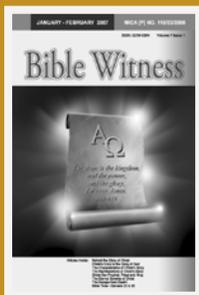


Bible Witness



Articles Inside: Behold the Glory of Christ
Christ's Glory is the Glory of God
The Characteristics of Christ's Glory
The Manifestations of Christ's Glory
Christ Our Prophet, Priest and King
The Eternal Sonship of Christ
The Escape from Death!
Bible Trivia - Genesis 25 & 26



Editor

Prabhudas Koshy

Publishing & Circulation

Co-ordinator

Lok Kwok Wah

Technical Editors

Adrienne Foo, Carolyn Koshy, Jenny Lok
Lok Kwok Wah, Mah Lean Choo

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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SUBSCRIPTION INFORMATION

The magazine is distributed free from 2006 onwards. "Freely ye have received, freely give" (Matthew 10:8).

Postage and handling charges for 2 years (12 issues)

SURFACE MAIL	Singapore/Malaysia S\$10.00	Other Countries S\$14.00
	AIR MAIL	Asia S\$26.00

International bank draft, money order or postal order drawn on a Singapore bank in Singapore dollars may be made payable to "Bible Witness."

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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Behold the Glory of Christ

The theme for this issue of Bible Witness is "Behold the glory of Christ". This theme will be very exciting for you if you share the same passion as Paul who said, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Philippians 3:8).

This topic deserves our utmost diligence and the best of our meditations. Since our future blessedness in heaven consists of beholding His dazzling glory, what better preparation can there be than to have a present contemplation of His glory which is revealed in the Scriptures for us? The view of Christ's glory through our eyes of faith during our earthly life, however weak and obscure it may appear in comparison to our future view of His glory, is still preferred above all other wisdom, understanding and knowledge we can obtain in this world. The revelation made of Christ in the blessed Gospel is far more excellent, more glorious, and more filled with rays of divine wisdom and goodness than the whole creation can afford. Without the knowledge that comes from the Word of God, we shall remain wrapped up in darkness and confusion concerning Christ's glory.

May the glory of Christ be seen through all the articles in this magazine. I know that the Lord will be pleased to answer our prayers because it is His desire and prayer that His people know His great glory.

In His pastoral prayer, the Lord Jesus told His Father how much He desires that His people

would behold His heavenly glory - "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). Though this prayer's total fulfilment is still in the future, it is also His desire that we will be able

to comprehend the greatness of His divine glory in our souls presently. The Apostle Paul says that we are called by the Gospel of Christ "to the obtaining of the glory of our Lord Jesus Christ" (2 Thessalonians 2:14). We also

read in Colossians 1:26-27, "... now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

No man should ever think of the eternal glory of Christ as his share in the life after death, if he does not rejoice in the glory of Christ which is now offered to him. When God's grace bids us to taste Christ's glory, we must first receive it by faith and then finally we will behold it by sight. John Owen, a great theologian, warns us, "And the pretended desires of many to behold the glory of Christ in heaven, who have no view of it by faith whilst they are here in this world, are nothing but self-deceiving imaginations."

John Owen further explains, "There are, therefore, two ways or degrees of beholding the glory of Christ, which are constantly distinguished in the Scripture, the one is by faith, in this world, - which is 'the evidence



of things not seen; the other is by sight, or immediate vision in eternity. 2 Corinthians 5:7 says, 'We walk by faith, not by sight.' We do so whilst we are in this world, whilst we are present in the body, and absent from the Lord (cf. verse 8). But we shall live and walk by sight hereafter. And it is the Lord Christ and His glory which is the immediate object both of this faith and sight. For we here behold him darkly in a glass (that is, by faith); but we shall see him face to face (by immediate vision). 'Now I know in part; but then shall I know even as also I am known,' 1 Corinthians 13:12."

The present understanding of Christ's glory must be our principal concern. Beholding His glory by faith will lead to the edification of our souls, which will best prepare us for His eternal glory that shall soon appear. So this present beholding of the glory of Christ, the exercising of our souls through the study of His Word, is certainly a very solemn spiritual duty to which we must enthusiastically yield ourselves.

As we behold the greatness of our Lord's glory through His Word, our faith in Him

shall be strengthened and our hope for Him will flourish by leaps and bounds. Our souls shall also find rest and peace in the greater knowledge of His glory. However traumatic adversities may be, the riches of Christ's glory will strengthen us. Ephesians 3:16 promises us that "he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." When His glory fills our hearts, all the transient glories and pleasures of this world will fade away, thus empowering us to have greater victories over worldliness and sin. Having an intense look at His glory with eyes of faith will also transform us to be more like Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18).

May all the articles in this magazine fulfil your desire to behold some of the essential aspects of the glory of Christ as they are revealed in the Scripture and together with them, all the blessed advantages that accompany His great glory.

CONTRIBUTORS OF ARTICLES

All the articles, except one, are extracts from sermons preached by Rev Dr Prabhudas Koshy at Gethsemane Bible-Presbyterian Church Annual Camp (27th Nov - 1st Dec 2006) under the theme 'Behold the Glory of Christ'. The article, *Christ Our Prophet, Priest and King*, is written by Rev Dr Jeffrey Khoo, Academic Dean of Far Eastern Bible College.

Christ's Glory is the Glory of God

Christ is the glorious Son of God; and hence His glory is the glory of God. His glory is infinite. Therefore, it cannot be fully fathomed by finite creatures like us. Even so, it has pleased God to bless us with some wonderful truths about His glory through His Word. Therefore, we must seek after the knowledge of His glory. In fact, the Apostle Paul prayed for all believers that they may know the riches of the glory of his inheritance in the saints (cf. Ephesians 1:17-23).

Below you will find a study of the description of Christ's glory found in Hebrews 1:3 - "the brightness of his glory, and the express image of his person." These two phrases point to Christ as essentially the glory of God. May you behold the glory of Christ and declare it everywhere!

Christ is firstly referred to as "the brightness of his glory". The Greek word for "brightness" (*apagasma*) describes Christ as both the inherent splendour as well

as the exhibited splendour of God's glory. In other words, the glory that shines through Christ is the glory of God that dwells in Him. Christ is the resplendent beaming of the divine glory.

The person of the Son is the glory of the Father, shining forth with a truly divine

splendour. Jesus Christ in His person is God manifest in the flesh; He is the light of lights, the true Shekhinah glory of God. Jesus Himself often referred to the divine glory that He shares with the Father. For instance, while He was praying to the Father, He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

The glory of God is manifested among men through the human flesh which the Son of God has taken. John illustrates this truth in John 1:14 as "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This

is the meaning of Colossians 2:9 where we are told, "For in him dwelleth all the fulness of the Godhead bodily." In Christ, all the fullness of Deity dwells in bodily form.

Now we shall consider the second phrase in Hebrews 1:3 that speaks of

Christ's glory - "the express image of his person". This description is closely connected to the first; and in fact, it expounds the former - "express image" expounding "brightness", and "person", "glory". It is another very clear statement concerning the Deity of Christ. Anyone who doubts that Jesus Christ is God needs only to read this verse.



The phrase “express image” is the translation of the Greek word, *charakter*, which means “the exact expression (the image) of any person or thing”, or “marked likeness”. The word “person” is translated from the Greek word, *hypostasis*, which indicates “substance”, or “nature”, or “essence”. The hypostasis of God is that which is essential to Him as God; and the character or image is that by which all the likeness of the original becomes manifest, and is a perfect facsimile of the Godhead. Our Redeemer, the Lord Jesus Christ, is the exact resemblance of everything that constitutes God.

The two expressions of Christ’s glory in Hebrews 1:3 teach us some very important theological truths about Him. In conclusion, I would like to list some cardinal truths about Christ that many a sound theologian and

commentator have mentioned while they expounded Hebrews 1:3.

- ☛ Jesus Christ is of the same essence with the Father, He being the brightness of the divine glory.
- ☛ Jesus Christ proceeds from the Father, as the splendour of God’s glory.
- ☛ Although Christ is thus of the same essence with the Father, yet He is a distinct person from the Father.
- ☛ That Christ is eternal with the Father, as He proceeds from the splendour of God. It would also necessarily mean that Christ coexists with God the Father. If the one, therefore, be uncreated, the other is uncreated; if the one be eternal, the other is eternal.

Why did Christ, being God, engage in worship?

We know that God is Triune - one God, three Persons - God the Father, God the Son, and God the Holy Spirit. They are One in essence, and equal in power, wisdom and glory. Jesus Himself said, “I and my Father are one” (John 10:30). If they are equal, why did Jesus go to worship?

The Scripture teaches us that all the three Divine Persons glorify one another. In John 13:31-32, Jesus spoke about the Father and the Son as engaging in mutual glorification - “Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall

straightway glorify him.” Once Jesus prayed, saying, “Father, the hour is come; glorify thy Son, that thy Son also may glorify thee” (John 17:1).

Likewise, Jesus also spoke of the Holy Spirit as bringing glory to Him - “He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:14).

Each Person of the Holy Trinity glorifies one another. If the Persons of the Trinity honour one another, how much more we, the humble and feeble creatures, should worship the Triune God!

The Characteristics of Christ's Glory

Our Lord Jesus Christ is also called "the Lord of glory (1 Corinthians 2:8; James 2:1). Paul called Him, "Christ in you, the hope of glory" (Colossians 1:27). His glory surpasses all the glories of this transient world. He is the eternal God of glory.

It is essential that Christians understand the peculiar characteristics of Christ's glory that they may have the proper attitude and approach towards it. Some significant aspects of the characteristics of His glory are discussed in this article.

Christ's Glory is Complete in Itself

The glory of Christ lacks nothing that we need to contribute anything to it. It needs no addition. His glory is so perfect, so complete that if anyone were to suggest something or act in order to embellish it, he is being very foolish. In fact, it is diabolical to cherish any

idea that we can help to improve His glory. Christ's glory is so complete that we should always yield to His glorious will. We should never attempt to add to it or subtract from it.

His glory can never be diminished; neither will He allow His glory to be tarnished. John, the Apostle, said, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Though His glory has been shining through all eternity, it suffers no weakness and shall continue to dazzle in all its fullness without suffering any flaw. Time does not wear away the glory of God.

Even in His incarnation, the full glory of God was with Him. That is why John said, "We beheld his glory, the glory as of the only begotten of the Father." If Christ's incarnation involved any abandonment of His glorious

attributes, it would mean that He lived on earth as one who was less than God. But it could not be so because Jesus Christ is immutable or unchanging. Hebrews 13:8 declares, "Jesus Christ the same yesterday, and to day, and for ever." The Incarnated Christ was, as Paul said, One in whom "dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

It is very significant in this regard that we be reminded of Paul's warning that God's



judgment is upon those who add their ideas and corrupt His glory. Paul wrote in Romans 1:22-24, “Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.” It is an abominable thing to add our own devices, which are contrary to God’s own plan, in the pretence of beautifying further the glory of God.

Do you remember the devil’s offer of earthly glory to Christ? In Matthew 4:8-11, we read about that incident. “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him” (cf. Luke 4:6-8).

The devil expected Christ to fall down and worship him at his offer of earthly glory. If Christ had yielded to the devil’s demand, it would invariably have proven that Christ’s inherent glory is inferior to the earthly glory offered by the devil. But it was not the case. The Lord of glory expressed His utter disgust at the devil’s proposition and banished the devil from His presence, saying, “Get thee hence, Satan.” By these words, the Lord also declared the magnificence and excellence of His glory. The glory of the Lord is indeed matchless. All other “glories” fade away in the eternal brightness of His glory. The Lord also declared at the face of Satan that “thou

shalt worship the Lord thy God, and him only shalt thou serve.” What an authoritative affirmation of His majestic, sovereign glory! Instantly, the usurper, the devil, fled from His glorious presence.

It is devilish for anyone to think, speak, or do anything as though one’s clever contributions are needed to enhance Christ’s glory. We must remember that we can only be useful in His hand when we accept our unworthiness and yield to Him in repentance and faith. If we ever engage in self-promotion in His glorious presence, He will make us flee, just as He did to the devil.

Christ’s Glory is Exclusively His

His glory is to be His alone. He will not give to any other. It is neither exchangeable. It is exclusively His. In Isaiah 42:8, the Lord said, “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” (cf. Isaiah 48:11). Likewise, while He was on earth, Christ also said, “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (John 5:23).

The Lord has prohibited all from ever taking glory in His presence. Paul explained that it is for His own glory that He designed the salvation of sinners, so no Christian should take glory to himself. “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is

made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Corinthians 1:27-31).

The Scripture also cautions strongly against those who try to take glory that is due unto God. The record of Herod's tragic end in Acts 12:21-24 is a case in point. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied." Herod was willing to receive the worship due to the Lord. He was proud, and willing to be flattered, and even adored. He had sought their applause; he had arrayed himself in a splendid manner to excite their admiration; and when they carried it even so far as to offer divine homage, he did not reject their impious flattery, but listened continually to their praises. So the Lord judged him; and God vindicated His own insulted honour by inflicting severe pains on him, followed by an awful death. May this be a warning to all of us: never desire the praise and honour that should be God's alone.

Christ's Glory is Praiseworthy

Concerning Christ, we read in Revelation 4:11, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." In Revelation 5:12-14, we read how the glorified saints and angels would praise the glorious Lord and Saviour Jesus Christ – "Worthy is the Lamb that was slain to receive power, and riches, and

wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

We must always be part of the great praise of the Lord that is ceaselessly being offered before Him. We should never attempt to stop anyone from praising the Lord. When the Pharisees attempted to stop the disciples who blessed the Lord, saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest", Jesus responded and said, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:38-40).

In fact, Christ had issued a warning to those who are embarrassed to give glory to His name. He warned, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:26).

He has created all things for His glory; so let all creatures exalt His glory. He has redeemed us for His glory; so let all the redeemed glorify Him. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Romans 11:36).

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Timothy 1:17).

The Manifestations of Christ's Glory

The writers of the Biblical books have clearly recorded how the glory of Christ is graciously manifested for the benefit of His people. Knowing how His glory manifests itself is essential to Christians, for they are called to be its partakers. Hebrews 3:14 tells us that "we are made partakers of Christ." So let us rejoice as we look through the various 'windows', which God has graciously provided for us to behold and enjoy the glory of His Son.

1. In His Creation

God has created everything through Jesus Christ, His Son. John, the Apostle, wrote about Jesus Christ, the Word, "All things were made by him; and without him was not any thing made that was made" (John 1:3). The Apostle Paul wrote about Christ, the image of the invisible God, that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16). When he wrote to the Corinthians, he said, "one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:6). All creation was made by the Word together with the Father and the Spirit.

Hebrews 1:2-3 also clearly shows us that Christ, the glory of God, is the Creator of all

things. We read about God's Son, "by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power."

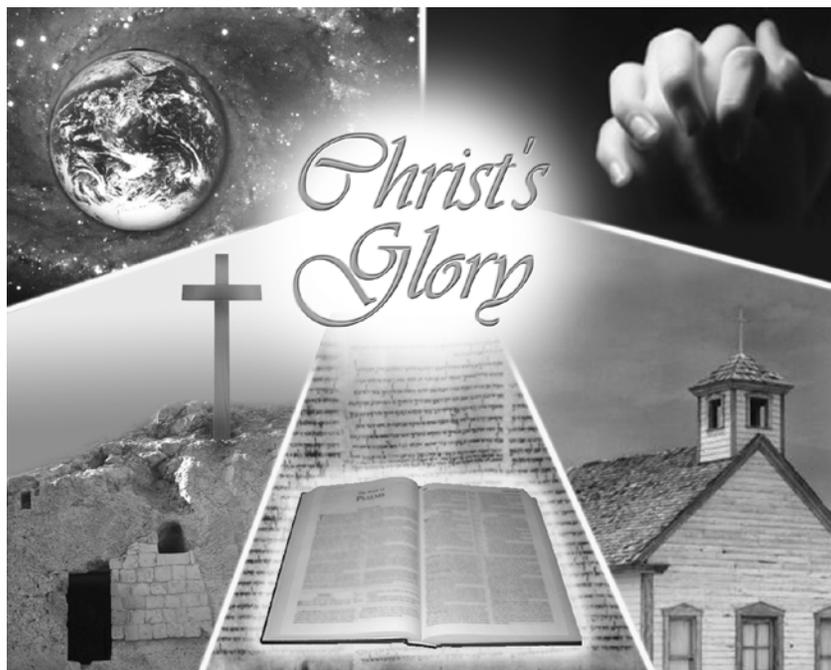
So the glory of God, that the Scripture mentions as manifested in the creation, is also the glory of Christ. In Romans 1:20, we are told that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The amazing universe is the handiwork of the Son of God. When we behold the beauty of the world with our physical eyes, we ought

to see through our spiritual eyes the glory of Christ who created it. Let us not be like those who see the glorious work of Christ in His creation and yet "glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was

darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Romans 1:21-23).

When we see the handiwork of Christ the Son in the universe that surrounds us, let us readily and instantaneously worship Him as Hebrews 1:10-12 says about Christ, "And, Thou, Lord, in the beginning hast laid the


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foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Even as this present world is running into utter destruction through many calamities, which He has already predicted in His Word, let us remember all these are the fulfilment of the Creator's great plan, and give Him glory and praise.

2. In His Gospel of Salvation

The preaching of the Gospel of Jesus Christ is a demonstration of His glory. It declares that they "have crucified the Lord of glory" (1 Corinthians 2:8), and that "Christ was raised up from the dead by the glory of the Father" (Romans 6:4) for the salvation of sinners. Without a doubt, the Gospel of Christ is a dazzling display of the glories of Christ's perfection, such as His love, mercy, wisdom, power, holiness and justice. It should surprise none what Simeon, the just and

devout man who took the Holy Child in his hand, said concerning the Child of Mary, "A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). The Gospel of Christ is depicted as "the glorious gospel of the blessed God" (1 Timothy 1:11).

It is the purpose of God that through the Gospel of Christ, all repenting sinners will be brought to experience the glory of God. 2 Thessalonians 2:14 tells us, "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Through the Gospel, "the God of all grace. . . hath called us unto his eternal glory by Christ Jesus" (1 Peter 5:10). O how wonderfully glorious is the Gospel of Christ that we believe! "The gospel of Christ . . . it is the power of God unto salvation" (Romans 1:16).

When we preach the Gospel of Christ, His glory as the Divine Saviour is manifested to the sinner, who is drawn by the glorious power of God to believe on the Lord. Isaiah 45:21-22 shows us how Christ is glorified through the sound preaching of His Gospel,

which turns people towards Him to look at Him with faith and adoration. "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." The glory of God is clearly and distinctly seen in the Gospel of Christ. Through the Gospel, the sinner sees the splendour and beauty of the Son of God who became the Son of man, and yields himself in faith for His glory.

3. In His Word

Christ's glory is also made known unto us through His Word. In 2 Corinthians 3:18, we read, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." In the Word of God, His people are permitted to see the full splendour of the divine attributes - the justice, goodness, mercy, and benevolence of God. So those who meditate upon the Word of God will be able to see Christ as one who is with the undimmed and unveiled glory of God. When the people of God look into the Word of God and see the glory of the Lord, the Spirit of God transforms them to be like the Son of God.

In Christ, the believers become heirs of all the glorious promises of God in the Bible. As they inherit more of God's promises in the Scriptures through Christ, they abound in the

knowledge of His glory. "For all the promises of God in him (Christ) are yea, and in him (Christ) Amen, unto the glory of God by us" (2 Corinthians 1:20).

4. In His Church

It is the desire and purpose of Christ to fill the church with His glory. We read about the triumphant, resurrected Christ that "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Ephesians 1:22-23).

What is "the fullness of Him"? It is the fullness of God's glory or perfection that is in Christ. In John's Gospel, we read about Christ, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace

and truth. . . . And of his fulness have all we received, and grace for grace" (John 1:14, 16). Similarly, Paul says of Christ in Colossians, "For it pleased the Father that in him should all fulness dwell;" and again, "For in him dwelleth all

the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Colossians 1:19; 2:9-10).

Christ fills His body, the church, with all the fullness of God, which begins in grace and truth, and is perfected in glory since He is all in all to the church. The excellence of His glory is seen in His church, where He is worshipped in spirit and in truth. This is especially true when they serve Christ in unity, as members of one body. Jesus said


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in His prayer to the Father, “And the glory which thou gavest me I have given them; that they may be one, even as we are one” (John 17:22). When all the members of His body, the church, work together to fulfil their Lord’s will, it shall display His fullness, for He filleth them all in all. “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Ephesians 3:21).

5. In His Saints

Men who live in sin are devoid of God’s glory. Romans 3:23 says, “For all have sinned, and come short of the glory of God.” But when a sinner comes to the Lord Jesus Christ for cleansing, forgiveness and salvation, he is made to partake in the glory of Christ. Paul wrote, “Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” (2 Thessalonians 2:14). Elsewhere, Paul says, “To the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Ephesians 1:6). Again, he wrote, “That we should be to the praise of his glory, who first trusted in Christ” (Ephesians 1:12).

So all the saints of God are commanded “that ye would walk worthy of God, who hath called you unto his kingdom and glory” (1 Thessalonians 2:12). The glory of Christ shines brightly through Christians who walk worthy of their Lord.

The glory of Christ that shines through a Christian is so wonderful that it cannot be

affected by hostile circumstances that he experiences. The Apostle Peter wrote to a group of suffering Christians, “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Peter 5:10). The fact that we are called to inherit as well as manifest His glory cannot be hampered by reproaches, or hostility, or sufferings. Peter also said, “If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Peter 4:14). The persecutors may speak evil of Christians and their Lord, but by their holy and faithful witnessing the glory of Christ would shine through them.


The glory of Christ that shines through a Christian is so wonderful that it cannot be affected by hostile circumstances that he experiences.



The glory of Christ is the portion of even a dying saint. In Acts 7:55, we read of Stephen’s last moments. “But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and

Jesus standing on the right hand of God.” Most Christians will not receive a vision of the glorified Lord on their death bed, like the one that Stephen saw. Yet they all can cherish “the hope of glory” (Colossians 1:27), for the Lord shall receive them to His glory. The Scripture assures all His saints, “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Colossians 3:4).

“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen” (Romans 11:36).

Christ Our Prophet, Priest and King

Christ Our Prophet

Moses in Deuteronomy 18:15 predicted the coming of the Messianic Prophet, “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (Deuteronomy 18:15). Jesus Christ is the greater Moses who fulfilled this prophecy (Acts 3:22; 7:37). The prophetic Word is God’s Word, and the prophetic Word is powerful and effective. That is why the author of Hebrews describes Christ as “upholding all things by the word of his power” (Hebrews 1:3). In other words, Christ not only created this world by the Word of His mouth—“for he commanded, and they were created,” He also kept and preserved this world by the very same Word—“He hath also stablished them for ever and ever: he hath made a decree which shall not pass” (Psalm 148:5-6).

When Jesus was on earth, His Word was indeed powerful. The same powerful Word that created this world was the same Word which healed the sick, cast out the demons, and calmed the sea. Satan’s words and man’s words bring death, but Jesus’ words bring life. Where can we find a person who came down from heaven to tell us how to get to heaven? No one but Christ! That

was why Peter declared that no one but Christ had the words of eternal life: “Lord, to whom shall we go? thou hast the words of eternal life” (John 6:68). Jesus is the Way, the Truth, and the Life (John 14:6), the only living and true Way to God and heaven.

If you want to know the future, do not go to the fortune-teller, the medium, the horoscopes or the fengshui master. Go to Christ, the Prophet, who knows all things. The Lord has given us the Bible which is “a more sure word of prophecy” (2 Peter 1:19). One quarter of the Bible is prophetic. Study prophetic Scripture, and you will be blessed. Revelation 1:3 says, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

Christ Our Priest

Christ is not only our Prophet speaking to us from the Scriptures through His always perfect and powerful words. He is also our



Great High Priest “when he had by himself purged our sins” (Hebrews 1:3). Jesus was no ordinary high priest like Aaron. He was the High Priest after the order of Melchizedek. That Jesus would come as a High Priest after the order of Melchizedek was prophesied in Psalm 110:4, “The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” Jesus is our Priest forever unlike Aaron who must be replaced.

Jesus, our Priest, was our Perfect Sacrifice. In the Old Testament, the priests had to offer sacrifices for their own sins before they could offer sacrifices for the sins of the people. But Jesus, the perfect and sinless High Priest from heaven, was also the spotless and blameless Lamb of God which taketh away the sin of the world (John 1:29; 1 Peter 1:19).

What did Christ use to purge us of our sins? It was none other than His precious blood—the blood of Christ who was both God and man. In Acts 20:28, Paul told the Ephesian elders to take good care of God’s sheep precisely because the sheep have been bought with a great price which is the precious blood of the God-Man: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” As the hymn writer says, “What can wash away my sins? Nothing but the blood of Jesus!”

As our Perfect Sacrifice and our Perfect Priest, Jesus is our only Mediator—there is

no one else who can save us from our sins: “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). Christ, as our Great High Priest, can forgive us of our sins, and bring us to God and heaven. If we want salvation, we need not confess our sins to anyone but to Christ. 1 John 1:9 says, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Are your sins forgiven? Are you saved? Just cry out to the Lord Jesus Christ, “God be merciful to me a sinner” (Luke 18:13) and He will forgive you of your sins and save you.

Who is the best person to help us if we have problems in life? None but Christ, our Great High Priest: “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:14-16). Never say, Jesus does not understand and He does not care. He knows how we feel, and He empathises with us because He was subjected to like trials and temptations, and overcame all of them without sin at all. Having experienced the hardships of life in this sin-cursed world, Jesus knows how to comfort and strengthen us when we cry out to Him for help.

(continued on page 20)

Answers to ‘The Eternal Sonship of Christ’ Quiz on Page 19

I. (1) a man; (2) who He is; (3) was; (4) essential; (5) can’t.

II. (1) True; (2) False; (3) False; (4) False; (5) False; (6) True; (7) False; (8) False; (9) True; (10) True.

The Eternal Sonship of Christ

(Notes from a workshop conducted by Rev. Dr. Prabhudas Koshy during Gethsemane Bible-Presbyterian Church Camp, Nov-Dec 2006)



In recent years, many have questioned the doctrine of the eternal Sonship of Christ, which is a Scriptural doctrine that has been traditionally believed in and taught by the Reformed theologians. The doctrine that is propagated in opposition to this is generally known as the doctrine of incarnational Sonship. In these notes, you will not only see the major facts taught by this opposing doctrine, but also the Scriptural defence of the doctrine of Christ's eternal Sonship.

The Doctrine of Eternal Sonship

It teaches that:

- The second person of the Triune Godhead, Jesus Christ, has eternally existed as the Son of God.
- There was never a time He was not the Son of God. He was, is, and ever will be the Son.

- Son of God is His essential and inherent identity.
- The term "Son of God" means: (i) He is a person distinct from the Father; (ii) He is the heir, not the servant of His Father (Son of God does not mean "subservient to God"); (iii) He shares the divine nature of God, His Father.

The Erroneous Doctrine of Incarnational Sonship

It teaches that:

- Jesus became the Son of God at some point in history.
- Most of those who propagate this false doctrine say that Christ became the Son of God at His birth. (Most of the propagators of this doctrine do not deny the existence of Christ prior to His incarnation. Neither do they deny His deity. But they insist that only when Christ became a man that He took upon Himself the role of the Son of God.)
- The Bible nowhere teaches that Christ was eternally the Son of God.
- His Sonship involves taking on a new function, receiving a title, and assuming a role that He previously did not have.
- The main ideas conveyed by the term "Son" are those of submission,

obedience, subservience and even inferiority.

- ☛ Some of the more renowned men who have denied the doctrine of the eternal Sonship are Adam Clarke, Albert Barnes, Finis J. Dake, Walter Martin, and at one time John MacArthur. However, several years ago, John MacArthur changed his position on this doctrine and he now affirms the doctrine of eternal Sonship. (Be careful of the commentaries by Adam Clarke, Albert Barnes, John MacArthur, which contain the error of incarnational sonship.)

The Dangers of the Incarnational Doctrine

- ☛ It denies a doctrine that is plainly taught in the Scriptures.
- ☛ It robs the church, the body of Christ, of a vital and precious truth essential to the doctrine of the Trinity, Christ's Deity, His person, His nature and His work.
- ☛ It fails to explain biblically the relationship of the three Persons of the Godhead. It confuses or destroys the internal relationships that exist within the Trinity, because if the Son is not eternally begotten by the Father, then neither did the Spirit eternally proceed from the Father through the Son. Also, if there is no Son prior to the incarnation, then there is no Father, either; and yet throughout the Old Testament we see God being referred to as the Father.
- ☛ Taken to its logical conclusion, denying the eternal Sonship of Christ reduces the Trinity from the relationship of Father, Son, and Holy Spirit to simply Number One, Number Two and

Number Three persons—with the numbers themselves being an arbitrary designation, destroying the God-given order and relationship that exists among the Persons of the Trinity.

- ☛ It deprives the church of the enjoyment of one of the wondrous glories of the Lord Jesus Christ – the eternal generation of Christ as God's only begotten Son.

Scriptural Evidence of Christ's Eternal Sonship

Below, the Scripture verses are listed in different groups. Each group provides unique Scriptural evidence to His eternal sonship, which is found in all of those verses. Read all of those verses and write what evidence each group provides for the doctrine of Christ's eternal sonship.

Colossians 1:13-17; Hebrews 1:2

In Colossians 1:13-17, Christ is firstly referred to as "His dear Son" and then as the One "by him were all things created". Likewise, Hebrews 1:1-2 also identifies Christ as the Son, who created all things - "God, . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." This shows that Christ existed as the Son even at the creation, long before His incarnation. The Son of God created all things!

John 1:14, 18

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." These verses testify to the fact that Christ has

been God's only begotten Son from all eternity. He is the only begotten Son of God, who came to this world from the bosom of the Father.

1 John 4:10, 14; John 20:21; Galatians 4:4

"He loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). "The Father sent the Son to be the Saviour of the world" (1 John 4:14). "My Father hath sent me" (John 20:21). "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4). All these verses do not teach that Christ was sent and He became the Son, but that God sent His Son.

Mark 12:1-12 – The parable of the vineyard owner who sends his son

This parable portrays Christ as the eternal Son of God. Verse 6 – "Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son." This parable also indicates that the Father sent His Son. He did not become the Son at His incarnation, but the Son of God incarnated.

John 3:16; Romans 8:32

"For God so loved the world, that he gave his only begotten Son" (John 3:16). "He that spared not his own Son, but delivered him up for us all" (Romans 8:32). God gave His Son, so Christ was the Son of God even before His incarnation.

1 John 3:8

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ was the Son of God who was manifested to destroy the works of the devil.

Hebrews 7:1-3

Concerning Melchizedek, we read, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Here, Melchizedek, who was

"made like unto the Son of God", was said to be one "without father, without mother". If Jesus became the Son only at incarnation, He could not be said to be "without mother", because He was born through Mary. So, undoubtedly, the Son of God was His identity even before His incarnation, in fact, through all eternity.

The Old Testament also mentions Christ's Sonship

Isaiah 9:6 (cf. John 3:16)

"For unto us a child is born, unto us a son is given" (Isaiah 9:6). John 3:16 shows that this Messianic prediction was fulfilled when God "gave his only begotten Son". The child of Bethlehem was God's own Son whom He gave to us.

Psalms 2:7, 12

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. . . . Kiss the Son, lest he be angry" (Psalm 2:7, 12). This is another proof that Christ has been known and worshipped as the Son of God prior to His incarnation.

Daniel 3:25

In the fiery furnace, where Shadrach, Meshach, and Abednego were thrown, a new person appeared. About Him, it is written, "the form of the fourth is like the Son of God" (Daniel 3:25). That was how the Second Person of the Trinity was known to Daniel and other Jewish men of his time. Christ was known to God's people, even before His incarnation, as the Son of God.

Proverbs 30:4

"Who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" (Proverbs 30:4). The Second Person of the Trinity, by whom all things were created, was known as the Son of God in the Old Testament period. So, once again, the concept of incarnational sonship is seen as unscriptural.

Quiz

I. Fill in the blanks with the correct word from the words provided in brackets.

1. At the incarnation, Jesus became [(a) the Son; (b) a man]
2. "Son of God" is [(a) who He is; (b) what He became]
3. Before the incarnation, He..... the Son of God. [(a) was; (b) wasn't]
4. His Sonship is to His identity. [(a) essential; (b) inessential]
5. His Sonship be divorced from the person that He is. [(a) can; (b) can't]

II. Identify whether the following statements are biblically true/false.

1. The Father sent His Son to this world.
2. Before the incarnation, God had no Son.
3. The one who would become the Father sent the One who would become the Son into the world.
4. The triune God has eternally existed in three persons, but not as Father, Son and Holy Spirit. These were roles that were assumed in time.
5. Before the incarnation, there was no Father/Son relationship in the Godhead.
6. God eternally existed in three persons – Father, Son, and Holy Spirit.
7. The difference between the two doctrinal positions (Eternal Sonship and Incarnational Sonship) is just a matter of semantics.
8. The relationships between the persons of the Godhead revealed in the New Testament were not actually personalized until the time of Christ's incarnation or even later.
9. John 3:16 becomes meaningless if the Father was not the Father and the Son was not the Son until the incarnation.
10. When eternal Sonship is denied, the eternal Fatherhood is also denied.

(Answers to this Quiz are on Page 15)

(continued from page 15)

Christ Our King

Christ is not only our Great High Priest after the order of Melchizedek. He is also our Most Righteous King. The name “Melchizedek” means “King of righteousness” (Hebrews 7:2). Christ is our righteousness for He kept the Ten Commandments perfectly for us, and then paid the penalty of our sins by dying for us on the cross, shedding His precious blood. “Therefore being justified (ie, declared righteous) by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1). Our suffering Saviour became our triumphant King. His Cross led to His Crown. He is now seated “on the right hand of the Majesty on high” (Hebrews 1:3). The “right hand” seat is the seat of honour, power, and authority. Christ is “KING OF KINGS, AND LORD OF LORDS” (Revelation 19:16). All must worship Him and kowtow to Him. Christ is not only our Saviour but also our Lord and King. As Lord and King, He demands our absolute allegiance and unquestioning obedience.

Is Christ the Lord of our lives? There are those who would like to separate the saving grace of Christ from His Lordship: “I want Christ as my Saviour but I do not want Him as my Lord. I want heaven, but I also want wine, women, and song.” With such a spirit, it is no wonder that many in this world who claim to be “Christian” are only professors but not possessors of Christ!

The Libertines in the days of Calvin had this immoral idea that believing in Christ gave

them the licence to sin. Calvin rebuked them severely and rightly refused them the Lord’s Supper. The Charismatics’ “Prosperity—*Gong Xi Fa Cai*—Gospel” tells us that we ought to live by the Spirit and not by the Law. They say they are freed from obeying the Ten Commandments and can do whatever they please. But Jesus says, “If ye love me, keep my commandments” (John 14:15).

Have we believed in the Biblical Jesus or another Jesus? The Biblical Jesus is both Lord and Saviour. Those who wish to be saved from sin must confess Jesus not only as Saviour but also as Lord. Romans 10:9 makes clear, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” In other words, “Jesus my Saviour, please save me from my sins, and as my Lord, take full control of my life.” We cannot separate Jesus from His Lordship or Kingship over our lives.

As born again and true believers of Jesus Christ, let us worship Him as our Prophet, our Priest and our King. As our Prophet, we believe in all the words He has fully inspired and fully preserved in the Holy Scriptures. As our Priest, we depend on Him for all our spiritual needs to overcome the trials and temptations of this life. As our King, we surrender every part of our life to Him, to rule, control, and change so that we might become more and more like Him to the glory of His Name. Amen.



Christ is either Lord of all or He is not Lord at all.

J. Hudson Taylor



THE ESCAPE FROM DEATH!

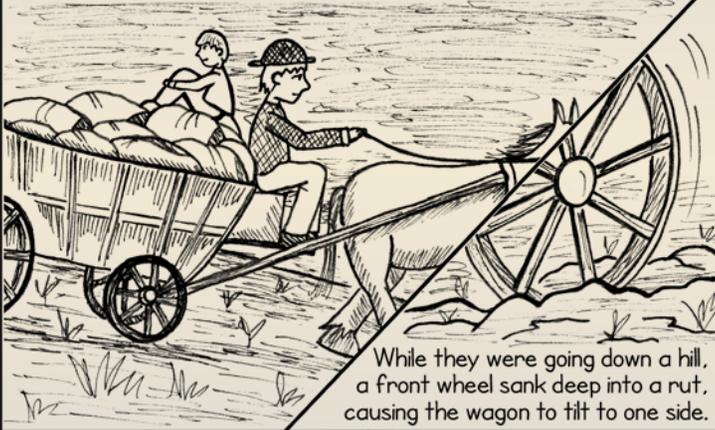
A real experience of young Jonathan GoForth which taught him that even in extreme adversities, he can find opportunities to glorify his Saviour, the Lord Jesus Christ.

Jonathan GoForth used to tell a story about God's miraculous protection of his life from the jaws of death.



When Jonathan was about five years of age, his uncle took him in his wagon to send him to his father's farm.

As the uncle was on his way to market, the wagon was loaded with bags of grain. The wagon being filled with bags, Jonathan had to sit right behind the uncle who was driving the wagon.



While they were going down a hill, a front wheel sank deep into a rut, causing the wagon to tilt to one side.

Suddenly, Jonathan slipped out of his seat and fell off the wagon, before his uncle could grab him.



He fell between the front and back wheels.



The wagon was still moving forward slowly. The back wheel started to press against Jonathan's hip and he could feel that the wheel was about to crush his hip.

At that instant, his uncle reached him and tried to pull him away. But he was pinned under the wheel.



Miraculously, all of a sudden, the wagon stopped. If it had moved a fraction of an inch farther, Jonathan's hip would have been crushed under the heavy weight of the wagon.



After much effort, Jonathan was freed by his uncle.



When Jonathan grew up, he testified of the Lord's miraculous intervention with great thankfulness.



He used his strong hips and legs, which the Lord had miraculously protected and preserved, to walk through the land of China to preach the Gospel.

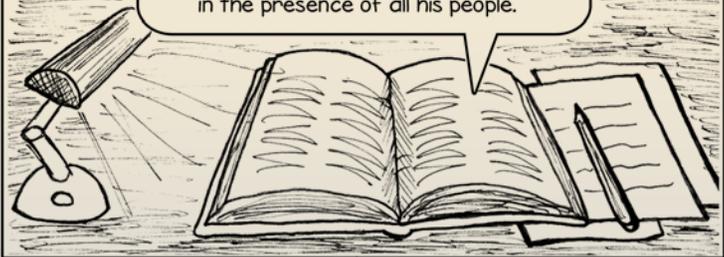
Dear children, like Jonathan GoForth, you must also recollect and thank God for His splendid provisions and protection in your life.



If the Lord calls you to go to the ends of the world to declare His glorious name, yield yourselves to serve Him with thanksgiving.

Psalm 116:12-14

"What shall I render unto the LORD for all his benefits toward me?
I will take the cup of salvation,
and call upon the name of the LORD.
I will pay my vows unto the LORD now
in the presence of all his people."



Bibliography: "GoForth of China" by Rosalind GoForth.

The stories are written by Rev. Dr. Prabhudas Koshy. Illustrations are done by Sis. Sharon Ng.

Matthew 21:22

Prabhudas Koshy



And all things, what-so - e - ver ye shall ask in



prayer, be - lie - ving, ye shall re - ceive.

BIBLE TRIVIA - GENESIS 25 & 26

Sarah Yong

UNDERLINE THE WRONG WORD IN EACH SENTENCE AND WRITE THE CORRECT ANSWER ON THE BLANK PROVIDED.

1.	Isaac was fourscore years old when his sons were born.	
2.	Jacob was a plain man, while his sister was a cunning hunter.	
3.	Esau sold his birthright to Joseph for bread and pottage of lentiles.	
4.	There was a drought in the land and Isaac went unto Abimelech.	
5.	The Lord appeared to Isaac and told him not to travel to Edom.	
6.	He was reminded of the covenant that the Lord had made with Noah his father.	
7.	He lied to the men of Gerar, saying that Rebekah was his wife.	
8.	When Abimelech, king of the Egyptians, discovered the truth, he charged his people not to harm Isaac and Rebekah.	
9.	Isaac was blessed by the Lord and received a thirty fold increase.	
10.	Later, there were disputes among the herdmen over rivers of water that Isaac's servants had dug in the valley.	
11.	At Beersheba, Isaac built an altar, called upon the name of the Lord, and pitched his house there.	
12.	When Esau was forty years old he took three wives, which were a grief of mind to Isaac and Rebekah.	

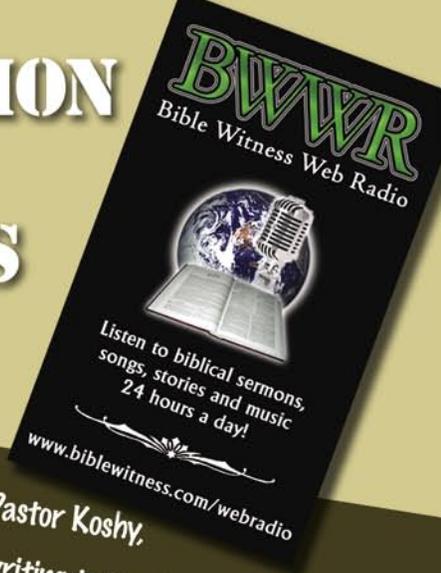
Answers to Vol. 6, Issue 6 - Bible Trivia - Genesis 24

Pg. 23 - (1) F; (2) G; (3) I; (4) E; (5) H; (6) J; (7) B; (8) C; (9) A; (10) D.

Hidden message: righteousness, godliness, faith, love, patience, meekness.

NOTES OF APPRECIATION FROM OUR BWWR LISTENERS

www.biblewitness.com/webradio



Dear Gethsemaneans,

Congratulations on launching BWWR. I have been listening to it since last week, the programmes have been a great blessing to me and have uplifted my many hours at the office. I enjoyed the great selection of excellent songs & music and short sermon extracts. In fact, I am right now listening to the wonderful rendition of "The Ways of God".

I believe that God will bless this ministry mightily, not only in Singapore but to the far ends of the world, especially to countries where good Gospel music & messages are difficult to come by. May God continue to bless BWWR, the brethren behind it and Rev. Das Koshy, and grant you all His strength, wisdom & guidance as you serve Him in this special way.

In Christ,
Timothy

Dear Pastor Koshy,

I am writing to you from Bangalore, India and currently log onto Bible Witness webradio. I am on a business trip and will be visiting Dr. George Skariah and worship at Covenant BPC India tomorrow.

I am thankful to the Lord for your ambition for the Lord to reach the lost and encourage the believers all over the world.

The production is super. All praises to God.

Appreciate the tremendous work your team has put in to spread the Gospel.

Blessings,
Lewis

Hi

I am a user of your web radio service. Thanks a lot for this wonderful web radio. However, I would like to point out that the latest patch for Windows seems to render the service, when using Windows Media Player, unworkable. Namely, the patches are either

Windows Malicious Software Removal Tool - January 2007 (KB890830)
Security Update for Internet Explorer 7 for Windows XP (KB929969)

Once again, thanks for this service that you are providing. It is much appreciated.

God Bless.
Alex

Dear Alex,

Thank you for the email. Our system administrator has advised that you download and upgrade to Windows Media Player version 11. The patch that you have does not support Shoutcast.

God bless.
Melissa