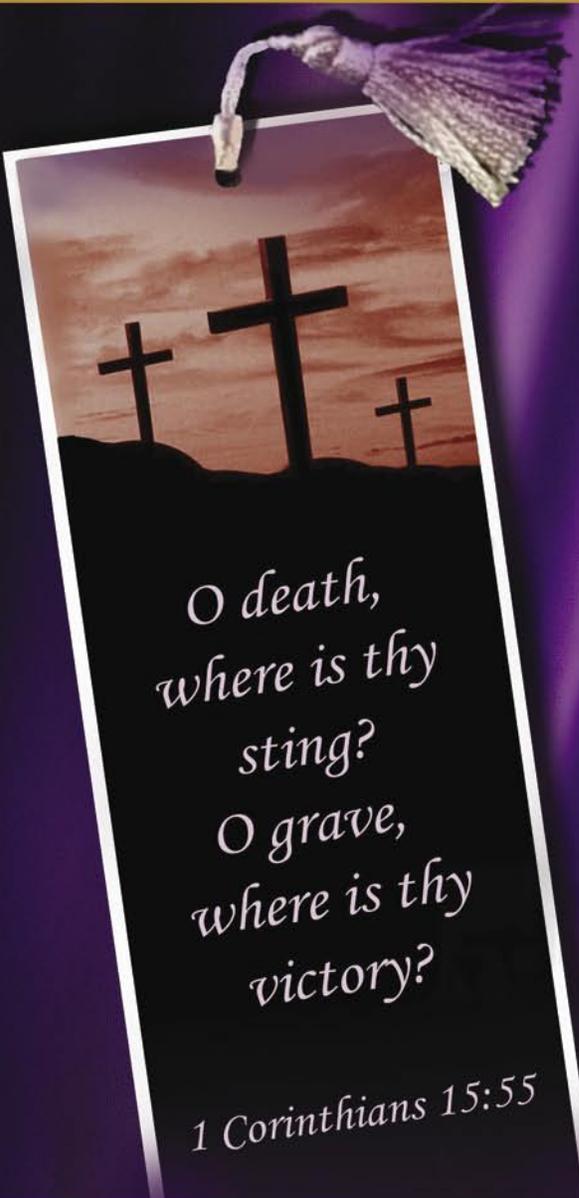


Bible Witness



*O death,
where is thy
sting?
O grave,
where is thy
victory?*

1 Corinthians 15:55

Articles Inside:

The Triumphant Entry
Christ Lifted Up!

The Cross Reconciles God's Love & His Wrath

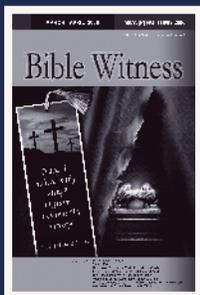
Jesus' Finished Work and Our Unfinished Work

The Constitution of the Resurrected Body

Responses to the Resurrection of Jesus Christ

The Gethsemane Care Ministry Celebrates Its First Anniversary

Information on Bible Witness Media Ministry



Editor

Prabhudas Koshy

Publishing & Circulation

Co-ordinator

Lok Kwok Wah

Technical Editors

Adrienne Foo, Carolyn Koshy,
Jenny Lok & Lok Kwok Wah

Cover Design

Melissa Neo

Layout

Kenneth Wong

Illustrations

Sharon Ng

Publisher

Bible Witness Media Ministry of
Gethsemane Bible-Presbyterian Church,
Singapore

Printer

Chung Printing

Contact Information

By mail:

Bible Witness Media Ministry
510 Geylang Road, #02-06
Singapore 389466

Tel: (65) 6741-1910 Fax: (65) 6741-1016

Web-site: www.biblewitness.com

E-mail: editor@biblewitness.com

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The Triumphant Entry

Matthew 21:1-9

Errol D. Stone

The triumphant entry of Jesus Christ or the Messianic arrival into Jerusalem was a joyful occasion and occurred on the Sunday prior to the crucifixion. This was the first day of the Passion Week (week of suffering). "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matthew 21:5). It is the fulfilment of prophecy in the Old Testament of the King unto whom salvation belongs. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9). The beginning of the Passion Week of Jesus Christ was the commencement of the final week of His ministerial days on earth. The culmination of the week also saw the fulfilment of the first Gospel message recorded in Scripture in Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The Significance of the Triumphant Entry of Christ

The joyous entry of Jesus Christ the Messiah is recorded in Matthew 21:1-11; Mark 11:1-10; Luke 19:29-40; John 12:12-19. The people rejoiced and "took branches of palm trees,

and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12:13). As Jesus Christ presented Himself, the people joyously shouted "Hosanna," which means "Save us, we pray thee" (Matthew 21:9, 15; Mark 11:9-10; John 12:13).

To all those who trusted Jesus as the Messiah, it was a joyous occasion. They were not troubled by the hatred and ridicule of the Jewish leaders. The true believers of the Lord were not at all intimidated by the angry words of His enemies. Even children thoroughly rejoiced to sing Hosanna unto the Lord. Let the world rage in anger and speak threatening and ridiculing words. His people shall always rejoice to sing His praise. To His people, He is their "Blessed King of Israel," no matter how the world would view Him.





The Significance of the Colt (Matthew 21:2-7)

Jesus Christ gave instructions to two of His disciples to go into the village to a specific place and find a donkey and its colt tied, this was the fulfilment of prophecy. The colt, which none had ridden before, had been prepared for the King Himself. "And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them" (Matthew 21:3). The disciples loosed the unbroken colt and brought it to Jesus Christ and the stubborn will of the unbroken colt submitted to Jesus Christ. This was the fulfilment of the prophecy of Zechariah 9:9. Jesus Christ thus presented Himself publicly and officially as the promised Messiah.

The Messianic arrival was five days before His cruel death. The Passover occurred on the fourteenth day of the month, and this was the tenth day, on which the law appointed that the paschal lamb should be taken up (Exodus 12:3), and set apart for that service. On that day, Jesus Christ our Passover, who was to be sacrificed for us, was publicly displayed. Yet again, our Lord has fulfilled the prophecies and types of the Old Testament that pointed to Him. He is truly God's Messiah for our redemption.

The Significance of the Crowd (Matthew 21:8-11)

The joy of the people was publicly expressed as the people greatly rejoiced when the King of Israel rode into Jerusalem. In their joy, they greeted Him by placing garments and palm leaves on the paving, being an ancient honour for a King. Shouting, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matthew 21:9). The meaning of the Hebrew word "Hosanna" means "Save me now," or "Please save" (cf. 2 Samuel 14:4; Psalm 118:25).

The Pharisees were troubled by the people calling out "King". They were concerned that the Romans would construe it to be a revolt against their government. They were expecting a King who would lead them in a military manner and deliver them from the Roman rule, but the word of God says, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). By both His active obedience (fulfilment of miracles to authenticate His ministry) and passive obedience (humiliation in going to the Cross of shame), comes salvation through His righteousness.

The joy of the people quickly turned to jeers when they realized that Jesus Christ was not going to save them from Roman bondage. They failed to understand His triumph in life, obtaining righteousness for His people through His subsequent death and resurrection, redeeming them from sin. His entrance was to save them from spiritual bondage and in God's time, they would be saved from the bondage of Rome. Realising that Christ was not going to save them from Rome, their "Hosannas" on the triumphal Sunday turned to "Crucify Him, crucify Him," on the murderous Friday. Would you also change your attitude towards Christ with changing circumstances and experiences?



Christ Lifted Up!

Prabhudas Koshy

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32-33). In this article, we shall consider a couple of very important implications of this saying of Christ.

The Glory of Christ, the Crucified

The Lord uses the words "lifted up" to express the manner of His death. But notice the choice of the words to express His death. He did not say, "And I, if I be crucified," or "And I, if I be hanged on the tree." But He clearly said, "I, if I be lifted up." In the Greek, the word for "lifted up" has the meaning of exaltation. So, "And I, if I be lifted up" can also be understood to mean "And I, if I be exalted." The Lord was instructing us to view the lifting up of Him on the cross as the symbol of His glory.

In what way can we describe the cross of Christ as His glory? Firstly, the cross of Jesus reflects His glorious, matchless love. Men seek to get crowns of gold while He sought a crown of thorns; men think that glory lies in being exalted over others while Christ thought that His glory lay in His humiliation. Man, being self-loving, seeks to win his glory by the slaughter of others, but Christ by the slaughter of Himself. Christ is glorified on the cross because His love, that brought Him to suffer the reproach of the cross, is marvellous.

Christ wins our love because on the cross His love was first manifested in a glorious fashion. Christ won glory by His cross. He was never so lifted up as when He was cast down. Every

Christian will bear witness that though he loves every stage of his Master's deeds while He was on earth, nothing moves his heart to a perfectly devoted love more than the story of Christ's crucifixion.

If Jesus had remained seated in heaven forever, we would not have comprehended the greatness of His glorious love. Since He stooped in love to die for us, we are drawn to love Him most dearly. As a saint once prayed, "O Lord, You won love more abundantly by the nail than by the sceptre. Your bleeding side brought You no emptiness of love, for Your people love You with all their hearts." All His redeemed, both in heaven and on earth, love Him so wondrously because He loved them even to His death on the cross.

If you, my reader, will take time to think about the abundance of Christ's divine attributes so wondrously manifested on the cross, you will see how great the glory of Christ, the crucified, is. The cross of Our Lord Jesus shines so splendidly with His glorious attributes such as mercy, holiness, power, justice, and wisdom.

Again, He is glorified because His crucifixion was the completion of all the work, which He had taken upon Himself in obedience to the Father's will concerning our salvation. Surely, the accomplishment of an enterprise is where the highest honour awaits. Our Lord has achieved for us what none of us could have ever accomplished. O what a glorious Saviour Jesus is who triumphantly uttered on the cross, "It is finished" (John 19:30).



Dear reader, Christ pressed forward to the cross, because He looked for it as the goal of His coming to this world. Only on the cross He could say, "It is finished." When crowds came to hear His preaching and to witness His healing, He did not say that His work is fully accomplished. When the crowd cheered "Hosanna" as He entered Jerusalem, riding a donkey, He did not count it as the finale of His mission. He endured till the hour of His sufferings on the cross. Only sacrificing His life on the cross could fulfil the redemptive work He came to accomplish for us. His death on the cross was His great glory. He won the battle on the cross by crushing the devil, the enemy of our soul. Praise the Lord!

The Glory of Preaching Christ, the Crucified

There is a lifting up of Him upon the pole of the Gospel, in the preaching of the Word. This is our glorious duty. Christ Jesus is to be lifted up every day; for that purpose, He came into the world. Jesus Himself said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). He must be lifted up through the preaching of the Gospel "that whosoever believeth in him should not perish, but have eternal life" (John 3:15).

Christ must be the grand theme of our preaching. Only if Christ is lifted up, then all men will be attracted. If we are content with just a discussion on morality, then people will not be attracted to our glorious Lord. We must always remember to lift up the glory of Christ's cross.

The preaching of Christ and His cross can melt the hearts of hardened sinners, change the hearts of devotees of false religions and even transform an atheist. Dear brethren, lift up Jesus in your Gospel attempts, in your conversations, in all your efforts. Pray also that you will lift Jesus everywhere you go without doubting His glory. May our desire be that "the light of the glorious gospel of Christ, who is the image of God" (2 Corinthians 4:4b), shine unto all around us.

Let us cherish the Gospel of our Lord Jesus just as Paul, who said, "the glorious gospel of the blessed God, which was committed to my trust" (1 Timothy 1:11). Let us also be resolved and be "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).



CONTRIBUTORS OF ARTICLES

Rev. Errol D. Stone

Pastor of Faith Presbyterian Church-Perth
edstone@space.net.au

Rev. Dr. Prabhudas Koshy (Editor)

Pastor of Gethsemane B-P Church
gethsemane@pacific.net.sg

Rev. Tan Kian Sing

Pastor of Berean B-P Church
pastor@bereanbpc.com

Rev. Cheong Chin Meng

Pastor of Gospel Light B-P Church
cheongchinmeng@pacific.net.sg

Rev. Dr. Quek Suan Yew

Pastor of Calvary Pandan B-P Church
suanyew@quekfamily.org

Rev. Wee Eng Moh

Pastor of Berith B-P Church
emwee@singnet.com.sg

Dn. Paul Cheng

Deacon-in-charge of
The Gethsemane Care Ministry
careministry@pacific.net.sg

Sarah Ng

A member of Sharon B-P Church



The Cross Reconciles God's Love & His Wrath

Tan Kian Sing

John Calvin, in holding on to the fact that the death of Christ on the cross redeems men, wrote thus, "By His obedience, He has wiped off our transgression; by His sacrifice, appeased the divine anger; by His blood, washed away our stains; by His cross, borne our curse; and by His death, made satisfaction for us ... in this way man is reconciled in Christ to God the Father, by no merit of his own, by no value of works, but by gratuitous mercy."

If anyone wishes to see God's love, he must look at the cross, where the Lord

Jesus died to save us. Likewise, if anyone wishes to see God's wrath, let him look again at the cross, where the Lord Jesus bore God's wrath against our sin. God's love and wrath that were manifested in the Old Testament in "experience and types" climaxed at the cross. It is at the cross where one sees the full and complete manifestation of the love of God. There, we also see the fullest display of God's wrath.



A 19th century hymn by William Rees expressed the manifestation of God's love and wrath at the cross best:

***Here is love, vast as the ocean,
Lovingkindness as the flood,
When the Prince of life, our ransom,
Shed for us His precious blood.
Who His love will not remember?
Who can cease to sing His praise?
He can never be forgotten
Throughout heaven's eternal days.***

***On the Mount of Crucifixion
Fountains opened deep and wide;
Through the floodgates of God's mercy
Flowed a vast and gracious tide.
Grace and love, like mighty rivers,
Poured incessant from above,
And heaven's peace and perfect justice
Kissed a guilty world in love.***

The doctrine of the death of Christ on the cross should be looked upon in its proper perspective. Oftentimes, the wrath of God is seldom mentioned. Emphasis and focus are mainly on the love of God. The cross is in fact the place where God dealt angrily with the sin of the world imputed on the Lord Jesus Christ. This aspect of the cross is seldom noted. Commonly, the cross is seen only to show and demonstrate the love of God. This way of looking at the cross is a rejection of the doctrine of the wrath of God. A rejection of the doctrine of the wrath of God is a rejection of the doctrine of God's holiness, righteousness and justice. Ultimately, it will affect the Christian doctrine of salvation.

To truly understand the doctrine of the love of God, that is, to understand truly why the Lord Jesus Christ, the eternal Son of God, had to come into this sin-filled world to die in love for the sinful world of sinners, one has to understand the doctrine of the wrath of God and the judgment of God. How is it that Jesus Christ, the Son of God, had to leave His eternal glory to come into the world, to be born of the virgin Mary in Bethlehem, endure

and suffer the persecutions and the cruelty of the trials and finally the cross? Christ had to go through all these so that man might live. But does Christ necessarily need to go through all these in order to save men? The answer to this question lies in the understanding of the doctrine of the wrath of God and His judgment.

When one looks at the cross and how the blessed Lord and Saviour died on it, the question he should ask is why did Christ have to die on the cross. Why was it necessary that Christ should die on the cross and be buried and rise again in order to save sinful men? The only adequate answer lies in the fact that God is a God of love and a God of wrath. Unless the doctrine of the love of God and the wrath of God are consistently true to each other, the death of Christ on the cross will not be possible and necessary.

God, in providing a plan of deliverance of sinful men, had not spared the Person of His own begotten Son from the agony, shame and death of the cross. This is God's offer of complete reconciliation of sinners to Himself. This is the love of God in action. It is a "love so amazing, so divine." Sinners deserve only complete wrath from God. But God has loved mankind in His wrath. This act of reconciliation is demonstrated fully on the cross.

It was the love and justice, holiness and righteousness that cause Christ to die on the cross. The love of God as the cause of Christ's death on the cross is seen clearly in John 3:16. The justice of God is also the cause for Christ to die on the cross. God, who is just, holy and righteous, has to punish the sin of sinners before they can be reconciled to Him. The only way to pay for the penalty is by the death of Christ. Paul explains this in Romans 3:25; "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Thus both the love of God and His



wrath are the causes of Christ's atoning death on the cross.

Propitiation, as taught in the Scripture, is never sinners initiating a sacrifice to avert God's wrath against sin. The sacrifice is initiated by God out of His great love for sinners. Even the sacrifice is from God's very own: His only begotten Son, Jesus Christ. In other words, God Himself placates His own wrath against sin so that His love may go out to embrace and save sinners.

In 1 John 4:10, the Scripture brings the idea of propitiation and the idea of the love of God together - "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." It is the love of God which brings about propitiation. Christ's death is a genuine propitiation of God's wrath. But paradoxically it is the love of God that makes the propitiation.

But while God's justice required His Son to be punished with the wrath of God, God still loves His dearly begotten Son with the deepest and unspeakable love. God does not give up His Son for the sake of His love for sinners only. God loves sinners through His own beloved Son. Even while Christ was under wrath for the sins of sinners, He was loved. The Father is well pleased that Christ took upon Himself the sins of sinners all because of His love for them. God accepted the sacrifice which Christ has offered because He loves His Son though His wrath was upon Him. All this wrath of God and love of God seen on the cross are to show how God loves sinners in order to save them. God allowed Christ to suffer under His wrath and yet show His love in order to prove the strength of His love.

The message of the cross of Jesus Christ is where the love of God and His wrath

"converged in all their majestic fulness." The cross of Christ gives the most complete and accurate perspective on the balance between God's love and His wrath. At the cross, the love of God is manifested. God's goodness, mercy and love are shown when He gave His precious, only begotten Son to die there. And at the cross, the wrath of God is poured out on His beloved Son who had no wrong worthy of such death but took upon Himself the sin of sinners whom He died for. God's holy wrath is appeased and His love is perfectly fulfilled in the salvation wrought by Christ on the cross. At the cross, the penalty for men's sin is paid for totally by the death of Christ. At the cross, Christ's death atoned for men's sins. At the cross, man is reconciled to God. At the cross, Christ, the Judge acted as Christ, the Saviour. Without Christ's death on the cross, this is not possible. Christ's death on the cross was not only for God to declare His love but also for God in Christ to reconcile the world to Himself such that justice is done. What Christ has done on the cross had freed sinners from condemnation of God (cf. 2 Corinthians 5:21). To the penitent, the sight of the cross of Calvary is a sight of hope and also a sight of wrath. The cross of Calvary is to be seen primarily as God's way of delivering sinners from sin and from hell and His wrath and this reflects, in fact, His love. God is displeased with sin. But He does not leave it as that. He acted by giving His Son as a means of satisfying the moral demands of holy wrath against sin. But the gift of His Son is not necessarily given only by wrath. It was also an expression of His love. It is the love of an angry God. So both divine love and divine wrath are the reasons for the cross. God the Father gave His Son in love and in wrath. God the Son obeyed and sacrificed Himself in love and in wrath. Amen.



There is no death of sin without the death of Christ - **John Owen**



Jesus' Finished Work and Our Unfinished Work

Luke 24:36-48

Cheong Chin Meng

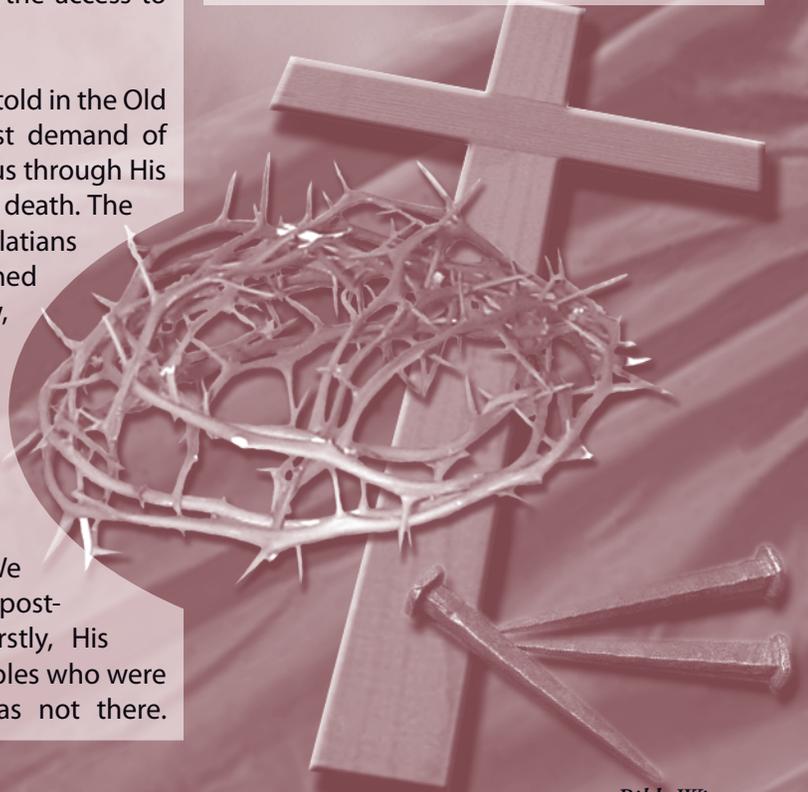
Jesus' Finished Work

His crucifixion - One of the sayings of Jesus Christ from the cross was "It is finished" (John 19:30). Immediately after uttering those words, He gave up His spirit to the Father. The Lord Jesus' work to reconcile sinners to the holy and just God by His substitutionary death has been completed. The Lord has forever opened the access to the presence of God.

It was necessary for it was foretold in the Old Testament Scriptures. The just demand of God's law was satisfied by Jesus through His sinless life and substitutionary death. The Apostle Paul explains in Galatians 3:13 that "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (cf. Deuteronomy 21:23; Isaiah 53).

His resurrection - We shall consider two of Jesus' post-resurrection appearances. Firstly, His appearance to ten of His disciples who were with others, but Thomas was not there.

That Sunday, while they were gathered, the Lord came and stood in the midst of them. Obviously, they were terrified and wondered what their eyes were seeing. The Lord said to them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:38, 39). The disciples' initial reaction of



unbelief, doubts and fear evaporated in a moment, when they fully realized that it was the Lord, who was with them, and that He had conquered death. So now, they can be “more than conquerors” (Romans 8:37) because He lives. Now, they also can boldly face their future with all its uncertainties because He has risen and abides with them every moment of the day.

The following Sunday, the Lord appeared again to the ten, and this time Thomas was with them. Thomas, who had earlier demanded that except he sees the Lord personally, feels the scars on His hands and His side, he will not believe (John 20:25). The Apostle Thomas, too, for a brief moment of time struggled to believe the witness of the other disciples. But from that day onwards, his life was never the same again when he saw the resurrected Lord.

Upon His resurrection, our Lord Jesus ascended to the right hand of the Father. There is the hope of eternal glory beyond the cross. Our Lord bore His cross to fulfil the Father’s will. All the works He had to do on earth at His first coming was completed. He is now glorified, sitting at the right hand of God.

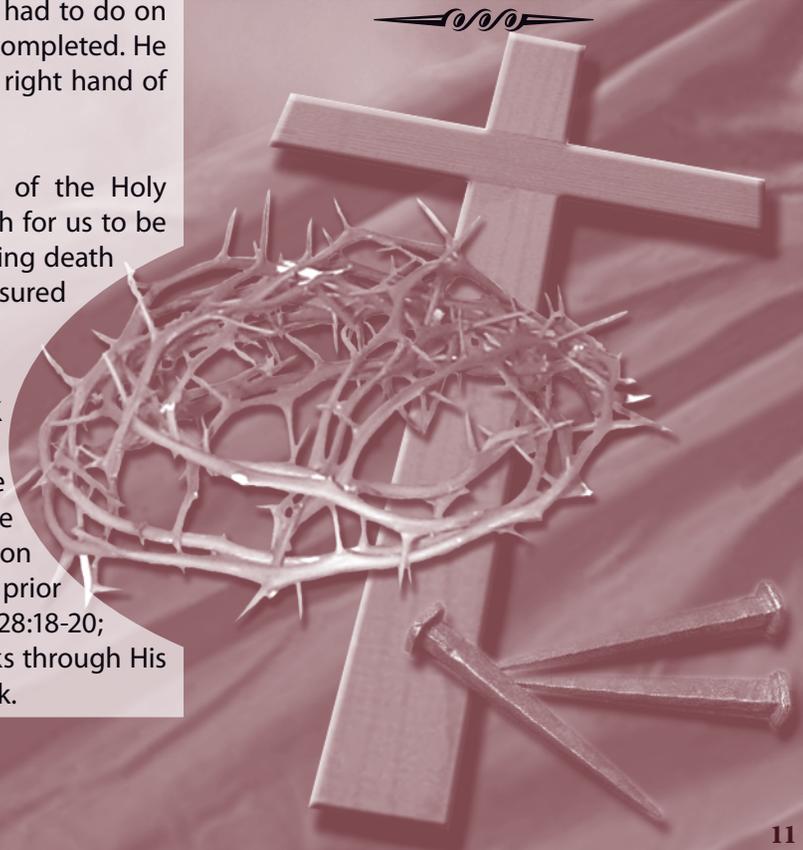
Today, we have the witness of the Holy Scriptures. Its record is enough for us to be convinced about Christ’s atoning death and resurrection. We can be assured just like the apostles.

Our Unfinished Work

In what way do we describe our unfinished work? It is in the fulfilling of the Great Commission which He gave to His disciples prior to His ascension (Matthew 28:18-20; Luke 24:47, 48). The Lord works through His church today to finish this work.

In a way, we are the hands, feet, eyes and mouth of the Lord. When some of you bring your friends along to Good Friday Service, you are aiding to complete this work of our Lord.

God’s desiderative will is that His House be filled. We understand this from the parable of the great supper in Luke 14:15f. The command of the master of the house to his servants was to go and gather all others who would come to the blessed gathering. Compel them to come so that the house may be filled, says their lord (Luke 14:21-23). Just as the apostles started to bear witness in Jerusalem, our place of witness is where we are now. The Lord says, “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things” (Luke 24:47, 48). Remember, we are the hands, feet, eyes and mouth of the Lord. We are to use them for the Lord so that His work may be brought nearer to completion. We can invite people to church every Sunday, besides special services. Persuade them to come. Let’s avail ourselves to be used of the Lord.





The Constitution of the Resurrected Body

Quek Suan Yew

Introduction

We love our bodies. We take all sorts of vitamins to keep them healthy and strong. Billions of dollars are spent worldwide to nurture, strengthen and beautify human bodies. Those who can afford to spend more to obtain better food, a more comfortable life, better medical care, expensive retreats and relaxation, appear to live longer. The poor can only make the most of what little they have to stay healthy, and in some cases, just to stay alive. But the inevitable end comes to everyone; we all die. This mortal body will soon pass away! It is an undeniable fact. The body is plagued by sin and sickness. Every human being knows what it is like to be sick, to feel the aches and pains in this life. This body does not last. Psalm 90:10 says, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

Medical professionals like doctors, dentists, surgeons, and optometrists are sought after by many; and these professionals make a good living by "fixing" people's health problems. Whatever be the "fix" they provide, there is no

guarantee that it will last. Think of the growing desperation of people to cover up their true age through injections or surgeries! The sad reality of our day is that looking good on the outside with a deteriorating inside is a façade well accepted by today's society. It is like the proverbial ostrich burying its head in the sand. People fool themselves into thinking that they can stop time by merely removing a few lines on their faces and foreheads and lifting the sagging skin.

There is no magic potion or heavenly elixir that can make a person live forever. Time and tide wait for no man. It marches on unabated. The moment we are born, we begin to die. Our bodies age and decay and at the end of life's journey they will cease to function, and everything shuts down!

But there is a bright light at the end of this dark earthly tunnel. It is the LORD Jesus Christ. He was born of the virgin Mary. He came to die for our sins. For sin is the cause of all our problems in this life including diseases, sickness and ultimately, death. But when sins have been dealt with, death is defeated. When Christ died, He defeated sin and death on our behalf. God accepted Christ's

atonement death for us by raising Him from the dead. He was given a glorified body after His resurrection. The body that Christ received at the time of His resurrection will also be given to all genuine believers who sincerely believe in the Lord Jesus Christ as their personal Lord and Saviour. This is God's guarantee. In other words, as Paul wrote, Christ is our first fruits.

What is this glorified body like? What is the constitution of this glorified body?

I. The Body is Flesh and Bones

Jesus says in Luke 24:39 that His new glorified body was "flesh and bones" – "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." The constitution of our body will no more be flesh and blood like this earthen vessel. It is definitely not a phantom or a transparent invisible body. It is real and can be touched and at the same time goes through walls, just as it was with the resurrected body of Christ. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God" (John 20:26-28).

In our resurrected body, we can also eat food, as the resurrected Christ has done. In John 21:12-15, we read, "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to 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."

II. The Body is Heavenly

The glorified body is necessary for the heavenly realm. This is the logical conclusion based upon what we see all around us. This was the argument mentioned in the Bible in 1 Corinthians 15:39-41, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

In the heavenly realm, what is needed is a heavenly body. God has provided for all believers such a heavenly body.

III. The Body is Incorruptible

1 Corinthians 15:42 also reveals this, ". . . the resurrection of the dead. It is sown in corruption; it is raised in incorruption." The Greek word for "incorruption" means "to exist continuously." The resurrected body will be a body with an unending existence. It will neither grow old nor decay. It will forever exist in its fixed resurrected state. Hence the KJV translators used the word "incorruption" to describe it. It is a most appropriate description. Disease and death and age will not hurt or harm this resurrected body. All the aches and pains will become things of the past. Afflictions and decay of bodily functions will cease to exist in this new resurrected body.

IV. The Body is Glorious

1 Corinthians 15:43a teaches that it is also a glorious body. "It is sown in dishonour; it is raised in glory." This present body which is



plagued by sin and decay is vile, disgraceful and shameful. It may look beautiful as depicted in many of the modern magazines. But it stirs up the lust in men when they ogle at these offensive magazines. The women who portray themselves in lurid and suggestive poses in these magazines have only one intent and that is, to fan the sinful lust in sinful man. Thus this earthen vessel is sown in dishonour. It has nothing honourable in it, in its present state of sin.

But the resurrected body is glorious. It is the opposite of shame and disgrace. It is honourable and dignified and praiseworthy. Barnes explains it well when he commented, "It is raised in glory. In honour; in beauty; honoured by God by the removal of the curse, and in a form and manner that shall be glorious. This refers to the fact that everything like dishonour, vileness, ignominy, which attends it here, shall be removed there, and that the body shall bear a resemblance to the glorified body of Jesus Christ, Ephesians 3:21. It shall be adapted to a world of glory; and everything which here rendered it vile, valueless, cumbersome, offensive, or degraded, shall be there removed. Of course, every idea which we can get from this is chiefly negative, and consists in denying that the body will have there the qualities which here render it vile or loathsome. The word "glory" (*doxa*) means dignity, splendour, honour, excellence, perfection; and is here used as denoting the *combination* of all those things which shall rescue it from ignominy and disgrace." [Albert Barnes' Notes on the Bible, SwordSearcher 4.7]

V. The Body is Powerful

According to 1 Corinthians 15:43b, "it is sown in weakness; it is raised in power." The weakness of this body is obviously felt by every man today. Even the slightest bug causes us to fall sick. The bird flu virus which is invisible to the naked eye can kill our weak bodies. But the resurrected body is powerful.

This is not the kind of power that one sees in "superman" where he can lift super heavy objects. It is not the power to do miracles like angels or God. It is the strength that enables the believer to serve God without feeling tired or lethargic. The believer in the resurrected body will be able to serve God non-stop without feeling exhausted. He needs no rest at all. Barnes explains it succinctly when he wrote, "This does not denote power like that of God, nor like the angels. It does not affirm that it shall be endued with remarkable and enormous physical strength, or that it shall have the power of performing what would now be regarded as miraculous. It is to be regarded as the opposite of the word "weakness," and means that it shall be no longer liable to disease; no more overcome by the attacks of sickness; no more subject to the infirmities and weaknesses which it here experiences. It shall not be prostrate by sickness, nor overcome by fatigue. It shall be capable of the service of God without weariness and languor; it shall need no rest as it does here, (Revelation 7:15; 22:5) but it shall be in a world where there shall be no fatigue, lassitude, disease; but where there shall be ample power to engage in the service of God for ever. There is, however, no improbability in supposing that the physical powers of man, as well as his intellectual, may be greatly augmented in heaven. But on this point there is no revelation."

VI. The Body is Spiritual

The resurrected body is a spiritual body. 1 Corinthians 15:44 reveals, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." The natural body is at home in the nature of our present time. It has the atmosphere to help it breathe and function. It needs the food of this earth to sustain it. The environment of this world is designed for this natural body. But the resurrected body is spiritual.

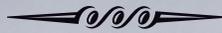
We are spiritual beings and when we receive the resurrected body, the spiritual being will be very much at home in the spiritual body. It does not mean that it has no form. It is made of flesh and bones. The resurrected body can eat but it does not need food to survive.

Again, Barnes explains, "It does not mean refined, sublimated, or transcendental; it does not mean that it will be without shape or form; it does not mean that it will not be properly a *body*. The idea of Paul seems to be this: 'We conceive of soul or spirit as not subject to the laws of vital or animal agency. It is independent of them. It is not sustained or nourished by the functions of the animal organization. It has an economy of its own; living without nourishment; not subject to decay; not liable to sickness, pain, or death. So will be the body in the resurrection. It will not be subject to the laws of the vital organization. It will be so much LIKE A SPIRIT as to be continued without food or nutriment;

to be destitute of the peculiar physical organization of flesh, . . . and it will live in the manner in which we conceive spirits to live; sustained, and exercising its powers, without waste, weariness, decay, or the necessity of having its powers recruited by food and sleep.' All, therefore, that has been said about a refined body, a body that shall be spirit, a body that shall be pure, etc., whatever may be its truth, is not sustained by this passage. It will be a body without the vital functions of the animal economy; a body sustained in the manner in which we conceive the spirit to be."

Conclusion

The resurrected body is flesh and bones. It is spiritual, powerful, glorious, incorruptible and heavenly. What a glorious and wonderful salvation we have in Christ Jesus our Lord. What a marvellous body awaits all believers! AMEN.



**In a moment,
in the twinkling of an eye,
at the last trump:
for the trumpet shall sound,
and the dead shall be raised incorruptible,
and we shall be changed.**

1 Corinthians 15:52

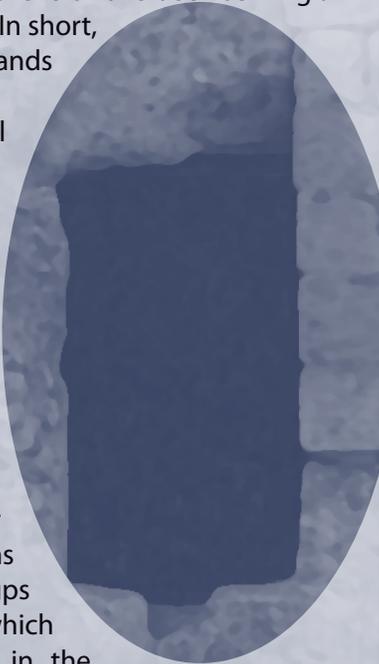


Responses to the Resurrection of Jesus Christ

Wee Eng Moh

The resurrection of Jesus Christ is one of the main tenets of historic Christianity. If ever the resurrection is disproved, then the Gospel is a cruel hoax, churches have operated in vain, and believers have been serving a dead Saviour. In short, Christianity stands or falls upon this wonderful and glorious doctrine of the resurrection of our Lord and Saviour Jesus Christ.

In this article, I would like to consider the reactions of three groups of people, which are recorded in the Bible – the religious leaders, the soldiers and the disciples – who were affected in different ways. May their responses instruct us as we examine our own lives in the light of God's Word.



1. Those who were Apprehensive about the Resurrection – the Religious Leaders

The religious leaders of Jesus' day were the chief priests, the scribes, the Pharisees and the Sadducees. Together they formed the Sanhedrin, the ruling council of the Jews. Sadly, these were the principal characters who carefully engineered the crucifixion of Christ.

These religious leaders were very afraid that Jesus might arise out of the grave. Why? Did they not know that it was impossible for any man to physically conquer death and the grave? Why should they be bothered with Christ whom they regarded as a "troublemaker" who dared to challenge their moral and spiritual calibre as the guardians of the Law and to refute their teachings and role as spiritual guides to the people of God? Jesus Christ was now dead and gone - no more a threat to them or to their Roman overlords, particularly the Governor, Pontius Pilate.

It appears that they were concerned about how they should respond if Jesus would resurrect as spoken while He was yet alive. He had claimed to be the Son of God.

His predictions about His own death had been fulfilled. If His prediction about death came true, would His prediction about His resurrection also come to pass?

The threat to their reputation, power and leadership was very real. They had falsely charged Jesus with blasphemy when He said that He was the Son of God. If Jesus were to rise from the dead, as He said He would, they would be in deep trouble! Why? Because apart from its own significance, the resurrection would make Jesus' "lie" a truth. Jesus really would be the Son of God, for His resurrection would prove His divinity. They would have wrongly accused and condemned an innocent Man. They would have crucified the Son of God, the Saviour of the world. How would they account for their evil deed?

With self-protective schemes in mind, these leaders came before Pontius Pilate to make special arrangements to secure the Garden tomb where Jesus' body was laid: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matthew 27:62-66).

"... so the last error shall be worse than the first." Their last statement shows acute perception. They must secure the grave lest the disciples steal the body, thereby proving His resurrection. One writer said, "They ask and obtain of Pilate, that his sepulchre might be strongly guarded till the third day was past and over, when probably they intended

to have exposed his dead body to the view of the people; and accordingly a threefold guard is set about the grave; the stone, the seal, and the watch; concluding that Christ was safe enough either from rising or stealing: the stone making the grave sure, the seal making the stone sure, and the watch or band of soldiers making all sure. The stone being sealed with the public seal, no person might meddle with it upon pain of death."

Those religious leaders, for their own protection, must therefore see to it that they close the case on this sticky "rebel-rouser". Never mind the trumped-up charges, the false accusations, the injustices done to the Man, or the subtle arm-twisting threat upon the Governor, Pontius Pilate. They had wrangled from Pilate the death penalty. To all intent and purposes, they had achieved their aim - to get rid of this meddlesome "usurper" and reinstate their spiritual status in the eyes of the populace. Once more, the people would look to them for religious counsel and instruction. These were men who were unscrupulously evil when it came to safeguarding their own interests!

"Man proposes but God disposes." No way could these scheming leaders escape the reality they were about to face. A stone, a seal, a band of soldiers - men may manipulate the physical conditions, the legal trappings, and the armed militia, to maintain the tightest security. Their frantic attempts to secure the tomb were of no avail before the mighty power of God. The grave cannot hold down the Son of God. Before dawn, the seal was broken, the stone was rolled back, and the soldiers were so afraid they "became as dead men" (Matthew 28:4).

The resurrection of Christ defies human scheming and security. God is sovereign and all-powerful. We need not fear the manipulations of men and all their devious plans. Let our trust be in God, who alone possesses all power and authority. Instead of



rebelling against Him for the protection of our hypocrisies, may we humbly repent before His awesome presence and follow Him.

2. Those who were Bribed to Lie Concerning the Resurrection – the Soldiers

News came that the grave was opened, the seals broken, and the body of Jesus was gone. If anyone had experienced any incident relating to His miraculous resurrection, it was the band of soldiers guarding the tomb. Immediately, the frightened sentries reported to the authorities, the incredible disappearance of Jesus' body and of the empty tomb: "...some of the watch came into the city, and shewed unto the chief priests all the things that were done" (Matthew 28:11).

The report of the soldiers was perceived as a threat to the chief priests. So the leaders quickly collaborated. By the time the meeting ended, the religious authorities had the whole thing worked out. Like all corrupt officials, they were sticking to their story and clinging to their power. They decided to suppress the report. They bribed the soldiers with a large sum of money to tell a false story. "And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept" (Matthew 28:12-13).

What went through the minds of these soldiers? Under Roman law, any soldier caught asleep on guard duty was guilty of death. Were these men so foolish as to make such report before the Sanhedrin and thereby court death for themselves? The Jewish leaders had foreseen this problem. To allay the soldiers' fear of being court-martialled for negligence, the elders assured them: "we will persuade him (the Governor), and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (Matthew 28:14-15).

The human heart is depraved. It is no different in the case of these bewildered guards. Their lips were "oiled" with large sums of money to speak the falsehood of their scheming masters – "Say ye, His (Jesus') disciples came by night, and stole him away while we slept". The story they were instructed to tell had two points – first, the disciples came in the night and stole the body; and second, the theft happened while they were asleep. Apparently, the inconsistencies of their fabricated tale did not occur to them – if they were asleep, how did they know that the body had been stolen or who the thieves were?

Notice it was a "win-win" situation, where both parties benefited. The soldiers took a risk in reporting the incident of the disappearance of Christ's body. But they were well rewarded with a handsome bribe. To these soldiers, it might mean an early retirement to a life of comfort and ease, or a switch to the less hazardous work of a farmer tending to crops and cattle. Whatever might have been on their minds, they had profited enough to probably ensure their security for the rest of their lives. The religious authorities had "cooked up" a story to cover themselves and their stooges. They were willing to pay to hide the truth from the people. Their integrity was at stake; their status and vocation must be secure even if it meant spreading a vicious lie by putting the blame upon the innocent, in this case, the disciples of Christ.

No number of seals upon the tomb, nor the tightest security in the world, can ever hold down the Son of God. Man's desperate attempts to foil the resurrection, and thereafter to cover up the truth of it all, were of no avail. One can tamper only temporarily with the natural laws and moral laws. No amount of money can buy the truth. These Jewish leaders had to resort to bribery and lies to cover up their dastardly act of murdering the Son of God. However, God's perfect plan of salvation can never be thwarted. The hand of divine intervention is the only explanation

for the empty tomb. Christ the Saviour is arisen! On our behalf, Jesus our Lord had conquered sin, death and the grave. What a glorious display of the sovereignty and power of God! The resurrection of our Saviour seals our redemption, assures us of victory over sin and grants us the eternal security in the blessed hope of being with our risen Lord one day.

The enticement to sin is so powerful, few can resist. To the soldiers, there was first, the unspoken threat of death if proven that they had failed in their duties. The Jewish leaders' words - "we will persuade him (the Governor), and secure you" - meant that they could also do the contrary and report the negligence of these guards. Therefore, the soldiers had to spread a lie to save their own skin. Secondly, they were prepared to ignore the miraculous release of Christ from the grave, and the unforgettable experience when they were totally helpless and shaken before the mighty power of God: "And for fear of him the keepers did shake, and became as dead men" (Matthew 28:4). They were willing to go against the truth of the resurrection of Christ for the sake of financial reward. That compounded the sinfulness of their sins. The truth is that we need to stay on the side of the Lord, rather than compromise with sin. When men threaten us or entice us with the lusts and security of this world, how will we stand? May the Lord be our strength and help, especially in the day of our trials and testing.

3. Those who were Challenged by the Resurrection – the Disciples

One of the greatest proofs of the resurrection of Christ is the miraculous transformation of the disciples. The disciples were simple and ordinary folks - fishermen, a tax collector, a zealot, and even "the son of perdition", Judas Iscariot, who betrayed Jesus. Most were about their own business when the Lord called them to "follow me, and I will make you fishers of men" (Matthew 4:19). For over three years,

these men were with Jesus, experiencing the power of His teaching, miracles, compassion, etc. In an unexpected twist of events, their Master was betrayed by one of their own, Judas Iscariot. In His darkest moments of testings, the fearful disciples forsook Him.

The disciples were confused and disillusioned after their Master's death. In deep gloom, they hid in a closed room (John 20:19). Apparently, they neither believed nor understood the Lord's prediction of His death, and resurrection on the third day. Unbelief always brings disappointment and sorrow. They had not expected Him to rise from the dead. When the women came with the good news that they had seen the risen Lord, "their words seemed to them as idle tales, and they believed them not" (Luke 24:11).

The Lord, ever so mindful of His forlorn disciples, ministered to them even in His risen state. He made at least three appearances to them. The first was when the disciples were gathered together "for fear of the Jews" (John 20:19). Just before that "Mary Magdalene came and told the disciples that she had seen the Lord..." (v. 18). The doors were shut, but then "came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (v. 19, 20). In this first appearance, Thomas was not with the disciples. When the others told Thomas that they had seen the risen Saviour, he did not believe them.

Eight days later, Christ came into their midst a second time. This time Thomas was present: "Then saith he (Jesus) to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God" (John 20:27-28).



The third appearance was by the Sea of Galilee. Discouraged by the Lord's death, some who were former fishermen seemingly returned to their former vocation. Seven of them went fishing together – Peter, Thomas, Nathanael, James and John, and two other disciples. However, "that night they caught nothing" (John 21:2-3). Then Christ stood on the shore just at daybreak and called out to the weary disciples but they did not recognise Him: "And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes" (v. 6). He had prepared a meal of fish and bread for them and invited them to "come and dine."

We believe it took all three incidents to fully convict the disciples, especially Simon Peter, to return to their high calling of serving the Lord. The resurrection power of Christ was the relentless force that motivated the early disciples to obey God rather than men. Now filled with courage and renewed zeal, the apostolic band embarked upon the Great Commission which the risen Christ had entrusted to them.

One commentator wrote: "They had seen their Master die, and through that death they lost all hope. Yet hope returned three days after. On the day of the crucifixion, they were filled with sadness; on the first day of the week with gladness. At the crucifixion they were hopeless; on the first day of the week, their hearts glowed with certainty. When the message of the resurrection first came, they were incredulous and hard to be convinced, but when once they became assured, they never doubted again."

The first few chapters of Acts record the accelerated growth of the early church. At Pentecost, the Apostle Peter preached with such fiery conviction that 3,000 souls turned to the Lord. A later gathering to hear the Gospel brought 5,000 souls into the kingdom of God. These were rich harvests but not without the scourge of persecution and physical punishment. Peter, John, and later Paul, all endured much suffering for the Gospel's sake.

The importance of the resurrection can be readily seen in its effect upon the disciples. Before the resurrection, they were a discouraged and gloomy group. Although they did manifest faith in the Lord, they were often insensitive to His true earthly mission. In His darkest hour of suffering, they forsook Him. But after they had seen the resurrected Lord, their confusion vanished. The consciousness that they served the risen Lord completely revolutionised their perspective. It was this firm conviction that kept them going even in the face of great personal hardships and severe persecution.

Dear reader, today, we also need to be fully convicted that we are serving a risen Saviour, who will someday return to take us to be with Him forever. His prophetic words concerning His death and resurrection came true. His promise to every believer that one day He will return for us will also come to pass. Let us faithfully and courageously serve our resurrected Lord with whole-hearted love and devotion. Amen.



**The valley of the shadow of death holds no
darkness for the child of God. There must be light,
else there could be no shadow. Jesus is the Light.
He has overcome death.**

D. L. Moody

The Gethsemane Care Ministry Celebrates Its 1st Anniversary

Paul Cheng

All glory and praise be unto our Lord for His faithfulness in bringing The Gethsemane Care Ministry to its first anniversary. Whenever anniversaries come, people usually stop to ponder upon God's faithfulness. Indeed, everyone in The Gethsemane Care Ministry rejoices in God's faithfulness in every aspect of the work – from the establishment of the ministry to the provision of the premises, lorry for work projects, faithful preachers, co-labourers in the ministry, etc. All these would keep us singing, "All I have needed Thy hand hath provided...Great is Thy Faithfulness..." No doubt about it, God is faithful. But, how about us? Have we been faithful towards God? Have we been faithful to our calling to the ministry?

As we celebrate God's faithfulness, it is good to take time to remind ourselves of the principles upon which The Gethsemane Care Ministry is grounded. By so doing, we would be able to examine how we have progressed in our labour in the ministry.

I - Our Ministry must be Built upon the Foundation of God's Truth

The very foundation upon which our ministry is rooted must be the Bible (and the Bible alone). Sola Scriptura! We adhere to and uphold the principle of the all-sufficiency

of Scriptures. It is sad that today, people are more dependent on therapists and psychologists, than the inspired, infallible and preserved Word of God, "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). As a Christian ministry, the Bible is our supreme and final authority in faith and practice.

The work of drug rehabilitation is an uphill task. There are times in the life of the believer when he is overcome by the flesh and the lust thereof. This is a common struggle in the life of an ex-drug addict. Without the Bible as the manual and sole source of wisdom in life, our people would be desperately lost. Without a constant yielding to the Word of God, everyone is prone to sin. We were once enslaved in the bondage of drug addiction; it is only through the power of God and His Word that today our lives are being transformed.

II - Our Ministry must be Accomplished According to His Sovereign Will

Divine sovereignty is an expression that is generally understood as the supremacy of God, the Kingship of God, and the Godhood of God. To say that God is sovereign, is to declare that He is Almighty (Genesis 17:1), He

is in full control (Psalm 46:10), and He is the God of the Bible (John 1:1). To state otherwise, is to deny the truth about God as revealed in the Bible.

The Christian faith is defined as trusting in God alone, trusting in what God says and trusting in God completely without any condition. Every man lives his life either believing and obeying what God says or believing in his own understanding and disobeying what God says. The book of Proverbs says, "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

Prior to the establishment of The Gethsemane Care Ministry, the Church saw a constant flow of ex-drug addicts coming for worship. The Pastor and the Session felt a need to reach out to them and God has placed the burden in the hearts of His people to pray for the realization of this enormous work. Indeed, it is an enormous work and it can never be accomplished unless it is done in accordance with the sovereign will of God.

Presently, The Gethsemane Care Ministry is relatively small, in the midst of other bigger Christian organizations working among drug addicts. We have no plans to run it like a secular organization with the help of people who are trained in secular management. It is a work that is based on faith, truth and love of Christ. We believe that God has a purpose and as we seek Him daily, He will gradually reveal His sovereign will to us. God's people often gather together to pray. As a result, we have the Lord moving His people to respond in faith and obedience to help this ministry. God's work must be done in His way.

III - Our Ministry must be a Gospel Work and Not a Social Work

Some people believe that drug addiction is just a social problem and it is the result

of a person's problematic social life. They hold on to the idea that a person becomes a drug addict when he associates with drug addicts; or when he is exposed to or lives in an unhealthy environment where drugs are rampant. Thus, they believe that "by correcting the social frame of the drug addict, to enable him to relate well with others and adhere to the norms of society", they can remedy the problems of a drug addict. But what about those people who have no problem with their social life and yet are deeply enslaved in the bondage of drugs? Drug addiction is more than just a defective social life; it is a sin.

Social work, to some extent, may accomplish the work of reforming a drug addict with regard to his social relations but true transformation can only be made possible through the power of the Gospel of Christ (Galatians 4:12). As a Gospel-based ministry, we believe in the transformation of a man through the preaching of the Gospel, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17), and we are committed to share the Word of God and bring the recovering drug addict to the saving grace and knowledge of the Lord Jesus Christ.

Through the sharing of the Gospel and the Word of God, we pray that a person would come to know that he is totally depraved and is destined to suffer the punishment for all his sins in hell (Revelation 21:8). He must also come to know of the way wherein he could be saved from that eternal damnation (Romans 5:8); repent and turn to God (1 John 1:9). Only then will he experience a regeneration – the work of the Holy Spirit in the salvation experience that produces a new life in the believer (John 3:3-7).

Conclusion

To start right is one thing, to end right is another. If the Lord permits, The Gethsemane

Care Ministry can look forward to many years of fruitful service, if it remains true to its calling and be faithful to the Lord and His Word. As we enter the second year of ministry, we resolve in the Lord to uphold the guiding

principles from the Scriptures upon which The Gethsemane Care Ministry is grounded.

May the Lord find us faithful!



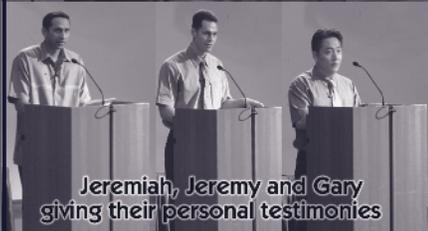
Dn Paul Cheng



Gethsemane Church Choir



Brethren from The Gethsemane Care Ministry together with Elder Alan Choy and Pastor Koshy



Jeremiah, Jeremy and Gary giving their personal testimonies



Rev. Koshy giving the message



Rev. Dr. Timothy Tow gave the benediction



Thanksgiving Service



A light moment ...



Dinner Reception

Information on Bible Witness Media Ministry

Origin

About ten years ago, the Lord placed a burden and vision in the heart of Rev. Dr. Prabhudas Koshy for a literature ministry to reach the world with the Gospel of Christ and the truth of His Word. This desire has its foundation in Acts 1:8, where the Lord said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." When he made known that desire to the leaders and members of Gethsemane B-P Church, they joyfully agreed to pray and consider such a ministry. After almost four years of prayer and initial preparations, the Bible Witness Literature Ministry was set up in 2000, and the first issue of the Bible Witness magazine was published the following year. Three years later, the Lord renewed Rev. Koshy's vision concerning this ministry to extend it through modern media like CD, VCD, DVD, internet, etc. Hence the ministry was renamed "Bible Witness Media Ministry."

Staff

Presently, we have a team of five brethren working in the Church Resource Centre of Gethsemane B-P Church to make our vision possible. They have sacrificially and diligently served the Lord. Apart from them, we also receive invaluable help from several brothers and sisters, who serve voluntarily as proofreaders, editors, designers, etc. We are also thankful to the Lord for Bible-Presbyterian ministers, missionaries and elders who have contributed articles in the Bible Witness magazine on a regular basis.

Provisions

In the last six years of its existence, the Bible

Witness Media Ministry has received God's amazing providential guidance and help to publish Christian literature and Christian media productions. Apart from Gethsemane B-P Church, a couple of sister churches and many Christian friends have lovingly supported its ministries.

New Gospel Projects

We are prayerfully striving to build up two new projects. They are:

Book Room & Library: Through the generosity of a Christian lady, the Lord has provided us with a shop at Block 531 Upper Cross Street, #02-48, Hong Lim Complex, Singapore 050531. The Lord also provided a brother who is willing to manage the book ministry there. Presently, a lunch hour Bible Study by Rev. Dr. Prabhudas Koshy is held at this place every Wednesday (12:45 p.m. to 1:30 p.m.).

Web Radio: With the help of some members of Gethsemane B-P Church, we are now working to establish a 24-hour Christian broadcasting on our website. We plan to provide sound Christian music, sermons, devotions, children's programmes, etc. This will enable people from all corners of the world to hear the preaching of God's Word.

Your Support

With the new projects in the pipeline, the ministry needs to raise about S\$40,000/- as soon as possible. This money will be used to purchase sound Christian books for the library and also to set up a recording and broadcasting facility. "God loveth a cheerful giver" (2 Corinthians 9:7). You may send your cheque to "Bible Witness" (510 Geylang Road, #02-06, Singapore 389466).

BIBLE TRIVIA - GENESIS 19

Sarah Ng

**READ THE FOLLOWING SENTENCES AND DECIDE IF THEY ARE "TRUE" OR "FALSE".
WRITE THE LETTER T OR F ON THE LINE PROVIDED AT THE END OF EACH SENTENCE.**

1. Two angels came to Sodom at noon and Lot rose up to meet them. _____
2. He invited them into his house to wash their feet and take a rest. _____
3. That night, men of the city compassed the house around and demanded that Lot bring out the visitors. _____
4. He offered his three daughters in place of the two angels. _____
5. The crowd would not listen. The angels pulled Lot into the house, shut the door, and smote the men at the door with leprosy. _____
6. They instructed Lot to leave the city with all his family. _____
7. The next morning, only Lot and his two daughters fled the city. _____
8. The Lord destroyed the wicked cities with fire and hailstone. _____
9. Lot's wife looked back in disobedience, and became a pillar of sand. _____
10. Abraham stood and looked at the ruins of the cities in the evening. _____
11. Lot's daughters sinned against God by sleeping with their father. _____
12. They each bore a son, one named Moab, and the other Benammi. _____

The words below have been spelt backwards. Rearrange the letters to find the hidden message.

"TSIRHC DEID ROF RUO SNIS EH SAW DEIRUB

_____ ... _____
EH ESOR NIAGA EHT DRIHT YAD GNIDROCCA OT

_____ _____
EHT SERUTPIRCS" TSRIF SNAIHTNIROC

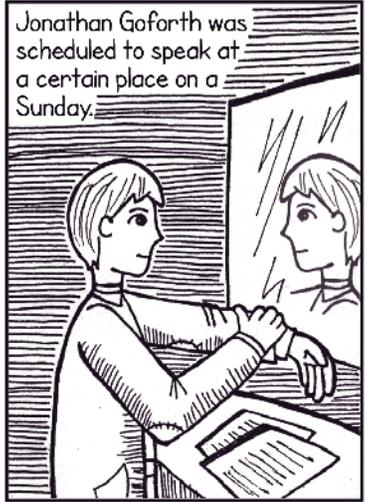
_____ _____ 15:3, 4

Answers to Vol. 6, Issue 1 - Genesis 18.

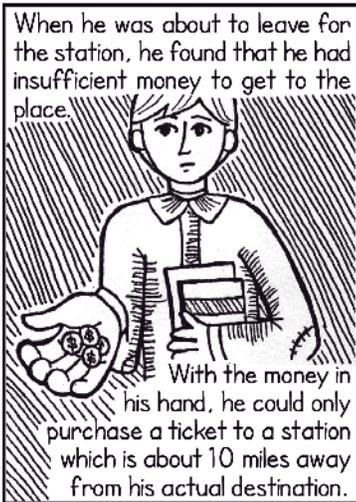
Pg. 25 - Moreh (Mamre), two (three), hands (feet), thirty (three), sickly (good), Mary (Sarah), loudly (within herself), Siddim (Sodom), wicked (righteous), twelve (ten).

Extremity Provides Opportunity

A real experience of young Jonathan Goforth which taught him that even in extreme adversities, he can find opportunities to glorify His Saviour, the Lord Jesus Christ.

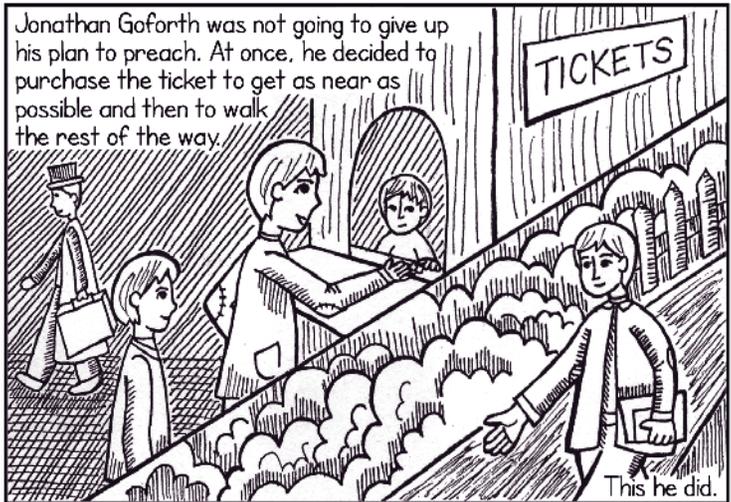


Jonathan Goforth was scheduled to speak at a certain place on a Sunday.



When he was about to leave for the station, he found that he had insufficient money to get to the place.

With the money in his hand, he could only purchase a ticket to a station which is about 10 miles away from his actual destination.



Jonathan Goforth was not going to give up his plan to preach. At once, he decided to purchase the ticket to get as near as possible and then to walk the rest of the way.

This he did.

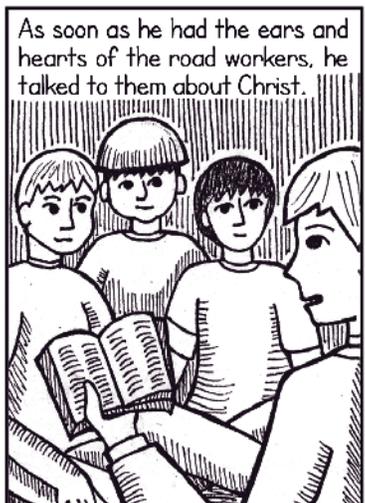


After walking about eight miles, he saw a group of road-menders sitting by the roadside.

He decided to sit down with these people and rest for a while.

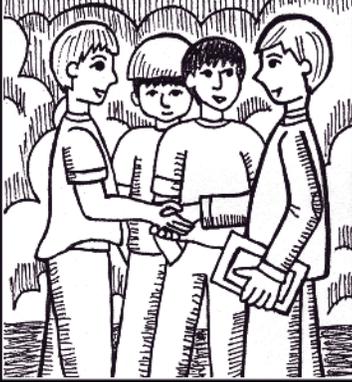


One of them offered him a "pull" from his whisky flask! This gave Jonathan an opportunity to strike a conversation.



As soon as he had the ears and hearts of the road workers, he talked to them about Christ.

On leaving, Jonathan Goforth gave all a hearty invitation to his meeting the following day.



To his great joy, several of the men turned up.



And at least one of these men decided for Christ that day.



Even in very problematic situations, a Christian can become a blessing, just as we noticed in the above story of Jonathan Goforth.



But we need to be full of prayer, and zeal for the Lord. If we keep ourselves ready and prepared for the Lord's glory, He will use us mightily, irrespective of the conditions that surround us. So let us pray that the Lord would give us an unwavering and courageous heart, that we may avail ourselves for His glory even in adverse circumstances.

Bibliography:
 "Goforth of China"
 by Rosalind Goforth
 The stories are written by
 Rev. Dr. Prabhudas Koshy,
 and the illustrations are
 done by Sis. Sharon Ng.

This is the continuation of the series of illustrated stories from the real-life experiences of Jonathan Goforth's childhood and teenage days. The stories in the series will not be in chronological order.

We also hope in the Lord to print illustrated real-life stories of other missionaries and great men of God for the edification of our readers, particularly children and teens.

Bible Witness

Media Ministry

"... ye shall be witnesses unto me..." Acts 1:8
A Ministry of Gethsemane Bible-Presbyterian Church

PUBLICATIONS

- ☛ Bible Witness magazine
- ☛ Gospel tracts
- ☛ We also provide help in publishing books by Far Eastern Bible College



CDs & DVDs

- ☛ Audio, video and animated media programmes for children's edification
- ☛ Sermons and other edifying materials



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- ☛ A book room is opened for the purpose of making sound Christian books available.
- ☛ We are also in the process of developing a useful Christian library at the same location.
- ☛ A lunch hour Bible Study is held every Wednesday from 12:45 p.m. to 1:30 p.m. at the book room facility.



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- ☛ Our present website will soon come with new features.
- ☛ A Web radio is also now under construction for worldwide broadcasting of God's Word.

We covet your prayers and generous support for the spreading of the Gospel through all the above avenues.

You can obtain more information on our vision from page 24.

