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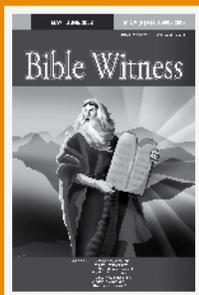
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Bible Witness



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Editor
Prabhudas Koshy

**Publishing & Circulation
Co-ordinator**
Lok Kwok Wah

Technical Editors
Adrienne Foo, Carolyn Koshy, Jenny Lok,
Lok Kwok Wah, Ruth Low & 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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The Relevance of the Moral Law Today

PRABHUDAS KOSHY

We are not left to debate or doubt the relevance of the moral Law (the Ten Commandments or Decalogue) in the daily life of all who trust in Christ for salvation. We are clearly taught in the New Testament that faith in Christ does not nullify the relevance of the Law in the lives of Christians, but it is required of them to give the Law the place God always intended it to have in their lives.

While discussing the Law and justification, the Apostle Paul wrote in Romans 3:31, “Do we then make void the law through faith? God

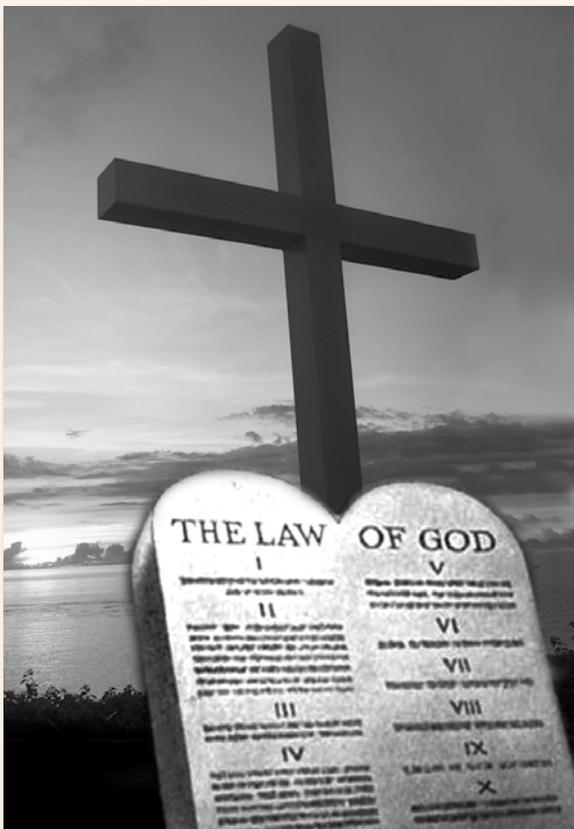
forbid: yea, we establish the law.” Though the Law cannot justify us before God (cf. Romans 3:28), for we are justified by faith in the Gospel of Jesus Christ, the Law is still very relevant to our Christian walk. Faith in the Gospel of Jesus Christ does not nullify the relevance of the Law.

The following teachings of the New Testament further explain the significance of the Ten Commandments or the moral Law in a Christian’s life, even today.

It exposes the sin within us

Romans 3:20 says, “For by the law is the knowledge of sin.” When we bring our thoughts, words and actions under the light of the Law of God, it will show us our transgressions of His holy Law. The Apostle John teaches us that “whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 John 3:4).

Without the Law, man will remain unaware of his sins. In Romans 7:7, Paul elaborates this truth even further - “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.” The Law awakens our souls to the presence of sin within us. So Paul said in Romans 7:8, “Without the law sin was dead.” Likewise, he also said in Romans 4:15, “where no law is, there is no transgression.” In other words, without the light of the Law, the





ugliness of the stains of sins remains unnoticed in the darkened souls of men.

If the Law of God is not preached and applied in the lives of the people, sins will abound even in Christian congregations. Antinomian tendencies will take deep root in individuals, families and communities. Where the Law of God is not preached, there will be no conviction of sins and no crying out, "Who shall save me from this life of sin?"

It convicts man of his condemned state before God

Romans 3:19 says, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

The ministry of the Law is to stop anyone who dares to speak of himself as righteous by holding him guilty before the holiness of God. No one can argue in his own defence that he is not under sin and God's wrath. As the Law holds up God's holy standards, it also shows that the whole world is guilty before God.

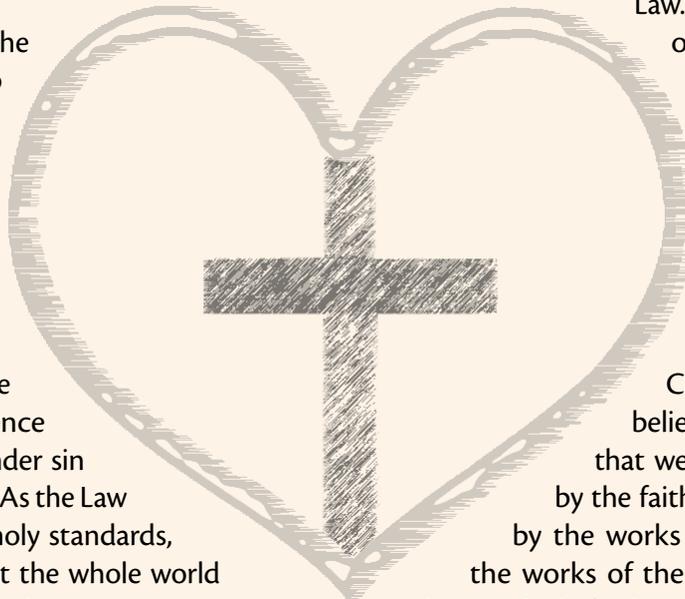
To the guilty world, it proclaims God's just wrath. In Romans 4:15, Paul wrote that "the law worketh wrath". The same truth is also found in 1 Corinthians 15:56 – "The sting of death is sin; and the strength of sin is the law." The righteous Law of God declares to every man

not only his sin, but also his condemnation, even eternal death. Thus the Law urges sinners to run to the Saviour for eternal life.

It functions as a schoolmaster to bring us unto Christ

The moral Law not only convicts sinners of their sins and warns about their eternal condemnation, but also points them to Christ, the Saviour. Galatians 3:24 declares, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." The Law never distracts us from Christ, but it only leads us to Him. "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

The Law clearly tells every man that he cannot be justified through the Law. While talking about our justification before God, the Apostle Paul said, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16). Paul then continued, "For I through the law am dead to the law, that I might live unto God" (Galatians 2:19). In other words, when a man seeks to be justified through the Law, he finds himself under death, being condemned by the Law for his many transgressions. He is then led to believe on Christ that he might live unto God.





The Law points mankind to Christ, because He alone fulfilled all the righteousness of the Law (cf. Matthew 5:17), that we might be imputed with His righteousness. Moreover, Christ also bore the curse of the Law for our sin and died on the cross. "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" (Galatians 3:13).

Jesus did not come to this world separated from the Law, but fully in submission to all its requirements that He might fulfil not only all its righteousness on our behalf but also to take away its curse that was upon us. Paul wrote, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5). In Romans 8, Paul wrote, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (vv. 3-4). Therefore, we can most assuredly say that the Law does not divert us from Christ, neither Christ from the Law, for Christ has affirmed and fulfilled the righteousness of the Law.

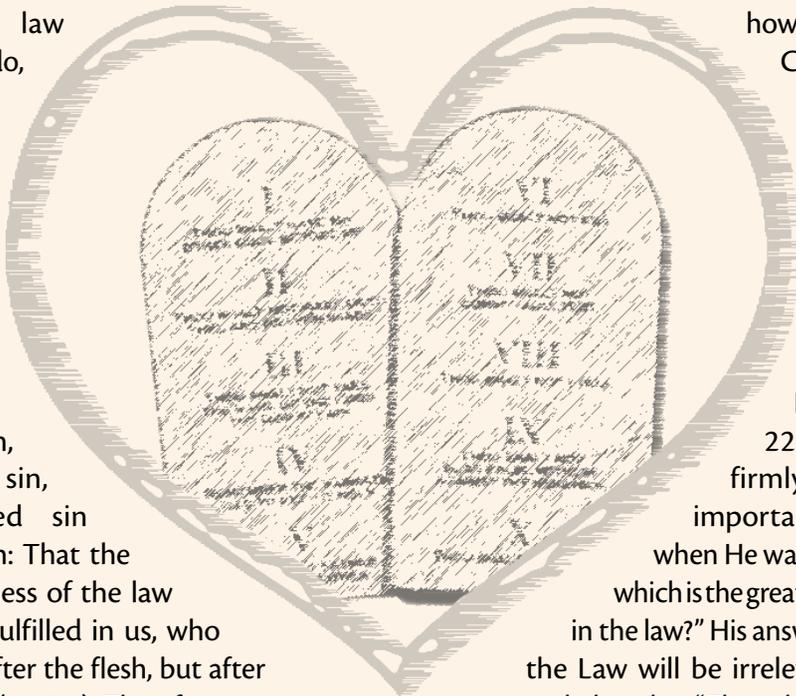
It helps to confirm our love for God and fellow men

Both in the Old Testament and in the New Testament, obedience of His commandments proved a person's love for God (cf. Exodus 20:6; Deuteronomy 10:12,13; Daniel 9:4; John 14:15; 15:10,14; 2 John 6). Jesus says to His followers, "If ye love me, keep my commandments" (John 14:15).

It must be emphasised here that Jesus' commandments did not exclude the Ten Commandments, for He said that He did not come to destroy but to fulfil it (cf. Matthew 5:17). The Lord Jesus Christ has taught us more than just the Ten Commandments, but not once did He refute or set it aside. Neither did Jesus teach His followers that it is alright to ignore or disobey the Decalogue.

Instead, He taught them how to obey the Ten Commandments – by loving God with all their hearts and strength and by loving their neighbours as themselves.

In Matthew 22:36-37, Jesus firmly asserted the importance of the Law when He was asked, "Master, which is the great commandment in the law?" His answer was not that the Law will be irrelevant from now onwards, but that "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as





thyself. On these two commandments hang all the law and the prophets.” Thus Jesus taught us that we can fulfil the moral Law by loving God and loving our neighbour.

Now ask yourself in the light of the above teaching of Christ whether a man can justly claim that he truly loves God and his fellow brethren when he refuses to obey even one of the Ten Commandments.

The Apostle John reminds us, “For this is the love of God, that we keep his commandments: and his commandments are not grievous” (1 John 5:3). The Apostle Paul said in Galatians 5:14, “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.” In Romans 13, he wrote, “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (vv. 8-9).

Christ and the apostles clearly upheld the Decalogue as an expression of love for God and man. Hence, the commandments of God are a guide to us by which our love for God is given rich expression. They do not grant us salvation, but they provide those who are already saved by faith in Christ the proper expression of a life that is filled with love for God and fellow men.

The Law of God is not antithetical to the love of God. God’s Law and His love are not opposing or conflicting spiritual realities. Instead, there is an immutable and unbreakable bond between them. The Law and love are two

spiritual realities that God has joined, which no man should put asunder. True love does not promote lawlessness, but it promotes the fulfilling of His Laws. James, in his epistle, explains this truth. “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty” (James 2:8-12).

It shows us the path of righteousness and guides us in it

The Apostle Paul says, “Wherefore the law is holy, and the commandment holy, and just, and good” (Romans 7:12). Again Paul asserts, “For we know that the law is spiritual” (Romans 7:14). Every one of the Ten Commandments is holy, just like its Giver, the Lord Himself. God gave them to command and to encourage holiness in His people.

The Decalogue is the holy will of God. It is spiritual, for it forbids spiritual wickedness, such as heart-murder and heart-adultery, and it commands spiritual service. It requires the heart to render worship to God with total devotion. It is God’s spiritual Law for all His people.

In Romans 7 and 8, Paul showed the importance of the Law in fighting off the onslaught of the flesh. In Romans 8:7, he mentioned that “the carnal mind is enmity against God: for it is not subject to the law of God”. In fact, he had already explained in Romans 7 that the sinful



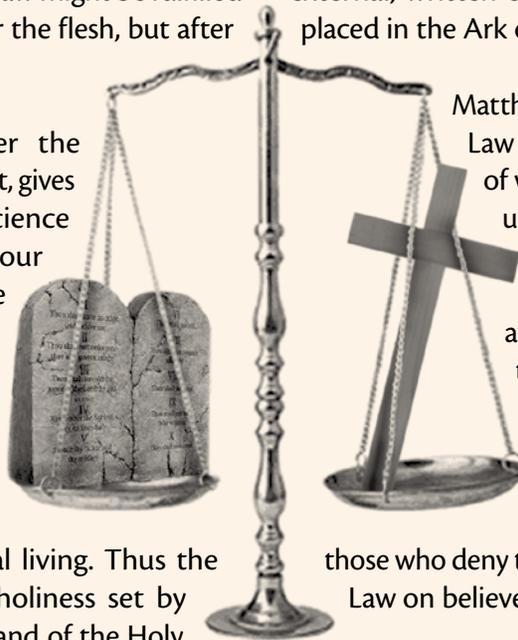
or fleshly nature within him is overcome by his inward commitment to the Law of God. He said, "For I delight in the law of God after the inward man" (Romans 7:22). He also "thank God through Jesus Christ our Lord" in Romans 7:25, saying that "with the mind I myself serve the law of God" as he faced the temptation of the flesh to serve the Law of sin. If the Law of God had been Paul's help in the fight against the flesh, we should also adhere to the Law with the help of the Holy Spirit to fight against the fleshly desires of our body. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4).

The moral Law, under the guidance of the Holy Spirit, gives evidence to our conscience the actual nature of our sanctification. When the Spirit helps us to compare our thoughts and actions with the Law, we will be able to discern whether we are growing towards the perfection that God requires in our practical living. Thus the Law, as a standard of holiness set by God, functions, in the hand of the Holy Spirit, as a guide to us in our pursuit of holiness.

Conclusion

The Law of God is relevant and important to Christians. In fact, Hebrews 8:10 says concerning the people of the new covenant that the Law is written in their hearts, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (cf. Jeremiah

31:31). Though the new covenant is specifically focused on Israel (in Jeremiah 31:31), it is clear that Christians of the present time also stand under its blessings (cf. Romans 11:13-27). This perception does not lead to confusion between Israel and the Church. So under the new covenant, all believers are promised that God will write His Laws in their hearts and minds. For all who know Jesus Christ as their Saviour and Lord and have become partakers in the new covenant, the Law is an internal truth, written in their hearts, more than just external, written on two stone tablets and placed in the Ark of the Covenant.



Matthew Henry rightly said, "The Law is still of use to convince us of what is past, and to direct us for the future; though we cannot be saved by it as a covenant, yet we own it, and submit to it, as a rule in the hand of the Mediator, subordinate to the Law of grace; and so, are so far from overthrowing that we establish the Law. Let those who deny the obligation of the moral Law on believers consider this."

Finally, let us consider Jesus' words, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matthew 5:19). 





The 1st Commandment

PRABHUDAS KOSHY

Thou shalt have no other gods before me.

The first commandment states, “Thou shalt have no other gods before me” (Exodus 20:3). It was spoken by the Lord God of Israel, immediately after He declared, “I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (Exodus 20:2). The Lord God Almighty, the Creator of the world, who has delivered Israel out of Egypt to bring them to the land He promised to Abraham and His descendents, requires from His people undivided allegiance.

Jesus Christ reiterated this commandment when He answered the question, “Which is the first commandment of all?” (Mark 12:28). He said, “The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” (Mark 12:29-30). This is our Lord’s exposition of the first of the Ten Commandments.

When God commanded that “Thou shalt have no other gods before me”, it was a call to steadfast love, faith, devotion, obedience and service to Him. It was a declaration to His people that they should not give to anything or anyone, either in heaven or

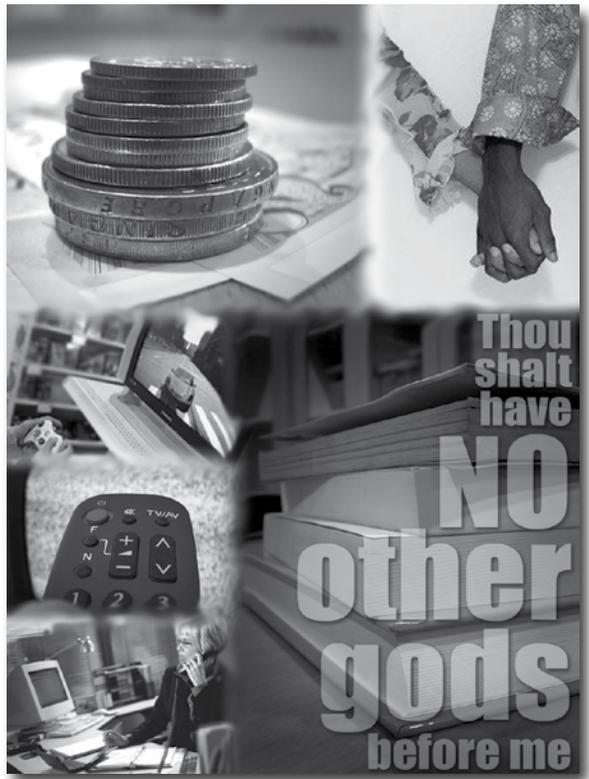
earth, their heart-worship of affiance, love, fear, veneration and dependence.

This command, with respect to worship, firstly, teaches us that we must have a God, which, of course, ought to be the Lord Jehovah and none else. The Apostle Paul tells us that those “things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils” (1 Corinthians 10:20). Thus to join any other thing with the Lord God as the object of our worship is to debase and disparage Him. Therefore, in Zephaniah 1:5-6, God severely threatened to cut off and to destroy those “that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham; and them that are turned back from the LORD; and those that have not sought the LORD, nor required for him.” Hence, a proper application of the first commandment forbids us from adhering to atheism, polytheism, idolatry, ecumenism, etc.

Secondly, it requires that all our acts of worship and services to God are to be performed with sincerity and true devotion. This is implied in the expression “before me” - “Thou shalt have no other gods before me.” Before Him, we are all naked and bare; nothing is hidden from Him. So if we come before Him with a form of religiosity that tries to conceal hearts that are corrupt and rebellious, He will utterly reject us. In His sight, we must appear wholly pure and also



fully devoted to Him. It is not enough to have no other gods, or not to prostrate before any visible idol set up in a temple. The Law, which is spiritual, will search the very thoughts and inclinations of our souls. If secret lusts or hidden sins, which are the soul's idols, are found in the dark corners of our souls, we would be guilty of breaking His commandment. It is abominable to appear before God to worship Him with corrupt and sinister ambitions and motives; this is to have another god in the sight of God, though hidden to human eyes. Let us also take note that when we perform duties of religion only to be seen and applauded by men, we are disregarding or even dispelling God from our religiousness. This is yet another form of idolatry, where fellow men are esteemed above God.



Finally, I would like to urge my readers to consider the following exposition of the first commandment by the Westminster Larger Catechism in question and answer format (Question 104):

What are the duties required in the first commandment?

The duties required in the first commandment are, the knowing and acknowledging of God to be the only

true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honouring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him. 

**The law discovers the disease.
The gospel gives the remedy.**

– Martin Luther –

**The gospel does not
abrogate God's law,
but it makes men love it
with all their hearts.**

– J Gresham Machen –



The 2nd Commandment

HIEN NGUYEN

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them ...

Man's concept of worship

When God created the heaven and the earth, and all things in them, He created them by His Word; but when creating human beings, "God created man in his own image" and "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 1:27; 2:7). Man was created with an immortal soul, having a will, conscience, power of reason and intelligence that he might be capable of rendering worship to God. Nonetheless, due to sin, his notion of worship became corrupt. Romans 1:21-25 says, ". . .when they knew God, they 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. Wherefore God also gave them up to uncleanness . . . Who changed the truth of God into a lie, and worshipped and served

the creature more than the Creator, who is blessed for ever. Amen."

God's commandment on worship

In order to prevent man from totally falling into folly and false worship, God gave His Law; and He commanded firstly that "Thou shalt have no other gods before me", and secondly that "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exodus 20:3-4; cf. Deuteronomy 5:7-8). The second commandment strengthens the first.

Let us consider the implications of the second commandment:

1. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Do we keep or embrace "idols" visibly or within our hearts?
2. "Thou shalt not bow down thyself to them, nor serve them." Do we love, obey or bow down to anyone or anything other than God? It is idolatry!
3. "For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of

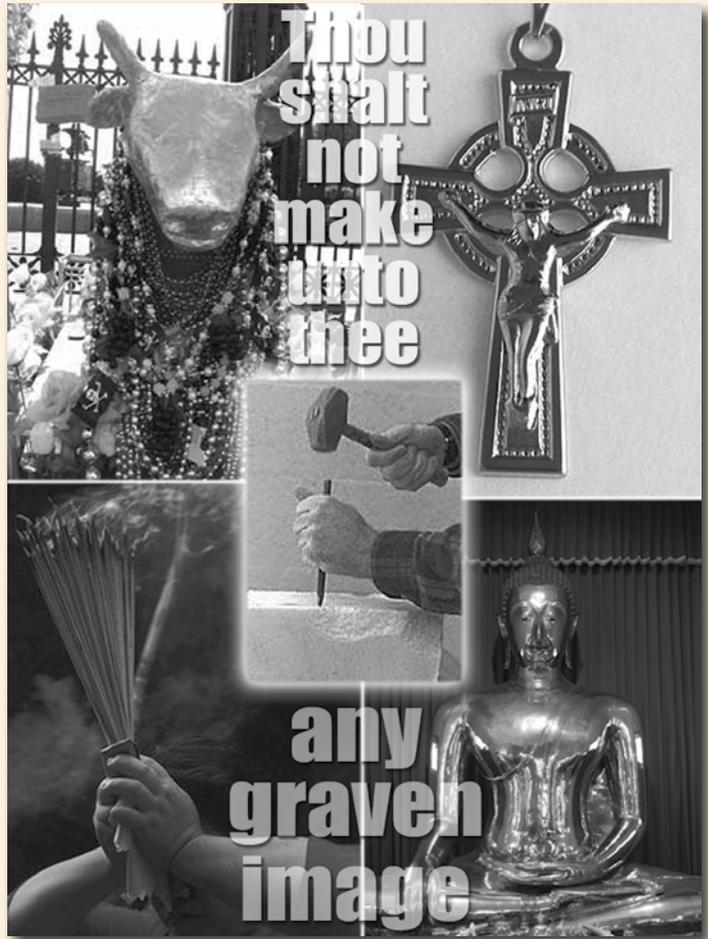


them that love me, and keep my commandments.” God is “the LORD”, the covenant God of His people; the self-existing, self-sufficient, eternal, immutable, mighty and faithful God, who always keeps His words, which are covenants and promises to His people. God is “a jealous God”, who demands our exclusive love, obedience, worship and service. God will bless those who love Him and punish those who hate Him, reject Him or depart from Him. On the Judgment Day, the idolaters will be condemned “in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:8).

Idols and idolatry

An idol is an object, an image or a natural representation that people adore and worship as “God”. The worship of idols is idolatry, and those who practise idolatry are idolaters. The Scripture says, “For all the gods of the people are idols: but the LORD made the heavens” (1 Chronicles 16:26; cf. Psalm 96:5). The God of the Scripture is the only living and true God, and all other “gods” or “idols” are nothing (1 Corinthians 8:4-6; 1 Thessalonians 1:9).

Sin separates man from God and His truth, His light and His life. Satan has taken advantage of man’s predisposition towards the worship of God, and has been deceiving and misleading him into worshipping all kinds of false gods or idols, even to worship Satan himself unaware. The Apostle Paul says, “... the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should



have fellowship with devils” (1 Corinthians 10:20). Spiritual deception is the reason why there are so many religions or religious groups, and even occult groups. We can see that the world, nowadays, is full of idolatry, not only in man-made religions with statues, images and pictures but also in the hearts of men. Idols in the heart include loved ones, self-image, name, fame, titles, popularity, high positions, wealth, worldly entertainment or pleasures, a movie star or a sports star, etc.

Failure to love God and obey God’s Word is idolatry. We are commanded to love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength, and loving God means obeying Him and keeping His words (cf. Mark 12:30; John



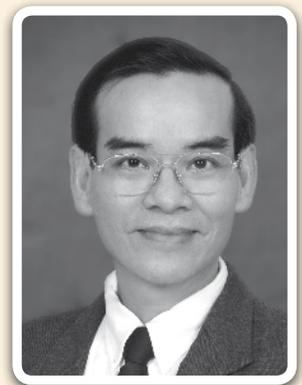
14:23). When we disobey or partly obey God's Word, it is idolatry as we love our own will more than God's will. King Saul was rebuked, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king" (1 Samuel 15:22-23). God has magnified His Word above all His name (cf. Psalm 138:2), so if we do not submit to God's Word, we do not submit to Him. If we doubt or reject God's Word, we are in fact doubting or rejecting Him. If we think there is something wrong with God's Word, we actually think there is something wrong with God Himself! We should keep ourselves from idolatry by not bowing down and obeying man's words, ideas or arguments. God confirms that He has perfectly inspired and perfectly preserved His Word (cf. Psalm 12:6-7; Matthew 5:18; 24:35; 2 Timothy 3:16, et al.) so that we may keep and obey God's Word in faith with all our heart, as well as in complete reverence and submission. Satan has cast doubt on God's Word, and many are deceived; doubting and questioning God's Word! Non-submission to God's Word is rebellion and idolatry!

Failure to exalt God's name alone is idolatry. When we have secret motives or desires to promote ourselves, it is idolatry! Our Lord Jesus rebuked the Jewish leaders severely for their selfish motives and hypocrisy (cf. Matthew 23). The proper attitude is, "He (the Lord Jesus) must increase, but I must decrease" (John 3:30). If we are controlled by the Holy Spirit, we shall glorify the Lord Jesus Christ alone (cf. John 16:14). Many claim to be filled with the Holy Spirit but still desire to promote themselves! Their name and fame become an idol to them!

Failure to learn to be content in the Lord is idolatry. The Scripture speaks about "covetousness, which is idolatry" (Colossians 3:5) and the "covetous man, who is an idolater" (Ephesians 5:5). Here, an idolater is a person who wants more and more, who wants something that others have and greedy for wrongful gain. When a person is so greedy for fame, power, position, money or anything in this world, his heart and mind are preoccupied with those things and there is no room for the Lord and His Word! This is idolatry! Paul says, "For I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11) as "godliness with contentment is great gain" (1 Timothy 6:6). Are you and I learning to be content in the Lord and choosing Him as our portion?

Conclusion

"God is a Spirit", and He wants you and me to "worship him in spirit and in truth" (John 4:23-24). God hates idolatry as it is an abomination to Him (cf. Deuteronomy 7:25; 16:22). So we ought to turn "to God from idols to serve the living and true God" (1 Thessalonians 1:9). May He graciously search and cleanse our hearts from all our sins, including idolatry. May His love constrain us to love Him, keep His Word, serve Him and exalt Him above all. May the Lord find us content in Him, submissive to Him and faithful to Him until the end. May He help us to know Him more, fear Him and always keep ourselves from idols (1 John 5:21). Amen. 





The 3rd Commandment

DENNIS KABINGUE

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Introduction

There is no need to survey which name is most mocked at by the world. The answer is obvious – the “name of the LORD”!

People from different walks of life and religious convictions are guilty of breaking the third commandment. The “name of the LORD” has been an empty expression in the mouths of many. Is it not true that when people are disappointed, embarrassed, surprised, or arguing, they would often utter words like “(Oh) my gosh!”, “(Oh) my goodness”, “(Oh) my god”, “Jesus!” or “for Christ’s sake”?

Even those who claim to be Christians are also prone to use God’s name in vain. Many of us are guilty of using “the name of the LORD” to hide our hypocrisy. Our mouths are quick to render glory to God while our hearts are still robbing God of His glory through their sinful inclinations. How many times we pronounce, “Thank God”, “Praise the Lord” or “God bless” in insincerity!

Dear reader, are you not also guilty of breaking the third commandment? Take note, as far as God is concerned, He will hold accountable

all who break this commandment. If you want to avoid breaking it, it is time that you seriously meditate on this commandment and submit to its admonitions. In this article, we will study: (1) the purpose of the third commandment, (2) the prohibition of the third commandment, and (3) the penalty of the third commandment.

The purpose of the third commandment

The prohibitive language of the third commandment sets its purpose. It is written to communicate God’s expectation of His people. He requires 100 per cent reverence and confidence in His name. God wants His children to worship His name in their hearts all the time. There is not a single moment allocated to abate the glory and honour of “the name of the LORD”. The Bible calls us to “Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness” (Psalm 29:2).

In these days, many tend to have the attitude that it is alright to make fun of someone else’s name. This mentality has contributed to the diluting of the severity of the third commandment. It would be helpful to note the biblical concept of a name. In biblical times, a name suggests the existence, character, reputation and sphere of influence of a person. So if we apply this understanding to God, that is, when we talk of His name, we are actually talking about His existence as God, His character as God, His reputation as

(Continued on page 17)

The Ten Commandments

I

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM ...

III

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

IV

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK ... FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT.

Commandments

V

HONOUR THY FATHER AND THY MOTHER:
THAT THY DAYS MAY BE LONG UPON THE LAND
WHICH THE LORD THY GOD GIVETH THEE.

VI

THOU SHALT NOT KILL.

VII

THOU SHALT NOT COMMIT ADULTERY.

VIII

THOU SHALT NOT STEAL.

IX

THOU SHALT NOT BEAR FALSE WITNESS
AGAINST THY NEIGHBOUR.

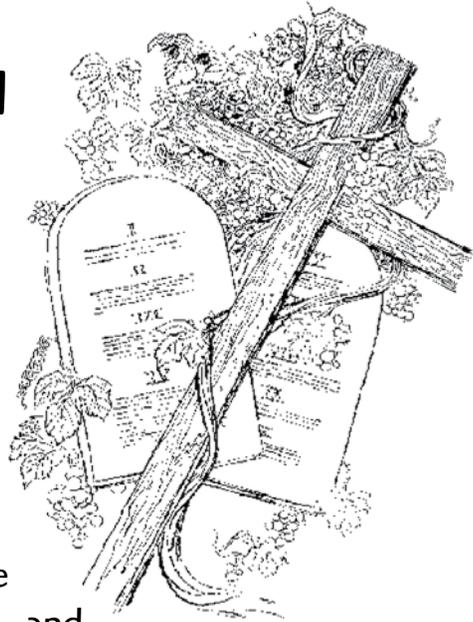
X

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE.
THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE,
NOR HIS MANSERVANT, NOR HIS MAIDSERVANT,
NOR HIS OX, NOR HIS ASS,
NOR ANY THING THAT IS THY NEIGHBOUR'S.



Charles Spurgeon on the Law of God

The Law is the stormy wind which drives souls into the harbour of refuge. The Law is the sheriff's officer to shut men up in prison for their sin, concluding them all under condemnation in order that they may look to the free Grace of God, alone, for deliverance! This is the object of the Law—it empties, that Grace may fill—and



wounds that Mercy may heal. It has never been God's intention towards us, as fallen men, that the Law should be regarded as a way to salvation for us, for a way of salvation it can never be. Had man never fallen. Had his nature remained as God made it, the Law would have been most helpful to him to show him the way in which he should walk. And by keeping it he would have lived, for, "he that does these things shall live in them."

But ever since man has fallen, the Lord has not proposed to him a way of salvation by works, for He knows it to be impossible to a sinful creature. The Law is already broken and whatever man can do, he cannot repair the damage he has already done. Therefore he is out of court as to the hope of merit. The Law demands perfection, but man has already fallen short of it and, therefore, let him do his best, he cannot accomplish what is absolutely essential. The Law is meant to lead the sinner to faith in Christ by showing the impossibility of any other way! It is the black dog to fetch the sheep to the shepherd. It is the burning heat which drives the traveller to the shadow of the great rock in a weary land.



(Continued from page 13)

God and His sphere of influence as God! So when people make fun of the name of the LORD, they are making fun of His existence, His character, His reputation and His influence. In other words, they are mocking God right at His face!

Do you now see how grievous it is to break the third commandment? If you are guilty of taking the name of the Lord in vain, repent and warn your friends who likewise take His

you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart” (Malachi 2:2).

Solomon, under the inspiration of the Holy Spirit, rallies God’s people to secure a good name. In the book of Proverbs, he wrote, “A good name is rather to be chosen than great riches, and loving favour rather than silver and gold” (Proverbs 22:1). In Ecclesiastes 7:1, he wrote, “A good name is better than precious

ointment; and the day of death than the day of one’s birth.” If God is teaching His people to do their best to preserve a good name, this should make you think how much more God treasures His own name.

The prohibition of the third commandment

The prohibition of the third commandment is against using the name of the Lord in vain. At the outset, it may look simple. But, it is not so. The coverage of this prohibition is very broad. Let no one think that he is only guilty of breaking the third commandment when he says, “(Oh) my gosh!”, “(Oh) my goodness”, “(Oh) my god”, “Jesus!” or “for Christ’s sake”.

To follow this thought, it is important to consider the phrase “the name of the LORD” and also the meaning of the word

“vain”. The word “vain” describes “anything that is unsubstantial, unreal, worthless, either materially or morally”. Since “the name of the LORD” speaks of the person and the work of God, any “unsubstantial, unreal, worthless”



name in vain. Otherwise, you are in danger of God’s wrath! Listen to the warning of the Lord, “If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon



usage or reference either to His person or His work is a direct violation of the third commandment.

Question 113 of the Westminster Larger Catechism indicates that the prohibition of the third commandment includes the abuse of the names or titles of God in swearing and evil talk, the violation of His commandments, the misapplication of His truths and the adherence to false doctrines.

We violate this commandment even when we doubt the promises of God and teach His Word wrongly. This commandment also warns those who are teaching in the Sunday school or those who are called to the pulpit ministry not to twist and turn God's Word. We must preach it faithfully. Otherwise, we are in danger of God's wrath (cf. Matthew 5:19-20).

How about the Charismatics and the Pentecostals who seem to be full of piety? They love to shout out the name of the Lord. In their worship services, they often proclaim, "Hallelujah, praise the Lord", "I love you, Jesus", "We magnify your name, O Lord", etc.

I remember attending a Christmas Cantata where godly songs of the Advent were mixed with the songs of the world like "Frosty the Snow Man" and "Twelve Days of Christmas". At the end of the programme, the pastor claimed that they have exalted God's name. How could they claim that the Lord was exalted by the singing of unbiblical worldly songs? This is very much like those who would say to the Lord at His coming, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?", but would be rebuked by Him, "I never knew you: depart from me, ye that work iniquity" (Matthew 7:22-23).

The penalty of the third commandment

The penalty of the third commandment may not be stated for every situation but one thing is certain, no guilty party can escape from the wrath of God. The Lord vowed that any guilty party will not remain guiltless. "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

In the Old Testament economy, those blaspheming the name of the Lord were stoned to death. "And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death" (Leviticus 24:16).

Conclusion

After reading this article, what is your assessment of yourself? Some would be moved to lament like the Apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" While the Law of God condemns our sins, it points us to Christ, who alone is our hope of salvation! Are you not thankful for the Law that points you to Christ and for His forgiveness when you repent? May we also trust in the Spirit of God for His aid not to violate the third commandment but to magnify His name more and more!



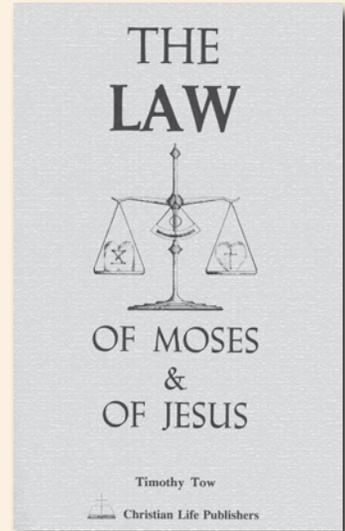


The 4th Commandment

TIMOTHY TOW

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work ... For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

(This article is adapted, with minor editing, from Dr Tow's book "The Law of Moses and of Jesus", pp 115-123.)



Many today subscribe to the Dispensational theory that the fourth commandment concerning the Sabbath is abolished for this age. The Sabbath is regarded simply as a day of complete rest for man and beast, a humane provision for man's needs, and not a day of worship or any manner of religious service. It is therefore considered purely a Jewish institution, "a day of legal obligation," done away under grace.

Chafer says, "Of the whole Decalogue, it is the Sabbath-day commandment only which is not carried forward in any manner whatsoever into the reign of grace, nor could it be." T. B. Gilbert, author of a tract called "Which Day is the Sabbath?" writes: "It is significant to note that nine of the Ten Commandments (especially those containing principles of righteousness) are mentioned in some form in the New Testament; but the fourth commandment, which was a sign to Israel, "Remember the sabbath day, to keep it holy," is not mentioned.

Dispensational view of the sabbath refuted

In regard to the Dispensational argument from silence that the sabbath-day commandment is done away because it is not carried forward into "the reign of grace," it is to be noted that this commandment is not carried forward insofar as the Epistles are concerned. In the Gospels, which the Dispensationalists have arbitrarily rejected on this subject for not unfolding any doctrine of the Church, the sabbath-day commandment actually occupies more attention than any other of the Decalogue. It was a doctrine of bitter controversy between our Lord and the Pharisees, and all that needed to be cleared concerning Sabbath keeping was thrashed out on the winnowing floor of the Gospels. To say that the sabbath-day commandment is not carried over into the reign of grace, meaning to exclude the Gospels as having a direct application to the Church, is to brush aside chapters of our Lord's teaching; and not to face the verdict of His teaching in



such a case is to renounce the jurisdiction of a section of the Word of God. Is not “all scripture given by inspiration of God” and “profitable for doctrine”? (2 Timothy 3:16). Since the teaching of Jesus, whether recorded in the Sermon on the Mount or elsewhere in the Gospels, binds the Church in doctrine and practice, the Dispensational argument from silence must be considered to be untenable. However, before the verdict of Jesus is sought, the Pauline “proof texts” on the Sabbath question require preliminary examination.

The first passage of Scripture quoted by the Dispensationalists for the abrogation of the Sabbath is Colossians 2:16-17: “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.”

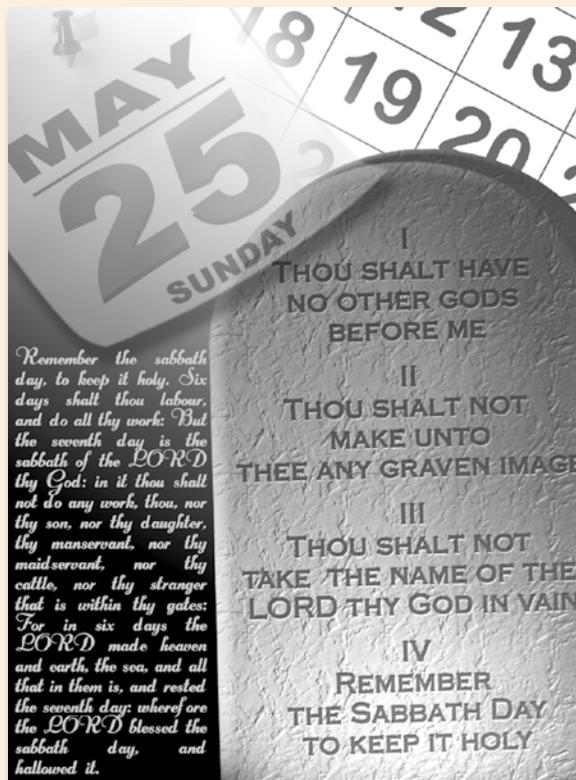
The Gentile Christians were not only released from keeping Jewish food laws, except that they should “abstain from meats offered to idols, and from blood and from things strangled” (Acts 15:29), but they were freed also from the rest of the ceremonial laws. Paul reiterated here that Gentile Christians were not bound by Jewish eating traditions, so the Gentile Church was under no obligation to keep the whole gamut of Jewish religious days. The first day of the week around which they gathered for

worship in the tradition of the Apostles was all-sufficient. The point at issue here was the keeping of Jewish festive days and not the principle of Sabbath or holy rest! How can it be substantiated that the Sabbath principle was not the point at issue? Elicott observes that “of the new moons or of the sabbaths” in Colossians 2:16 is a direct allusion to the “new moons and sabbaths” mentioned in Isaiah 1:13, 14; Ezekiel 45:17 and Hosea 2:11. For example, Hosea 2:11 says, “I will also cause all her mirth to

cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts.” The Sabbaths in these contexts evidently refer not only to the weekly Sabbath Days, but also to those of special occasions in the Jewish calendar, such as, the Day of Atonement. Therefore the inherent Sabbath principle is not the object of the Apostle’s discussion. Albert Barnes fully concurs with this interpretation with

a more detailed commentary as follows:

The word Sabbath in the Old Testament is applied not only to the seventh day but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of the great festivals. There is doubtless reference to those days in this place, as the word is used in the plural number, and the Apostle does not refer particularly to the Sabbath so called. There is no evidence from



Remember the sabbath day, to keep it holy. Six days shall thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.



this passage that he could teach there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number "The Sabbath," it would then, of course, have been clear that he meant to teach that the commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in plural number, and the connections show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral Law, or the ten commandments could be spoken of as a 'shadow of good things to come.' These commandments are from the nature of moral Law, of perpetual and universal obligation.

A modern analogy of this situation is the criticism by Reformed Christians of the keeping of the Sabbath on Saturday by Seventh-Day Adventists without any intention of abrogating the principle of the Sabbath, naturally inherent in the Lord's Day.

The second "proof text" used by Dispensationalists to abrogate the Sabbath principle is Galatians 4:9, 10. "But now, after that ye have known God, or rather are known of God, how turn ye again to weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years."

In this passage, no Sabbath is mentioned at all, though it must be admitted that Sabbath days may be hinted. Hermann Olshausen comments, "The ἡμέρας (days) are, it may be supposed, the Sabbaths, μῆνας (months), the new moons, καιρῶν (times), longer festival seasons, Easter, Pentecost, the feast of

Tabernacles, which were celebrated for eight days successively, ἐνιαυτοῦς (years), in fine, the years of jubilee. The first three seasons are also adduced in Colossians 2:16. Finally the solemnization in itself is not blamed (even the early church had its festivals): but the superstitious belief, that it was necessary to salvation.

The third and final passage cited against the Sabbath that will be considered in this article is Romans 14:5: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." This verse of Scripture has no reference to the doing away with the Sabbath principle. Rather it gives liberty to observe or not to observe the Jewish Sabbath Day during the period of transition of the Christian Church. Charles Hodge's commentary, with reference also to Colossians 2:16 and Galatians 4:10, sums up the teaching of the three passages succinctly as follows:

"As the law of Moses not only made a distinction between meats as clean and unclean, but also prescribed the observance of certain days as religious festivals, the Jewish converts were as scrupulous with regard to this latter point as the former. Some Christians, therefore, thought it incumbent on them to observe these days; others were of a contrary opinion. Both were to be tolerated. The veneration of these days was a weakness; but still it was not a vital matter, and therefore should not be allowed to disturb the harmony of Christian intercourse, or the peace of the church. It is obvious from the context, and from such parallel passages as Galatians 4:10, 'Ye observe days, and months, and times, and years,' and Colossians 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days", that Paul has reference to the



Jewish festivals, and therefore his language cannot properly be applied to the Christian Sabbath.”

This commentary brings the preliminary examination of the Dispensational “proof texts” to a close. The remaining part of this article will take us to the Gospels to hear the verdict from the lips of our Lord. Before receiving this verdict from Him, there is one important principle of hermeneutics that must be borne in mind: the Fourth Commandment is one of the Ten Words written by the finger of God amidst the thunder and lightning of Sinai and kept in the Ark in the Holy of Holies. No one, in heaven or on earth, is worthy to change an iota of this commandment other than He who is “the Lord of the Sabbath”.

The verdict of Jesus on sabbath keeping

If there was a law that the Pharisees consistently exploited to “entangle” our Lord, it was the law of the Sabbath. In the foreordination of God, this law was used to “entangle” Him for good, for out of the contention between the “lawyers” and the Master, there is preserved for this age a full exposition of the doctrine of the Sabbath.

First, the Sabbath principle of holy rest is more than ever upheld for the Gospel Dispensation by the example of our Lord. In all the

accusations brought against Him in the matter of Sabbath keeping, there was not one that charged Jesus or His disciples for doing secular work as on weekdays. Our Lord travelled long distances during His preaching ministry, and His disciples caught fish to support themselves and their families, but they were never



accused of taking more than a Sabbath Day’s journey, or for catching fish or drying nets on the Sabbath Day. All that the Pharisees could find fault with, on a technical basis, was one minor incident — plucking and eating corn by His disciples in the cornfields on the Sabbath Day. This is a small incident, but it tells a mighty story! It strongly suggests that apart from this event, our Lord and His disciples had so faithfully observed the Sabbath that the Pharisees could bring no charge against them. This is not an argument from silence because Jesus was maliciously accused on four other occasions, viz., the healing of the man who had an infirmity for thirty-eight years (John 5:1ff), the healing of the man with a withered hand (Matthew 12:9ff), the healing



of the man born blind (John 9:1ff), and the healing of the woman with a spirit of infirmity for eighteen years (Luke 13:10). On none of these occasions, could He be convicted for doing weekday secular work.

With regard to the accusation of plucking and eating corn in the cornfields on the Sabbath Day, our Lord declared that His disciples were “guiltless” (Matthew 12:7). However, He did not exonerate them without a good reason. As a Lawyer of lawyers, He proceeded to plead the cause of extenuating circumstances which found a precedent in two established cases.

(1) The disciples plucked and ate corn in the cornfields on the Sabbath Day because they were hungry. This was permissible by the example of David and his men who ate shewbread when they were hungry which, under normal circumstances, they were not permitted to eat. Therefore the law of the Sabbath must yield to the law of preservation of human life, which was summed up in the maxim, “The sabbath was made for man, and not man for the sabbath.” By this principle, our Lord healed on the four occasions cited above, and He showed that this action was further substantiated by the law of nature. In reply to those who criticized Him for healing the man with a withered hand on the Sabbath Day, Jesus said: “What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days” (Matthew 12:11ff).

The law of “the sabbath was made for man and not man for the sabbath,” however, is never to be used as a license to do according to one’s pleasure, but “to do well” on the Sabbath Day, Therefore, it is lawful to visit the sick and help

the poor on the Sabbath Day, but not to mow one’s lawn or wash one’s car.

(2) The disciples plucked and ate corn in the cornfields on the Sabbath Day in the course of their active gospel ministry, and this was permissible under the exemption accorded to priests who “profaned” the Sabbath (Matthew 12:5) by offering sacrifices and circumcising “a man” (John 7:22). The law of the Sabbath must yield to the law of rendering service to God. One greater than the Temple is still greater than a law of the Temple. Therefore, it is lawful to travel about on the Sabbath Day on preaching engagement, but not lawful to go on a picnic.

But the resultant teaching from the aforementioned precepts is the most important of all. The Son of man is “Lord even of the Sabbath.” There would not have been a Sabbath law if the Lawgiver had not given it. By virtue of His higher prerogative as Lawgiver, it would be justifiable for our Lord to exonerate His disciples with no reference to the legal precedents whatsoever if He so chooses. That He has power to amend the law of the Sabbath, without reference to any legal precedence, is assuredly hinted by His third declaration, “The Son of man is Lord even of the sabbath.”

In contrast with the Lordship of Christ, Moses, a faithful servant though he was in God’s house, had no such power. When certain men were defiled by the dead body of a man so that they could not keep the Passover on the appointed day, Moses could not set another date for the defiled men until he had made due inquiry from the Lord. This is Moses’ testimony of his inability to amend the date of keeping the Passover, except as the Lord would make a ruling: “And Moses said unto them, Stand still, and I will hear what the Lord



will command concerning you. And the Lord spake unto Moses saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it. . . ." (Numbers 9:6ff).

The fourteenth day of the second month is one month after the regular date of the passover, which falls on the fourteenth day of the first month (Numbers 9:3). He who is "Lord even of the Sabbath" was He who amended the Passover!

If the Lord alone had any power to amend a holy day in the Old Dispensation, then none ever changed the Sabbath from Saturday to Sunday for the New except the Lord Himself. It is true the Bible records no explicit command from His lips, but His appearances on the first two consecutive Sundays after the resurrection to bless the disciples assembled for worship, strongly attest to His sanction (John 20:19ff). Why did our Lord appear on the first two consecutive Sundays to bless the disciples in worship? Because two is the least number required of a lawful witness: ". . . in the mouth of two or three witnesses every word may be established."

The first day of the week that the Lord of the Sabbath established for Christian worship is properly called the Lord's Day (Revelation 1:10). It is right that the Lord's Day should be a Sabbath Day also by the divine principle that every holy day apart from the Sabbath Day, under the Mosaic Dispensation, must be kept as a Sabbath Day. How much more must the Lord's Day, in commemoration of the finished work of redemption, be set aside as a Sabbath Day of worship and witness. It is therefore called by reformed theologians

the Christian Sabbath. Those who hold to the Dispensational view that the Lord's Day is in no way connected with the Sabbath Day of the Old Dispensation, nor should holy rest be required for this Day in the worship and service of God, should consider our Lord's view on Sabbath keeping.

It is finally submitted that this synthetic view of the Sabbath Day as transferred from the seventh day to the first by the implicit command of our Lord is consistently taught by the Westminster Confession, as follows:

"As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God, so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week, which in Scripture is called the Lord's Day, and to be continued to the end of the world as the Christian Sabbath."

"This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations but also are taken up the whole time in public and private exercise of his worship, and in the duties of necessity and mercy." 



BIBLE TRIVIA - GENESIS 39 & 40

Sarah Yong

READ THE PASSAGE FROM YOUR BIBLE, THEN FILL IN EACH BLANK WITH A SUITABLE WORD FROM THE BOX BELOW.

interpretation	garment	make	grapes	prosper
Egyptian	butler	two	hanged	goodly
restored	prison	wife	keeper	overseer
Ishmeelites	dream	God	baker	baskets

Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an _____, bought him of the hands of the _____. The LORD was with Joseph and made all that he did to _____ in his hand. Potiphar made him _____ in his house, and the LORD blessed the house for Joseph's sake.

Joseph was a _____ person and well favoured. One day, his master's _____ cast her eyes upon Joseph and asked him to lie with her. But he refused to sin against _____. He fled, leaving his _____ in her hand. He was falsely accused and put into _____. But the LORD was with Joseph, and gave him favour in the sight of the _____ of the prison.

And it came to pass that Pharaoh was wroth against ____ of his officers, and put them into prison. One night they each had a _____. The chief _____ had dreamt about a fruitful vine that brought forth ripe _____, which he pressed into Pharaoh's cup. The chief _____ dreamt about three white _____ on his head, which the birds did eat out of. Joseph gave the _____ thereof: in three days the butler would be lifted up, but the baker would be _____. He asked the butler to _____ mention of him to Pharaoh.

And it came to pass the third day, the chief butler was _____ unto his butlership again. However, he did not remember Joseph.

Answers to Vol. 8, Issue 2 - Bible Trivia - Genesis 38

p. 23 - Across: (1) three; (2) Er; (3) Tamar; (4) wicked; (5) Onan; (6) Shelah; (7) Timnath; (8) goat; (9) bracelets; (10) Zerah.

"He that HUMBLETH HIMSELF shall be EXALTED."

Who Do You Love the Most?

A real incident from the life of Jonathan Goforth, a Canadian missionary to China.

Bibliography: "GoForth of China" by Rosalind GoForth.
The stories are written by Sis Ruth Low.
Illustrations are done by Sis Sharon Ng.

One day, it was decided that Mrs Goforth and the children would return to Canada because of Mrs Goforth's poor health. Jonathan Goforth was to remain in China as a missionary.



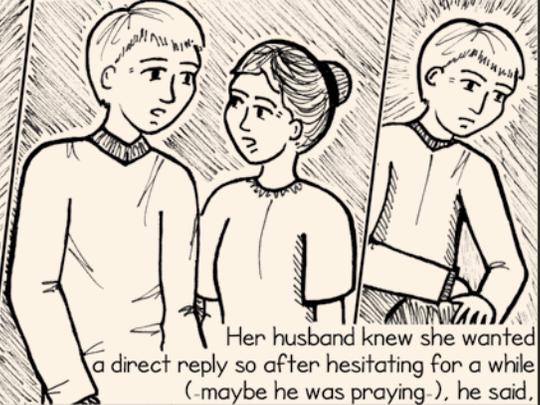
It seemed like it was going to be a long separation for the family

A few days before parting, Mrs Goforth wanted to test her husband to see how willing he was in putting God first in his life. So she asked him,

"Jonathan, I'm going to ask a direct question. If I suddenly fall very ill in Canada, the doctor tells me I have only a few months left to live, and we asked you to come back, would you come?"



Jonathan looked uncertain for a while, then he answered, "You are asking me something that we hope would not happen." But Mrs Goforth persisted, "Would you come?"



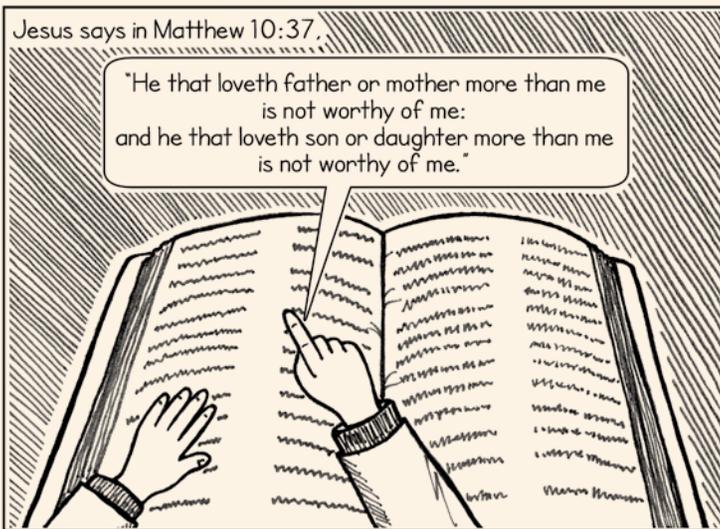
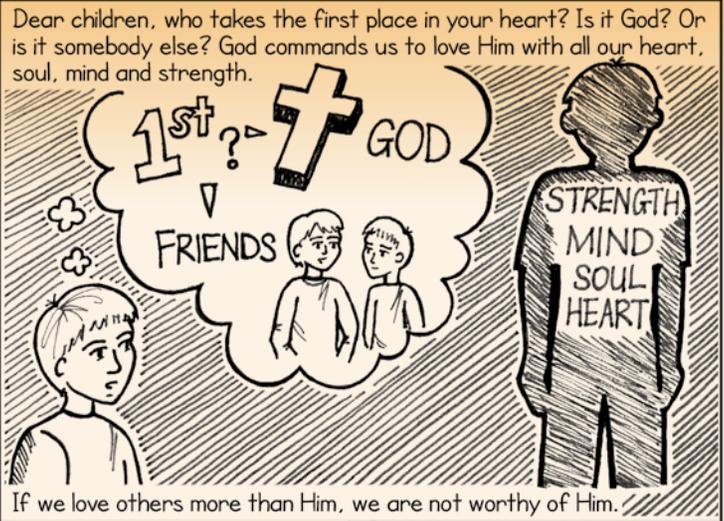
"Let's say I am the commander of the army of our country, and our country goes to war with another country. Victory or defeat depends a lot on me. Would I be allowed to leave my position and go back to my family even when they are about to die?"



Mrs Goforth sadly replied,

"No... I must admit that you could not because the soldier's duty is to serve his country."





Our love to the Lord is not worth speaking of
 but His to us can never be enough spoken of.

Matthew Henry

RECENT VISIT TO THE ETHIOPIAN MISSION FIELD



Church (front)



Sunday Service



Appointment of New Deacons



Candidates seeking Membership



Bible Conference
(Rev Ephrem interpreting lectures by Rev Koshiy)



Jeremiah Sim with Sunday School Children



Bible Conference
(People gathering outside the Worship Room)



Rev Koshiy & Jeremiah leaving Addis Ababa

2010 Ethiopian Assignment

We praise God for the support we have been receiving for our Gospel project to build a Bible college and church. The funds have reached \$5100,000.00 and another sum of \$5250,000.00 will be needed. We covet your continuing prayers and support for this project, missionaries and the evangelistic works of Gethsemane B-P Church of Ethiopia.