

Bible Witness

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**CHURCH—
A ‘ONE-ANOTHER’ PEOPLE**

20 YEARS OF BIBLE WITNESS MAGAZINE

2020 marks the 20th year of Bible Witness Literature Ministry (later renamed Bible Witness Media Ministry). We are grateful to the Lord, as we release the 20th volume of Bible Witness, for blessing us to continue with the propagation of the truth of God's Word. As we thank God for His sustaining grace hitherto and move forward with God's enabling, we are moved by God to redesign the magazine to mark this special milestone.

Secondly, 2020 also marks the beginning of many changes in various aspects of the Bible Witness Media Ministry. These include our Wednesday Lunch Hour Bible Study and the Bible Witness Web Radio. The Lunch Hour Bible Study is now solely held online and is available on Gethsemane B-P Church's YouTube account (*see page 23 for more information*). Our Web Radio has restarted with a different programming schedule as well (*see page 13 and back cover for more information*).

Thirdly, we will also be overhauling the Bible Witness website (biblewitness.com) in the coming months. God willing, the redesigned website will be ready by end March.

Finally, God enabling, we hope to publish more biblical materials, both printed and digital. These include: a children's textbook and workbook for Sunday School classes, a new devotional, a Chinese edition of Pastor Koshy's "365 Daily Exhortations" and Web TV.

May God be pleased to use Bible Witness Media Ministry for His glory.



On the Cover ▲

"So we, being many, are one body in Christ, and every one members one of another."
— Romans 12:5



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LOVE-GIFT Bible Witness Media Ministry welcomes love-gifts from readers to meet the cost of publishing and distribution. The Ministry also sends the magazine freely to churches in poorer countries. Hence your generous support is much needed and greatly appreciated.

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CHURCH— A ‘ONE–ANOTHER’ PEOPLE

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LOVE ONE ANOTHER

(John 13:34-35)

HO KEE HOW

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

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are

my disciples, if ye have love one to another” (John 13:34-35).

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

Background to Jesus’ Farewell Discourse

Earlier, Jesus had dropped a bombshell in His group of twelve disciples by saying that one of them would betray



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

Thus, in the immediate absence of Judas the betrayer, Jesus began His farewell discourse. These would be His last words, which amazingly stretched into chapters 14, 15 and 16 (covering the Upper Room discourse in John 14, the True Vine discourse in John 15 and the Promise of the Holy Spirit discourse in John 16), culminating in His High Priestly prayer in John 17. Interestingly, none of these words of Christ were recorded in the other three gospel-accounts, though Matthew, Mark and

Luke did record momentous events of that last night up to the institution of the Lord’s Supper, after which the whole group (minus Judas) “went out into the mount of Olives” (Matthew 26:30; cf. Mark 14:26; Luke 22:39), and proceeded to the garden of Gethsemane, where the betrayal episode took place.

But John, that “disciple whom Jesus loved”, who was often the one “leaning on Jesus’ bosom” during mealtimes, reveals to us so much more things that Jesus had said (in what would constitute His farewell discourse) to them. John, more than any of the other disciples, clung on to every word his beloved Master uttered that night, perhaps sensing that would be the last night they would be spending with Him. The other disciples only heard what they wanted (or could bear) to hear. No doubt they were grieved and troubled—their minds could only take in that much. But John was different; he listened intently. That is why he could recollect most of that night’s conversation. No wonder he was the “disciple whom Jesus loved”! [An important application to note: Are you a “disciple whom Jesus loves”? Then be like John:



listen to His Word (whether read or preached) intently.] Certainly, John did not understand all that was being said that night, but later when fuller spiritual understanding dawned upon him (with the manifestation of another Comforter, even the Spirit of truth), the Holy Spirit brought those words to his remembrance, which he penned down faithfully—word for word—thereby giving us precious insight into Christ’s state of mind that momentous night.

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

were to operate on a higher spiritual plane. They were also not to follow the ways of the world in dealing with others. Believers are to operate on the principle of “love”, especially one toward another within the community of saints, hence a “new commandment” announced by our Lord here.

A New Commandment

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

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

envisioned before, as would be seen in the record of the “Acts of the Apostles”.

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

Now, throughout this discussion on love, you’ll notice that the action of love is always tied to someone else. You don’t show love by doing good to yourself! Rather, you love by doing favours to someone else. In other words, love has a recipient. Love, by definition, does not exist in a vacuum. Theologically speaking, love has an object. And (interestingly) grammatically speaking, love is what we call a *transitive* verb—it takes on a direct object; otherwise, the sentence structure is incomplete. Indeed, Jesus—the perfect Linguist (He being the Word)—in this injunction to His disciples, did attach an object to the action word “love”. He uses an interesting word as object to the verb

love (Greek *agapao*)
“to regard someone
with good will and
benevolence, and seek
the good of another”

“love”. He could have used the word “others” or “thy neighbour”. Instead, here He chose to use the Greek word (*allelous*) rendered as “one another”. This comes from the root word (*allos*) meaning “another of the same kind”, as opposed to “another of a different kind”. Christians are to love one another, i.e. fellow brethren who are of the same spiritual kind [those that “be born of water and of the Spirit” (John 3:5b)]. Christ is not here referring to unregenerate, defiled, unbelieving people or froward, evil men (cf. Proverbs 2:12). He certainly wouldn’t give this “new commandment” in the presence of Judas, who had made himself reprobate by betraying Christ.

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

which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Ephesians 4:13, 16).

To drive home His point of this unshakeable love, Jesus highlights His own love for His disciples that He has consistently demonstrated and manifested over the 3½ years He had been with them. He saw to their every legitimate physical need, such that “[t]he young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*” (Psalm 34:10). And though the eleven disciples had forsaken all to follow Him, none of them became destitute nor had to go around “begging bread” (cf. Psalm 37:25). He ministered

to them instead of being served, as demonstrated by His washing of the disciples’ feet earlier (cf. John 13:4-15). Hence, “as I have loved you, that ye also love one another” (John 13:34c). Love has an example in the Lord Jesus Christ. Of course, the ultimate example of His love would be manifested the very next day, the day of His crucifixion! He came to this world for the express purpose of redeeming His people from their sins. In times past, we were all alien to God’s promises and doomed to a lost eternity. God took the initiative to reconcile us to Him by sending His only begotten Son into the world to die an atoning death for our sins, as the only ransom that can satisfy the demands of God’s

holy law and perfect justice. Christ, being the “Prince of Peace”, came with the sole agenda of peace. There was no “A.O.B.” on Christ’s agenda; His singular, sole, single-minded purpose was to secure our peace with God (cf. Romans 5:1). That’s how much He loved His disciples—“having loved his own which were in the world, he loved them unto the end”. And that end would be the ultimate example of love: “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13)!

Greater love hath no
man than this, that a
man lay down his life
for his friends.
—John 15:13

Why Love One Another?

This kind of sacrificial love would certainly stir the disciples to greater love, such that “[b]y

this shall all *men* know that ye are my disciples” (John 13:35a). The Greek word (*ginosko*) rendered as “know” means “to perceive or be made aware through experience and observation”. This knowing is not intuitive, but acquired through something being exhibited. In other words, the disciples’ love is so visible that non-believers around will sit up and take notice. This would be the distinguishing hallmark of Christ’s disciples—going beyond the call of duty in loving one another. The demonstration of such loving of one another would provide an irrefutable witness to the impersonal, unfeeling, self-indulgent world of their discipleship with Christ. Such selfless,

giving love is all the more outstanding, considering Christians live in a hostile world—which draws us to another reason why this injunction is so high on Jesus’ agenda in His farewell discourse.

Loving one another serves as a sustaining source of comfort and encouragement for oppressed / suffering Christians. Dear Christian reader, are you feeling the brunt of disdain, hatred or persecution of the world around you? No servant is greater than his master, God’s Word says so (cf. John 15:20). If they hate our Lord, they will also hate those who are associated with Him. Perhaps you are in the midst of loneliness and hostility in your workplace, place of study, or even home, where you may be the only Christian. Then all the more you should make it a point not to forsake the assembling of the saints together (cf. Hebrews 10:25a), where believers are “a majority”! Do not forfeit yourself of this God-given means of grace—through the mutual love of fellow brethren.

Now, this love towards the saints ought to strike a resonant chord in others’ lives. In the phrase, “if ye have love one to another”, the Greek word (*echo*) translated as “have” means “to hold or possess as a condition of one’s mind”. Indeed, the emotion or attitude (in this case, of love) is said to have taken possession of a person, that it has become a predisposition

in his character. That’s not all. Such love is graphically portrayed as being responsive to the needs of troubled saints by the use of the Greek preposition (*en*) rendered as “to”. This Greek preposition (*en*) has the primary idea of “motion coming to a rest”, thus signifying the virtuous influence of love being transferred / attached to its recipient. The magnanimous acts of charity towards fellow saints will certainly bring cheer and uplift of spirit to needy saints, so much so that “the bowels (*signifying the inward parts or deep innermost recesses*) of the saints are refreshed” (Philemon 1:7b)! This tells us that loving one another has refreshing impact, bringing about considerable spiritual encouragement and strengthening to one another.

Conclusion

Loving God does not just end there. It will naturally lead us to “do good unto all men, especially unto them who are of the household of faith” (Galatians 6:10), wherever opportunity or need arises. True piety (loving God) must be accompanied by loving fellow brethren (cf. 1 John 4:20-21). May our “love one to another” be responsive and refreshing, so that “[b]y this shall all *men* know that ye are my disciples”—to the praise of God’s glory! ♦

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EXHORT ONE ANOTHER

(Hebrews 3:12-13)

JEREMIAH SIM

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

Be Warned

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

In an evil heart of unbelief, love for the world and for its pleasures,

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

Such an evil, unbelieving heart will inevitably depart from the living God. It will ultimately lead to the subverting of one’s faith. Apostasy (or departure from God) first exists in one’s heart, and then is manifested in one’s life. The writer of Hebrews, being mindful of this treacherous spiritual scenario, warns brethren to be vigilant against

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

Be Exhorted

“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (Hebrews 3:13). As John Calvin wrote, “for as by nature we are inclined to evil, we have need of various helps to retain us in the fear of God. Hebrews 3:13 tells us that one of these helps is to be found in a community of believers that exhort one another.” This constant coming together of the saints in one accord is also noted in Hebrews 10:25—“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”

Now, the Greek word (*parakaleo*) rendered as “exhort” has two root words combined into one compound word. They give a hint as to how we should exhort a believer. The first root

word is “*para*” (which means “to come alongside or beside”), and the other is “*kaleo*” (meaning “to call or intreat”). The writer of Hebrews is telling the believers that they should engage in this fruitful work by coming alongside, caring and exhorting, to enrich the lives of other believers. Such exhortation from the Word of God towards one another has a strong bearing on the hope and perseverance of fellow believers’ faith in this sin-plagued world.

In exhorting one another, we are to stir and stimulate one another “unto love and to good works” (Hebrews 10:24) while we await patiently the prospect of spending eternity with Jesus. Instead of being distracted / disheartened

as world events unfold, we should remind and exhort one another that a better day lies ahead—the day when Jesus returns. In the meantime, believers should have the zeal, fervency and joy to be involved in church activities and come to God’s house to have godly fellowship with the saints.

Our gathering with one another, as often as possible, as God’s people is not so much for social or recreational purposes, but rather for fellowship around God’s Word (cf. Hebrews 10:24-25). We are to spare no effort in constantly putting one another in remembrance of spiritual truths and making one another spiritually vigilant against doubts that may arise

parakaleo
(Greek; translated as
“exhort” and “comfort”)

***para*: “to come alongside
or beside”**

***kaleo*: “to call or intreat”**

in our hearts concerning the absolute authority and reliability of God's Word.

If we neglect such mutual biblical exhortation, we open ourselves to “the deceitfulness of sin”. Without the admonition and counsel of God's Word to restrain us and keep us in the righteous paths, we become vulnerable to walking after the flesh. If allowed to persist, this neglect will result in the judicial hardening of the heart as it continually resists truth and yields to sin. Sad to say, many in our modern-day church despise and reject God's voice, and squander the mercy and the opportunity He has extended to them through His Word. They are also dull of hearing. Mercy upon mercy has been shown by the Lord through faithful, biblical exposition and exhortation, but they repeatedly despise and reject them. They seem to be hearing, but they would not yield.

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

Be Comforted / Edified

Incidentally, the Greek word (*parakaleo*) rendered as “exhort” is

also translated as “comfort” in other portions of the New Testament. One such verse is found in 1 Thessalonians 5:11—“Wherefore comfort yourselves together, and edify one another, even as also ye do”. The same thought is expressed by the apostle Paul here—we are to “*parakaleo*” (i.e. exhort / comfort) one another. This tells us that in exhorting one another, we also comfort one another. And in so doing, according to Paul, we “edify one another” (1 Thessalonians 5:11b). The word “edify” in the Greek is “*oikodomeo*” which means “to build up”. It has the notion of building up a structure with a firm foundation. So, every believer is to seek the building up of the whole body of believers in the Lord spiritually.

edify
(Greek *oikodomeo*)
“to build up
(a structure) with
a firm foundation”

Essentially, as a church, we are called to exhort and build up one another in the Lord. This presupposes the continual, careful private reading of the Scriptures, which is of great necessity in preparing us for “exhortation” and “doctrine” (cf. 1 Timothy 4:13), as further affirmed by Jude 1:20—“But ye, beloved, building up yourselves on your most holy faith”. This surely has to do with the deepening of our grasp of the precious fundamental doctrines of the Christian faith. We must endeavour to be rooted / established in our faith and

continue in sound doctrine, that we be not “carried about with every wind of doctrine” (cf. Ephesians 4:14). This will bring with it the comfort and confidence that come from being assured of the exceeding great and precious promises given through God’s Word.

Here’s where our human responsibility comes in. “For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end” (Hebrews 3:14). Truly, our confidence comes from the comfort of

knowing we are saved unto the end by Christ, who “is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy” (Jude 1:24), by virtue of Christ’s perfect work of redemption. This confidence that we had at the beginning of our Christian experience should spur us on to persevere in our faith. And one crucial means of grace for sustaining such a blessed spiritual state is, as John Calvin put it, “a community of believers that exhort one another”. ♦

BIBLE WITNESS WEB RADIO

Bible Witness Web Radio is now back with full programming!

We thank the LORD for His grace and mercy in enabling us to get back to our regular scheduled programme for BWWR. You can hear biblically sound and edifying hymns, spiritual songs, devotions, sermons, and special programmes for youth, ladies, and men.

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You can support BWMM and BWWR by praying for: (i) the BWMM staff who work on the recording of programmes and maintenance of the radio; (ii) more labourers in His harvest field; (iii) the edification of listeners around the world; and (iv) continued financial support towards BWMM to set the work forward.



SERVE ONE ANOTHER

(1 Peter 4:10)

SAMUEL JOSEPH

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

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God” (1 Peter 4:10).

There are three parts to this verse, which we may consider in turn.

A Gift Universally Received

“As every man hath received the gift...” (v. 10a).

The word “gift” here denotes a gift of God’s grace, a gift graciously bestowed. It is used in two senses in the New Testament. Firstly, it alludes to the gift of salvation—“But not as the offence, so also is

the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many” (Romans 5:15). Secondly, it is used with respect to the spiritual gifts imparted by the Holy Spirit as He indwells believers—“So we, *being* many, are one body in Christ... Having then gifts differing according to the grace that is given to us, whether prophecy... or ministry... or he that teacheth... or he that exhorteth... (or) he that giveth... (or) he that ruleth... (or) he that sheweth mercy” (Romans 12:5-8,). The second sense is the one in view here.

Now, several examples of spiritual gifts are given in the second passage cited above. There are the more prominent gifts, linked with offices in the church, such as teaching and



ruling; there are also extraordinary gifts meant only for the apostolic age, such as prophesying; still, there are some gifts that may seem quite mundane, such as exhorting, giving, and showing mercy. This list is not meant to be exhaustive. Clearly, there is a great variety and diversity of spiritual gifts. The apostle Paul's point, however, is simply that these gifts are distributed to every member of the body of Christ. They are universally received—by every believer—from the indwelling Holy Spirit, as affirmed by Peter: “every man hath received the gift”.

Pause and consider for a moment the wisdom of God's design! The same God, who purposed from eternity to save a people for Himself and to unite them as many members in one body, has distributed among these members His gifts in such measure and proportion that no one is without at least one gift or has all the gifts. The kind of gift/s we receive is not determined by us, but by the Holy Spirit. They are given for the benefit of the whole church. That makes us all inter-dependent on one another in the church. No one can absolve his responsibility to the body, by claiming to have no supply; neither can anyone abstain from fellowship with the body, by claiming to have no lack. Nor can one say, “I am so small and insignificant in my weakness that there is nothing for me to do; let me sit here in a corner, and pass the time until eternity dawns.” God forbid!

We do well to remember that the mighty Samson—terror of the Philistines—once had need of a little boy, to lead his hands to the pillars of the house to effect God's vengeance upon the wicked Philistines. “And

Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them” (Judges 16:26). And when he was led to the strategic spot, “Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up... (and) bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life” (Judges 16:29-30). What about David, that great man of God, who had need of a humble woman to restrain him from committing evil and from causeless shedding of blood? (cf. 1 Samuel 25:23-31). Indeed, David was grateful for Abigail's intervention: “And blessed *be* thy advice... which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand” (1 Samuel 25:33). That's not all. The great apostle Paul himself once had to depend on the courage of his nephew, a mere youth, to foil a conspiracy to slay him (cf. Acts 23:12-24). When more than forty of certain of the Jews banded together under oath to assassinate Paul, “Paul's sister's son heard of their lying in wait... (and) went and entered into the castle, and told Paul” (Acts 23:16). These few Scriptural examples should suffice to highlight the important role played by even the (so-called) least of the brethren.

In the same vein, no one can say, “I am so great and sufficient in my own gifts that I can serve God on my own; let me cut myself loose from all affiliations, and make a name for myself.” The same examples above show that those who may seem the greatest in fact cannot do without those who seem the least. Even

the most eminent of saints may be in need of correction, in need of counsel, in need of comfort. All have needs, and all have gifts. That's God's design, and it is God's wisdom manifested.

A Ministry Mutually Enjoined

"... even so minister the same one to another..." (v. 10b).

Since every believer has received his bestowed spiritual gift from the Holy Spirit, it is then every Christian's bounden duty to use the gift/s for its/their intended purpose. This is affirmed through the apostle Peter's employment of two striking images earlier on in his epistle. He first describes Christians as newborn infants, growing spiritually through feeding on "the sincere milk of

the word" (1 Peter 2:2); he then portrays Christians as "lively stones", built into "a spiritual house", with Christ Himself as the "chief corner stone" (1 Peter 2:5-6). These two images depict both individual and corporate growth in a Christian's life. Babies are to grow individually, and bricks are to be put together to be built up into a corporate structure. As Peter pictures it, the very act of coming to Christ is the act of coming "unto a living stone" (1 Peter 2:4), and being joined to the building, of which that stone is the foundation and chief of the corner. This means that as we grow and mature in the faith, we are moulded by God who, as the Brick-maker, shapes each block under His care. In other words, we are God's workmanship, as the apostle Paul declares (Ephesians 2:10). This should tell us something: we are not formed to be individual "works of art", standing solitary and dead, but formed as "lively stones", each fitting a

"Ye also, as lively stones, are built up a spiritual house..."
(1 Peter 2:5)



particular place in the larger structure of that living organism, which is the body of Christ, namely the church.

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

The fulfilling of such mutual duty presupposes that Christians are to “have fervent charity among yourselves” and “use hospitality one to another” (1 Peter 4:8a, 9a). Such service is to be rendered “without grudging” (1 Peter 4:9b), i.e. “no murmuring, no complaint”. Rather, we are to serve one another joyfully, willingly, cheerfully, and without reservation, or hypocrisy, or hidden agenda. Indeed, in serving one another, the exercise of charity and hospitality towards “the household of faith” is manifested, as also enjoined by Paul: “As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith” (Galatians 6:10).

Dear Christian reader, take note that what you minister to the body of Christ is not your own talent, or skill,

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

A Stewardship Divinely Imposed

“... as good stewards of the manifold grace of God” (v. 10c).

The primary requirement of a steward is not intelligence, wisdom, ability or talent, for it is God who gives all these gifts, and who decides which to be given to whom. Instead, as the apostle Paul reminds us, the primary requirement of a steward is faithfulness: “Moreover it is required in stewards, that a man be found faithful” (1 Corinthians 4:2). So, to be “good stewards of the manifold grace of God”, we must be faithful. This would mean that we must be *active* and *accountable* in the use of our gifts.

The question we need to ask ourselves is: are we active in the use of our gifts? Unfortunately, many Christians think of spiritual gifts only in terms of the more prominent (and conspicuous) ones, like pastoring, teaching, ruling!

They fail to remember that the grace of God is a “manifold grace”. The word “manifold” literally means “many-coloured”, which speaks of the diversity of such spiritual gifts. This corresponds aptly with Paul’s admonition to the Corinthian church: “Now there are diversities of gifts, but the same Spirit... For to one is given by the Spirit the word of wisdom; to another the word of knowledge... to another faith...

to another the gifts of healing...

to another the working of miracles;

to another prophecy; to another discerning of spirits;

to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit,

dividing to every man severally as he will” (1 Corinthians 12:4-11). This diversity in the body of Christ is what makes the church so vibrant and allows it to function healthily. “For the body is not one member, but many” (1 Corinthians 12:14). The hand is dependent on the foot; the eye cannot do without the ear (1 Corinthians 12:15-16). On the contrary, Paul is, in effect, saying that if the whole body were to comprise just one type of organ, the body would surely malfunction (cf. 1 Corinthians 12:17, 19)!

So, dear reader, let us be settled on this point: there are gifts of grace, great and small, distributed to all in the body of Christ. That being the case, you may

exercise your spiritual gift simply by speaking a word of encouragement! If you have the gift of exhortation (which includes comforting / encouragement), then as a good steward, you would make the most of all such opportunities. Indeed, what faithfulness do you display if, comforted by God’s Spirit through sore trials, you utter no word of testimony, or disdain to comfort others who are suffering? Truth be

told, how often do we see a brother or sister downcast in countenance, and think to ourselves: “Ah, there is someone to be avoided”? Rather, we should think: “Ah, there is someone to whom God wants me to minister!” We need a change in perspective by seeing with the

eyes of a steward, and observing the ways we can serve others instead of the ways we can be served.

This spiritual disposition of serving one another is all the more necessary, in the light of our accountability to God as stewards of His grace. Surely, none of us wants to hear the Lord say, “Inasmuch as ye did it not to one of the least of these [my brethren], ye did it not to me” (Matthew 25:45)! We would rather hear Him say, “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Matthew 25:21). Brethren, let us then labour, with this end in view. Amen. ♦

manifold
lit. “many-coloured”

It alludes to the diversity of spiritual gifts within the church (cf. 1 Corinthians 12).

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CARE FOR ONE ANOTHER

(1 Corinthians 12:25)

PRABHUDAS KOSHY

The communion or fellowship that God has designed for us believers is one of inter-dependence, and not independence. As the apostle Paul was writing to the Corinthian church on the theme of “oneness”, he insisted that believers should pay particular attention to avoid causing schisms. Rather, they are to spare no effort in fostering mutual care among themselves—“That there should be no schism in the body; but *that* the members should have the same care one for another” (1 Corinthians 12:25).

Rugged Individualism: A Humanistic Philosophy

Admittedly, hardy self-reliance has long been considered by society to be the hallmark of a resilient, admirable, successful (even heroic) life. The famous lines of William E. Henley, “I am the master of my fate: I am the captain of my soul”, has been the refrain of a great number of people who strive to excel in life. People vigorously promote self-reliance as a great virtue while, at the same time, disdaining those who need to rely on others for their survival and well-being. We all have read of real-life

stories and watch documentary films that chronicle the adventures of certain self-made individuals who would go to great lengths to demonstrate and prove to the world their great confidence in self-belief and self-effort in overcoming great odds. Some of these did so by going into the woods alone and living off the resources of nature without others’ help, or crossing the vast ocean alone in a small boat / raft, or trekking across some dangerous, forbidding terrain without support of a companion, etc. Great admiration is accorded to those who single-handedly (and “single-bodied”) achieve great exploits through their own prowess, determination, perseverance and sheer human spirit!

Notwithstanding the foregoing, it must be noted that individualism is appealing to people, simply because it feeds the ego of the natural man. Individualism is alluring because every man is inclined to his own whims—“*There is a generation that are pure in their own eyes, and yet is not washed from their filthiness*” (Proverbs 30:12; cf. Judges 17:6; 21:25). The natural man is also inclined to do his own thing all by himself, without depending on or submitting to others—“*There is a generation, O how lofty are their eyes! and their eyelids are lifted up*” (Proverbs 30:13). It is therefore not surprising that individualism makes the man less dependent, less

submissive, less sympathetic and less caring. Such a self-willed attitude in man compels him to act without considering the needs of others nor the purposes of God. It will also cause one to become a self-oriented person and even a loner. To an individualistic person, taking responsibility to care for and protect others will not figure high on his priority list; he is prone to viewing that as unimportant, and even as hindering to his own personal progress! In fact, this philosophy that one is self-sufficient and does not need anyone else's help reflects precisely the heart of fallen man.

Some misguided Christians, in defence of individualism, mistakenly point to Galatians 6:5—"For every man shall bear his own burden"—as a proof-text for denying assistance to those who request help in their troubles. However, that verse is not a prohibition against seeking or providing help to someone in need or in desperate straits. It is rather an exhortation to us that any responsible, conscientious Christian should fulfil his responsibilities and duties in life, first and foremost. After all, prior to that exhortation, Paul did say, "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2)—which they conveniently ignore. Indeed, the apostle Paul powerfully illustrates this error of individualism in 1 Corinthians 12:21-22. "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary". This attitude of the proud independence and self-sufficiency of individualism, which unfortunately was common in the Corinthian church,

is neither biblical nor pleasing to God; hence Paul's writing to censure it.

No matter how mature, gifted and experienced a Christian may be, in acting as if he were self-sufficient, he is guilty of being arrogant and defiant of the divine plan for Christian living and ministry. No one can carry out his Christian life and ministry all by himself. Individualism is not of divine wisdom, but the manifestation of an undue sense of self-importance, not to mention the carnal, proud and foolish attitude of those who overestimate themselves. Such overestimation is in direct contravention of Paul's biblical injunction to the Roman Christians—"For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3). That's not the end of the trouble. Tragically, in their overestimation of themselves, such misguided Christians tend to underestimate the contributions and the importance of fellow Christians.

Mutual Care: A Divine Strategy

Assuredly, men who excelled in their Christian life and ministry, like the apostle Paul, were not individualistic, independent men. On the contrary, Paul was a man who greatly appreciated his companions in the ministry, as he did when he gratefully acknowledged the care shown by the Philippian Christians—"But I rejoiced in the Lord greatly, that now at the last your care

of me hath flourished again; wherein ye were also careful, but ye lacked opportunity" (Philippians 4:10). He was also mindful to recognise his companions (and their contributions in the ministry) with such endearing terms as "helpers", "fellowservants", "fellowsoldiers", "faithful and beloved brother", etc. (cf. Romans 16:3; Ephesians 6:21; Colossians 1:7; 4:7, 9; Philippians 2:25; Philemon 1, 16). Not only was he wont to care deeply for fellow Christians (cf. 2 Corinthians 11:28; Colossians 2:1-2), he was also apt to appreciate those who cared for him, and for other fellow Christians and churches (cf. Romans 16:4; 2 Corinthians 8:16; Philippians 2:20; 4:10).

Be that as it may, Paul was keenly aware that the natural tendency to become self-centred, minding only our own things, is a constant real danger in the ministry of the church, as demonstrated by the sad affairs in the Corinthian church. Paul had stayed "a year and six months" in Corinth (Acts 18:11), teaching, preaching, and organising the church. The Corinthian church is a cross-section of the citizens of Corinth, including both Jews and Gentiles, male and female, slaves and masters. In a community comprising personnel from such varied backgrounds, it should not be surprising that schisms could so easily arise, resulting in a lack of concern for others' well-being. Hence, Paul advised the members of the church in Corinth, "Let no man seek his own, but every man another's wealth" (1 Corinthians 10:24). He further reminded them, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit,

but the profit of many, that they may be saved" (1 Corinthians 10:32-33).

Paul's emphasis in his teaching here is that no believer should, in the pursuit of his own pleasure and enjoyment, neglect the spiritual well-being of fellow brethren. Rather, believers are to care for one another as members of the body of Christ. No one should think that he is of no profit to another member of the body of Christ. As "the body is not one member, but many" (1 Corinthians 12:14), Paul made it clear that each of the diverse members is necessary for the completeness of the body. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" (1 Corinthians 12:15-17). Truly, for a believer to conduct himself as though he is of no particular benefit to another is tantamount to rejecting and rebelling against the divine plan concerning his duty towards other members of the church. "But now hath God set the members every one of them in the body, as it hath pleased him" (1 Corinthians 12:18).

It, therefore, goes without saying that refusing a believer's help just because one thinks one is self-sufficient is unbiblical. To consider a fellow believer's help as unnecessary is unloving and hurting to the body of Christ and its proper function. The apostle's appeal to mutual care among church brethren stems from this fact of our mutual dependence, for we are "many members, yet but

one body” (1 Corinthians 12:20). Hence Paul’s earnest exhortation: “And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another” (1 Corinthians 12:23-25).

Praise be to God, the apostle Paul’s words did not fall on deaf ears among the 1st-century Christian community. This biblical injunction to care for one another, which is vital to the powerful, undeniable witness of the church in a godless, self-centred world, was taken seriously by the Macedonian churches, as corroborated by Paul’s glowing testimony of their show of care for his ministry: “Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God” (2 Corinthians 8:1-5).

And this great testament to the importance of mutual care in the work of the Lord was to be used by Paul as a lead-in to his exhortation to the

A Fragmented Body?

“If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?”

—1 Corinthians 12:15-17



Corinthian church to do the same: “I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice ... Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; and

he that had gathered little had no lack” (2 Corinthians 8:8-15).

Conclusion

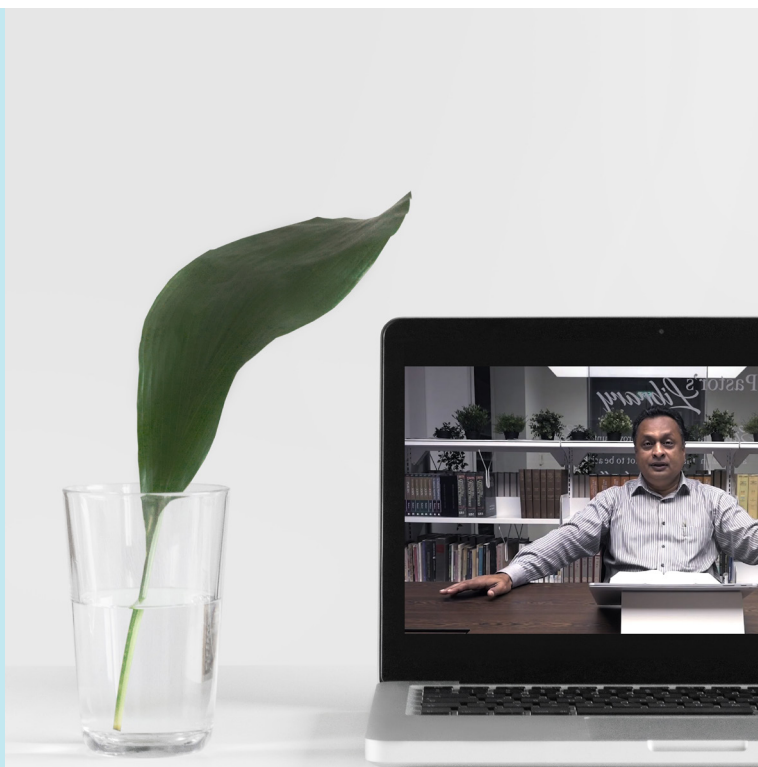
In summary, Christians’ appreciation of and dependence on one another, and on one another’s gifts are vital to the collective growth and effectiveness of the church. We cannot grow in faith and service to God as a church if we are not mutually dependent on one another. There is no such thing as solitary Christianity! A commitment to mutual care is a God-given passion that is at work in all genuine Christians, being energised by the Holy Spirit that dwells in us (cf. 1 Corinthians 12:11). May the Lord help us and enable us to care for one another “out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Timothy 1:5b). Amen. ♦

Lunch Hour Bible Study ▶

Our Wednesday Lunch Hour Bible Study has now moved online! Pastor Prabhudas Koshy is currently teaching on the **Book of Isaiah** during the Lunch Hour Bible Study.

Tune in every **Wednesday at 1.00pm** on Gethsemane Bible-Presbyterian Church's YouTube channel for the Bible Study broadcast. Our YouTube channel is at <https://www.youtube.com/user/gethsemaneipc>

Alternatively, you may catch it at <https://biblewitness.com/lunch-hour-bible-study/>



JIM ELLIOT

(1927–1956)

PART IV

RETOLD BY JENNY LOK
ILLUSTRATED BY ANDRONICUS KOSHY

*Retold from “Jim Elliot—He is No Fool” by Irene Howat, published by Focus Publications, Scotland, the United Kingdom;
“Jim Elliot—Missionary to Ecuador” by Susan Martins Miller, published by Barbour and Company, Inc, Ohio, the United States;
“He Changed Them” by David Porter, published by Christian Focus Publications, Scotland, Great Britain.*

One day, Jim’s co-worker, Ed McCully, had exciting news for Jim. He managed to get in touch with an Auca woman named Dayuma, who had escaped from her tribe as a teenager because of a bitter quarrel between her family and the Aucas. Since then, she had been working on a farm near Shandia, where Jim and Elisabeth were staying. With her help, Jim and Ed learned some Auca phrases, such as “I like you”, “I am your friend”, “I want to approach you”, “What’s your name?” and “Welcome”. These might come in useful should they come into contact with the Aucas. While patiently teaching Jim the Auca language, Dayuma also sounded a grave warning to the missionaries: “Never trust them. They may appear friendly and then they will turn around and kill.”

The missionaries soon realised that Arajuno, where the McCully home was, would be the best base of operation to reach out to the Aucas, simply because there were recent sightings of the Auca tribe at the mouth of the Arajuno River. It was reported that they had carried out fresh attacks on the locals!

Sometime in September 1955, Ed took to the sky with Nate Saint (a pilot). For the first time, they spotted Auca villages. The following month, Jim joined in to begin their search for the Aucas. On one occasion, Jim used the battery-operated loudspeaker to call out to the Aucas. Nate circled round the Auca settlement and dropped their first gift—a machete—using a basket which he lowered to the ground. The next few items followed: a pot, a yellow shirt and some beads. The Aucas took the items and one man even waved the shirt in the air. Delighted with their friendly contact with the Aucas, the three men were determined to find the right place to build their own airstrip for their plane to land. It had to be soon!

Jim was truly over the moon with the progress the team had made with the Aucas thus far. Elisabeth was likewise happy that Jim was finally about to fulfil his calling of preaching the Gospel to an unreached tribe with an unwritten language.



However, she was not sure if they should leave the work in Shandia at this time. Therefore, she asked him:

“Are you sure you are supposed to go to the Aucas?”

His reply was: “I’m called.”

“What happens if you don’t come back?”

“If God wants it that way, darling, I’m ready to die for the salvation of the Aucas,” Jim answered without a tinge of fear in his voice.

Elisabeth felt that if God had called Jim, she would definitely be behind him.

On 27 November 1955, Jim and Nate went on their second flight to make contact with the Aucas. From above, they could see an Auca woman wearing a garment which they had dropped a while ago. They also noticed one particular house with a model aeroplane carved on the raised portion of the house. What was thrilling was that an old man waved to them with both arms raised high in the air, as if beckoning to them. That was really welcoming!

After an intense search, Nate finally found a suitable place to build an airstrip. It was at Palm Beach on the Curaray River. Meanwhile, Ed’s wife, Marilou, reported a frightening encounter, where she managed to stop an Indian worker on their premises (in Arajuno) from shooting at an intruding Auca man carrying a lance! The Auca man left almost immediately. By now, Nate had recruited another missionary, Roger Youderian, to their work which they termed: “Operation Auca”. The newly-weds, Pete and Olive Fleming, had also returned to be missionaries at Puyupungu. This was good news to Jim, as Pete was a good teacher who did well in teaching God’s Word to the Quichuas.

Jim wrote to his parents on 28 December 1955. He revealed their plans for ground contact with the Aucas. There were 5 of them now—Ed McCully, Pete Fleming, Roger Youderian, Nate Saint and himself. Final arrangements were made to bring all their equipment to Palm Beach. Jim reminded Dad and Mum Elliot that the Aucas were known to be savages who killed with “long chonta-wood lances”. They would need to pray earnestly for God’s protection over the 5 missionaries.

It was 2 January 1956. Elisabeth bade farewell to Jim as he boarded the Missionary Aviation Fellowship plane. She watched as the plane climbed higher and higher, till it disappeared from view. She knew it was to be a dangerous operation and Jim might never be back. Was she ready for that?

The plane with the 5 missionaries soon reached Palm Beach. They set up shelter (a hut) on a tree 35 feet above ground and continued to make contact with the Aucas by calling out to them, using whatever Auca phrases they had memorised thus far. Nate and Pete made daily trips back and forth, bringing updates for all their wives and making sure there was regular radio contact with Nate’s wife, Marj, who was stationed at Shell Mera.

Their efforts did pay off. On 6 January, 3 Aucas appeared on the scene—2 young women and a young man. Instantly, the missionaries called out, “Puinanis!” (“Welcome!” in Auca). His heart thumping really hard, Jim was the first to cross the river to meet the 3 Aucas. His companions looked on, fearing that Jim might be attacked any time. Thankfully, that did not happen and Jim slowly brought the

3 young Aucas to their side. Nate even took the young man on a short flight over the Auca settlement. One of the young ladies was busy looking through a magazine while the other appeared to be fascinated with the fabric of the aeroplane. They left with gifts from the missionaries.

The next day, Nate flew over the Auca houses again. This time, he noted that some of the Aucas started to run into their houses upon seeing the plane overhead. He did not understand why the Aucas appeared fearful when previously, they were friendly and relaxed in the company of the missionaries. Feeling a little uneasy, Nate wondered at their sudden change of behaviour.



From left to right: Roger Youderian, Pete Fleming, Jim Elliot, Nate Saint, Ed McCully

In the early morning of 8 January, Nate flew over the Auca village again. This time, he saw only the womenfolk and their children—there was no sign of any Auca man. Suddenly, at about 12.15pm, he saw Auca men approaching the beach. At once, Nate sent coded messages over radio to all their wives at the mission stations, asking for prayer. He had hoped that the Aucas could join them for an early afternoon worship service. He promised to contact them again at 4.30pm that evening. As for Jim, he knew this was the day he had been waiting for. Finally, the Aucas were out to meet with them!

At 4.30pm sharp, Marj waited by the radio for news of the meeting with the Auca men. The minutes ticked by and still there was no news from Nate or any of the other missionaries. What happened at Palm Beach? Did they survive? The night dragged on and there was still no answer.

At daybreak, planes and helicopters flew over the Curaray River in search of the missing missionaries. The first body was seen shortly, followed by the other 4. It was clear the 5 missionaries had been murdered! They noted the time on Nate Saint's watch. It stopped at 3.15pm.

Elisabeth Elliot, along with the other 4 widows, had a message for their loved ones and the rescue team: "The Lord has closed our hearts to grief and hysteria,

and has filled them with His perfect peace.” They found peace in God’s promise that those who believe and trust in the Lord Jesus Christ for salvation will be in heaven when they die. Sorrowful as they were, they could rejoice that their husbands were forever safe in the arms of Jesus.

News of the deaths of Jim, Pete, Ed, Nate and Roger reached the entire world. Many Christians praised God for their love and dedication in reaching out to a primitive tribe, which had never heard the name of Christ before. About 19 months after Jim’s death, Elisabeth, with her young daughter Valerie, decided to live and work among the Auca people with Nate’s sister, Rachel. Dayuma (the Auca woman who knew the missionaries), together with 2 other Auca women, helped to pave the way for Elisabeth and Rachel to befriend the Auca tribe. Many of the Aucas (or Waoranis, as they were later known) came to accept Jesus as their Lord and Saviour, including some who were responsible for killing the 5 missionaries. It was only in the later years that the truth was revealed by Dawa (a Waorani woman): one of the missionaries had taken out a photograph of Dayuma and showed it to the 3 Aucas during their first personal contact. The Waoranis misunderstood that the missionaries had “eaten” Dayuma, as they could not figure out how Dayuma



could be reduced to just a small, flat piece of paper! They told the rest of the tribe that the missionaries were actually cannibals who wanted to eat the Waoranis. The Waoranis were alarmed and therefore planned to kill the missionaries. Despite all that had happened, almost all the widows continued the mission work in Ecuador for many years. Their efforts did bear fruit. The Waoranis eventually had their own churches and were able to understand the Bible in their own language!

Jim Elliot might not have lived to see the fruits of the many years of preparations that he had put in to reach out to the primitive Auca (or Waorani) tribe, but his mission was ultimately fulfilled. All through his life, he was always single-minded and focused on being a servant of God in the Gospel work. He learnt not to let anything hinder his spiritual walk with God, as he was constantly reminded of Hebrews 12:1—“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us”.

Dear child of God, Jim Elliot had once written, “He is no fool who gives what he cannot keep to gain what he cannot lose.” Though he had sacrificed his life for the Gospel’s sake, God would surely reward him with eternal blessings (cf. 2 Corinthians 5:10), for He who is faithful had promised in Matthew 19:29—“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.” Like Jim Elliot, may you give your life to the Lord, and remain a humble, faithful and courageous witness for the Lord Jesus Christ all the days of your life!





BIBLE TRIVIA

NUMBERS 13

SARAH YONG

Here in Numbers 13, as the children of Israel encamped in the wilderness of Paran, “Moses by the commandment of the LORD sent” a man each (who was a ruler) from every tribe to spy out the land of Canaan (vv. 2-3). The twelve selected men were to find out about the inhabitants and their land, and to “bring of the fruit of the land” (vv. 18-20). “And they returned from searching of the land after forty days” (v. 25).

1. Read verses 4-15 and complete the table below by filling in the name of the missing tribe or its corresponding ruler.
2. Read verses 23-24, and list the three fruits which the spies brought back.

	Tribe	Ruler
1)		Shammua
2)		Shaphat
3)	Judah	
4)		Igal
5)	Ephraim	
6)	Benjamin	
7)		Gaddiel
8)		Gaddi
9)	Dan	
10)		Sethur
11)	Naphtali	
12)	Gad	

- 1) _____
- 2) _____
- 3) _____

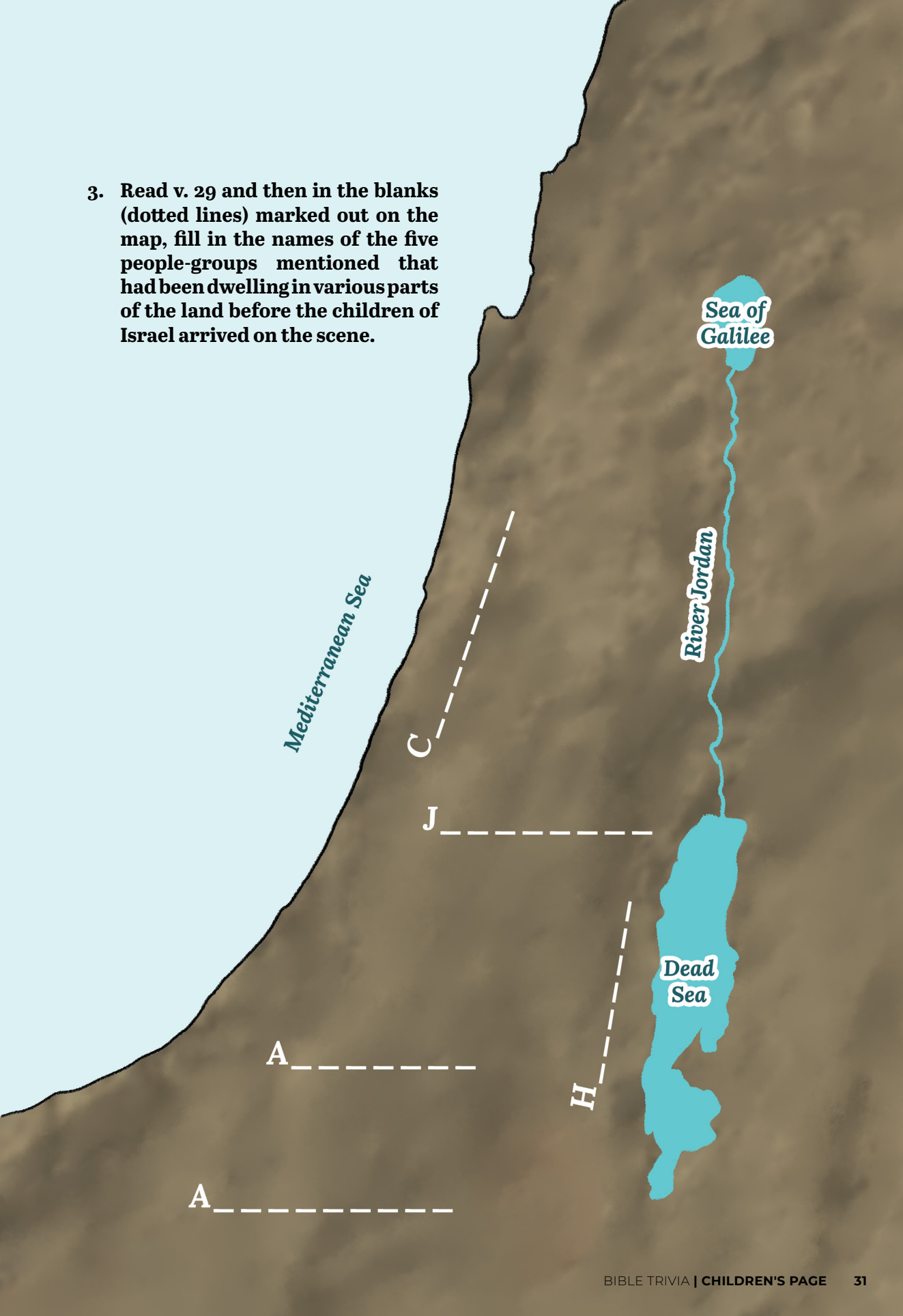
Hint: One of the three fruits is pictured on this page.

Answers to Bible Trivia—Numbers 11 (Volume 19, Issue 5, pg. 30)

1) displeased; 2) Egypt;
3) manna; 4) flesh; 5)
month; 6) quails; 7)
gathered; 8) kindled; 9) very

Fill in the blanks:
“THANKSGIVING”

3. Read v. 29 and then in the blanks (dotted lines) marked out on the map, fill in the names of the five people-groups mentioned that had been dwelling in various parts of the land before the children of Israel arrived on the scene.



BIBLE WITNESS WEB RADIO

PROGRAMMES & AIRTIME

Morning Devotions

*Led by Pastor Prabhudas Koshy,
pastor of Gethsemane B-P Church.*

Weekdays: 6.15am, 7.00am,
8.00am
Weekends: 6.15am, 7.00am

Bible in a Year

*Bible reading programme read by
Alexander Scourby; made available by
Litchfield Associates.*

Weekdays: 6.45am, 10.15pm
Saturdays: 12.25am, 8.45am,
6.00pm
Sundays: 5.00am, 8.30am,
1.30pm, 5.30pm,
11.00pm

Evening Devotions

*Led by Elder Mah Chin Kwang and
Elder Alan Choy, elders of
Gethsemane B-P Church.*

Weekdays: 8.30pm, 10.00pm
Saturdays: 9.15pm, 11.00pm
Sundays: 9.15pm

The Pilgrim's Progress

*An audio dramatization of
John Bunyan's famous book; made
available by Answers in Genesis.*

Weekdays: 4.30pm, 6.30pm
Saturdays: 6.45pm

The Best of J.C. Ryle

*A collection of short readings from
the puritan writer.*

Saturdays: 12.00am, 8.30am,
6.30pm
Sundays: 7.15am, 4.00pm,
7.30pm

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and building up men in every area of
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Mondays: 2.00pm
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Saturdays: 2.00am, 10.00am
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*A BWWR production aimed at catering
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*A BWWR production that teaches of the
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Wednesdays: 2.00pm
Thursdays: 9.00am
Saturdays: 3.00pm, 9.30pm
Sundays: 2.30am, 6.00pm

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Fridays: 2.00pm
Saturdays: 8.00pm
Sundays: 3.30am, 2.00pm