a winepress, which is a vat in which grapes are pressed to extract juice in the process of making wine (Deuteronomy 16:13; Judges 6:11). The treading of the winepress was used in a figurative sense to picture God’s judgment (Lamentations 1:15; Joel 3:13).

In Isaiah 63:2-3, the Lord is presented as coming from Edom after treading the people down, leaving His clothing splattered with their blood. The splattering of blood of the wicked is also recorded in Joel 3:13; Revelation 14:14-20; Zechariah 12-14. John says that He “treadeth the winepress of the fierceness and wrath of Almighty God” (Revelation 19:15).

### The Gruesome Supper

The gruesome supper at Armageddon, of followers of the Antichrist (Revelation 19:17-18) is in stark contrast to the “Marriage Supper of the Lamb,” where all true believers will rejoice with Christ (Revelation 19:9).

The supper of death will involve all who follow the Antichrist (the Beast), who will be ruling the world. The diabolical gathering of armies against Israel will result in their own destruction and the fowls of the air, including the crows, hawks, eagles and vultures, will eat the dead bodies of all the kings and their armies. The birds of prey will devour kings, captains, mighty men, horses and their riders, all men, both free and bond, both small and great. Finally, the Antichrist (the Beast) and the False Prophet will be thrown into the lake of Fire, awaiting their final judgment. Whilst the remnant unto life in Zechariah 12:9-10 believe in the Messiah, on the contrary, the remnant unto death (Revelation 19:21) not yet cast into the Lake of Fire will be consumed by birds at Armageddon in the final battle.

The KING OF KINGS, AND LORD OF LORDS, will paralyse, plague and destroy all who go against Jerusalem, in His act of deliverance for the repenting Israel. Then the world shall know that Jesus Christ is the KING OF KINGS, AND LORD OF LORDS!



# Sanctify the Lord God in Your Hearts

he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as

**T**he Apostle Peter in his first epistle exhorts all Christians, “But sanctify the Lord God in your hearts” (1 Peter 3:15). Christians are urged to render their full devotion to the Lord. The word “sanctify” (in Greek, *hagiazō*) depicts the act of separating from all profane things and dedicating solely to God. Not to wholly dedicate to the Lord can mean desecrating the holiness of the Lord who indwells His children.

Only a whole-hearted dedication befits the Lord. A half-hearted devotion would mean one is trying to have two masters, the Lord and the Devil, or the Lord and the world. Jesus already declared that it shall never be possible to serve two masters. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matthew 6:24).

It is absolutely incongruous that one should receive the Lord Jesus Christ into his heart and then continually yield to sin and falsehood. It is never possible to hallow the name of the Lord in a heart that lie desecrated with sin. The Lord will not claim ownership of a heart that has no desire to keep it sanctified for Him. A habitually sinning heart is not ruled by the Lord. The Apostle John does not mince his words in warning those who continue in their sin. He wrote, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that

he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” (1 John 3:4-10).

The following two pieces of advice derived from Peter’s exhortation should not be neglected so that we may sanctify our Lord and Saviour Jesus Christ in our hearts.

## **Avoid Alliance with the Ungodly or Their Falsehood**

The immediate context of Peter’s command to “sanctify the Lord God in your hearts,” i.e., the last part of verse 14 and first part of verse 15, has allusions to Isaiah 8:12-13. Peter wrote: “. . . and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts” (1 Peter 3:14c-15a). In Isaiah 8:12-13, we read, “Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.” The setting of Isaiah 8 is significant to the understanding of the implications of Peter’s

allusion. Ahaz, king of Judah, faced a crisis in the impending invasion by the Assyrian army. The King of Israel and Syria wanted Ahaz to join their alliance to fight against the Assyrians, but Ahaz refused. Behind the scene, Ahaz made a treaty with Assyria. But Isaiah the prophet warned Ahaz against his ungodly alliance. He told Ahaz neither to fear the ungodly alliance of Israel and Syria nor the invading Assyrian army, and also not to form a confederation with any of them. Instead, Ahaz would have to fear the Lord and stay by Him for help and protection.

### **Fight Off Fear That Assails Your Heart**

A Christian should not be given into fear of the world's hostility. In times of opposition, he must fear God rather than those who oppose him. Fearing the Lord more than anything else will help a believer tremendously to face opposition with courage.

That's why Peter said in the beginning of verse 15, "But sanctify the Lord God in your hearts." This is similar to Isaiah's words, "Sanctify the LORD of hosts himself." This is a call to magnify or exalt God over all other things. The believer who sanctifies the Lord in his heart exalts Him as the object of his fear, love and service. Such a believer will be able to submit himself gladly to the Lord's will. Submission to God's glory and will channels courage and boldness into the heart of a believer who is faced with hostility.

Peter himself, being terrorized by fear, had once denied the Lord. Soon after denying the Lord, his heart was filled with sorrow and deep contrition at his failure but he eventually repented. So now he says, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (1 Peter 3:14).

On that never-to-be-forgotten occasion, Peter had been afraid of the "terror" of the wicked. In Pilate's palace, the fear of man brought him a snare. But in our text, he announces the divine remedy for deliverance from the fear of man that defiles our hearts.

"But sanctify the Lord God in your hearts." In the light of its setting, this means, first of all, to let the awe of the lordship of Christ possess your hearts. Dwell constantly on the fact that Christ is Lord. Because He is Lord, all power in heaven and earth is His; therefore He is the Master of every situation,

sufficient for every emergency, able to supply every need. When a Christian trembles in the presence of his enemies, it is because he doubts or has lost sight of the faithfulness and power of Christ.

You may be intimidated by the scorn and distancing of your worldly friends. You may be threatened with ostracism by unbelieving family members, friends, employers or those in authority. The thought of losing their help may leave you with a sense of fear about the future. So Peter exhorts us, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (1 Peter 3:14). Peter also says, "But sanctify the Lord God in your hearts." The motive for obeying this precept should not be our own peace and comfort, but His honour and glory. To guard against the threats of man, the saint is to cultivate the fear of the Lord, that Christ may be magnified. The Lord Jesus is glorified when His persecuted people preserve a calm demeanour and an immovable fortitude in the face of all opposition. But this is possible only when our hearts are occupied with Him, and particularly with His lordship.



# FAITH That Does Not Work

Jeffrey Khoo

“Faith without  
works is dead”  
(James 2:20).

“What doth it profit, my  
brethren, though a man  
say he hath faith, and have  
not works? can faith save  
him? If a brother or sister  
be naked, and destitute of  
daily food, And one of you  
say unto them, Depart in  
peace, be ye warmed and  
filled; notwithstanding ye  
give them not those things  
which are needful to the  
body; what doth it profit?  
Even so faith, if it hath not  
works, is dead, being alone”  
(James 2:14-17).

**H**ow do faith and works relate? Biblically speaking, faith is the *root* of salvation, and works the *fruit* of salvation. However, not everyone agrees that it should be seen in that light. On the one hand, we have those who advocate that the root of salvation involves faith and works (faith + works = salvation). On the other hand, there are others who say that it is only faith that counts, and thus quite alright for one to live as one pleases after salvation (faith = salvation → no works). In between the above erroneous views is the orthodox view that genuine faith which brings about salvation will result in a changed life (faith = salvation → good works).

In the time of the Apostles, there were (1) the Judaizers who taught a faith-plus-works salvation, and (2) the Gnostics who taught a salvation that requires faith, but not a changed life. The former was ably refuted by Paul who called it “another gospel” (Galatians 1:8), and the latter by James who contended that “faith without works is dead” (James 2:20, 26).

In the time of the Reformers, there were (1) the Roman Catholics who insisted that works are required for salvation, and (2) the Libertines who offered the gospel as a free ticket for sinful living. Martin Luther preached justification by faith alone against the Roman Catholic heresy of justification by works, while John Calvin rebuked the Libertines for their licentious living, and prohibited them from taking the Lord’s Supper.

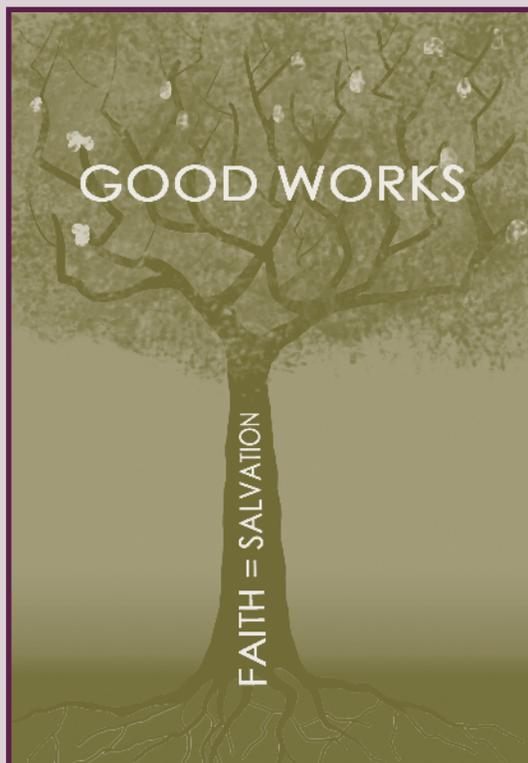
Luther and Calvin reveal that faith and works are not contradictory aspects of salvation. As it is in the case of Paul and James, James was not opposing, but complementing Paul. Paul was focusing on the *cause* of salvation, while James the *effect* of salvation. It was Paul’s intention to present the gospel to lost sinners so that they may obtain salvation in Christ, while it was James’ intention to rebuke

professing believers who claimed to be Christians but showed no true repentance in their lives.

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” (v. 14). Apparently, there are those in the church who profess to believe in Christ, and confidently claim to be saved, but in their lives, Christlikeness is not evident. Can this kind of faith save him? The answer, of course, is in the negative.

James is saying the faith that “does not have works”—that kind of faith (i.e., an *empty* faith)—does not save.

Having noted this, it should be pointed out that James was not arguing for two salvation requirements: faith plus works. He was not saying that some people have only arrived at the halfway point and now must add appropriate works to their faith. Neither was he contradicting Paul, as though Paul taught salvation by faith, and James taught salvation by works. James is not denying that faith does indeed save. What James is questioning is not genuine faith, for genuine faith will produce good works, but *counterfeit* faith which is only in word but not in deed. James is not saying that faith does not save.



Faith and faith *alone* saves but it is important to make sure it is the *right kind of faith*. James goes on to prove his point with an illustration, “If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” (vv. 15-16). Are words able to satisfy hunger and provide warmth to the ones in need?

Such is the kind of

faith some of the readers had. A faith that pays *only lip service*. It supplies *no action*. It is an *empty* faith. In such a case, “actions speak louder than words.”

Therefore, James concludes, “Even so faith, if it hath not works, is dead, being alone” (v. 17). The bottom line is this: *that kind of faith, a faith that does not work*—shows itself to be a *dead or false faith*. A corpse can produce no action. When James says that faith is dead, he is simply saying that anyone who claims to have faith but does not produce good works is actually devoid of it.



**There are charitable Christians, who are so drily, – barren fig-trees, with leaves only. There are also some whose souls are narrow, who are charitable by fits, who will give once or twice and no more. Let us resemble the olives, – let us bring forth abundant fruits, the fruits of peace and mercy.**

*Chrysostom (AD 347-407)*

# Do It Heartily, As to the Lord

*Tan Kian Sing*

**“And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered” (2 Chronicles 31:20-21).**

**H**ezekiah served the Lord with all his heart, and the Lord prospered him. It is not unusual that the Lord should choose to prosper someone who puts his heart in every work that his hands find to do.

Do you not desire for the Lord to prosper you in all that you do? Surely, it is generally expected of all of us to wish to be successful and prosperous in our businesses, which may also include our career, study, raising up a family and children, or any other personal endeavour

in this earthly life. But one thing is needful, which is, we are expected to put in all our heart to our work. And as testified by the life of Hezekiah, we would think that anyone who puts his heart and soul to his endeavours should well deserve to prosper and succeed.

The Apostle Paul exhorted the Galatians, “For whatsoever a man soweth, that shall he

also reap” (Galatians 6:7). This is a universal rule. Anyone who wants to reap a good harvest from his business must, in the first place, put in hard work and heart work. Success and prosperity in our business never come easy. Conversely, when our work is done half-heartedly, we can only expect that there will be no prosperous harvest to reap. In fact, we must not be surprised to face failure if we are not whole-hearted in discharging our duties in our work. We cannot expect God to give us a fruitful harvest if we are but idle in our labour. He does not take pleasure in sending wealth to those who do not work or are lazy in carrying out their business. “If any would not work, neither should he eat” (2 Thessalonians 3:10). In fact, we should deserve harvest of thistles with much pain and regret for our slothfulness.

Thus it is a common understanding that if we would prosper and reap a good and rich harvest, we need to be diligent and



industrious in our business. We need to work hard at our business. Not only that, we need to put in all our heart to our business and then shall we prosper. There is neither room for idleness, laziness nor slothfulness. The wisest king, Solomon, admonishes us, "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through" (Ecclesiastes 10:18).

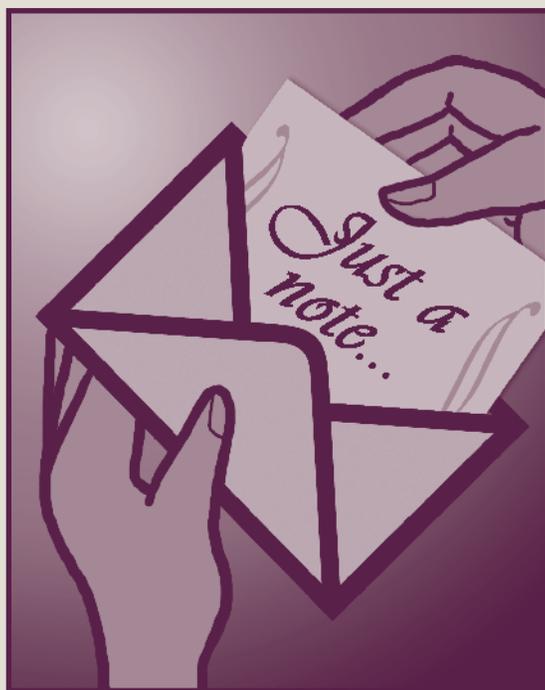
It is the same in our service to the Lord as in our business. If we would be blessed with prosperity in the service of the Lord, we cannot be half-hearted. It has to be hard work done with all our heart and then shall we prosper in the Lord. Therefore, let us put in as much effort that we are expending on our own business into the work of the Lord. In fact, the Lord's work deserves far more than whatever strength we do give to our business. Let us put in all our effort, energy, and entire heart into our Father's business. "And whatsoever ye do, do it heartily, as to the Lord" (Colossians 3:23).

Are we excited about our Father's business? Jesus came and He had one very important and urgent thing to do. He said that He must be about His Father's business (Luke 2:49). Are we giving all our heart to our own business and none left for the Father's business?

Oh, that we may pray and ask the Holy Spirit to help us exercise full heartedness in the ministry of our Lord. God considers idleness an iniquity (Ezekiel 16:49). God expects and loves active believers. Are we actively involved in the work of the Lord? Are we serving the Lord in one way or another? Or are we comfortably sitting in the pews Sunday after Sunday listening, watching and then criticizing the sermon, the singing and everything else that was done in the worship service? Our service for

the Lord does not need to be prominent. The Lord knows and sees the heart. He desires heart work to whatever ministry that He has given us to do. Do we pray for and with His church, which He has providentially placed us in, with one accord and with gladness and singleness of heart? Do we stray and stay away from fellowship with the saints? It is easy to stay away and be on our own. It takes much effort to be together and to encourage one another, to provoke one

another to good works, to love one another, to carry one another's burden, to care for one another, to pick up the phone and say hello to one another, to send an email to enquire about one another, or to choose and send a card to cheer up one



another. This is heart work and hard work indeed.

Who are the useful brethren in the church? It is not those who busy themselves with much work around. It is those who undertake God's work with a total commitment, i.e., with all their hearts. It is those with a heart like Martha. It is not how talented we think we are because we are teaching the Sunday school children. It is the zeal to press on and to faithfully fulfil our duty in

preparing and teaching the lessons with much joy and hope in the Lord whether the children are many or few. It is not throwing in the towel when the going gets tough. It is not jumping overboard the ship when all others have done the same. It is not quietly leaving the work half done or poorly done thinking that no one sees it. The omniscient Lord God sees it.

No! We must be on fire for the Lord's work. Let our hearts be burning hot, for we are in the Lord's business. Our work may result in failure at the first attempt. We must not give up. The Apostle Paul's testimony is to forget those things which are behind, reach forth unto those things which are before, and press toward the mark (Philippians 3:13-14). We must persevere. Perseverance is one virtue which the Lord wants to see in His children. Wholeheartedness shows itself in perseverance. If we are earnest in getting the job done for the Lord, we will say, "It is the Lord's work, and it must be done; my Lord has bidden me to do it, and in His strength, I will accomplish it."



Dear friends, are we serving our Master with all our heart? Are we most zealous for the Lord's work? Are we earnest in the ministry He has called us to do? Are we ready to preach the Gospel in season and out of season? Look at our Lord Jesus Himself! He came down from heaven's glory to work out the plan of salvation the Father has bestowed upon Him to do. And He did it with great earnestness. The Lord's business requires haste. There is no time for procrastination. Souls are perishing. Tomorrow may be too late. Or it may not even come. The Lord may just come, in the twinkling of an eye, at the last trump and we will all appear before Him giving our accounts. Our "work shall be made manifest...it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Corinthians

3:13). Think of how the Lord carried out His redemption plan for lost mankind. It is heart work when His sweat was as it were great drops of blood at Gethsemane. The cross He had to carry on His beaten and bloodied body was a great burden He had to bear for you and me. All these the Lord did for all of us who were yet sinners. And He did it with no complaint. He said, "Forgive them; for they know not what they do" (Luke 23:34). He poured out His heart for you and me. He did all the Father bade Him to do with all His heart because He loves us all and gave Himself for us. There was no exhibition of any weakness in His effort to save us. Jesus was all heart at work to save you and me. Would we be so careless as to be lukewarm in serving Him? Be careful of being lukewarm. For He said, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16). Have we done our best for the Master in all earnestness? Let us apply our hearts unto every work that is done under the sun. Amen.



# “Lovest Thou Me?”

“So when they had dined, Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these?

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me”  
(John 21:15-19).

## The Lord’s Desire Concerning Our Relationship with Him

Three times the Lord Jesus asked Peter whether he loved Him. He would not have asked that question three times if He did not desire that Peter would love Him. Our Lord rejoices to know that we love Him. One thing that we must ensure in our relationship with the Lord is to love Him and to express our love for Him in words and actions.

This conversation between the Lord and Peter occurred after the Lord rose from the dead. Surely the Lord could not have forgotten that Peter denied him three times before His death (Matthew 26:69-75). Now that He is resurrected, the Lord wanted Peter to confess his love for Him most assuredly. Though Peter denied Him three times; in this encounter the Lord gave him three opportunities to declare his love for Him.

It would have been only just if the Lord decided to forsake Peter altogether after he had denied Him three times. However, the Lord’s great love once again sought to draw Peter unto Himself. The Lord expressed His love for Peter and the other disciples who were with him by preparing them a meal that they might be refreshed after their long toil at sea to catch fishes (John 21:2-15a).

It was because of His intense love for Peter that He wanted to know whether he loved Him. Any loving parent can testify to this truth that it is because they love their children that they want to know whether their children love them too. When my children respond to my loving gestures towards them with words such as “Daddy, I love you very much,” my heart rejoices because my love for them is appreciated. Likewise, our loving Lord desires that we will love Him too.

We can love Him sincerely only after we receive His love in our hearts. “We love

him, because he first loved us” (1 John 4:19). “Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins” (1 John 4:10). It is all because the Lord loved Peter immensely that He wanted Peter to confess his love for Him. O how tender is our Lord’s love for His saints!

Hence God’s Word lovingly commands us to love the Lord whole-heartedly. “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (Deuteronomy 6:5). “Take good heed therefore unto yourselves, that ye love the LORD your God” (Joshua 23:11). “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment” (Matthew 22:37-38). It is the Lord’s desire that we, His people, will maintain a loving relationship with Him at all times.

### The Lord’s Expectation Concerning Our Love for Him

We noticed that our Lord inquired three times about Peter’s love for Him. The first time He asked, “Simon, *son* of Jonas, lovest thou me more than these?” Jesus wanted to know if

Peter’s love for Him was more than his affection for those things that surrounded him then, namely, fishing boat, fishing net, fishes, etc. The early part of this chapter records that it was Peter who led the disciples to go fishing. “Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered

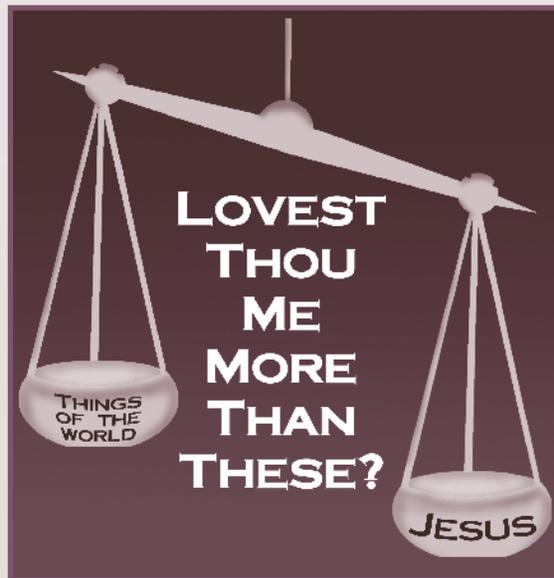
into a ship immediately...” (John 21:3). Had he forgotten the fact that the Lord had called him to become a “fisher of men” (Matthew 4:18-20)? Christ’s death and His absence seemed to have caused Peter to fancy his old vocation again. Being the leader in the company of Christ’s disciples, Peter’s personal decision had a great influence on others and they joined him in his old trade. This appeared to have caused them to ignore their duty of preaching unto which Christ had called them and trained them for over three years. Could it be that their devotion to Christ and His work had been fading? It was important that Peter learned that it was impossible for him to love the world if he wished to serve Christ. So the Lord asked him, “Lovest thou me more than these?”

Our love for Christ must be undivided and full of earnestness. Jesus Himself said, “No

servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Luke 16:13).

Let us look into our hearts and see whether we have been loving something more than our Lord. Have we been loving our jobs, business, degrees,

houses, cars, social status, wealth, computers, hobbies, sports, entertainment, etc. more than our Lord? Do we love ourselves more than Christ? Jesus said, “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my



servant be: if any man serve me, him will my Father honour” (John 12:25-26). If we have been sacrificing our time and energy which is due unto the Lord for the things of this world, then we have a strong word of caution from the Lord – “Lovest thou Me more than these things?” Christ alone must be the pre-eminent object of our love.

Our Lord has also told us that “he that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me” (Matthew 10:37). Luke records our Lord as saying, “If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple” (Luke 14:26). We must not love any other person more than our Lord. Christ does not regard those who esteem their relationship with others more important than that with Him as worthy of His love. True lovers of Christ should never cherish any relationship that will put their relationship with Christ secondary.

The second and third questions were similar, “Simon, *son* of Jonas, lovest thou me?” Though two different Greek verbs for “love” were used in these questions, it is rather difficult to assume that the Lord expected two different sorts of love from Peter. I think that the ideas in both questions were the same, though He used two different words for “love” in them. Then why did He repeat the question? Obviously, the Lord felt that it was necessary to repeat the question. He was emphasizing the importance and urgency of loving the Lord with a pure and sincere love.

Dear readers, can you say honestly that you have been loving Him with a whole-hearted love? Have you loved Him with all

your mind and strength? Christ demands a love that is fully devoted. He is worthy of our steadfast and unceasing love. Anything less than full loving devotion is not worthy of His greatness and glory. He also loved us and gave His life as a ransom for our redemption. How else can we love Him, but by fully devoting ourselves to Him as the object of our true love?

## Love for the Lord Facilitates Service

To all of the three questions asked by the Lord, Peter answered positively, saying, “Yea, Lord; thou knowest that I love thee.” Though every answer was essentially the same, the last answer contained more of his thoughts towards the Lord. He said, “Lord, thou knowest all things; thou knowest that I love thee.” His love for the Lord had grown so intense by now that he said the Lord knowest the truth of his claim that he loved Him. Peter knew the omniscient Lord knows the exact state of his devotion to Him. If the Lord knows that Peter’s love for Him is genuine and growing in devotion to Him, then that is all that finally matters.

After each of Peter’s answers, the Lord exhorted him to do the work that was committed to him, by saying, “Feed my lambs” and “Feed my sheep.” The Lord invites only those who love Him to do His work.

Moreover, everyone who truly loves the Lord must serve those who belong to the Lord. We must feed those who are His according to His Word. Those who claim to belong to the Lord Jesus and yet do not engage in any spiritual service are deceiving themselves. True love will facilitate our commitment to serve His flock.



# My Shepherd's Crook

For all my shameful past  
I dared not stretch out hands to ask  
Yet amazingly so,  
Wonders of love so great  
He gave more than expected  
Yes more than any weight  
He welcomed me back,  
Erring sheep to the fold  
Ever ready to show me –  
Great His love to behold!

What fool was I to think,  
I knew better than Him  
How to map my course,  
Plan out my life.  
So thinking I'd seek  
My own green pastures  
I took that path  
Though it looked quite bleak.

Sure enough the trek grew muddy –  
Not where the Shepherd set His feet,  
Yet within the dangerous path I'd keep  
Thinking He would never follow.  
Then in the distance I'd glimpse  
And then think that I had seen  
A deep vast chasm – NO  
Surely that couldn't have been!  
Still foolish pride makes  
More foolish steps take  
Anywhich way, anywhich how  
I know where I'm going –  
(but in a smaller voice now)  
It will be great, a little further ahead

Then suddenly the chasm is before me  
And with fearful vision I see –  
One step to destruction,  
One step to "Too late!"  
As I begin to feel  
The loss of solid ground,  
I cry,  
"Help Lord!  
Your sheep am I!"  
And as I shout, there's a sudden tug –  
A mighty pull from the Crook  
Firmly around my neck!

True to His Promises  
He tended my wounds  
Healed and restored me  
Broken and contrite

Led back to his fold again  
No more wandering sheep am I  
No lost soul seeking own sinful ways  
No proud rebellious days

O patient Shepherd  
The One who first loved me  
Never let me forget –  
My life belongs to Thee  
Thus until my life grow cold  
I'll give most humble thanks  
For you used your crook to save me  
And kept me in Thy fold.

**Melissa Mah**

# Why Do We Need to Commit Our Ways Unto the Lord?

*Ephrem Chiracho*

## Introduction

It is a common thing in the Christian community to hear believers say, “Let us commit this issue or that matter, or this problem or that plan, to the hand of God.” When a man shares the plans he has for his life or the ministry of the Lord, or his needs and troubles with his fellow believer, the normal advice from his friend would be to read the relevant Bible passages and to pray. Then they pray together and commit the thing in their minds to the Lord. Often we do this, because it is the normal thing that Christians do, without realizing its full significance.

It is not at all a strange thing for us to commit a prayer request to the Lord. This is true in our daily personal and prayer life and also family devotion time (for those of you who have Christian families). We do the same in our church prayer gatherings.

Now, the question is, “Why do we need to commit our ways unto the Lord?” Or “What is the necessity of seeking the guidance of God by entrusting our ways

unto Him in prayer?” Three answers to these questions can be found in Proverbs 16:1-3.

In all these three verses, the actions of two beings are set in poetical parallelism: Man’s action and God’s action. Man is a creature while God is the Creator; Man is a finite and limited being while God is infinite in all His attributes; Man is a weak and frail being, while God is the sovereign and majestic Lord. Man is a sinful and wicked creature while God is a holy, just and righteous Lord. Man is bound in time and space and knows not what shall be tomorrow, while God is omniscient, knowing the end from the beginning. The ultimate purpose of these comparisons is to give man the right wisdom that will enable him to rightly relate to his Creator and Saviour who alone can help him to be successful in all his endeavours and thus enjoy His blessings. The wisdom taught in this passage exhorts a believer to commit all his ways unto God and trust him daily. Now, let us see the three reasons as to why we need to commit our ways to the Lord?

We commit all our ways to the Lord:

## **Because God is Sovereign: He Controls All Our Plans and Actions (Proverbs 16:1)**

“The preparations of the heart in man, and the answer of the tongue, is from the LORD” (cf. verse 9). Let us examine the meaning and relationship of the two parallel expressions in this verse. The first line shows man’s action in which he is encouraged to prepare his heart: “The preparations of the heart (is) in man”. The phrase “preparation of the heart” here means making plans for future action. And, this involves thorough thinking, careful evaluation, organizing and synthesizing these thoughts into definite goals which man endeavours to achieve in his life. Making plans is our own responsibility. We cannot live an aimless

life. We should strive to have definite goals in our lives. If you do not have any clear goal, you are going nowhere and you cannot accomplish anything worthy of God's glory.

A man who plans his ways must consider what is said in the rest of this verse. In this verse, which is written in synthetic parallelism, a comparison in which the second line develops on the first, we are told how we should progress further from our plans. "And the answer of the tongue, is from the LORD." This means that the ultimate disposal of man's plans is not in his hands, but rather in God's hands. God is in control of all the actions of His creatures. Therefore, the second part of this parallelism teaches us that man should not make his plans independently from God. He should submit his plans and decision-making unto God's sovereign rule.



Thus, we should commit our ways and plans unto God. Why? Because God is the final arbiter/judge who would approve man's plans. When you commit your ways and plans unto God, you are acknowledging God's prerogative as the governor over your life, and also you affirm that it is the Lord who brings to fruition all your plans which are according to His wise and holy will. Therefore, though we are encouraged to make plans, we are also exhorted to submit them to the sovereign God who controls all our actions for our own benefit and for His glory.

This whole truth is best illustrated by a passage in Psalm 37:4 – "Delight thyself

also in the LORD; and he shall give thee the desires of thine heart." Here is a similar exhortation with a promise, which gives us a clear understanding of how our responsibility in planning and the sovereignty of God merge together.

"Delight thyself also in the LORD." This shows preparation of a man's heart. When we delight ourselves in God, He answers the desires of our hearts. This passage is not saying, "You rejoice because the Lord is ready to give all that you desire and ask." But it declares that, first of all, you must have delight in the Lord. How should you delight in the Lord? You must delight yourself in the study and meditation of His Word, which is His revealed will. If you can't find an explicit answer to your concerns from the Bible, or if you are not sure, then consult mature Christians for counsel and help. Meanwhile, you must patiently wait till you get a clear direction. All these must be done, not grudgingly, but with joy in the Lord. Be ready also to accept His guidance and prepare yourself to joyfully accept and obey His will for your life, whether it matches your expectations or not.

You have to learn to submit to God's sovereign will in all that you plan and attempt to do. This is the gist of this passage. When your will is totally conformed to His will in whatsoever you desire or plan, your desire will be the same as God's desires for your life. Such desires of your heart will be surely answered by the Lord. Thus, you should commit your plans unto God because He is sovereign over all your actions. "The preparations of the heart (is) in man, and the answer of the tongue, is from the LORD." In all decision-making and planning for the future, please remember this central truth: to completely commit your ways to God, because He is in control of every step of your life. And, know that God does not control your actions like a cruel tyrant, but as a loving Father who restrains

His dear children from evil and prospers them in all their good undertakings.

Now let us see the second reason.

### **Because God is Omniscient: He Guides and Approves Our Plans (Proverbs 16:2)**

“All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.” This verse is put into an antithetical parallelism, a set of parallel expressions that contrasts the evaluation of man and that of God. Here “all the ways of a man” refers to all that he can think, evaluate and judge at his very best capacity so as to make plans for his actions in life. The phrase “in his own eyes” implies man’s own unaided judgment and evaluation of his thoughts and goals. The clause “all the ways of a man are clean in his own eyes”, therefore, shows us that man often thinks that his motives and plans are pure and good. According to his mere evaluation and judgment, his ways and plans appear acceptable and pure. And, here lies the danger of self-deception.

Note that the second line of the verse is introduced by an adversative conjunction “but”. This implies that there is a clear contrast between man’s capacity to evaluate and God’s perfect judgment, which is expressed in the phrase: “the LORD weigheth the spirits.” God is omniscient; He searches man’s spirit, the deep and hidden motives which lie behind his thoughts and actions.

God “weighs” or evaluates our inner self, and He knows perfectly why we want to do something we have planned. He knows whether our plans are genuine or superficial, or whether they are meant for His glory or for our own selfish purposes. Therefore, God’s wise counsel is this: as you meditate on your plans, commit your heart’s thoughts

unto the omniscient Lord. Do not make a final decision until you get God’s seal of approval. Why? Because He alone knows what is best for you and what is right for the glory of His name and for the edification of His people. He is the perfect Judge, and the wisest Counsellor you can ever go to.

You cannot trust your own limited and vague understanding to help you judge. You may say, “Hey! This is a good plan; there is nothing wrong with it.” Though this may be the case, beware that what is right in your own eyes can be vile and unacceptable before the eyes of the all-knowing God. Sometimes, what you plan and attempt to do may be right, and yet, your attitude and motive can be wrong. This is an abomination unto God who searches and knows your heart. Thus, allow God to help you see your true inner intention which underlies your plans.

But, sometimes your action can be holy and your motives, genuine. Yet, it may not be God’s will and time for you to venture in that direction. One supreme illustration of this truth is found in the ministry of the Apostle Paul during his second missionary journey as we read in Acts 16:6-10. Paul had a great burden for the salvation of sinners. His single passion was to exalt Christ as Lord and Saviour of sinners. Thus, he endeavoured to preach the Gospel in Asia. But, the Holy Spirit prohibited Paul and his companions to do so. They also wanted to go to Bithynia, but again the Holy Spirit forbade them. At this juncture, Paul readily submitted to God’s guidance though he was not told why he was prohibited to preach in Asia and Bithynia on that occasion. He joyously obeyed the Lord’s choice for his ministry. And this teaches us to humbly commit our ways to the all-knowing God.

Remember this: the fact that your plans are good in your eyes, does not guarantee that they are according to the perfect will of God and are accepted by Him. Therefore, the

remedy is to humbly commit your ways unto the wise God who weighs your spirit and knows all that is to come to pass tomorrow. He knows what is best for you. Allow Him to guide you in your decision-making.

Thus far, we have seen two reasons “Why we need to commit our ways to the Lord?” First, because God is Sovereign: He controls all our plans; Second, because God is Omniscient: He knows our hidden motives, and He ordains what is best for us.

Now, let us consider the last reason recorded in Proverbs 16:3

### **Because God is Faithful: He Gives Our Plans, a Fruitful and Successful End (Proverbs 16:3)**

“Commit thy works unto the LORD, and thy thoughts shall be established.” We have yet a third parallel expression, a climactic parallelism, in which the second line shows the climactic development of the first. In this verse, the Lord Himself directly exhorts man to commit his works unto God. What is conveyed in verses 1 and 2 is at preparatory level: When God exhorts man to plan and prepare his ways, life and ministry, the Lord also calls him to put all these under His supervision. Now verse 3 describes what happens at action level. The phrase “thy works” implies that this man has passed the two preparatory stages with God’s approval. And as he sets his mind and heart to carry out his plan step by step, he is still told to commit his work unto the Lord. This is really an amazing thought altogether. There is no time in our lives when we can say, “I have reached here, and now I do not need God’s help.” We need to commit every step of our works daily unto God.

Why then are we required to commit all our works unto God? And what is the end result of such trustful commitment? Let us

observe the last part of verse 3. “Commit thy works unto the LORD, and thy thoughts shall be established.” The second line of this climactic parallel expression is joined by a conjunction “and” to the first. This shows the positive interdependence of the two segments. The second line actually gives the result of



committing one’s works to God. The phrase “thy thoughts” refers to the plans and goals set up with the approval of God. The phrase “shall be established” means all his plans will come to a good end and thus be fulfilled. The promise annexed to the exhortation is conditioned upon your willing subjection and submission to God’s will. Only when you put your full trust in Him in all your works, will you receive His blessings in your works.

That is why whenever we come together for prayer, we commit our studies, assignments, and challenges in the home, at work and in the ministry unto the sovereign, omnipotent and faithful God. We pray and commit all the heavy challenges of life, study and work to God. God has given us a definite promise that if we commit our works unto Him and trust in His power and faithfulness, He will bring all our plans and works unto a joyful and fruitful end.

It is neither in our hand nor in our power to attain a successful end. It depends altogether upon God and His faithfulness. Regardless of our academic potentials or spiritual, social or ecclesiastical endeavours, we must learn to trust in the Lord with all our hearts

and humbly acknowledge that we can do nothing without Him. Yet, with Him, we can do all things that He has approved for us to do, no matter what comes our way or no matter how complex the situation is. You may be weak, but He that promises to help you is strong. You may not have a high IQ but Christ is ready to give you all the resources you would ever need for His work. Therefore, do not be dismayed in the face of difficulties, but trust in the Lord and work hard, and He will bring it to pass.

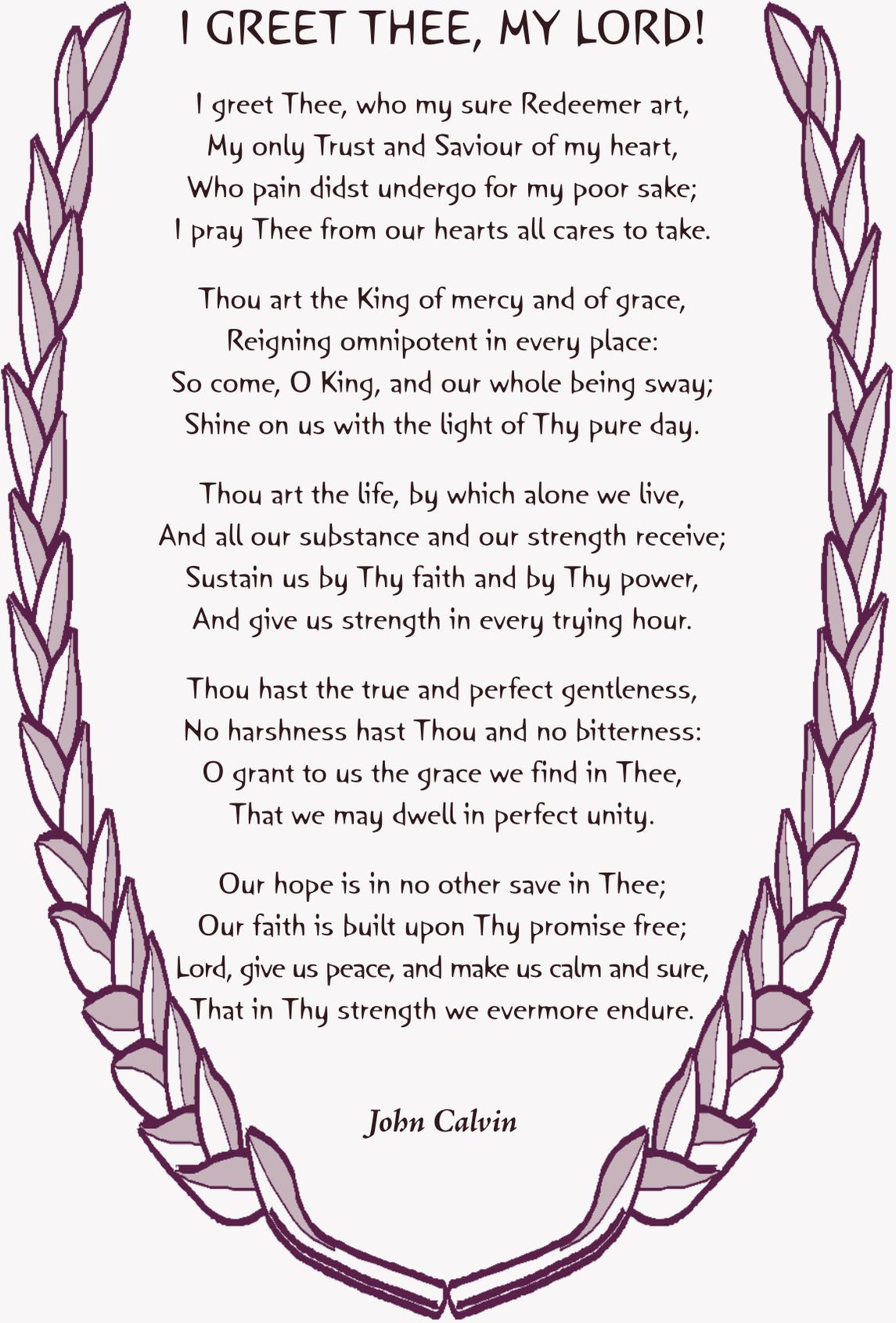
There was a time in Far Eastern Bible College when I sat down and noted all my assignments and other required works at the end of the first week of a semester. Then, I began to ask, "How can I accomplish all these works within the limited period of time given?" The Spirit of God reminded me of His word to the Apostle Paul, which I believe is also promised to us who trust in the Lord. "I can do all things through Christ which strengtheneth me" (Philippians 4:13). I put this verse on my study schedule so that whenever I read it and meditate on it, I may be uplifted in my faith. This helps my strength to be renewed and my confidence in the promise of God to increase.

Brothers and sisters in Christ, now, I sincerely urge you to search your hearts. How is your confidence in God? Are you troubled by the fear of the work you are required to do? Whether it is your studies or your work in the church, listen to the exhortation of the Lord. He is calling you to commit all your ways unto Him, and He promises to give you a successful and fruitful end. Are you on the verge of making a decision for the place of your future ministry? Or for your future life partner? Then remember the three things we have learnt today: (i) God is a sovereign Lord: He controls all your plans and actions; (ii) God is an omniscient Lord: He knows your attitudes and motives, and He ordains that which is best for you; and (iii) God is a faithful Lord: He will bring to fruition all your plans which are according to His will. Therefore, let me urge you once again to commit all your ways unto the gracious and powerful hands of the sovereign LORD and trust in His guidance and faithfulness, and He will give you a successful and fruitful end. Amen.



*“Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.”*

**Chrysostom (AD 347-407)**



## I GREET THEE, MY LORD!

I greet Thee, who my sure Redeemer art,  
My only Trust and Saviour of my heart,  
Who pain didst undergo for my poor sake;  
I pray Thee from our hearts all cares to take.

Thou art the King of mercy and of grace,  
Reigning omnipotent in every place:  
So come, O King, and our whole being sway;  
Shine on us with the light of Thy pure day.

Thou art the life, by which alone we live,  
And all our substance and our strength receive;  
Sustain us by Thy faith and by Thy power,  
And give us strength in every trying hour.

Thou hast the true and perfect gentleness,  
No harshness hast Thou and no bitterness:  
O grant to us the grace we find in Thee,  
That we may dwell in perfect unity.

Our hope is in no other save in Thee;  
Our faith is built upon Thy promise free;  
Lord, give us peace, and make us calm and sure,  
That in Thy strength we evermore endure.

*John Calvin*

# I Was Lost, But Now I Am Found

## *Testimony of Jonah So Sim Seah*

“And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many” (Mark 5:9).

Here is an account in the Gospels that highlights the grace and mercy of God upon the man who was tormented by unclean spirits. It is noteworthy that the man was not just possessed by an unclean spirit, but he was the victim of multiple possessions. For many nights and days, he had been suffering from this terrible bondage and there seemed to be no deliverance until he met the Lord Jesus Christ, the Great Deliverer and Healer of our souls.

As I ponder upon this man who identified himself as *Legion*, I cannot help but look back to the way I lived my life in the past. I was certainly no better! Just as the Apostle Paul said in 1 Timothy 1:15, “... Christ Jesus came into the world to save sinners; of whom I am chief.” I was not just bound to a particular bondage but was hopelessly enslaved to multiple bondage, which seemed to drag me deeper into the miry pit.

### **I was a Temple Medium**

I was born into a family of different faiths; some were Buddhists or Taoists and others were Christians. Whenever spiritual matters were discussed, there

would always be quarrels and confusion in the family. Spiritual concerns were not important to me at that time, until one day, when I was at the age of 14, my father fell ill and he was dying. It was then that I started questioning, “Where does a person go after he dies, what about life after death, and what about religion?” I began to search for “the” religion. However, my father passed away while I was still searching for an answer.

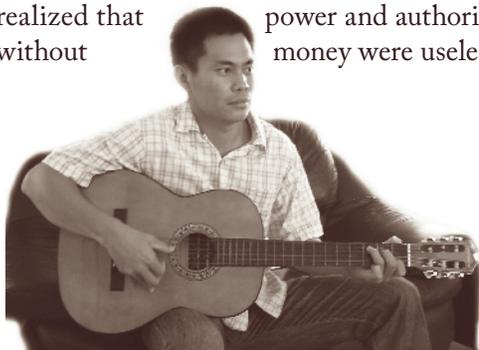
I had the misconception that the religion which can be proven most powerful must be the true religion. In order to be “the” religion, there must be this demonstration of power. Subsequently, I was brought to the temple and was introduced to Taoism. In the temple, I saw for myself how people in a trance could slash and pierce their bodies with knives and rods without getting injured. To me, this was “power” and I was obsessed by this demonstration of “power”. Soon I got myself so deeply involved in the affairs of the temple that before long I was invited



to be a temple medium. Whenever I went into a trance, I simply allowed myself to be controlled by the principalities of darkness and would do all kinds of foolish things. Yet somehow deep within my heart, I knew it was demonic, but because of the “power” and popularity that came with it, I was enticed. Many people would seek after me (or rather the “spirits”) for prosperity, to rid off curses, etc, etc. I became popular. My family was worried about my behaviour and they thought I was mentally unsound and they chased me out of the house. I dropped out of school and the temple became my home.

### **I was a Gang Leader**

Apart from helping in the temple, I spent most of my time roaming the streets. I lived in an area that was infested with all sorts of vices, so I began to associate with people of dubious character and became a member of a secret society group. I have tattoo marks on my body, a stark reminder till this day that my life was marred by the wrong values and unwise decisions made in my younger days. Getting into fights and brawls were just daily affairs; I was very violent and rebellious. Soon I rose through the ranks of the underground group, and eventually became a gang leader. Because of my involvement with subculture activities, I was subsequently arrested for rioting. I thought I would change for the better, but upon my release I went straight back to the same old ways, this time with greater danger because I had more connections with criminal elements and was more rebellious against the law and society. I realized that power and authority without money were useless.



Thus, I ventured into getting more money. I became a loan shark.

### **I was a Loan Shark**

To be a loan shark, I needed a large capital and so for a period of time, I collected bad debts on behalf of gambling dens. I had to be very aggressive and “merciless” in my dealings with the debtors. Everyday, I had to concoct wicked schemes to force the debtors to be prompt in their payments. Just as Jeremiah 17:9 says, “The heart is deceitful above all things, and desperately wicked: who can know it?” Initially, my “customers” consisted of just ordinary neighbourhood hawkers, taxi drivers and housewives. Business was poor. Subsequently, I moved into gambling dens and started loaning to gamblers who needed the fast cash to satisfy their desires to recover whatever they had lost, but very often at the end of the day, these people would only find themselves heftily in debt. As I mingled with these gamblers, I was inevitably influenced by their gambling vice.

### **I was a Gambler**

It was at this time that I got married and soon had two children. But having a family did not deter me from all these vices. Indeed, the love of money is the root of all evil. I started collecting horse racing bets and I was living on the fast lane. In the beginning, everything seemed to be running well and nothing seemed to be able to stop me. Until one day, I lost a lot of money and I was desperate. I contemplated suicide but the thought of my family stopped me. I ran into huge debts and I did not know how to repay. I had no one and nowhere to turn to; it was then that I was introduced to drugs.

### **I was a Drug Addict**

Initially, drugs seemed to be a great help because it numbed me of the misery that I was facing. But gradually, I was hooked on

it and life was even more miserable than before. I was arrested and sent to prison several times for drug offences. It was not that I did not want to change but I just did not know how to stop. The law and even the prison sentences could not deter me from going back to drugs. I wanted a way out but nothing seemed to be able to stop me from going back to drugs. In the year 2001, the judge pronounced that I was incorrigible and he sentenced me to four years imprisonment. While I was in prison, my wife filed for divorce and took custody of our two children. I had never been so down and out in my life. I was a prisoner; I had lost everything, even my own family; nothing mattered any more...

### I am a New Man in Christ

I was at the lowest point of my life when I heard the Gospel message. It was a fellow prisoner who shared with me about the grace and the mercies of God. I was convicted of my sins and I gladly accepted the Lord Jesus Christ as my personal Lord and Saviour. God graciously led me to a Christian halfway house where I could continue in my walk with the Lord. When I heard about the establishment of The Gethsemane Care Ministry, my heart was strangely warmed because I knew that this is the place where I can be taught the Word of God that I may walk in the fear and knowledge of our Lord Jesus Christ.

Indeed, our Lord is a gracious God and He "is longsuffering to us-ward, not willing

that any should perish, but that all should come to repentance" (2 Peter 3:9). God does not look at the sinfulness of man as the Lord Jesus said, "...him that cometh to



me I will in no wise cast out" (John 6:37). Jesus will not reject anyone because of his race, position, social status or even degree of sinfulness. There is not a single case in the entire history of mankind that a man, who came before the Lord Jesus Christ in repentance and in faith, was refused salvation – not the man with *Legion*, nor the thief on the cross who repented at the last moment, and neither a wretched sinner as I am.

After experiencing the saving power of our Lord Jesus Christ, it is my desire that I may live my life as a beacon of light to the lost world of drug addiction. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

All glory and praise to God!



## The Gethsemane Care Ministry

- A gospel outreach to the ex-offenders and ex-addicts
- An effort to help them to be useful persons for their families, church and nation

For services (removal, painting, general maintenance, etc.), please call Lawrence Ng at 9337-2337 or 6281-6356.

For counselling and help from our ministry, please call Dn Paul Cheng at 9169-2415 or 6281-6356.

### Pray & Support!

You may make your cheque to 'Gethsemane B-P Church'. Please indicate at the back of the cheque 'For The Gethsemane Care Ministry'.

# BIBLE TRIVIA - GENESIS 16 & 17

Sarah Ng

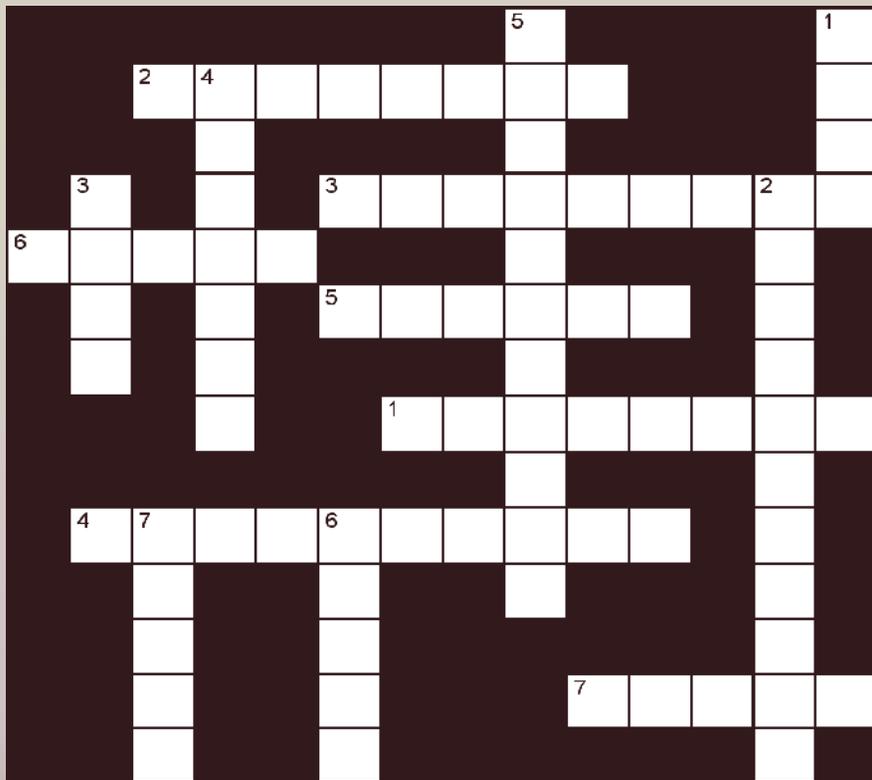
REFER TO YOUR BIBLE FOR THE ANSWERS AND THEN USE THEM TO FILL IN THE CROSSWORD.

ACROSS

- 1) Sarai, Abram's wife, bare him no \_\_\_\_\_ (16:1)
- 2) She had an Egyptian \_\_\_\_\_ whose name was Hagar. (16:1)
- 3) When Hagar \_\_\_\_\_, "her mistress was despised in her eyes". (16:4)
- 4) Sarai dealt hardly with her and she fled to the \_\_\_\_\_. (16:7)
- 5) The angel of the Lord told her to return and \_\_\_\_\_ to her mistress. (16:9)
- 6) Later, God changed Sarai's name to \_\_\_\_\_. (17:15)
- 7) He promised a \_\_\_\_\_ to Abraham and Sarah. (17:17)

DOWN

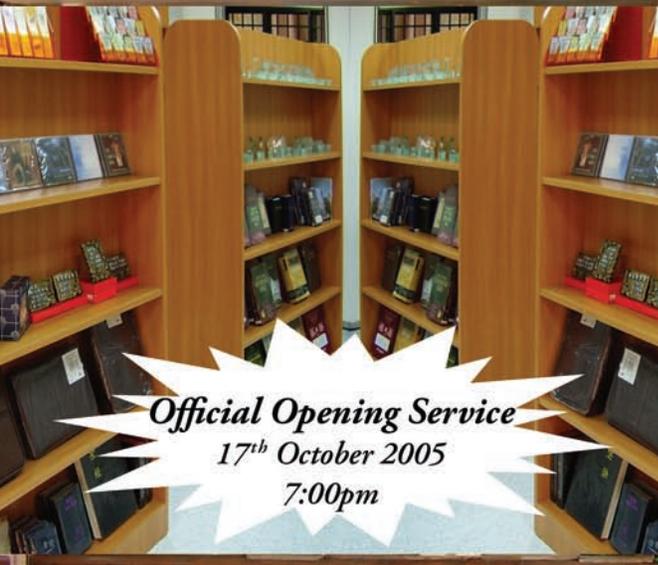
- 1) When Abraham was ninety-nine years old, the \_\_\_\_\_ spoke to him. (17:1)
- 2) God promised to multiply him \_\_\_\_\_. (17:2)
- 3) God \_\_\_\_\_ an everlasting covenant with Abraham and his seed. (17:2)
- 4) Abram's name was changed to \_\_\_\_\_, father of many nations. (17:5)
- 5) Every man child had to be \_\_\_\_\_ as a token of the covenant. (17:10)
- 6) A baby boy had to be circumcised when he was \_\_\_\_\_ days old. (17:12)
- 7) The promised child, \_\_\_\_\_, would be born next year. (17:21)



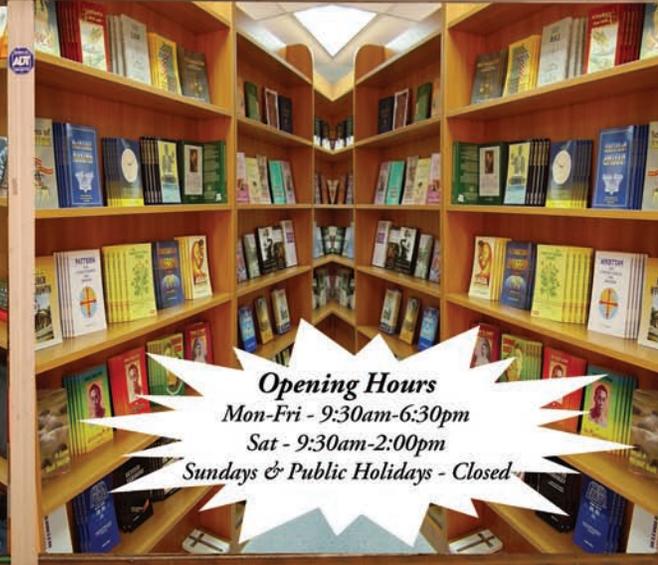
### Answers to Vol. 5, Issue 4 - Bible Trivia from Genesis 14 & 15.

Pg. 27 - 1. Chedorlaomer; 2. thirteenth; 3. slimepits; 4. virtuals; 5. Sodom; 6. servants; 7. Melchizedek; 8. portion; 9. vision; 10. bowels; 11. young; 12. Ur; 13. peace; 14. lamp; 15. covenant; 16. Euphrates; 17. Girgashites.  
 "Children, obey your parents in all things: for this is well pleasing unto the Lord." Colossians 3:20

# Bible Witness Media Ministry



**Official Opening Service**  
17<sup>th</sup> October 2005  
7:00pm



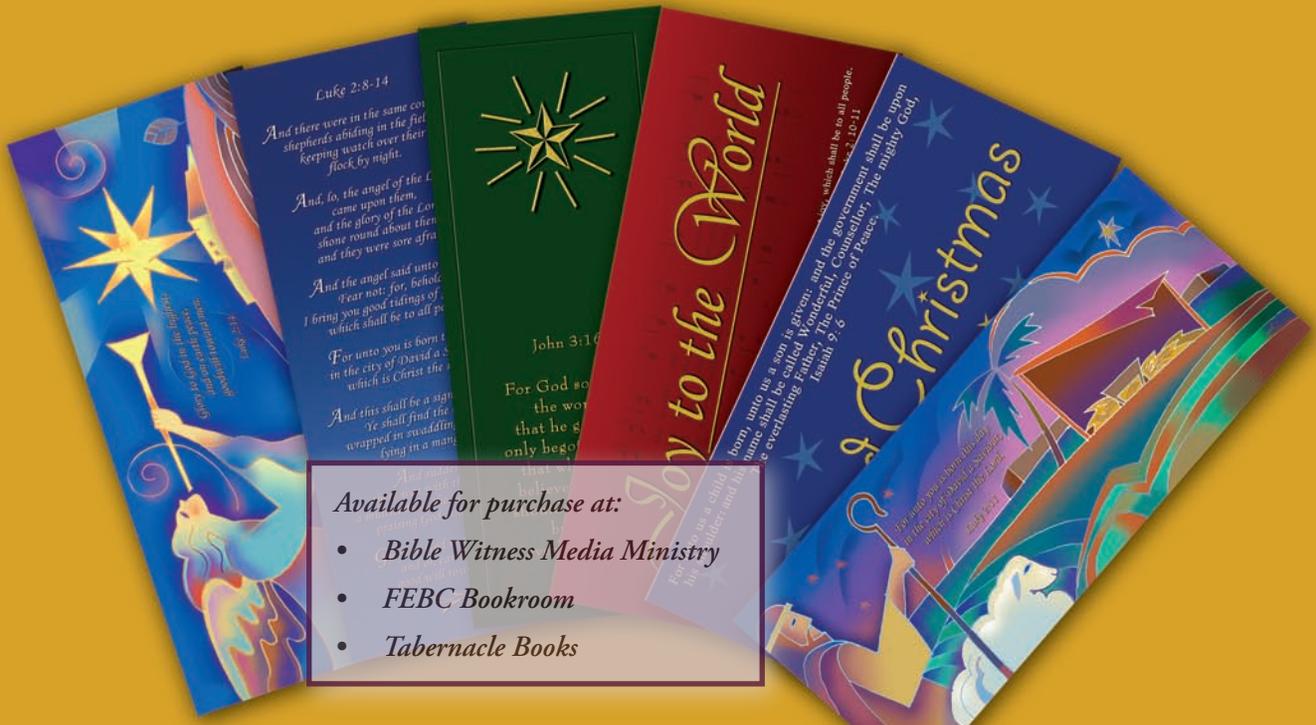
**Opening Hours**  
Mon-Fri - 9:30am-6:30pm  
Sat - 9:30am-2:00pm  
Sundays & Public Holidays - Closed

**Bible Witness Media Ministry**  
Blk 531 Upper Cross Street, #02-48, Hong Lim Complex  
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