

Bible Witness

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**KEEP THYSELF
UNSPOTTED!**



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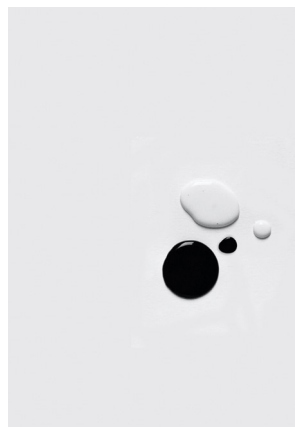
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Editor Prabhudas Koshy **Assistant Editor** Ho Kee How **Publishing & Circulation Co-ordinator** Lok Kwok Wah **Technical Editors** Jenny Lok, Lok Kwok Wah, Mah Lean Choo **Layout & Illustrations** Matthew Peh **Children's Story Illustration** Andronicus Koshy **Publisher** Bible Witness Media Ministry of Gethsemane Bible-Presbyterian Church, Singapore **Printer** Ee Tai Press Pte Ltd **Mailing Address** Bible Witness Media Ministry, 33 Ubi Crescent, Singapore 408584 **Telephone** (65) 6741 1910 **E-mail** bwmm.gbpc@gmail.com **Website** www.biblewitness.com

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On the Cover ▲

"Pure religion and undefiled before God and the Father is this ... to keep himself unspotted from the world."—James 1:27



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KEEP THYSELF UNSPOTTED!

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All articles in this issue are written by Prabhudas Koshy, Pastor of Gethsemane Bible-Presbyterian Church and Editor of the Bible Witness Magazine.



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HATING EVERY FALSE WAY

The psalmist unequivocally declares, “Through thy precepts I get understanding: therefore I hate every false way” (Psalm 119:104). Herein is a proof text that holy hatred goes right along with holy love. A holy love produces a holy hatred. The psalmist in Psalm 119 rejoices in the truth of the Law of the Lord. Because he has learned to love the truth, he has also learned to hate every false way. You cannot love truth and error at the same time. The more you love the truth, the more you will hate what is false. This is one illustration of holy hatred.

Love What God Loves, Hate What God Hates

Do you know that the Lord hates certain things? You may ask, “How can that be? God is love.” Scripture clearly tells us that the God of love hates sin. For instance, Proverbs 6:16-19 says, “These six things doth the LORD hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief; a false witness that speaketh lies, and he that soweth discord among brethren.” Having understood that God does hate sin, now you must decide whether you will love what God

loves and hate what God hates, or vice versa. Until and unless you hate what God hates, you will be prone to love sin and hate God. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matthew 6:24). The context of this passage is talking about mammon (the love and the endless pursuit of wealth). But the principle applies to everything else. If you choose the Lord, then you must reject everything that is not of the Lord.

What you love is a clue to what you hate, and what you hate is a clue to what you love. Someone who hates sin will soon cry out to God for deliverance from sinful inclinations. Someone who hates evil will learn how to overcome it. Someone who detests every false way will be eager to walk the right way and will choose it the sooner.

Some people have assumed that since God loves them, no matter what they do, God also loves everything they do. That is simply untrue. God had clearly told the ancient people of Israel that He hated them for their love and tolerance of things that He abhorred. We read in Isaiah 1:11-15, “To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats

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... And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood” (cf. Amos 5:21–23)!

As God’s people, we have a responsibility to find out what the Lord loves, and what the Lord hates; what is acceptable to Him, and what is not. It is vain to continually ask Him to bless the thing He is disgusted with. It is a waste of time. Are we offering acceptable sacrifices to the Lord? Sacrifices of humility? Brokenness? Do we worship in spirit and in truth? Or are we just going through the motions of “churchgoing” every week? May it never be said of us that which Jesus had said about the church in Pergamos—“So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate” (Revelation 2:15). May our church not have people who follow after that which God hates, whether it be doctrine or practice. My dear reader, may you not be the one who will be charged by the Lord as one who loves that which He hates.

Christian Discipleship is a Love–Hate Relationship

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple” (Luke 14:26). Now, this is supposedly a Gospel invitation from the blessed Saviour Himself! But I think

today the church at large would frown on any Gospel preacher uttering those words for a Gospel invitation. What exactly is Jesus talking about? He is affirming that a disciple of Christ must allow Jesus to have the pre-eminence above all other persons and pursuits in his life from the moment of his conversion. It means putting Christ before everyone and everything else, even before the one who is the dearest. Jesus must not be thrust into a corner of one’s life. Rather, the Lord says that if anyone were to truly come to Him, then he must be prepared to hate everything that distracts him from His Master, even though it might be a close relation.

We do not have to curse Christ to be His enemy. All we have to do is to love ourselves and care more about earthly things than heavenly things. Ultimately, self-preservation, self-love, self-will and self-righteousness, at the expense of Christ, His righteousness and His kingdom, will lead to spiritual peril. Paul cautioned, “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Philippians 3:18–19).

There is no way anyone can even start following Christ without a willingness to give up all else for Him. Even one’s own life must be “hated” in submission to the pre-eminence of Christ. Jesus has said, “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (John 12:25). Such a self-denying attitude towards one’s own pleasure and prominence is hardly seen among

modern churchgoers. Be that as it may, a holy love produces a holy hatred.

The Church is Instructed to Hate What the Lord Hates

Even within the church, the house of God, if we do not zealously guard against every false way, abominable doctrines and practices can creep in. Jesus hated what had happened to His Father’s house, and He formed a whip to drive the merchants out of the Temple (cf. John 2:13–17). Those who love the Lord might find things even within the church that are hated by the Lord. We must mark such things and avoid them. The apostle Paul says, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Romans 16:17–18).

Instructively, when we study the Lord’s letters to the seven churches in the first few chapters of Revelation, we will have very clear evidence that the Lord expects the church to hate whatever that He considers abominable. For instance, to the church in Pergamos, the Lord warned that some members of the church had accepted that which He hated. “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto

idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate” (Revelation 2:14–15). The only recourse is for the church to repent, or else they would be chastened severely (cf. Revelation 2:16)!

On the other hand, the Lord commended the church in Ephesus for hating the deeds of the Nicolaitans. “But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate” (Revelation 2:6). Holy hatred is important. The implication is clear. What the biblical, God-honouring church has to do is what the Ephesian church had to do: hate what the Lord hates, make Jesus the first priority, and then they would be a powerful testimony for the Lord!

There is no way anyone can even start following Christ without a willingness to give up all else for Him. Even one’s own life must be “hated” in submission to the pre-eminence of Christ.

Conclusion

The Bible says that Jesus “loved righteousness, and hated iniquity” (Hebrews 1:9a). Jesus has not changed. He passionately loves what His Father loves, and He passionately hates what His Father hates. The measure of our love for the Lord and His righteousness is determined by our hatred for iniquity, and the measure of our hatred for iniquity is determined by our love for the Lord and His righteousness. Holy love and holy hatred go hand in hand. Both are gifts from God. Both are

powerful motivators, each one being fuelled by the other.

In your life you will always love something and hate something else. The question is whether or not you will love what God loves, and hate what God hates. “The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate” (Proverbs 8:13). May our heart sincerely say, like the psalmist, “Through thy precepts I get understanding: therefore I hate every false way” (Psalm 119:104). ■

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STEMMING THE INFILTRATION OF CORRUPT ENTERTAINMENT



NETFLIX

“Entertainment”, as used with the idea of worldly amusement that appeals to lust, is frowned upon by the Scriptures, which have plenty to say about Christians’ attitude and approach towards such enjoyments, which corrupt our lives. With the advancement in technology, we are seeing a proliferation of equipment that aid in the infiltration of the sins of the world into our homes. TV, Videos, CDs, VCDs, Internet, etc. are blatantly channelling the filth of the world into our homes. They are available in living colour everywhere.

If one does not want to be seen in public places to enjoy a sensual amusement, one can do so in the privacy of one's room. Nowadays, many of our homes have more than one set of TV and other equipment of entertainment. The temptations and opportunities to relish corrupt merriment have multiplied so greatly that many have taken them as acceptable modern-day lifestyle, including many modern-day Christians who seem to indiscriminately "consume" the world's obscenity, perversion, violence and ungodly New Age ideologies in their own homes. Alas, an increasing group of undiscerning Christians are being corrupted in their moral values through the acceptance of immorality masqueraded as entertainment. Unless we be vigilant and stem this "cancerous" infiltration of such corrupt entertainment, our homes and children will be swept away by the fashionable tide of this world and be spiritually destroyed.

Can Entertainment Have a Place in Christians' Lives?

Truth be told, nowhere in the Bible are we prohibited from healthy and harmless entertainment. We believe there is a place for proper recreation and fun, as long as they are not immoral or a means of temptation to sin. A Christian can enjoy everything that can be received with thanksgiving to God. In fact, God's Word is clear in exhorting us to use and enjoy God's creatures and gifts. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

for it is sanctified by the word of God and prayer" (1 Timothy 4:4-5). The apostle Paul is here simply saying that anything that is not contrary to God's Word, and can be participated in with prayer and thanksgiving, is not to be refused. Of course, we should never abuse it for our lustful passions. "And they that use this world, as not abusing it: for the fashion of this world passeth away" (1 Corinthians 7:31). Neither should we let anyone abuse us through those provisions which God has ordained for good ends.

Indeed, entertainment, if properly used, can be very beneficial to us. Suffice to enumerate a few examples as follows: sports and games for better health; outings or vacations with family or friends for relaxation (so that afterwards we may give our best to our family, work and service of the Lord); watching good documentary films or educational programmes on TV for general knowledge; visiting Christian websites or other useful websites for information; listening to hymns and spiritual songs through CDs, audio-cassettes or downloaded music albums, etc. Certainly, there is a proper place for good, edifying recreation that will leave us refreshed and recharged.

As a fundamental biblical rule, Christians may enjoy such entertainment that will not dissipate the mind or debase the soul, or such as will not cause offences and regrets. Any amusement that prevents us from being obedient to God's Word, or from being prayerful and thankful to God, must not be relished. Let us always remember that Christ the Lord is our chief wellspring of joy. Therefore, we can accept only those entertainment

which will not hinder our enjoyment of Christ, the true fountain of life and joy.

Entertainment That Should Be Kept Out

The Bible commands us to "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thessalonians 5:21-22). In view of this biblical injunction, it is important that we identify some major aspects of modern entertainment that are unfitting and harmful for Christians. Highlighted below are some ungodly and unwholesome aspects of modern-day amusement, that we may flee from them.

Firstly, all entertainment that are blatantly blasphemous, immoral, violent and humanistic must be considered by Christians as unacceptable entertainment. They endanger the welfare of our souls by appealing to our fleshly lusts. If we indulge in such entertainment that are outright explicit in their portrayal of evil, our minds will slowly lose moral and spiritual sensitivities. They can cause our children to be rebellious and disobedient, as well as our youths to fondly embrace evil ways of life as glamorous or even honourable, ultimately exposing themselves to much sin and sorrow. Undeniably, modern movies, TV shows, musicals and dramas are mostly created to gratify the arrogant, sensual and wild passions of their viewers. Even popular sitcoms on TV are filled with frivolous associations, foolish jesting, coarse and cheap flattery, and other such unwholesome mannerisms. Can

Christians feel inspired and be edified by viewing such scenes of lust and pleasure? Only people whose conscience is "slumbering" can sit and watch such shows with their eyes wide open!

Secondly, Christians also need to eschew popular social events that are accompanied by worldly entertainment. Christians often get invitations from friends, schools and companies to participate in such events. Though these events may not be as promiscuous and degrading as some wild parties, they nonetheless serve as parties of pleasure, pandering to our indulgence in the flesh, our eyes and our pride of life. In such events, wine, beer, dance, merry-making, pride of dress, pride

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of appearance, hilarity and flirting are very much encouraged and extolled. Sometimes, vulgar jokes and ungodly pleasures are even “generously” dished out to the participants! The resultant mirth and coarse laughter do not bring praise and honour to our holy God. Be clear on this: partying halls, nightclubs, karaoke lounges and theatres are often schools of immorality and worldliness. They reinforce sinful habits and vice propensities. Base songs, lewd gestures, expressions, and attitudes deprave the imaginations and corrupt the morals. Everyone who habitually visits such places will sooner or later compromise his Christian principles. The safe course for Christians is to keep out of such places and events at any cost!

Thirdly, Christians must also be cautioned against allowing recreation and entertainment to replace worship, fellowship, prayer and meditation of God’s Word. Excessive involvement in sports and other activities especially tend to have such effect. Today’s professional sports have created a “sports-mad” generation. Sports are fast becoming one of the chief idols in the lives of people today. It is reported that in countries like America, England and Australia, which were once homes of ardent and devout Christians, fewer people attend churches when a major sports event is held on a Sunday. That’s not all. More than ever before, many wicked, suggestive distractions are now “packaged together” with the presentation or promotion of modern sports. While watching sports on TV, the viewers are also treated to scenes of sensual, immodestly-attired cheerleaders and worldly things promoted by sponsors of the games. Surely, while Christians can

enjoy wholesome things of life (cf. 1 Corinthians 7:31), they certainly should not consume the filth of the world! So be on guard—if you watch sports on TV, be sure you will not be sitting there to watch the evil that comes on the screen during the intervals. “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Peter 2:11).

Sound Guiding Principles in Choice of Entertainment

Finally, a word of caution must also be reserved against so-called “Christian entertainment”. Many of these programmes, including children’s programmes, are biblically unsound and worldly in nature. They seem to have no idea of what is biblical and what is worldly. Christians (especially children) will become confused in their minds as to what is right for Christians to do. As such, here are some biblical guidelines for us to apply to our choice of entertainment.

Accept:

1. Only that which gives honour and glory to the Lord. Let us remember that the chief end of man is to glorify the Lord. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31)—including what you select as entertainment.

2. Only that which is edifying to our souls. In 1 Corinthians 10, Paul tells us that even though things are not evil in

themselves, yet if they do not help to edify our souls we should not follow after them. “All things are lawful for me, but all things are not expedient (helpful, useful): all things are lawful for me, but all things edify not” (1 Corinthians 10:23). The care of the soul must be considered as more important than the care of the body. “For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Timothy 4:8).

Reject:

1. All that are blasphemous and filthy. Colossians 3:8–9 reminds us, “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds”. Be not deceived: evil communications (and influence) corrupt good manners. As “a little leaven leaveneth the whole lump” (Galatians 5:9), do not even indulge in these intermittently or once in a while—for these will degenerate into further uncleanness, worldliness and even carnality!

2. All that will hinder our spiritual activities and progress. The apostle Paul admonishes us in Romans 13:12–14, “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” Any entertainment or leisurely pursuit that

will make provision for temptations unto sin must be rejected, for they may be “chinks” in the armour that may undermine our spiritual growth.

3. All that will enslave you. Like Paul, we should not let anything enslave us other than Christ and His Word. “... all things are lawful for me, but I will not be brought under the power of any” (1 Corinthians 6:12). In applying this truth, we can say that we should not allow ourselves to be addicted to any entertainment, even though it is not bad in itself.

4. All that will cause another to stumble. “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved” (1 Corinthians 10:32–33). In this regard, we must be mindful not to be a stumbling block to them that have a weak conscience (cf. 1 Corinthians 8:9), knowing that the stronger (in faith) ought to bear the infirmities of the weaker (in faith).

Conclusion

Dear Christian readers, may we, in our choice of entertainment and recreation, choose whatsoever things that are true, honest, just, pure, lovely, of good report (cf. Philippians 4:8). In so doing, may God keep us and our children unspotted from the corrupt entertainment of this filthy, crooked and perverse world. ■



BEWARE, MATERIALISTS!

Materialists Identified

In our English Bible, we come across the idiomatic expression, “greedy of filthy lucre” (1 Timothy 3:3, 8; cf. Titus 1:7, 11; 1 Peter 5:2). What does it mean? It translates the Greek New Testament word *aischrokerdēs*, a compound word made up of two root words—*aischrós* (which means indecent, dishonourable, etc.) and *kérdos* (which means “gain”). Thus, the said expression denotes those who are shamefully greedy for material gain or profit. Such persons, who value material possessions and physical comfort or pleasure as more important than spiritual principles and purposes, are referred to as “materialists”.

Does it surprise you to know that materialists are not just among the rich? They are also found among the poor, for there are many lovers of wealth who are numbered among the less well-off and the less privileged. It is important to emphasise that greed and its ills are not found only among wealthy people. Even among the poor, there are lovers of wealth who are driven by the impulses of envy and greed. There are those among the poor who idolise the rich and famous, and constantly dream about the acquisition of wealth. Some, even though living with little income, take pride in the ostentatious display of material things they obtain. The “love of money” does affect both rich and poor. Ordinary folks are not exempt from the biblical warnings against materialism.

Perhaps what is most worrying is that money-lovers are also found amongst

the congregation of God’s people, which Scripture has in no uncertain terms warned about. Its warning is that greedy men would masquerade themselves as pious and compassionate. This sort of people will be found even in the church leadership. Jesus called such greedy men in the spiritual leadership of His people, “thieves and robbers” (John 10:8, cf. v.1)! The prophet Isaiah censoriously decried greedy men who infiltrated Israel’s leadership thus: “Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter” (Isaiah 56:11)! The apostle Peter also minced no words when he called such “false teachers among you” as those who “through covetousness shall ... with feigned words make merchandise of you” (2 Peter 2:1b, 3a). Indeed, do not be naïve. Paul admonishes us, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, ... lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away” (2 Timothy 3:1–2a, 4b–5). For sure, one such group we are to be vigilant against and turn away from are the “materialists”!

Materialists’ Filthy Character

Have you ever wondered why in the biblical depiction, the adjective “filthy” is attached to the word “lucre”? It depicts those who are greedy for money or material gain as corrupt and perverse. Scripture asserts that “the

love of money is the root of all evil” (1 Timothy 6:10). The love of money has caused people to commit all kinds of sins. Lovers of money pervert justice for personal gain and indulge in cheating, stealing, extortion of the poor, murder, and all kinds of shameful, heinous activities. They pursue all forms of evil for self-gratification. Like the wealthy man in the Lord’s story who ignored the sick beggar, Lazarus, at his gate (cf. Luke 16:19–31), materialistic persons, in securing wealth for themselves, tend to ignore the destitute and the needy. Being selfish and self-serving, they refuse to be kind-hearted and generous towards the poor and the Lord’s work.

Such degrading behaviour is characteristic of those who greatly desire to get rich: “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Timothy 6:9). The aforementioned persons, as well as those who cling on to their wealth, and those who multiply their money just so to become richer than before, are all prone to engage in “many foolish and hurtful lusts”. People who love riches are always subject to strong temptations and will be led into snares of hurtful lusts. Their insatiable desire for wealth produces in them obsessive and compulsive behaviour which, more often than not, cause them to be entrapped by their own injurious evil passions.

That’s not all. The availability of an abundance of wealth tends to make many people snobbish and rude. Their conspicuous consumption of material goods and ostentatious display of wealth are often paired with an elitist

mentality and vainglory. Hence, the Scriptural insistence: “Charge them that are rich in this world, that they be not highminded” (1 Timothy 6:17a). The Greek compound verb (*hupsōlophroneo*) translated as “highminded” means “to think loftily”, “be haughty”, or “have an exalted opinion of oneself”. That is to say, the tendency to put on airs of superiority will constantly be part of the wealthy’s demeanour. Indeed, “The rich man is wise in his own conceit” (Proverbs 28:11a). Rich people, in thinking highly of themselves, tend to look down on those coming from the lower economic strata of society. No wonder Proverbs 18:23 laments, “The poor useth intreaties; but the rich answereth roughly.” Despising the poor is a common evil in every human society. The wealthier an individual is, the greater the temptation to be self-exalting. It is extremely difficult for a wealthy person to be humble and submissive before a poor person. The temptation is to view the poorer people as repulsive. Undeniably, riches and pride are frequently found together!

We therefore do well to heed Scriptural warning against desiring to be rich. “Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness” (Psalm 52:7). Such is the depiction of a thorough materialist. The materialist’s pride in his wealth is so insidious that he even resists and disregards divine authority and supremacy. The lover of money who puts his confidence in wealth will disdain God’s perfect wisdom and power. By adoring and seeking after money more than God, he thus becomes an idolater. The Bible teaches that “covetousness

... is idolatry” (Colossians 3:5b). Greed—a desire to have more and more wealth—disregards the necessity of righteousness, truth, God’s will and glory. The pursuit of godliness is “thrown out of the window” altogether! Even though the materialist does not possess a brass statue or idol, he is an idolater because he pursues wealth at the expense of godly worship and service. Granted, materialistic individuals may outwardly show some form of godliness, but they lack the manifestation of the power thereof (cf. 2 Timothy 3:5). Ultimately, what stands out is their “filthy” character!

Materialists’ Awful Tragedy

The Bible warns God’s people that it is foolish and ruinous to trust and pursue riches at the expense of God’s truth and purposes. It admonishes them not to “trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy” (1 Timothy 6:17b). Wealth tends to generate a false sense of security. Nevertheless, Proverbs 11:28a warns, “He that trusteth in his riches shall fall”. Therefore, “Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven” (Proverbs 23:4–5). Pursuing wealth by neglecting the counsels of God’s Word would only result in sorrow and shame. Even in the course of our work and business, when God blesses us with more wealth, we must not pin our hopes on it; “if riches increase, set not your heart upon them” (Psalm 62:10b). Pursuit of wealth

will mislead and even apostatise the hearts of men. “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Timothy 6:10).

The awful tragedy of the materialists is that their souls remain unsaved! We see this lamentable plight in the sorrowful departure of the rich young ruler who came to Jesus for eternal life, resulting in Jesus’ grim pronouncement—“How hardly shall they that have riches enter into the kingdom of God! ... Children, how hard is it for them that trust in riches to enter into the kingdom of God!” (Mark 10:23–24). Those who love and trust in material wealth would inevitably deny the Lord’s goodness, truth and

Greed—a desire to have more and more wealth—disregards the necessity of righteousness, truth, God’s will and glory.

authority, just as that rich young man, who was sad at the Lord's words which demanded him to give up his wealth and follow Him (cf. Matthew 19:17–22). They fail to recognise the utter uselessness of money in securing and guaranteeing eternal life. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:6–7). Oh, what an awful tragedy for the materialists!

Dear brethren, do not be caught up in the unhinged materialism of this modern world. Modern-day Christians are in great danger of being seduced by the world's lie that happiness can be found in the possessing of more things, bigger things, and better

things. Regrettably, many professing Christians have fallen prey to this false philosophy of the world. This is the awful tragedy confronting the modern materialistic church.

Conclusion

May the Lord deliver us from being lulled into deadly complacency by materialism and affluence. May we not be like the slumbering, spiritually apathetic Laodicean church, which prided itself of its materialistic prosperity ["I am rich, and increased with goods, and have need of nothing"], but ignored its precarious spiritual condition ["knowest not that thou art wretched, and miserable, and poor, and blind, and naked"] (Revelation 3:17). He that hath an ear, let him hear! ■

BE NOT ENTANGLED WITH SECULAR PURSUITS!

When full-time workers of the church engage in secular work or business, it constitutes an ungodly pursuit. Every Christian who has publicly testified of his God-given calling to enter into the full-time service of the church, has a grave responsibility to keep himself consecrated. He has a holy obligation to be wholly and unwaveringly committed to the works that the Lord will give to him to fulfil in the church. His desire to serve the Lord in the church must be all-pervasive; nothing should be allowed to interfere with his obligations in the work of the church.

Single-Minded Consecration

This single-minded, wholehearted consecration to the Lord's work in the full-time ministry is clearly alluded to by the apostle Paul's words to Timothy (who himself had received the Lord's calling): "Thou therefore endure hardness, as a good soldier of Jesus Christ.



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No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Timothy 2:3–4). Paul is emphatic concerning the undivided attention one ought to give to do the Lord’s work. A full-time church worker whom God has called into His glorious work, has the solemn duty to be loyal and dedicated like a soldier.

Firstly, he must endure all kinds of hardships which he would encounter in the service of the Lord, so that he may faithfully and efficiently carry out God’s work. He must be prepared to endure long hours of work (even deprivation of sleep), challenging conditions, rough treatment, loneliness, hunger, thirst, etc. If he is single-minded in his employment in the church to accomplish the maximum for the Lord’s kingdom, God will enable him to be an overcomer of all his afflictions. Only then can he serve the Lord undeterred by his trials.

Secondly, the full-time church worker’s soldier-like attitude would mean that his devotion to his God-given areas of service would be full and total. A soldier in active service is totally dedicated to his nation’s army 24 hours a day, every day of the year. In pledging his allegiance to the military in which he serves, he is dedicating all his health, skills and time to it. His daily programme and schedule, being committed to training, exercise and battle, can no longer accommodate other pursuits of life, as he has yielded himself wholly for the service of his nation’s army. Moreover, a soldier can be recalled to duty from leave at any time, at a moment’s notice, and for any reason. His allegiance and his

dedication are so complete that he is expected to put his very life on the line without question or hesitation!

Albert Barnes, a Bible commentator, in commenting on Paul’s statement in 2 Timothy 2:3–4, wrote as follows:

“This is always a condition in becoming a soldier. He gives up his own business during the time for which he is enlisted and devotes himself to the service of his country. The farmer leaves his plough, and the mechanic his shop, and the merchant his store, and the student his books, and the lawyer his files, and the doctor his clinic; and none of them expect to pursue these things while engaged in the service of their country. It would be wholly impracticable to carry on the plans of a campaign if each one of these classes should undertake to pursue his profession. So with the ministers of the gospel. It is equally improper for them to ‘entangle’ themselves with the secular business, with plans of speculation and gain, and with any purpose of worldly aggrandizement. The minister of the gospel accomplishes the design of his appointment only when he can say in sincerity, that he is not entangled with the affairs of this life.”

No Servant Can Serve Two Masters

It goes without saying that every good soldier of Jesus Christ is expected

to abandon all forms of secular commitments that will distract and impede his undivided attention in fulfilling his duties. It should not only be a Scriptural expectation; it should also be the earnest desire and conviction of those who are called. Hence, a church worker should not take on anything that will distract him from his total devotion to the Lord’s calling. He must reject all matters that are irrelevant to the Christian ministry. Extraneous undertakings would divert his attention and diminish his contribution to the work of the Lord. He who allows himself to be entangled with secular pursuits is, bluntly put, unworthy to be a soldier of the Lord’s kingdom. He who claims to be called to full-time service should not allow anything to hinder his usefulness and achievements in the work of the Lord. A faithful servant of the Lord will be sincere and fervent in the Lord’s work. He will not merely do his minimum duty for his Lord, but rather, serves Him with everything that he has and with all that he is!

The biblical precedent has already been set for full-time workers of the church. When Jesus called His apostles, they left their secular professions ultimately to pursue the Lord’s calling. In Matthew 4:18–22, we read of their total abandonment of their earthly career: “And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending

their nets; and he called them. And they immediately left the ship and their father, and followed him” (cf. Matthew 9:9; Mark 1:16–20; 2:14; Luke 5:27–28).

Church workers who openly or secretly pursue material gain will fail to give their very best to the Lord’s work. In trying to earn more money by pursuing secular employment, business or projects, their focus on the Lord’s work will be impeded. Christ has already warned against such conduct. He said, “No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Luke 16:13). In “loving” and “holding to” material gain (mammon), they will

A full-time church worker whom God has called into His glorious work, has the solemn duty to be loyal and dedicated like a soldier.

gradually “hate” God’s counsel and “despise” the Lord’s work. Worse still, they will be bad examples of faith and commitment, and be unreliable and unsteady people in the work of the Lord. Their fellow workers cannot count on them when their presence and help are most needed. Paul wrote about such an irresponsible and unreliable co-worker named Demas, who once co-laboured with him but eventually abandoned him—“For Demas hath forsaken me, having loved this present world, and is departed...” (2 Timothy 4:10a). A church worker who is entangled in the pursuit of material gain is indeed in an unholy alliance. The grim consequence of divided loyalty and compromise is inevitable, according to Jesus’ warning in Luke 16:13. If he does not repent from his material pursuit immediately and turn to serve the Lord wholeheartedly, his departure from the work of the Lord is only a matter of time!

No Turning Back!

Sad to say, the statistics in the modern church make for grim reading. Many churches have been troubled by pastors, preachers and church workers who become distracted from the purpose of the full-time service when they give their time and attention to pursuing financially lucrative businesses and enterprises! Many workers of the church have allowed themselves to be drawn away by “the care of this world, and the deceitfulness of riches”, which will make them unfruitful (cf. Matthew 13:22). To all those who have already entered the full-time service, and to anyone aspiring to enter the full-time ministry, consider the words of the Lord Jesus in Luke 9:62—“No man, having

put his hand to the plough, and looking back, is fit for the kingdom of God.”

Truly, a Christian man, who claims to have a God-given calling and assurance to serve the Lord full-time, would not turn again to the secular world and engage in business with it. It is an affront to the all-sufficient Master who has enlisted him to serve in His vineyard! No matter how difficult life and ministry may be, he who is called to the Lord’s work must press on with faith, patience and prayer. Let us all, who have entered the full-time service of the Lord in the church, cultivate the right thinking and attitude necessary to offer our utmost and best for the high calling that we have received from the Lord. Like Paul, let us say, “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24). Let us commit our needs and struggles to our God, who “is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (2 Corinthians 9:8).

Nothing is more important for the Lord’s servant than to please the One who has chosen him to be “a good soldier of Jesus Christ”. To that end, every true servant of God must keep himself unspotted from the world by not becoming entangled with pursuits in secular work or business. May every servant of the Lord look forward eagerly to the rewards that Christ will give to all His faithful and loyal servants. To such, the Lord will say, “Well done, thou good and faithful servant” (Matthew 25:21a)! ■



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ON GUARD AGAINST UNBELIEVING CHURCHGOERS

What is the greatest problem that churches everywhere are facing today? Global pandemic? Worldwide economic downturn? Intense persecutions? Painful and disconcerting though all of these may be, they are nevertheless not as subtly dangerous as the challenge posed by unbelieving members “entrenched” among the churchgoers. The opposition posed by these haters of God and His truths is acutely damaging, to say the least.

Woe to Unbelieving Worshippers!

How ironic it is that some of the most defiant and dangerous enemies of God are found in the church! They claim to be believers and outwardly express a superficial devotion to Christ. But they speak and live contrary to the truths and counsels of God’s Word. God has strong condemnation of such people, as can be seen from His severe denunciation of false worshippers in ancient Israel—“To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats ... Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them ... yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil” (Isaiah 1:11–16).

God has no pleasure in so-called “worship” rendered by those who live

in an unbiblical manner. In Matthew 15:7–9, Jesus reiterates Isaiah’s sobering assessment of such “worshippers”—“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me...” (cf. Isaiah 29:13). God’s utter disgust for such false worshippers is further declared through the prophet Amos—“I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols” (Amos 5:21–23).

Unbelieving worshippers are actually haters of God’s truth, who “swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness” (Isaiah 48:1). They do things that are abominable unto God, and which have a corrupting influence on genuine worshippers. They are no different from the counterfeit religionists of Jeremiah’s day, to whom the LORD directed a hard-hitting reprimand through Jeremiah the prophet—“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD” (Jeremiah 7:8–11). Without a doubt,

unbelieving worshippers are enemies of God in the church!

Danger Posed by Unbelieving Teachers

Unbelievers are not only found among the “rank and file” of the church; they are found even in the leadership of the church. These are apostates who embrace false doctrines, worldliness, materialism, etc. They distort the truths of God, and propound and propagate perverted forms of Christianity. Just as in the past, such God-haters are found even among Bible-teachers in

**A little compromise
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the modern church. The Bible warns us, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Peter 2:1). Unbelieving teachers are “enemies within the camp”. The errors and compromising doctrines that they teach are like “a little leaven (which) leaveneth the whole lump” (Galatians 5:9). If left unchecked, these have the pernicious effect of subverting the hearers’ faith, no less!

Most of such liberal teachers advocate the pre-eminence of love over doctrine (instead of speaking “the truth in love”). They seek to tailor God’s Word to man’s desires by trimming the message in order to gain a hearing for their message. This compromising stance leads invariably to a weakening of their position on biblical inerrancy. Their view of the Bible is one of limited inerrancy, which effectively teaches that the Bible is infallible when it speaks of spiritual and salvific issues, but not necessarily so when it touches on matters like science, history and geography. But do not be naïve: when (unbelieving) compromisers begin questioning the validity of small details of Scripture, they will eventually question larger doctrines as well. “Know ye not that a little leaven leaveneth the whole lump?” (1 Corinthians 5:6b). A little compromise in doctrine (here and there) can result in “an evil heart of unbelief” (Hebrews 3:12) and lead to disastrous spiritual and ecclesiastical tragedy!

During Jesus’ public ministry, He reserved the strongest of terms for

the Pharisees (the religious teachers of Jewish society) who rejected His teachings. “And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God” (Luke 16:15). Not only were they mocking Jesus while listening to His teachings (cf. Luke 16:14), they were also self-justifying. To them, accepting Jesus’ authoritative and righteous teachings would mean that they had to confess they had been foolish in their ways (being motivated by greed and pride). They wanted to avoid being seen by people as mistaken in their thinking, teaching and conduct. As Jesus noted about them, they would rather “justify [them]selves before men” than to repent and be “justified” by God. That was why Jesus warned His disciples, “Take heed and beware of the leaven [doctrine] of the Pharisees [false (and unbelieving) teachers]” (Matthew 16:6; cf. 16:12). Because of the subtle danger posed by unbelieving teachers, we are to “mark them which cause divisions and offences contrary to the doctrine which [we] have learned; and avoid them” (Romans 16:17). There can be no sentimentality in this.

Conclusion

We are under no illusion that all would be well in the contemporary church scene of our day and age. Increasingly, Christians are denying the plain teachings of the Scriptures, branding them as impractical, inconvenient and unworkable in this post-modern world! Many churchgoers have embraced and upheld material success as more important than spiritual excellence.

A lowly but biblically ordered life (cf. 1 Timothy 6:6–8) seems to be disdained by many contemporary Christians. Instead, they commonly cherished passions for greater possessions, a glamorous lifestyle, a place among the world’s elite, etc., in total disregard of Scriptural counsel.

Undeniably, we are now living in the perilous times that the Bible warns about in 2 Timothy 4:3–4. “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” It behoves us to examine ourselves and see whether we are turning against God and His truths to justify our love for worldly living. In the process, we may even have to withdraw ourselves from unbelieving churchgoers, that we may keep ourselves unspotted from the world (cf. James 1:27) and the deceitfulness of sin (cf. Hebrews 3:12). May God help us. ■

BIBLE TRIVIA

NUMBERS 34:1–15

SARAH YONG

After allocating land on the east side of the Jordan River to the children of Reuben, the children of Gad, and the half tribe of Manasseh, the LORD gave instructions to the rest of the children of Israel regarding the boundaries of the Promised Land.

Part 1: Numbers 34:3-12 give details concerning Israel's southern, western, northern, and eastern borders. Fill in the blanks with the geographical landmarks and locations given in the respective verses.

Southern Border:

It shall be from the outermost coast eastward of the Salt Sea (v. 3), passing through the wilderness of a) _____ (v. 4), and going forth from the south to Kadeshbarnea, on to Hazaraddar, and on to Azmon, unto the b) _____ (v. 5).

Western Border:

Israel shall have c) _____ (v. 6) for its western border.

Northern Border:

Israel's northern border shall start from d) _____ (v. 8), unto the entrance of Hamath, and going forth to Zedad, and on to Hazarenan (v. 9).

Eastern Border:

Starting from Hazarenan, the eastern border shall run down to Shepham (v. 10), to Riblah, and shall reach unto the eastward side of the e) _____ (v. 11), going down along f) _____, and unto the g) _____ (v. 12).

Answers to Bible Trivia—Numbers 32
(Vol. 22, Iss. 1, pp. 32–33)

1) b, 2) d, 3) c, 4) g, 5) e, 6) f, 7) a

Part 2: From your answers in Part 1 on the previous page, indicate these landmarks and locations on the map of the land of Canaan.



HUDSON TAYLOR

(1832-1905)

PART XII

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

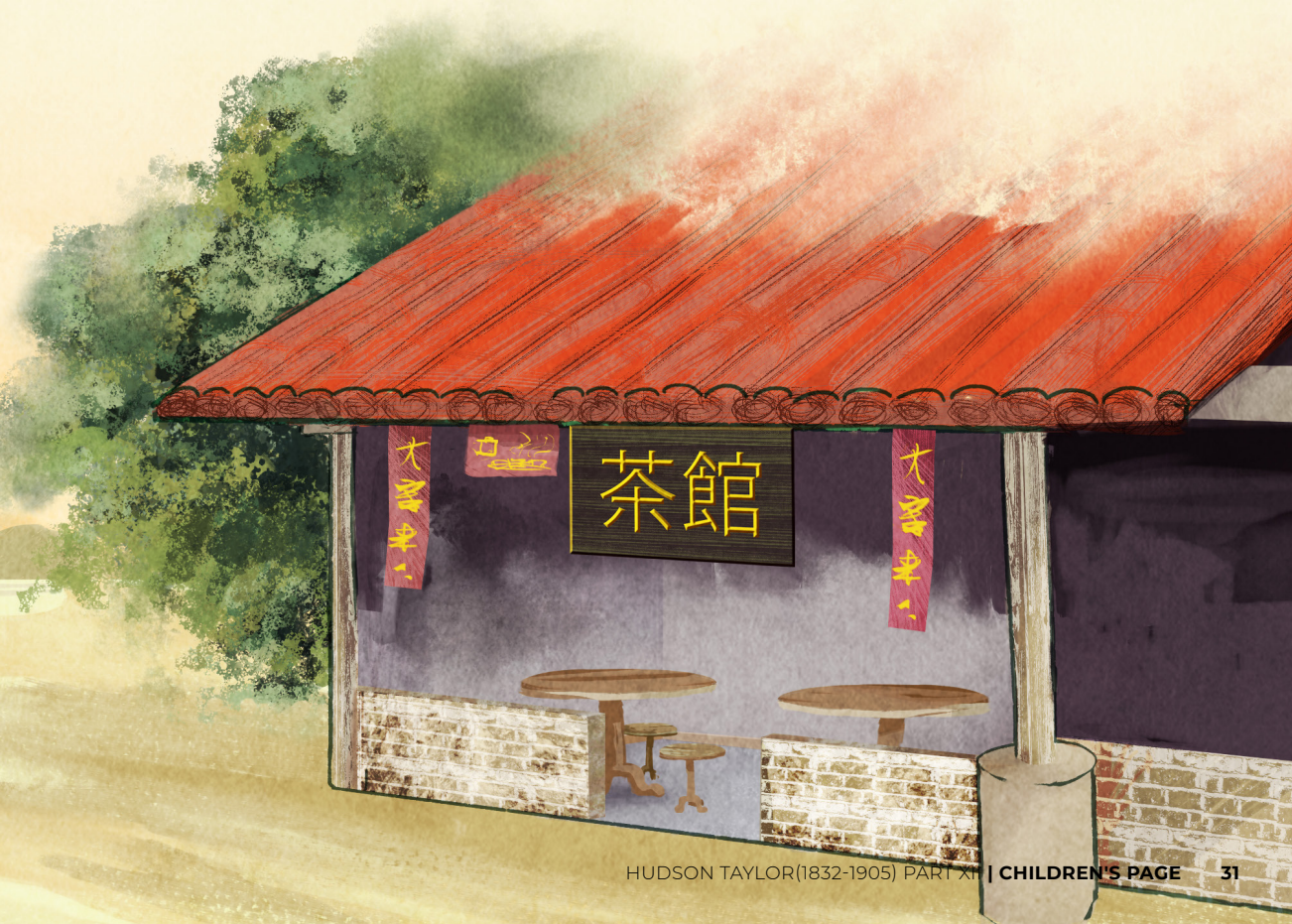
At the corner of his eye, Hudson could see a beggar (a common sight in China at that time) coming up and crouching beside him. Hudson silently prayed, "Oh Father, please help me in this hour of trial!" The beggar took a good look at Hudson to assure himself that the young man was truly fast asleep. Nonetheless, in the deep darkness, he failed to notice that Hudson's eyes were subsequently fixed on him! The vagabond then went on to put his hands into Hudson's pockets, possibly in search of money.

"What are you looking for?" Hudson spoke quietly, though his heart was palpitating. The man crept away without answering.

After the beggar had left, Hudson stuffed all his money up his sleeve. As he was about to doze off again, footsteps could be heard coming near. Two men appeared on the spot. They reassured him, "Do not be alarmed. We are here to protect you. Have a good sleep and tomorrow, you'll be strong enough to walk again!"

Hudson refused to be persuaded, but declared boldly, "Please leave me alone! My Father in Heaven is my only protector and I trust in Him." But instead of leaving, they were joined by another man.

Hudson mustered his courage and reminded them, "Do not waste your time. I'll not be sleeping." However, he was extremely tired and every now and then, his head would drop slightly. As soon as they saw that, the men sprang into action. Each time, Hudson would rouse himself and warn them. To stay alert, he decided to sing some hymns, recite loudly portions of Scripture and pray in English. The men became annoyed and tried to shut out the noise but could not. Stamping their feet in frustration, they left Hudson alone. In the stillness of the night, Hudson recalled Psalm 56:3—"What time I am afraid, I will trust in thee." God's Word comforted his troubled heart and, within a minute, he fell into a peaceful sleep.



The night was soon over, and Hudson woke up to a beautiful, sunny morning. He felt greatly refreshed and ready to start the day. There was an urgent need to retrace his steps and return to Shihmenwan, where he first started his journey on land. He did not go very far when his stomach started to growl, leaving him with no choice but to stop at a teashop for a breakfast of native cakes. Midway through his meal, he looked up for a while and was taken aback when he spotted one of the coolies who had earlier helped him with his luggage. Anxious not to lose sight of the coolie, Hudson quickly stood up and went forward to speak to him. He tapped the coolie lightly on the shoulder and asked in a hushed tone, "Young man, do you remember me?" The coolie turned around, looking rather bewildered. Shifting nervously in his seat, he hesitated awhile before replying, "Oh, Mr Taylor! Yes, I remember you!"

"Do you know what happened to my luggage? What about my servant? Where is he?" Hudson pressed the coolie for answers.

"Oh, er... yes, we did bring your luggage all the way to the South Gate. But your servant wanted to visit his friend, and so he told us to follow him with your luggage. Upon arrival, he instructed us to leave your luggage there, saying that he would rejoin you later."

"So, you left after that?" Hudson inquired further.

Without hesitation, the coolie said, "Yes, both of us—the other coolie and I."

"In that case, do bring me to the house where you and your fellow coolie had left my luggage," urged Hudson, feeling happy that there was a glimmer of hope that his luggage might be recovered.

The coolie led the way and soon both arrived at the house. However, in a little while, Hudson left the place empty-handed, for his servant had apparently left for Hangchow with his luggage! There was no other option but to return to Shanghai without delay. Though his servant had let him down, Hudson looked to God's promise in Philippians 4:19—"But my God shall supply all your need according to his riches in glory by Christ Jesus." Indeed, God did not fail him, for that very night, He provided a "long-boat", which was actually a passenger boat, where he could have his much-needed sleep.

The next day, though feeling rather unwell (because of being in the sun during the day and enduring the cold at night), Hudson was determined to look for a letter-boat (small speed boat steered by using the feet to propel the oars and hands to paddle) bound for Shanghai. Shortly, he found one, only to be told that it was not going his intended way. Overcome by despair and his physical weakness, Hudson lost consciousness! The men on board the boat attended to him immediately. There was such a whirl of activity around him after he was revived: the boatman brought him some food and tea, as well as hot water to soothe his blistered feet; a captain (a Chinaman) of a junk nearby took pity on Hudson and arranged for a letter-boat to bring him to a location 9 miles from Shanghai, after which a sedan chair would carry him all the way to his destination. That kind soul was even prepared to pay for Hudson's trip should he be unable to do so! Hudson truly marvelled at God's amazing acts of provision at just the right moment! God is indeed "a very present help in trouble" (Psalm 46:1)!

Back in Shanghai, Hudson was pleasantly surprised to receive a cheque for 40 pounds from one of his Christian friends, Mr Berger, who had been a great supporter of his work in China. "Wasn't that the value of my lost luggage?" Hudson shook his head in amazement. He remembered how the



Lord had moved his heart to forgive his servant who had earlier robbed him of his belongings. Although his servant had failed him, Hudson was gracious not to pursue the matter anymore. There was only one desire in his heart—that his servant be saved from eternal hell fire. In turn, God had compensated him with the very sum of money he had lost!

Eager to get his medical supplies from Dr Parker so that he could make his way back to Swatow to rejoin Rev. Burns, Hudson set sail for Ningpo (the “City of the Peaceful Wave”) and arrived there promptly on 22 August 1856. As much as he wanted to return to Swatow speedily, Hudson figured that time was needed to schedule the long-awaited trip. Within a short spell of a few weeks, Hudson met many other missionaries besides Dr Parker, and what a heart-warming fellowship he had with them! Together with his fellow workers, Hudson laboured diligently among the locals. He discovered that the Chinese in Ningpo were generally curious about the Gospel and seemed keen to learn more about God and His Word. “Oh, for an abundant harvest here in Ningpo!” Hudson prayed unto the Lord, wishing that he had “twenty bodies, that in twenty places at once [he] might publish the saving Name of Jesus”.

About 7 weeks later, Hudson was back in Shanghai to prepare for his trip back to Swatow to resume his work with Rev. Burns. Just before he set sail, Hudson received an urgent message from Rev. Burns through a member of the London Missionary Society. He could not believe what he read in the letter—that Rev. Burns had been arrested and sent to Canton! Their Chinese helpers were also detained and faced much danger to their lives. Hudson must not go to Swatow anymore! God had unexpectedly closed the door to Swatow. It was back to Ningpo for Hudson!

It was already late autumn when Hudson returned to Ningpo. As winter was fast approaching, Hudson had to find a place to stay. At last, he found a native house in Wu-gyiao-deo (Lake Head Street). Though it was poorly furnished, Hudson was contented and did not hesitate to utter a quick word of thanksgiving to the Lord. His service for God would continue wherever he was and at any time, be it morning, noon or night.

Nearing the end of 1856, Hudson and his fellow missionary, Mr Jones, also of the Chinese Evangelisation Society (CES) decided to make a very drastic decision—that is, to separate themselves from the CES, which they believed was into borrowing money to meet the needs of their mission work.

“Jones, aren’t you glad that we have bidden farewell to the CES?” Hudson was eager to hear from his fellow worker.

“Definitely! Like you, I believe it is wrong to borrow money to do God’s work. It contradicts what the Bible says in Romans 13:8—‘Owe no man any

thing...’. The CES is in debt and we can’t be sure it can survive long,” Mr Jones replied without hesitation.

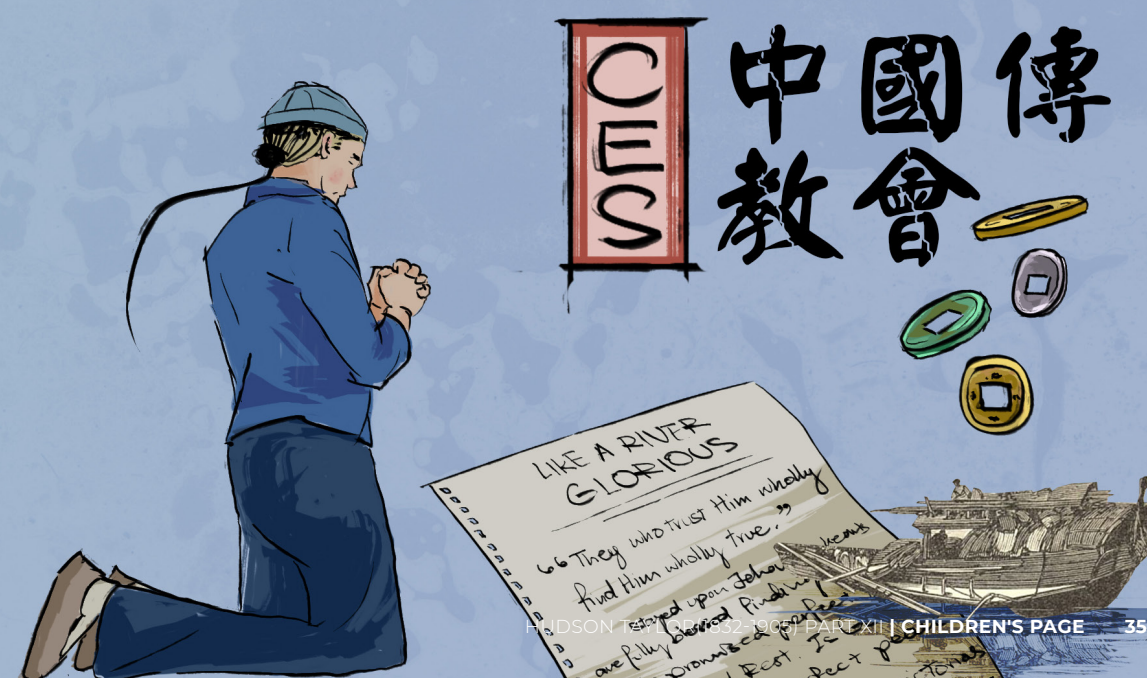
“I’m so glad we are of one mind on the matter. As far as I know, the CES understands our position and is not bitter towards us for our decision to be independent. In fact, we are still allowed to send journals or other publications to supporters of our mission work back in England!” Hudson added, feeling much encouraged in the spirit.

It was a relief indeed to be free from the guilt of remaining in the CES; nevertheless, Hudson knew that his faith would be much tested in the days ahead. Even though he had been through many trials as a missionary, this was the first time he and his fellow missionary would be on their own, without any regular support from anyone. Hudson purposed in his heart to continue looking to the Lord for daily provisions for his work among the heathen in China. His mind was brought back to the last line of the well-known hymn—“Like a River Glorious”—written by the gifted hymn writer, Francis R Havergal:

They who trust Him wholly find Him wholly true.

How reassuring were those words! God is always faithful and will never disappoint us if we put our complete trust in Him. Yes, Hudson was certain that God would never fail Him—so he prayed, “Heavenly father, let me not doubt your faithfulness, for that would be most dishonouring. What peace, joy and victory we’ll forfeit when we fail to trust Thee! Even then, Thou remain true always.”

(To be continued)





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