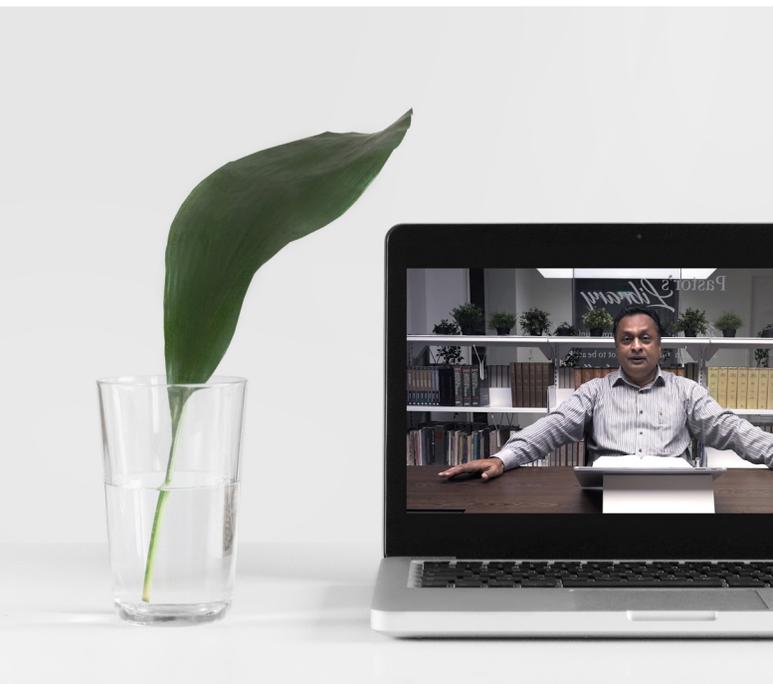


Bible Witness

MCI (P) 069/04/2020 | ISSN: 0219-5364 | VOLUME 20 ISSUE 3 | MAY-JUNE 2020



***OUT OF DARKNESS INTO
GOD'S MARVELLOUS LIGHT***



▲ Lunch Hour Bible Study

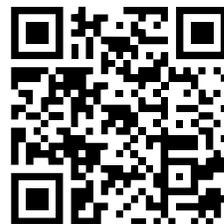
Our Wednesday Lunch Hour Bible Study has now moved online! Pastor Prabhudas Koshy is currently teaching on the **book of Isaiah** during the Lunch Hour Bible Study.

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



On the Cover ▲

Christ illuminates this dark world. It is through Christ that we have salvation and access to God and His marvellous light.



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OUT OF DARKNESS INTO GOD'S MARVELLOUS LIGHT!

Volume 20 Issue 3 | May–June 2020

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ENTER THE KINGDOM OF GOD!

PRABHUDAS KOSHY

At His first coming, our Saviour and King, the Lord Jesus Christ, declared, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15).

“The Time is Fulfilled”

When Christ announced concerning the kingdom of God, that “the time is fulfilled”, He was solemnly declaring that His first coming was a pivotal point in God’s sovereign, regal plan of salvation for those who would come to Him with the burden, guilt and misery of their sins. Christ was the anointed King (the Messiah) whom God the Father had sent to open the door of salvation that leads to His eternal kingdom. The King had arrived and the Gospel that He proclaimed is His royal pronouncement for all those who desire full and glorious redemption of their souls!

No one needs to wonder any more: “How shall I be saved?” The Jews were

waiting in eagerness for the One whom God had promised through the Old Testament prophets. The apostle Peter wrote about the anticipation of the believing Jews of the Old Testament— “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (1 Peter 1:10-11). This earnest anticipation of the ancient believers of Israel was truly fulfilled when Jesus came to die for sinners.

One of such persons was the old saint Simeon, who (Scripture tells us in Luke 2:25) was “waiting for the consolation of Israel”. Upon recognising (through the Spirit) the Holy Child when He was brought to be presented in the temple in Jerusalem, Simeon could not contain his ecstatic joy. Taking the baby Jesus up in his arms, he let loose his tongue in grateful praise: “Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation,

which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel” (Luke 2:29-32). While he was yet speaking, in that instant, another aged saint Anna, joined in the witness, and “spake of him to all them that looked for redemption in Jerusalem” (Luke 2:38). As both Simeon’s testimony and hers had so powerfully and eloquently articulated, Jesus, the Holy Child, had come to bring salvation to not only Israel, but also the Gentiles.

Jesus’ entrance into this world was a great epoch ushered in by the sovereign God, in perfect accord with His divine timetable and redemption plan for mankind. Concerning Christ’s coming to this earth, the apostle 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). The hour for which the world had long been waiting had come—and it was the most significant moment in earth’s history.

“The Kingdom of God is At Hand”

The Messiah—the Anointed One of God—has come with the royal pardon. The King has opened the door of His eternal kingdom, proclaiming,

“the kingdom of God is at hand”. All things needful for our entrance into and enjoyment of His kingdom have been abundantly provided by that great Redeemer-King. God’s Old Testament promises that He would send the Messiah and His kingdom of salvation had arrived. He had come to pay in full the penalty for sin, and thus to provide salvation for all the elect—from the beginning of history to the end!

Those who recognised Him, as He rode into Jerusalem on a donkey, shouted with joy, “Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest” (Matthew 21:9). The gospel-writer John, in reporting this event,



wrote that they “took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord” (John 12:13). “Hosanna” is an exclamatory Hebrew word which means “Save now!” And that was what Jesus was about to do. In fact, that was the “hour” for which the Messiah had come—that ultimate hour of His atoning death on the cross for the redemption of His people from their sins.

Jesus, the King of kings, came to deliver His people from the tyranny of Satan and sin, and then to usher them into His kingdom. The message was unmistakable: “the kingdom of God is at hand”. Essentially, Jesus was saying, “I am the King, and wherever I am, My kingdom is present.” The kingdom that Jesus proclaimed has three major dimensions: (i) a present spiritual kingdom, (ii) a future millennial kingdom, and (iii) an eternal kingdom.

In His first coming, Christ the King preached the good news of salvation so that He may establish His spiritual kingdom in the hearts of all who believe. “The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luke 17:20b-21). Today, His reign is invisible and spiritual in the hearts of all who yield to Him in faith. Christ’s kingdom is being advanced even now, as sinners come to saving faith in Him and are transferred out of the domain of darkness into the realm ruled by the Son of God (cf. Colossians 1:13). To follow Christ the King is to seek His kingdom and His righteousness (Matthew 6:33). Such is the spiritual

and invisible nature of His present kingdom. In the present, the kingdom consists of all who embrace Jesus Christ as their Lord and Saviour. The King rules over and is resident in the hearts of those who belong to Him. His kingdom advances itself through every soul that yields to Him in repentance and faith. It will continue until He returns to establish His earthly reign, followed by His eternal reign.

But soon one day, His kingdom will be manifest as a physical kingdom when the Lord Jesus shall return to this earth to reign from Jerusalem for a thousand years (Revelation 20:1-6). At His second coming, the Lord Jesus shall reign visibly as King of kings and Lord of Lords on the earth. Jesus Christ will reign over the entire world as the Supreme King. During that millennial reign of Christ, all the Old Testament predictions concerning His earthly reign will be fulfilled. After the millennial kingdom, Christ will bring forth the new heaven and the new earth, which is His final eternal kingdom (cf. Revelation 22:1-5).

“Repent Ye, and Believe the Gospel”

Christ, the Redeemer-King, also proclaimed how one could enter His kingdom. He proclaims that all who repent and believe in the Gospel can enter and enjoy His kingdom. The Greek word (*metanoēō*) translated as “repent” means to turn away from sin and walk towards the righteous King. Having turned away from their sins, sinners must believe in the Gospel. In other words, they must turn in faith to

the Lord Jesus Christ, trusting in Him and His finished work of redemption on the cross for deliverance from the tyranny of sin and its curse. The apostle Paul explained this repenting and believing thus in Romans 10:9—“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 (that’s the crux of the Gospel message), thou shalt be saved.”

Those who enter God’s kingdom shall walk daily in absolute faith. Their faith makes them genuine worshippers and followers of Christ the King. Their desire and prayer will always be: “Thy kingdom come; Thy will be done on earth.” That kind of belief is not a pretentious faith, but a wholehearted commitment to the Person and purposes of Jesus Christ.

Dear reader, have you entered the kingdom of Christ? If you have not, don’t delay any further. Right now, it is

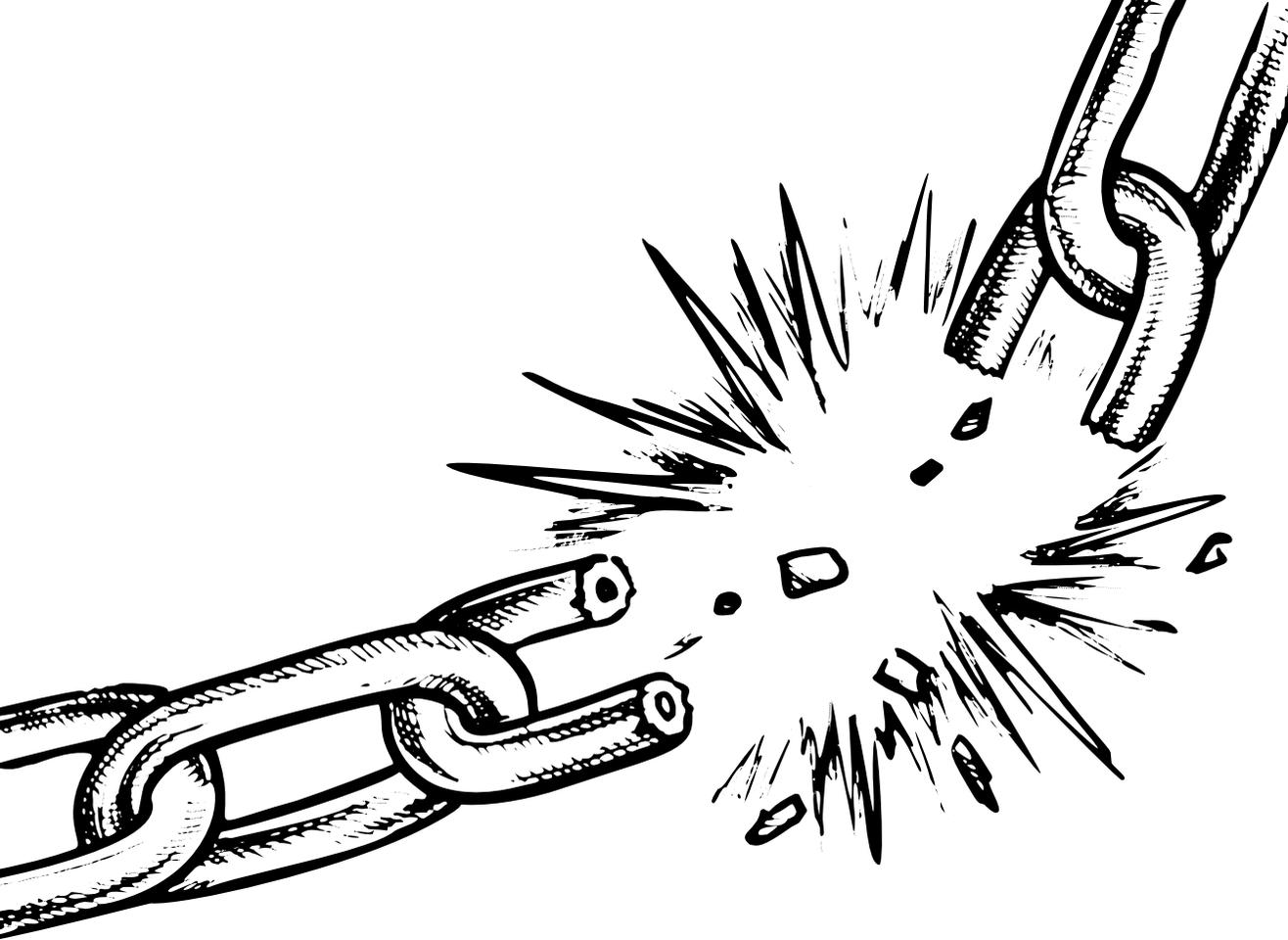
near you, for Christ the King commands that you repent and believe on Him—“repent ye, and believe the gospel” (Mark 1:15c)! If you don’t repent but live self-righteously like the Pharisees and priests of Jesus’ time who rejected Him, Jesus says, “Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you” (Matthew 21:31b). Jesus’ point is clear: claims to religion do not qualify a person to enter the kingdom, but repentance. Truly, even gross sin, when repented of, will not keep a person out of His kingdom! So, repent at once and believe on Christ, and you will have full access to His kingdom and all spiritual blessings associated with His kingdom.

Indeed, when Jesus appeared on the scene, preaching, “Repent: for the kingdom of heaven is at hand” (Matthew 4:17), not only was the consolation of Israel come, but salvation for all humanity would finally be realised. ♦

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WHAT MUST I DO TO BE SAVED?

PRABHUDAS KOSHY

“**S**irs, what must I do to be saved?” (Acts 16:30b).

The Question and Its Circumstance

That question was not asked as a response to a stirring sermon.

Rather, it was a cry of anguish that ensued a terrifying event.

A prison guard in the city of Philippi uttered that question after a great earthquake had shaken the foundations of the prison under his watch, in which the prison doors were flung open and every prisoner’s chain unfastened. “And suddenly there was a great earthquake, so that the foundations

of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (Acts 16:26). As soon as he realised what had happened, he panicked, thinking that the prisoners had all escaped in the midst of the pandemonium that followed the earthquake. His heart so feared the severe punishment which would be meted out to him due to the supposed escape of the prisoners that he attempted to kill himself with the sword. For we read concerning the keeper of the prison, that "awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled" (Acts 16:27). {It was rather common among the Greeks and Romans in those days to commit suicide when a man was faced with inescapable dangers. History attests to the tragic reality of many who ended their lives by falling on their own swords!}

But his prisoners were no ordinary prisoners, but God-sent prisoners! The apostle Paul and Silas, who were locked up there unjustly in the first place, did not flee from the prison. When they saw that the jailer was about to kill himself, "Paul cried with a loud voice, saying, Do thyself no harm: for we are all here" (Acts 16:28)! At this juncture, the jailer cried out, "Sirs, what must I do to be saved?"

Though the jailer knew that his prisoners, Paul and Silas, had been preaching the Gospel of salvation, he did not bother at all to enquire about his need for salvation until great trouble befell him. In fact, Paul and Silas had been unjustly imprisoned for preaching the Gospel of Jesus Christ,

which had incurred the displeasure and hatred of certain influential leaders in the Philippi community, who in turn had them arrested and brought before the magistrates. These had even further instigated the crowd's hostility towards their Gospel work (cf. Acts 16:19-22a). As a result, the corrupt (and obviously intimidated) magistrates of that city gave command for "many stripes (to be laid) upon them", and that they be "cast ... into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks" (Acts 16:23-24). The Philippi jailer had certainly observed their severe scourging and seen their open wounds. Yet, he must have also been surprised at hearing them sing the songs of salvation and praise all through the night in the prison. For "at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). Yet, he paid no attention to them. But as soon as he realised what great deliverance he had from his life-and-death circumstance, his soul was awakened to seek salvation.

Like the jailer, many have been spiritually awakened by troubles befalling them and have been stirred in the depths of their souls to ask questions that really matter in life (and in preparation for life after death). Much as God would persuade men of His love for them with gracious and merciful tokens and experiences, He can also see fit to compel them through fearful events in life. "By terrible things in righteousness wilt thou answer us, O God of our salvation" (Psalm 65:5a). God could shake the very ground under a man's feet, or He could send great loss

or terrible events into a person's life, so as to drive him out of all his confidence to be led to Christ!

The Question and Its Significance

A simple study of the words that constitute the question will help us to see the importance of the question.

- **“What”**—An earnest enquiry about a matter of great significance.
- **“Must”**—A thing that is most necessary.
- **“I”**—A great personal concern of every individual; it is not about what others must do, but what I myself must do.
- **“Do”**—A single-minded commitment to inherit salvation.
- **“To be”**—A certainty that one should possess about one's salvation.
- **“Saved”**—The pardon of all sins and adoption into the household of God through Christ that grants the hope of life everlasting, and the bliss of eternity and heaven in the presence of God.

The Question and Its Answer

The momentous answer given to the jailer would change the whole course of his life forever: “Believe on the

Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31). There is only one way of salvation, and that is by faith in Jesus Christ. As the apostle Peter had plainly and unflinchingly declared unto the rulers, elders, scribes and priests of Israel at Jerusalem, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Christ alone acted to deliver us from the curse of our sins. He died on the cross bearing our condemnation, that by His death the wrath of God against our sins may be removed forever. Salvation is found in Christ alone, and not in any other name.

Christ saved His people by His active and passive obedience. His active obedience refers to His keeping of the Law, while His passive obedience speaks of His sufferings on earth and eventual death on the cross. As our Representative, His perfect keeping of the law—not only in letter but in motive and in spirit—had earned the righteousness on man's behalf. As the great Sin-bearer who stood as the divine Substitute for us “law-breakers”, His laying down of His life had satisfied God's justice. As the perfect God-Man, He is now the only Mediator between God and men (cf. 1 Timothy 2:5).

Dear friend, have you trusted the Lord Jesus Christ for your salvation? Romans 10:9 tells us 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.” If you have yet to believe in Christ, make no delay in putting your trust in Jesus Christ. “Repent ye therefore, and be converted,

that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord... Jesus Christ, which before was preached unto you” (Acts 3:19-20). While Scripture assures us that “He that hath the Son hath life”, it also warns us that “he that hath not the Son of God hath not life” (1 John 5:12)! Heed the loving voice of the Lord to all: “Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is none else*” (Isaiah 45:22). Come and humbly trust the Lord Jesus, and joyfully confess your faith in Him.

The Implication of the Question’s Answer

Allow this writer to put in one final word in this exhortation. To those who have found Christ as their Saviour, be ever ready to tell the troubled souls whom you meet about Christ

and His salvation. Do not hesitate to proclaim Christ to souls who are weary, burdened and troubled. Our Lord Jesus Christ is most wonderful and precious to sinners who are confused and troubled. Christ is the only consolation and salvation for weary and sin-sick men everywhere.

Essentially, the question, “What must I do to be saved?”, is a heartfelt cry borne out of man’s greatest need. What is man’s greatest need? It is not securing a higher standard of living, or amassing more wealth, or attaining greater academic qualifications. Neither is it achieving a positive mental attitude or improving one’s self-esteem. Man’s greatest need is to come to God for forgiveness of sin in order to have a living relationship with God and obtain everlasting life. Hence the direct and only satisfactory answer to mankind’s soul-stirring question, as encapsulated by the desperate jailor’s plea, is: “Believe on the Lord Jesus Christ, and thou shalt be saved”. Amen. ♦

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BE WARNED: HELL IS REAL!

PRABHUDAS KOSHY

It is becoming fashionable among many preachers and Christians to deny the reality of a fiery hell, where God will eternally punish the unrepentant sinners. They deny the literal understanding of the biblical description of hell. It is foolish and perilous to deny the biblical warnings pertaining to hell. Such blatant disregard will deceive sinners to think that there will be no severe consequences to their sins and rejection of God.

In Revelation 20:14-15, the reality of hell is declared thus: “And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

Hell is a Place of Fire and Torment

Herein we have a description of what follows the great white throne judgment. All the wicked dead shall be “resurrected” and be judged according to their works by the Lord

who sits upon the Throne. “And I saw a great white throne, and him that sat on it ... And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works” (Revelation 20:11-12). According to the subsequent verse, “the sea gave up the dead which were in it; and death and hell (*referring to the present realm of the departed unsaved souls*) delivered up the dead which were in them: and they were judged every man according to their works” (v. 13). The mention of “the sea” giving up its dead makes it clear that regardless of the extent to which a body has disintegrated, it will nevertheless be resurrected for this judgment. Now, this was alluded to by Jesus during His teaching ministry on earth: “Verily, verily, I say unto you, The hour is coming ... when the dead shall hear the voice of the Son of God ... and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (or eternal judgment)” (John 5:25, 29). The

physical bodies of the unsaved will be joined with their souls; then they will be cast into “the lake of fire”!

The phrase “lake of fire” occurs only in Revelation—and that for a total of five times (Revelation 19:20; 20:10, 14, 15; 21:8)! In our text, the casting of the wicked dead into the lake of fire is referred to as “the second death”. It does not denote, as some erroneously taught, annihilation or complete destruction of a person. According to their teaching, the soul and body of the wicked will be completely destroyed, such that they will not suffer the eternal torment in hell or the lake of fire. Such teaching of annihilation is unscriptural.

This eternal judgment in hell, which is reserved for the unrepentant wicked, is also testified to in the epistle of Jude. Hell’s torment is referred to by Jude as “suffering the vengeance of eternal fire” (Jude 7). Indeed, the just God “will take vengeance on his adversaries, and he reserveth *wrath* for his enemies ... and will not at all acquit *the wicked*” (Nahum 1:2b-3a), “for it is written, Vengeance *is* mine; I will repay, saith the Lord” (Romans 12:19). Hell is the ultimate place where justice will be fully served by the Judge of all. This is the place where Satan, the Antichrist and the false prophet will also be cast into forever. Revelation 20:10 says, “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Scripture is unequivocal in revealing to us that the lake of fire is the place where the wicked will suffer the

torments of hell without end. It is the place where the wicked spend eternity in torment. Hell is referred to in the most extreme terms when mentioned in Scripture. John the Baptist associated hell with “unquenchable fire” (Matthew 3:12; Luke 3:17). Jesus referred to hell as “everlasting fire” (Matthew 18:8), and “everlasting punishment” (Matthew 25:46), as well as “the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched” (Mark 9:43b-44; cf. 45b-46; 48). Mercifully, those who repent from their sins and trust in Christ do not have to fear the eternal hell, for it is said concerning the believers that “on such the second death hath no power” (Revelation 20:6).

Hell is the ultimate
place where justice
will be fully served by
the Judge of all.

The Unsaved Will be Cast into Hell

Most gravely, this passage in the Book of Revelation is also a divine declaration about those whom God will cast into the lake of fire, the place of eternal torment. This is certain to happen. There is this inescapable appointment of divine judgment of the wicked (who die in their sins) by “Him that sitteth upon the throne”. On that

ultimate day, the dead (irrespective of their earthly status) will be raised to give an account before the omniscient God. Every deed, word, thought will be judged according to God's books which will be opened. Come that day, God shall bring every thought, every word and every deed of each man before Him, and He shall judge them one by one. On that day, all their sins will be exposed! Their lying, their cheating, even their lustful fantasies and wicked thoughts; however well they may have concealed them from the eyes of men, God will make sure that none of them will be left out. Indeed, it is a fearful thing to fall into the hands of the living God! Let not the strident voices of the unbelieving ones—that God will not cast anyone into eternal hell—ever cause us to doubt the certainty of His judgment, which is mentioned so clearly in Scripture. God will execute the judgment of the unrepentant and the unredeemed, just as He has said in Revelation 20:15: “And whosoever was not found written in the book of life was cast into the lake of fire.”

Here, the word “whosoever” means all persons, irrespective of their ranks, worldly achievements, age or social status. It is an all-encompassing word. The only group of people who will be delivered from the lake of fire will be those whose names are “found written in the book of life”. Kings, princes, statesmen, judges, philosophers, religious men, rich men, poor men, the young, the aged, as long as their names are not found written in the book of life, will be doomed to the lake of fire for eternal punishment!

In the New Testament, “the book of life” is the sacred register of all

those who are saved (cf. Philippians 4:3; Revelation 3:5; 22:19). This book belongs to Christ, the Lamb who was slain for the redemption of the people whose names are written therein. It is God's record book which contains the names of all who have accepted Jesus Christ as their personal Lord and Saviour, as opposed to the unbelieving, “whose names were not written in the book of life from the foundation of the world” (Revelation 17:8b; cf. 13:8b). At the last judgment, everyone not listed in the book of life is consigned to the fiery lake (Revelation 20:12, 15)!

The Doctrine of Hell is Taught by Jesus

This description of hell and declaration of its occupants are also corroborated by Jesus in His teachings. The doctrine of hell, though one of the most unpopular and abhorred doctrines among so-called sophisticated and civilised men (because of its irreversibility and finality), was taught in no uncertain terms by Jesus. In fact, during His ministry here on earth, Jesus taught more on the subject of hell than of heaven!

In His Sermon on the Mount, He pierced the “bubble” of self-righteousness of the religious leaders by warning His disciples: “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment ... whosoever shall say, Thou fool, shall be in danger of hell fire” (Matthew 5:21-

22). In correcting the common people's notion that one was guilty of adultery only in the act, Jesus declared: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell" (Matthew 5:28-29).

Knowing that His faithful disciples would be persecuted for the Gospel's sake, He reassured them: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him (the Almighty God) which is able to destroy both soul and body in hell" (Matthew 10:28). In warning against living the high life without any regard for God, Jesus highlighted the woeful destiny of the godless rich man mentioned in Lazarus' life, who ended up "in hell ... being in torments", with no hope of relief, or escape, or redemption (cf. Luke 16:19-26)!

These and many other sayings of Jesus certainly left none of His hearers in any doubt that hell is real. The only way of escape is to have one's name "written in the book of life".

Be Warned!

How can you know whether your name is written in the book of life? If you believe on the Lord Jesus Christ,

and be an overcomer of sins and trials by His grace, you can be assured that your name is in the book of life. In Revelation 3:5, Jesus said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." He will never blot out the names of those who have trusted upon Him for the forgiveness of their sins. The comfort of the believers is that their names are recorded in the book of life, and that they shall remain secure in the possession of the Lamb who was slain for them.

But all those who are not found in the Book of Life will be doomed to an eternal punishment in the lake of fire. The Scriptural teaching is abundantly clear. Hell is not only real, it's forever! Yet, it's a place where no one need go. God's mercy and justice had met at the substitutionary atonement of Christ. God had given His Son, that none should perish if they repent of their sins and believe in Him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish (*in eternal hell-fire*), but have everlasting life" (John 3:16). May no reader reject or neglect so great a salvation that is offered, but "seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts ... for he will abundantly pardon" (Isaiah 55:6-7). ♦

Is your name written in the Lamb's Book of Life?

BE BORN AGAIN!

PRABHUDAS KOSHY

Jesus had said, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). Do you know what it is to be born again? Much confusion remains on this vital subject. It is important that we understand what it is to be born again.

Born Again and Its Equivalent Terms

Various biblical and theological words have been synonymously used with the term “born again”. Knowing those equivalent terms would help to gain clarity on the phrase “born again”. Some of these (more commonly heard) expressions are:

- “new birth”;
- “regeneration” (as mentioned in Titus 3:4, 5b—“But after that the kindness and love of God our

Saviour toward man appeared ... according to his mercy he saved us, by the washing of **regeneration**, and renewing of the Holy Ghost”);

- “spiritual quickening”, which means *spiritual resurrection* or *being spiritually made alive* (as indicated in Ephesians 2:4a, 5a—“But God, who is rich in mercy ... even when we were dead in sins, hath **quickened** us together with Christ”; cf. Colossians 2:13).

Why Should We Be Born Again?

According to the Scriptures, every soul is spiritually dead—“dead in trespasses and sins”, as Ephesians 2:1 tells us. This is a most blunt yet enlightening biblical truth regarding man’s sinful estate. It speaks of the total depravity of man. Man in his fallen condition is condemned in his

sin and has no ability whatsoever to gain entry to heaven. A person who is spiritually dead has no power to respond to spiritual things. Just as a physically dead person cannot respond to physical stimuli, a spiritually dead person is unable to respond to spiritual things. An unregenerate man is not merely “sick”, but DEAD!

There are two major aspects to the spiritual deadness of mankind. Firstly, every child, no matter how physically healthy, is born spiritually dead. This is because the fall (disobedience) of the first man, Adam, brought the whole human race under sin. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12). When Adam, being the representative head of mankind, sinned, “death passed upon all men, for that all have sinned”. This is why the psalmist David said, “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psalm 51:5). Every descendant of Adam is therefore spiritually “stillborn”, and eventually, his physical death will follow.

Furthermore, Scripture tells us that every man—under the influence of his fallen (sinful) nature, Satan and the sinful world—lives in disobedience to God. While explaining man’s spiritual deadness in Ephesians 2, the apostle Paul wrote in vv. 2-3, “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation (i.e. conduct or manner of life) in times past in the lusts of our flesh, fulfilling the



**“Behold, I was shapen
in iniquity; and in
sin did my mother
conceive me.”
—Psalm 51:5**

desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”

As every man (in his natural state) is not just spiritually sick but spiritually dead, man is “alienated from the life of God” (Ephesians 4:18; cf. Colossians 1:21). Spiritually dead persons cannot enter into God’s kingdom, unless they are spiritually made alive (or regenerated / born again) by God’s Spirit. Those who are dead in sins are estranged from God and godliness. That’s why Jesus said, “Except a man be born again, he cannot see the kingdom of God” (John 3:3). Without

being born again, one cannot enter God's kingdom; he remains outside God's promises and blessings.

What It is to Be Born Again

Regeneration is not a sinful man's personal efforts to make spiritual improvement or progress. Scripture insists that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). One is born again by the work of the Holy Spirit. If it were a natural, human work, it would not require the intervention of God the Holy Spirit. That's the reason for Jesus' words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5-6). Jesus here completely rules out any notion of human or physical ("flesh") involvement in the regeneration of a soul.

But some would ask, "What about Jesus' mentioning of being born of water? Doesn't it mean that water baptism is necessary for regeneration or new birth?" Here, Jesus was certainly not talking about water baptism. If baptism were essential for regeneration, Jesus would have baptised those who had come to Him, but "Jesus himself baptised not" (John 4:2). Jesus was employing a familiar Old Testament symbolic usage of water and Spirit for spiritual renewal

and cleansing (cf. Isaiah 4:4; 32:15; 44:3; Zechariah 13:1). Jesus' words in John 3:5 were meant to evoke the Old Testament teaching concerning regeneration, where water and Spirit are mentioned together to represent God's work of regeneration. One such passage is Ezekiel 36:25-27, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ... And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*."

Even today, many, like Nicodemus, miss the point of Jesus' words concerning being "born again". Nicodemus' ignorance concerning regeneration in the Old Testament was shown up in his bewildered question: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (John 3:4). Jesus expected Nicodemus, being "a master of Israel", to have known better and be well-versed with the Old Testament teaching on being born again (John 3:10). Spiritual birth is not something that one produces or attains by one's human effort or action; it is what one is subjected to by the sovereign work of God through His Spirit and the Word (cf. Titus 3:5; 1 Peter 1:23). Just as our birth in the physical realm had nothing to do with our effort, in the spiritual realm, regeneration or being born again is not a work of ours.

The wonderful truth remains that when the Holy Spirit regenerates sinners, they are liberated from their bondage to sin and made alive from

their spiritual deadness. Consequently, they become alive towards the spiritual realities that God has prepared in Christ Jesus. As the Spirit of God quickens (or makes alive) their spiritually dead soul, they become capable of repentance of their sins and of putting their faith in Jesus Christ for the salvation of their souls. So, regeneration is the gracious sovereign action of the Holy Spirit through His Word that changes the inner man. Regeneration extends to the whole nature of man, transforming his sinful disposition, illuminating his mind, freeing his will (that has been enslaved by sin), and renewing his nature. It is nothing short of “a radical and complete transformation wrought in the soul by God the Holy Spirit” (B. B. Warfield).

Conclusion

To be born again is to obtain salvation of our souls. It is not something anyone can earn or work for. Salvation is entirely of the Lord. It is only by God’s great mercy that anyone can hope to be saved. Our salvation is something God has purchased for us by the precious blood of Christ. No wonder the apostle Peter aptly exclaimed, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Peter 1:3). Ours indeed is a lively (or living) hope because we have been begotten by the Father, that is, we have been (in Jesus’ words) “born again”! Amen. ♦

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NON SUM QUALIS ERAM

PRABHUDAS KOSHY

When an individual is regenerated by the power of the Word and the Spirit (cf. John 3:5-6), “he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17). Indeed, every Christian should be able to say, *non sum qualis eram*—(a Latin phrase) which means “I am not as I was”, or “I am not what I used to be”. In spiritual terms, he is to henceforth “put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:24), and “walk in newness of life” (Romans 6:4c).

A “New Creature”

Everyone who is in Christ becomes “a new creature” (cf. Galatians 6:15). The Greek word (*kainos*) translated as “new” means new in quality, not just in sequence. Hence, a Christian has a qualitatively different life from his past. A transformation of life does occur when one is regenerated as a child of God. His “old man is crucified with him (Christ), that the body of sin might be destroyed, that henceforth (he) should not serve sin” (Romans 6:6). A Christian would, from then onwards, “put off concerning the former conversation

the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of (his) mind” (Ephesians 4:22-23; cf. Colossians 3:9b-10).

The transformation wrought by the new birth is not only an instantaneous spiritual miracle, but also entails a lifelong process of sanctification. In the life of a Christian, extensive changes will happen—old beliefs, ideas, values, plans, loves, desires, etc. will be replaced by the new spiritual realities that accompany salvation. God plants new perspectives, desires,

loves, inclinations and truths in His redeemed child. Though he lives in the same body with all its sinful propensities, a new aspiration and pursuit (which are after the righteousness of God) begin to thrust him forward. He will also be daily nourished

new
(Greek *kainos*)
“new in quality”

and established by the truths and providential working of God through the Spirit, so that he may live a life that constantly separates him from sin and ungodliness while conforming to the image of Jesus Christ. His ignorant, darkened, carnal, defiled, materialistic pre-conversion life is now enlightened and sanctified. Though he once pursued wickedness and sin, he now follows after righteousness and

holiness. Hence, the “man of God”, in “follow(ing) after righteousness, godliness, faith, love, patience, meekness” (1 Timothy 6:11), will be able to say, “I am not what I used to be”!

Every true Christian will be changed daily because he desires to be more and more like the Lord Jesus Christ. Perfection in this life will always be a goal, never an achievement. A Christian knows that he is far from being perfect. He is still vulnerable and can fall prey to sin. “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). For sure, the Christian life is a lifelong process of spiritual growth, where the Christian eagerly pursues perfection with all his might. Hence the commandment to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18).

Disposition of the “New Creature”

The Bible grants full assurance of salvation to all those who believe on the Lord Jesus Christ (cf. Acts 15:11; 16:31; John 1:12; 3:15-16). But along with the assurance, the Bible also insists on a certain spiritual disposition to be maintained by everyone who professes faith in Christ. It calls every professing believer to examine himself to make certain that his faith is genuine, lest he may be deceived about the genuineness of his salvation. Scripture calls us to examine our spiritual status, and “consider (our) ways” (Haggai 1:5b). “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how

that Jesus Christ is in you, except ye be reprobates?” (2 Corinthians 13:5). Furthermore, “let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another” (Galatians 6:4).

This spiritual disposition is most critical in our continual Christian growth and practical sanctification. The Bible does not permit anyone to take the matter of salvation lightly. In fact, it warns us that many have been falsely assured of their salvation. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matthew 7:21), Jesus had warned. The apostle Paul also did not allow liberal believers to be under any illusion of their spiritual security when he spoke of some who “profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16). The sombre reality remains that not all who respond to the Gospel are genuine believers. A mere knowledge about the facts of the Gospel does not guarantee salvation. Worryingly, many in the church may well be told by the Lord that “thou hast a name, that thou livest, and art dead” (Revelation 3:1c)!

Oh, may we be concerned for the genuineness of our salvation! We must remind ourselves that there is nothing in and of us to make us sure of our salvation. A distrust of oneself is in order, especially when it comes to one’s salvation. Proverbs 28:14 observes, “Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.” A holy caution, a critical concern about

our spiritual well-being will stand us in good stead in guarding against any kind of confidence that tolerates and entertains unholy living, dullness in learning God's Word, and increasing materialism and worldliness.

As there is a real possibility of sin permeating a Christian's heart, his disposition must not be presumptuous or frivolous, but rather one of solemn self-searching, humble trust and obedience. A Christian's pilgrim sojourning is characterised not by self-confidence, but an abiding fear that drives him to humble dependence on the Lord for holy and victorious living. In that sojourning, the Christian, in looking at his life, should be able to say, "I am not what I used to be"!

Distinct Marks of the "New Creature"

Christian faith cannot be separated from Christian practice. In modern-day Christianity, however, faith in God has been frivolously misunderstood. It is not just the raising of hand at a Gospel meeting, or the uttering of a sinner's prayer, or a mere profession of belief in Christ. Alas, many churchgoers of our time, being merely nominal Christians, woefully live with no evidence of being born again!

While regeneration is not the result of human efforts to reform or improve ourselves, nonetheless there are distinct marks that show we are born again. The Bible is clear in its teaching of a transformed life of one who is regenerated. "I beseech you therefore, brethren, by the mercies

of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God" (Romans 12:1-2). Such transformed life would manifest certain distinct traits, which are spiritual proofs of one who is in Christ. J.C. Ryle (a renowned Christian author), highlighted six such biblical evidence, which are listed below for the readers' benefit:

No Habitual Sinning

"Whosoever is born of God doth not commit sin (i.e. *continue* to sin)" (1 John 3:9a). A person who has been regenerated does not habitually commit sin. He considers sin his greatest plague, resents the burden of its presence, mourns when he falls under its influence. Sin no longer pleases him; it has become a horrible thing which he hates. However, he cannot eliminate its presence within him. But he can truly say that these sinful things cause him grief and sorrow, and that his whole nature does not consent to them.

Believing in Christ

"Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1a). A man who is born again believes that Jesus Christ is the only Saviour who can pardon his soul—and besides Him, there is no Saviour at all. He believes that, because he has accepted Christ's finished work and death on the cross,

he is considered righteous in God's sight, and he may look forward to death and judgment without alarm.

Practising Righteousness

“Everyone that doeth righteousness is born of him” (1 John 2:29b). The man who is regenerated endeavours to live according to God's will—to do the things that please God and to avoid the things that God hates. He is painfully aware of his indwelling corruption. He finds an evil principle within himself, which is constantly warring against grace and trying to draw him away from God. But he does not consent to it.

Loving Other Christians

“We know that we have passed from death unto life, because we love the brethren” (1 John 3:14a). A man who is born again has a special love for those who share his faith in Christ. He feels they are all members of the same family. They are his fellow soldiers, fighting against the same enemy. They are his fellow travellers, journeying along the same road. They may be very different from himself—in rank, station and wealth. But that does not matter. They are his Father's sons and daughters.

Overcoming the World

“For whatsoever is born of God overcometh the world” (1 John 5:4a). A man who is born again overcomes the love of the world. He finds no pleasure in things which seem to bring happiness to most people. To him, they seem foolish and unworthy of an immortal

being! He loves God's praise more than man's praise. He fears offending God more than offending man.

Keeping Oneself Pure

“He that is begotten of God keepeth himself” (1 John 5:18b). A man who is born again is careful of his own soul. He tries not only to avoid sin—but also to avoid everything which may lead to it. He is careful about the company he keeps. He desires to live like a soldier in an enemy country—to wear his armour continually and to be prepared against temptation. He is diligent to be a watchful, humble, prayerful man.

Conclusion

These six distinct marks of a born-again Christian, though present in the maturing Christian's life, may not be equally developed in any one believer. Some of these marks are more visible than others in each individual. Seldom are all equally evident in any one person. Hence, as Paul testifies, “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:13-14). Christ-likeness is the prize that every Christian must pursue.

Let us therefore press on, knowing that everyday we shall be gradually moulded to become more Christ-like, till we see Him face to face. As the apostle John affirms, “Beloved, now are we the sons of God, and it doth not yet

appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2). And as we “are changed into the same image (of the Lord) from glory to glory, *even* as by the Spirit of the Lord” (2 Corinthians 3:18), we cannot but say, *non sum qualis eram*—“I am not what I used to be”—to the praise and glory of God! ♦

Answers to
Bible Trivia—Numbers 14
(Vol. 20, Iss. 2, pp. 34–35)

Part 1: R, E, A, D, J, U, D, E, F, I,
V, E (*Read Jude verse 5*)

Part 2: destroyed, saved, Egypt,
believed

BIBLE TRIVIA

NUMBERS 16

SARAH YONG

During the Israelites’ fruitless years of wandering in the Sinai wilderness, one incident is recorded of a revolt led by three prominent men against Moses’ leadership.

1. **Read the selected verses in Numbers 16 and refer to the table on the right. Decide if each statement is True or False. Then circle the letter in that respective “True” or “False” column.**

“And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.”—Numbers 16:32

		True	False
1	Korah, Dathan and Abiram were all from the tribe of Levi. Together with 250 men of renown, they rose up against Moses and Aaron. (vv. 1-3)	L	R
2	The Levites served God in the Tabernacle by assisting the priests, yet they were discontented and wanted to minister like the priests. (vv. 8-11)	E	J
3	Moses told Korah and his followers to bring before the LORD their censers with incense in them, so that the LORD could show His judgment before them. (vv. 16-19)	B	G
4	The LORD's wrath was stirred, but Moses and Aaron pleaded with Him to show mercy and not to consume those rebellious men. (vv. 21-22)	A	E
5	God told Moses to tell the rest of the congregation to separate from the tents of Korah, Dathan and Abiram. (vv. 23-26)	L	S
6	Aaron declared that if the earth opened up and swallowed the wicked men, it would prove that the LORD had chosen Moses. (vv. 28-30)	C	L
7	The families of Korah, Dathan and Abiram thus perished, and the 250 men of renown were also burned up by fire sent from the LORD. (vv. 31-35)	I	P
8	The next day, the children of Israel murmured against Moses and Aaron, provoking the LORD to send a plague to judge the people. (vv. 41-43, 46)	O	U
9	The plague, which took 14,700 lives, was immediately stopped when Moses interceded once again. (vv. 45-49)	H	N

2. Link up the circled letters (in the given sequence) to provide the missing word in the important lesson below.

Let us not be like the disobedient children of Israel, who “hardened their necks, and in their _____ appointed a captain to return to their bondage” in Egypt. But humble ourselves before God, who is “ready to pardon, gracious and merciful, slow to anger, and of great kindness” (Nehemiah 9:17).

HUDSON TAYLOR (1832-1905) *PART II*

**RETOLD BY JENNY LOK
ILLUSTRATED BY ANDRONICUS KOSHY**

Retold from:

- “To China With Love” by Hudson Taylor, published by Dimension Books, Bethany Fellowship, Inc., Minneapolis, Minnesota, the United States
- “Hudson Taylor—God’s Man in China” by Dr & Mrs Howard Taylor, published by Moody Press, Chicago, Illinois, the United States
- “Hudson Taylor and Maria, Pioneers in China” by J. C. Pollock, published by Kingsway Publications Ltd, the United Kingdom
- “God’s Adventurer” by Phyllis Thompson, published by Overseas Missionary Fellowship (IHQ) Ltd, Singapore



In the spring of 1851, Hudson began his work as an assistant to Doctor Robert Hardey, a faithful Christian, in the city of Hull. At Doctor Hardey's surgery, Hudson had many opportunities to treat industrial injuries or even perform minor surgeries under his close supervision. Dr Hardey was not only patient and kind, but also friendly and humorous. Once, he even reminded Hudson, saying, "Taylor, please do let me know when it is time for me to pay your salary. I am so busy, you know. I am quite likely to forget..." Hudson could not wish for a better employer!

In the meantime, Hudson had decided that he should live as frugally as possible. Instead of staying with relatives in comfortable lodging, he chose to rent a tiny room at "Drainside" from Mrs Finch, a Christian lady, who resided there with her family. There, all that Hudson could see were two long rows of identical two-storey cottages facing each other across a narrow, deep ditch full of debris from the neighbourhood (hence the name "Drainside"). The filth and stench of the drain filled the air and made the place most unpleasant! Upon entering his rented room on the ground level, Hudson noticed that it was rather bare except for a simple table and a couple of chairs. From the window overlooking the drain, he spotted "the narrowest strip of garden" afar off. To Hudson, however, it offered a cheery sight amidst a dreary neighbourhood. How different Drainside was from his beautiful and cosy home at Barnsley! Despite this, Hudson breathed a word of thanks to God for the timely provision.

Every day, Hudson survived on a meagre diet of oatmeal and rice, and hardly had a full meal. His evenings were often spent alone in his room, studying God's Word. On many occasions, he had opportunities to visit people who were poor and suffering. They did not always welcome him with open arms. In fact, there were certain instances when they shoved him aside and tore his Gospel tracts to pieces. "Don't you ever come here again!" they warned, wagging their fingers at him. Hudson's heart ached to see such outright rejection of the Gospel.

To train himself to "endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:3), Hudson knew that he must prepare not only to risk his life, but also to give all that he possessed to the Lord. He was able to tithe his entire income, something he could never do if he were to enjoy good meals and a cosy room. Interestingly, he found that "the less [he] spent on [himself] and the more [he] gave away, the fuller of happiness and blessing did [his] soul become."

Truly, going to China was a grave matter to Hudson. He pondered, "When I get out to China, I shall have no claim on anyone for anything; my only claim will be on God. How important, therefore, to learn before leaving England to move man,

At that moment, Hudson felt that prayer would perhaps bring relief to both the poor family and his conscience. As he opened his mouth to pray, again the voice within rebuked him, “Dare you mock God? Dare you kneel down and call Him Father with that half crown in your pocket?”

Greatly distressed, Hudson arose, not knowing whether his prayer was coherent at all. With teary eyes, the poor father pleaded, “Sir, you see what a terrible state we are in. If you can help us, for God’s sake, do!” Instantly, Matthew 5:42 flashed across his mind: “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” With that, Hudson dug into his pocket and handed his half crown to the poor man. Joy flooded his soul even though it was all that he had. Later, he was told that the poor woman had survived, and he felt too that he had also been saved—from being a disobedient child of God.

That night before he retired to bed, he knelt down to pray, “Lord, thou has said in thy Word, ‘He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again’ (Proverbs 19:17). Please let not my loan

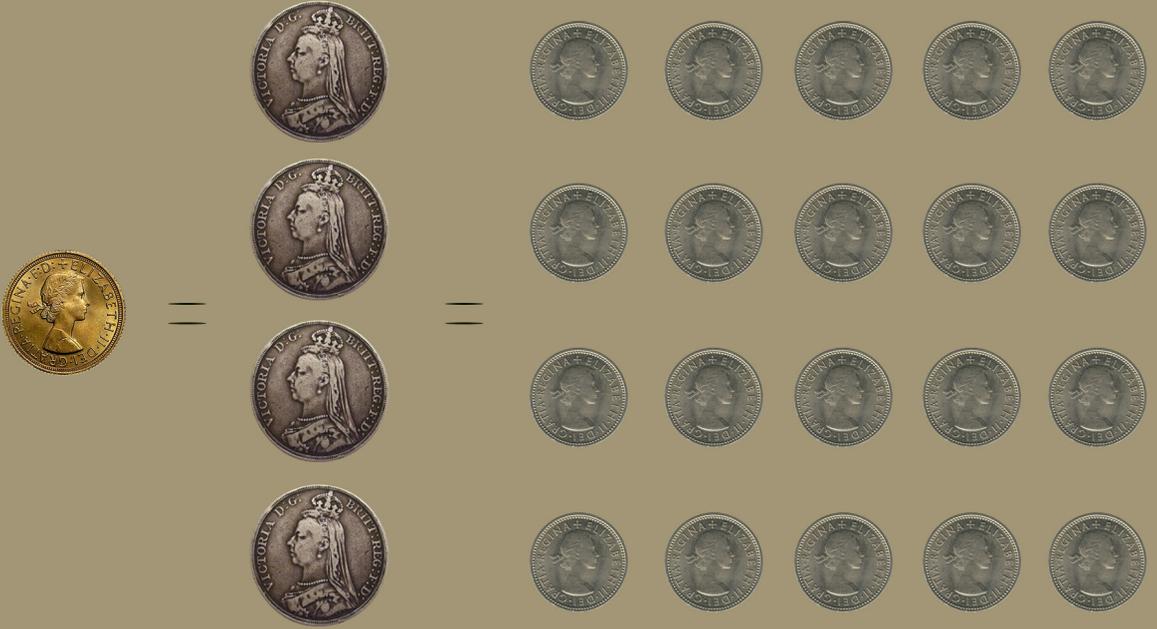


be for long, or I would have no dinner tomorrow.” Peace filled his heart and that night, he had a wonderful, restful sleep.

Early in the morning, Hudson was eating his only plate of porridge when there was a loud knock at the door. He could tell it was the postman. Soon, he heard quick footsteps and there was the landlady holding out a package to him. Hudson took a quick glance but could not identify the handwriting. When he opened the package, there was no letter within. Instead, there was a pair of folded kid gloves wrapped up in a sheet of blank paper. As Hudson started to unwrap the gift, half a sovereign (*a sovereign is worth 20 shillings*) fell out. “Praise the Lord,” Hudson joyfully exclaimed. “400 per cent for 12 hours’ investment—that is good interest!” Certainly, God had not failed him. He also realised how important it was for him to be faithful in small things, that he might gain “experience and strength” to go through “the more serious trials of life”.

A fortnight later, Hudson found himself in need of money again for his daily needs. The gift of 10 shillings (half a sovereign) was soon spent. Though he was as thrifty as he could be, very soon, he would be without any funds. The need for money was indeed pressing, but Hudson was actually more concerned about whether he could endure another test of his faith. Would he trust God to provide for him or would his lack of faith become a hindrance to his desire to serve God in China?





Saturday came, and Dr Hardey still had not given him his salary. Hudson would have to pay his Christian landlady that night, but he did not have a single cent. “Oh God, should I tell Dr Hardey that he had forgotten to pay me or should I continue to wait for your appointed time?” Hudson prayed with much struggle in his heart. Nonetheless, he was assured within him that God’s timing was the best.

Finally at 5 o’clock, Dr Hardey finished his work and sat down in his armchair, looking happy and relaxed. Meanwhile, Hudson was busy watching over a boiling decoction in a pan. They conversed for a short while and suddenly Dr Hardey asked, “Taylor, is not your salary due again?” Unable to contain his joy that his employer had finally remembered his overdue salary, it took Hudson quite a while before he could give a reply. How grateful he was that Dr Hardey remembered his unpaid salary without any word of reminder from Hudson himself!

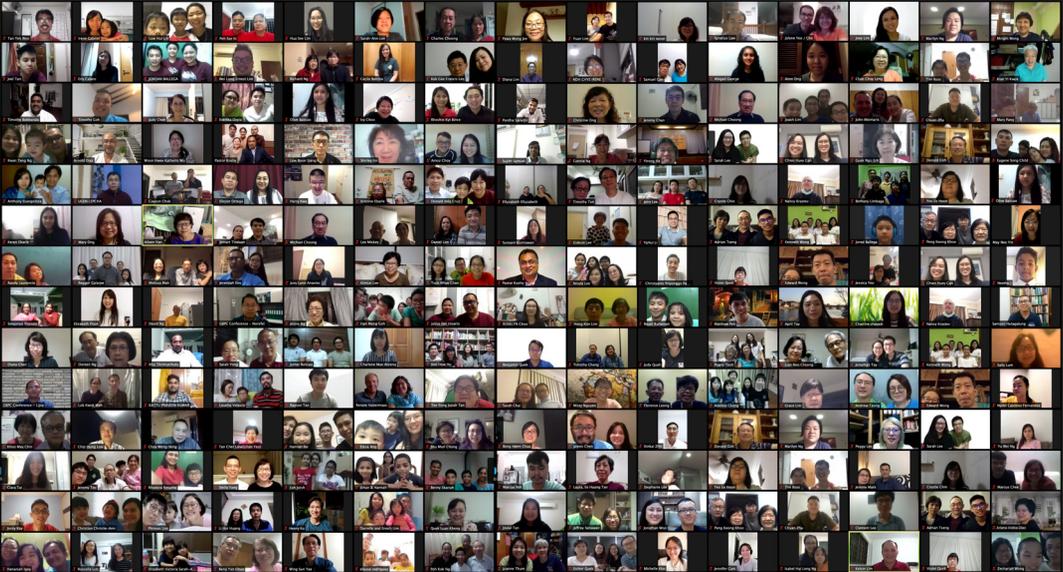
Dr Hardey continued, “You know how busy I am; I wish I had thought of it a little sooner, for only this afternoon I sent all the money I had to the bank, otherwise I would pay you at once.”

Instantly, tears stung Hudson’s eyes. Just then, the pan almost boiled over and Hudson rushed out with it, relieved to have an excuse not to face the doctor...

(To be continued)

GETHSEMANE BIBLE-PRESBYTERIAN CHURCH

Online Bible Conference



GETHSEMANE MEDIA CENTRE

“For such a time as this” (Esther 4:14).

We are grateful to the LORD for the timely provision of Gethsemane Media Centre (GMC) at 33 Ubi Crescent. The equipment at GMC has been an unprecedented blessing, particularly in light of the Covid-19 pandemic.

We thank God that Bible Witness Media Ministry (BWMM) has been continually spreading the Gospel through online channels.

During the “Circuit Breaker” period in Singapore, BWMM was able to render support to Gethsemane Bible-Presbyterian Church in her first Online Bible Conference. Many of the songs played during the conference were pre-recorded in GMC’s studio.

Even during this period where religious gatherings are suspended, we thank God that we are able to broadcast Gethsemane Bible-Presbyterian Church’s Sunday worship and Tuesday night prayer meetings live from GMC.

All of this is only made possible by God through the generous support of all who love and support us. We are truly grateful for your support to the ministry.