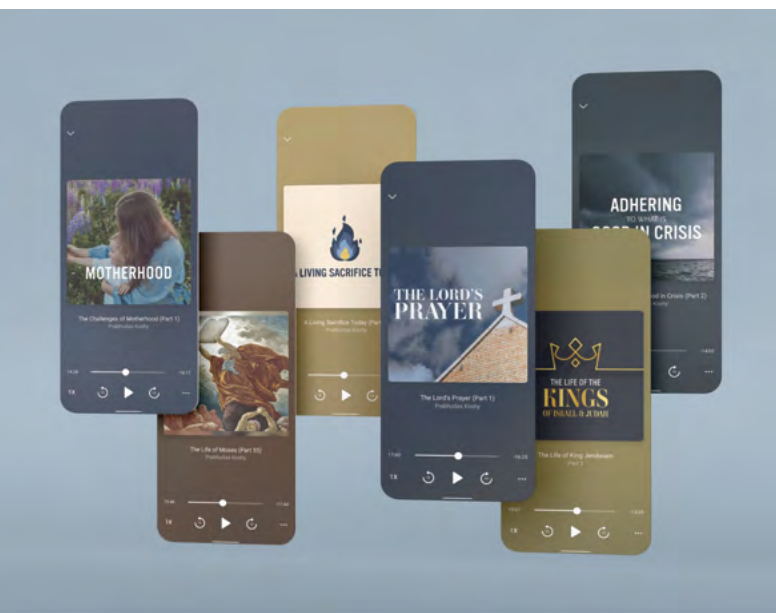


Bible Witness

MDDI (P) 037/04/2025 | ISSN: 0219-5364 | VOLUME 25 ISSUE 4 (JULY-AUGUST 2025)

CAN CHRISTIANS JUDGE?





▲ Bible Witness Web Radio

In Romans 10:17, we read, “So then faith cometh by hearing, and hearing by the word of God.”

Here at Bible Witness Media Ministry, our mission is to declare God’s truths boldly and clearly. To this end, we provide helpful audio resources for you to listen to sound, faithful exposition anytime, anywhere.

We have on-demand resources that cater to men, ladies and youth. New resources are uploaded to our website and app every week.

Listen now at biblewitness.com/ondemand. Alternatively, listen on the go with Gethsemane Bible-Presbyterian Church’s app. Just search for “Gethsemane BPC” in your app store to get started.

Editor Prabhudas Koshy **Assistant Editor** Ho Kee How **Publishing & Circulation Co-ordinator** Lok Kwok Wah **Technical Editors** Jenny Lok, Lok Kwok Wah, Lok Qian Yi **Layout** 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

SUBSCRIPTION INFORMATION “Freely ye have received, freely give” (Matthew 10:8). This magazine is distributed free from 2006 onwards. Postage and handling charges still apply. 2 years (12 issues): **S\$10.00** Singapore/Malaysia surface mail delivery, **S\$14.00** international surface mail delivery, **S\$26.00** Asia air mail, **S\$34.00** for air mail to all other countries.

LOVE-GIFT Bible Witness Media Ministry welcomes love-gifts from readers to meet the cost of publishing and distribution. The Ministry also sends the magazine freely to churches in poorer countries. Hence your generous support is much needed and greatly appreciated. Love-gifts may be sent via bank transfer (DBS Bank a/c no. 025-011173-7; swift code: DBSSSGSG), PayPal (an additional S\$2.00 charge will be incurred) or Singapore currency cheque made payable to “Gethsemane Bible-Presbyterian Church”.

USE OF ARTICLES The articles may be freely used for non-commercial purposes, so long as they are quoted verbatim, and the writer as well as the source identified.



On the Cover ▲

“Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance.. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.”
—Isaiah 40:15, 17



Scan Me! ▲

Back issues of Bible Witness magazine are available online at biblewitness.com/magazine

CAN CHRISTIANS JUDGE?

Volume 25 Issue 4 | July–August 2025

IN THIS ISSUE



4
Our God,
the Righteous Judge
Cornelius Koshy

7
Judge Not,
Lest Ye Be Judged
Samuel Joseph

10
Judge Righteous
Judgment
Ho Kee How

13
Before
You Judge
Paul Cheng

16
Judging Others
Within the Church
Prabhudas Koshy

19
Mercy Rejoiceth
Against Judgment
Ko Linggang

22
Biblical Instructions
on Judging Righteously
Prabhudas Koshy

CHILDREN’S PAGE

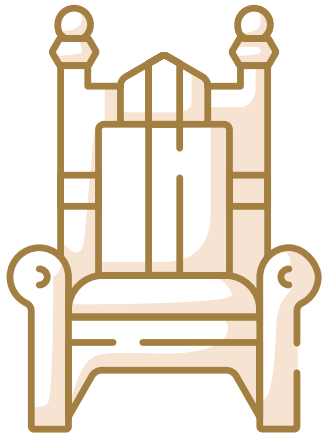


24
Bible Trivia
(Joshua 9)
Sarah Yong

26
Wang Ming-Dao
(Part VIII)
Jenny Lok

References for the Children’s Story:

- Wong, Ming-Dao. (1995). A Stone Made Smooth. (A. Reynolds, Trans.) Singapore: Berean Publishers
- <https://canonjohn.com/2022/10/15/heroes-of-the-faith-wang-mingdao/>
- <https://www.thegospelcoalition.org/article/wang-ming-dao-faithful-political-coercion/?amp>
- <https://christianhistoryinstitute.org/magazine/article/stubborn-saint>
- <https://bdcconline.net/en/stories/wang-mingdao>



OUR GOD, THE RIGHTEOUS JUDGE

Cornelius Koshy

Human justice is often a frail, distorted mirror of the justice of God. The best courts can err, and even the most learned judges are prone to partiality, ignorance, and corruption. The Lord Jesus Christ vividly portrayed this truth in His parable of the unjust judge (Luke 18:2-5). This unprincipled magistrate neither revered divine authority nor respected human dignity. When a poor widow pleaded for justice, he refused her time and again simply because he was indifferent. At last, he relented, not out of a sense of justice, but merely to be rid of her persistent cries. The tired judge said, “Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me” (Luke 18:5).

Jesus used this example to contrast the callous injustice of man with the righteous judgment of God, who is deeply concerned for His people. “And shall not God avenge his own elect, which cry day and night unto him...? I tell you that he will avenge them speedily” (Luke 18:7-8a)! While human judges may fail, the justice of God, the righteous Judge, is perfect; His judgments “are true and righteous altogether” (Psalm 19:9b).

THE JUDGE WHO UPHOLDS JUSTICE

Unlike the unjust judge, God consistently upholds justice. Throughout Scripture, we see God’s people appealing to Him as the final and impartial Judge:

- Sarai, wronged in her household, turned to the LORD in faith: “the LORD judge between me and thee” (Genesis 16:5).
- Jacob and Laban invoked God as the Witness and Judge of their covenant: “The God of Abraham... judge betwixt us” (Genesis 31:53).
- David, maliciously pursued by Saul, found solace in God’s righteous arbitration: “The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand” (1 Samuel 24:15).

Furthermore, we note that in the Psalms, the inspired writers drew comfort in invoking divine judgment, showing trust in God’s fairness. “Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide” (Psalm

26:1; cf. Psalm 35:24). God’s judgments are not capricious, but grounded in His perfect law and faithfulness. Thus, even when human courts fail, “A father of the fatherless, and a judge of the widows, is God in his holy habitation” (Psalm 68:5)!

THE JUDGE WHO PROTECTS HOLINESS

God’s justice is not abstract fairness; nor is it like unto man’s changing standards of equality. God’s justice is bound up with His holiness. He will not permit sin to go unpunished forever. Hebrews 13:4b declares: “but whoremongers and adulterers God will judge”. God, the righteous Judge, will not wink at moral compromise.

Through the prophet Ezekiel, God declared to Israel: “Therefore I will judge you, O house of Israel, every one according to his ways... Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin” (Ezekiel 18:30). His judgments are aimed at defending His holiness and calling sinners to repentance. Sin is never trivial to Him. He is a consuming fire, and His justice is the guarantee that evil will not have the last word.

THE MERCIFUL JUDGE

While God’s justice is severe against sin, it is also mingled with mercy towards His people. Moses declares, “For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left” (Deuteronomy 32:36). The psalmist likewise declares, “For the LORD will judge his people, and he will repent himself concerning

his servants” (Psalm 135:14). These are not contradictory statements. God judges to discipline, and yet He pities the weaknesses of His own people. The word “repent” here means that He is moved with compassion, and turns His hand from further affliction.

This blending of justice and mercy finds its fullest expression in the cross of Jesus Christ, where the penalty of sin was satisfied and yet mercy overflowed to all who believe. Indeed, “Mercy and truth are met together; righteousness and peace have kissed each other” (Psalm 85:10).

THE OMNISCIENT JUDGE

Earthly judges are limited by the evidence before them. They can be deceived by clever arguments or hidden motives. But God’s judgment is perfect because He is omniscient. He sees all and knows all. Paul warns that “God shall judge the secrets of men by Jesus Christ according to my gospel” (Romans 2:16). No secret thought, no hidden sin, no unspoken motive will escape His gaze.

**God’s judgments
are not capricious,
but grounded in
His perfect law
and faithfulness.**

Truly, “all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13). So, Paul exhorts believers: “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts” (1 Corinthians 4:5). The omniscient Judge will render a verdict which is perfectly informed and perfectly just.

THE JUDGE OF ALL HUMANITY AND NATIONS

God’s judgments are not confined to individuals. He is also the Judge of all humanity. Ecclesiastes 3:17 records, “God shall judge the righteous and the wicked”. No one is exempt from standing before “God the Judge of all” (Hebrews 12:23), “who shall judge the quick and the dead at his appearing and his kingdom” (2 Timothy 4:1; cf. Hebrews 9:27). In that day, every idle word and every secret deed will be accounted for, and every person will face a righteous reckoning.

That’s not all. God also weighs nations “in the balances”: “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance ... All nations before him are as nothing; and they are counted to him less than nothing, and vanity” (Isaiah 40:15, 17). Kingdoms rise and fall not by chance, but by His decree. Indisputably, “God is the judge: he putteth down one, and setteth up another” (Psalm 75:7).

CONCLUSION

Scripture leaves no doubt that our God is the righteous Judge. He upholds justice with perfect integrity, defends

His holiness without compromise, knows every secret without limitation, mingles judgment with mercy for His redeemed, and exercises sovereign authority over all men and nations.

For those who trust in Christ, this is a comfort beyond measure. But for the unrepentant, the reality is unspeakably terrifying: “It is a fearful thing to fall into the hands of the living God” (Hebrews 10:31). Let every heart therefore tremble before Him, and let every soul flee to the cross, where the righteous Judge became the gracious Saviour. For in Christ alone is judgment satisfied, and mercy freely offered to all who believe. ■

CORNELIUS KOSHY is a preacher of Gethsemane Bible-Presbyterian Church. He mainly ministers to the youth of the church.



JUDGE NOT, LEST YE BE JUDGED

Matthew 7:1–2 | Samuel Joseph

Of all the sayings and teachings of the Lord Jesus, surely one of the most well known is His injunction to “judge not” (Matthew 7:1). It is a favourite refrain of the wilful and self-assured, trotted out as an impregnable defence against criticism. It is a paean of compromisers, cited to justify silence in the face of the cherished sins of the age. Yet, the Lord did not intend by this to promote compromise or self-will—far from it.

JUDGMENT PER SE NOT PROHIBITED

This command, if rightly understood, is not a complete prohibition of any kind of judgment or criticism. This is evident, for the Lord Himself certainly judged others. For instance, He denounced the scribes and Pharisees as “serpents” and “vipers” headed for “the damnation

of hell” (Matthew 23:33). The apostles of the Lord certainly judged others, as well. In the Scriptures, we note Peter decrying the magician as one still “in the bond of iniquity” (Acts 8:23); Paul explicitly taking up a judgment against the notorious Corinthian sinner, and rebuking the Corinthian church for failing to judge the man (1 Corinthians 5:2–3); as well as John rendering judgment concerning the tyrannical Diotrephes (3 John 9–10).

Clearly, then, it is not always wrong to judge—what then did the Lord mean, when He commanded us to “judge not”? In order to grasp His meaning, we must observe the broader context of this saying. When He said, “Judge not”, He was in the midst of His sermon on the mount, in which He set out the true righteousness of God’s kingdom over against the

false righteousness of the scribes and Pharisees (cf. Matthew 5:20). Theirs was a proud and superficial self-righteousness, a religion practised before men, to win the praise of men, rather than the approval of God. The Lord therefore exposed, with several examples, their hypocrisy in religious observances, such as giving of alms (Matthew 6:1–4), prayer (Matthew 6:5–8), and fasting (Matthew 6:16–18).

It is in this context that the issue of judgment is brought up. The Lord is dealing now with hypocrisy in our dealings with fellow men. He is denouncing a specific kind of judgment, namely a hypocritical and self-righteous judgment.

THE WRONG KIND OF JUDGMENT

Seen in this context, the command to “judge not” is a command to refrain from hypocritical and self-righteous judgment—a command to refrain from judging others rashly or harshly, without examining ourselves and considering our own fallibility. Our tendency, as fallen creatures, is to be critical towards others, and lenient towards ourselves. How often, when others fall into sin, we shake our heads in reproach, without considering our own sinfulness! And when we are reproached for some wrongdoing, we are indignant and quick to defend ourselves. We see in the parable of the proud Pharisee (cf. Luke 18:10–12), a mirror of our own hypocrisy: we judge others, and justify ourselves. “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things” (Romans 2:1).

It is precisely to counter this tendency that the Lord goes on to remind us that we should refrain from rash and self-righteous judgment, because we ourselves are liable to God’s judgment—“**Judge not, that ye be not judged.**” When we make judgments, we must do so consciously, as those that are likewise subject to judgment by God who, as our Judge in heaven, examines us as well. Whatever standard we use to mete out judgment upon another will also be used upon us (Matthew 7:2). This will naturally incline us towards mercy, in that we ourselves are cast upon the mercies of God (cf. James 2:13).

THE RIGHT KIND OF JUDGMENT

It is in the same vein that the Lord gives us this vivid and well-known picture of the “mote” (or speck) in another’s eye, and the “beam” in our own (Matthew 7:3–5; cf. Luke 6:41–42). The point here is not that we must be guiltless before we can judge anyone, or that we are always guilty of worse sins than others. Rather, while we harbour an attitude of self-righteousness, we have, as it were, a “beam” in our eye, which prevents us from seeing rightly, judging rightly, or helping anyone truly.

Thus, the apostle Paul also commands, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Galatians 6:1). The “spirit of meekness” is necessary, or else we will judge too harshly, condemn others too quickly, and rate ourselves too highly. We must be ready to acknowledge our own faults and errors, even as we seek to correct the faults of others. Without humility,

moreover, we deprive ourselves of the Lord’s help (cf. 1 Peter 5:5b), which we sorely need! May we be endued with “meekness of wisdom” (James 3:13). Recognise that pride blinds us and perverts our judgment; self-righteousness hinders us from helping others, and hinders others from helping us. We need humility, not because it leads us to avoid all judgment, but because it enables us to “judge righteous judgment” (cf. John 7:24).

THE NEED FOR JUDGMENT

We live in a fallen world, surrounded by deception and falsehood. Thus, we cannot afford the “luxury” of abstaining from all judgment. In fact, just a few verses after the command to “judge not”, the Lord teaches us to judge some—who are likened to “dogs” and “swine”, unworthy of the holy and precious

truths of God (cf. Matthew 7:6). We must be able to discern, discriminate, and to “prove all things”, so that we can “hold fast to that which is good”, and reject what is evil (1 Thessalonians 5:21).

Moreover, we have a duty to help our brethren, to reprove and rebuke those who have fallen into sin (Galatians 6:1; cf. Matthew 18:15), and be engaged in “exhorting one another” (Hebrews 10:25). For all these, we need to be able to judge, with the right kind of judgment that is humble, compassionate, and biblical—not with the wrong kind of judgment that is proud, hasty, self-righteous and hypocritical. ■

SAMUEL JOSEPH is an ordained minister of True Life Bible-Presbyterian Church. He oversees the young people in True Life and assists in the English congregation.

YOUR SUPPORT GOES A LONG WAY

Did you know that Bible Witness Media Ministry (BWMM) not only produces the Bible Witness Magazine, but also other Christian resources, such as devotional books for adults and children as well as various audio-visual resources?

We also provide various audio-visual resources for free. **Bible Witness Web Radio** is a 24/7 online Christian radio channel which airs godly hymns and songs, besides other programmes. We also have our **Bible Witness TV**, an online video-on-demand (VOD) website that provides videos on theology and Christian living. Watch our videos at biblewitnessstv.com.

All these are only possible because of your generous support for our ministry. If you’re moved by God to aid us in our outreach, please send in your love gift via bank transfer (DBS Bank a/c no. 025-011173-7; swift code: DBSSSGSG) or Singapore currency cheque made payable to “**Gethsemane Bible-Presbyterian Church**”. Please indicate “BWMM” in your giving. We would like to thank you in advance for your prayers and generous giving.



JUDGE RIGHTEOUS JUDGMENT

John 7:24 | Ho Kee How

There are some in the church who think it is not right for us to judge others, often quoting Jesus' admonition in Matthew 7:1—"Judge not, that ye be not judged"—out of context. But Jesus did clarify on another occasion: "Judge not according to the appearance, but **judge righteous judgment**" (John 7:24). Clearly, while Scripture warns Christians not to make unrighteous judgment (according to the appearance), Scripture is also unequivocal in exhorting us to discern and "judge righteous judgment".

KEEPING TO THE PATHS OF RIGHTEOUSNESS

Now, the Greek word (*krinō*) for "judge" means "to discriminate between good and evil". It involves the forming of an opinion after considering the particulars of a case, with a view to endorse or disapprove of another person's action or conduct. It goes without saying, if we are to walk circumspectly [in view of evil days (and evil people); cf. Ephesians 5:15–16], we have to be "judging" all the time. The Bible tells us not to be corrupted by "evil communications" (1 Corinthians 15:33).

That means we are to be careful who we keep company with.

By differentiating the ungodly from the godly, the sinners from the law-abiders, the scornful from the reverential, our judgment will help us to "[walk] not in the counsel of the ungodly, nor [stand] in the way of sinners, nor [sit] in the seat of the scornful" (Psalm 1:1). In exercising discreet judgment, we will thus be able to "[walk] with wise men" and avoid being "a companion of fools" (Proverbs 13:20). This kind of spiritual discernment in maintaining our Christian walk and keeping to the right path certainly requires righteous judgment. Righteous judgment keeps us in the paths of righteousness.

GUARDING THE PURITY OF THE BODY OF CHRIST

Not just in our personal walk, the need for righteous judgment also comes into play in our fellowship and service with fellow Christians within the body of Christ. The apostle Paul beseeches Christians to note him "that walketh disorderly" in the church. We are to

withdraw from him, and "have no company with him" (2 Thessalonians 3:6, 14). This entails sound judgment—based on Scriptural truth. Nevertheless, our judgment of another is with a view to restoring the other person (Galatians 6:1), and turning him from the error of his way (James 5:20). It is not to condemn and leave no room for the other person's "repentance to the acknowledging of the truth" (2 Timothy 2:25). This is an essential mindset to have for making righteous judgment.

If, however, our efforts at restoration and correction could not materialise, then as Scripture exhorts, "after the first and second admonition reject" (Titus 3:10). In fact, we are to "mark (identify) them which cause divisions and offences contrary to the doctrine which [we] have learned; and avoid them" (Romans 16:17). We are under no illusion that all would be well in the contemporary church scene of our time. The modern church, unfortunately, is full of self-proclaimed Christians, not God-called Christians (cf. John 6:44). Many so-called Christians today have allowed their "profession of faith" to become mere lip-service; their words and actions do not tally. They say one thing, but their attitude, life's conviction and value system portray another. We must not commit ourselves to such professing believers. It behoves us to be discriminating in our relating with such, and discern whether their conduct and lives are in tandem with God's truths. In the process, we may even have to withdraw from unbelieving churchgoers, that we may keep ourselves unspotted from worldliness and the deceitfulness of sin (cf. 1 Corinthians 15:33). All these involve much discernment

and loving firmness. Such righteous judgment is needful for guarding the purity of doctrine and conduct within the body of Christ.

BEWARE OF UNRIGHTEOUS JUDGMENT

On the other side of the coin, we have to be wary of unrighteous judgment. Unrighteous judgment occurs when it is only "according to the appearance". This can happen in one of two ways.

Judgment without Full Facts

Firstly, it can occur when we do not have the full facts and yet jump to a conclusion. Proverbs 18:13 warns, "He that answereth a matter before he heareth it, it is folly and shame unto him." We see such folly being demonstrated by the bigoted, narrow-minded judgment of Job's three friends in their assessment of Job's horrendous plight.

On the surface, Job looked like a sinner condemned by God and facing divine judgment. The three friends suspected Job of living a double life—one of apparent righteousness in the eyes of men, and a hidden sinful life which was being dealt with by God's retribution. They showed a lack of discernment and compassion in their compulsive judgment (cf. Job 4:7–8; 8:6–14; 20:4–15). In so doing, these zealous, well-intentioned (but misguided) counsellors, instead of fulfilling their original purpose of ministering comfort to an acutely suffering saint, ended up acting like "devouring lions" picking on their helpless prey. They became unwitting tools of that "roaring lion" (1 Peter 5:8)—the devil! In answering and judging the

matter before they prayerfully heard Job out, they incurred God's wrath: "My wrath is kindled against thee (Eliphaz), and against thy two friends (Bildad and Zophar): for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore ... go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly (of unrighteous judgment)" (Job 42:7b–8a).

Oh, beware of unrighteous judgment! A lack of thorough fact-finding and checking can give rise to unrighteous judgment.

Judgment in Denial of Clear Facts

Secondly, "according to the appearance" also can mean we refuse to go beyond our fixed prejudices but stick to a superficial opinion of a matter. In other words, one may refuse to acknowledge the truth in spite of the clear facts. Sometimes when confronted with the truth, some people's prejudiced minds (with their deeply-entrenched unscriptural beliefs) can cause them to even refuse to recognise the facts of the truth. A biblical case in point can be seen being played out by the Jewish leaders in their condemnatory judgment of Jesus' healing of a man on the sabbath, which led to Jesus' warning against unrighteous judgment in John 7:24.

Jesus pointed out that the Jews themselves "violated" their sabbath to order to circumcise a male child so as to keep the Mosaic law (John 7:23a). They ought not to have accused Jesus for restoring a man to physical soundness on the sabbath (John 7:23b). Circumcising a baby boy (which had to be done on the eighth day after

birth) may be good, ceremonially. But Jesus' act of love for humanity to alleviate a man's suffering is the greater good, yet it was despised and not acknowledged. This refusal to discard wrongful notions and accept sound truths is extremely sinful, and is akin to unrighteous judgment.

CONCLUSION

Dear Christians, may we not be guilty of unrighteous judgment, which can come about from incomplete knowledge or perception of the facts, or blatant denial of clear facts and God's truths. Rather, as the Lord has instructed, we are to "judge righteous judgment"—which is not "according to the appearance", but based on Scriptural "doctrine" (cf. Romans 16:17b), Scriptural "tradition" (cf. 2 Thessalonians 3:6b), and Scriptural "word" (cf. 2 Thessalonians 3:14a). ■

HO KEE HOW is a preacher of Gethsemane Bible-Presbyterian Church. He serves as the assistant editor of the Bible Witness Magazine.



BEFORE YOU JUDGE

Matthew 7:3–5 | Paul Cheng

We are living in a time when people tend to hate absolutes, especially doctrinal and moral absolutes. They hate those who have strong convictions about right and wrong. In the name of love and unity, they would rather embrace uniformity and ecumenism, which in reality is a wicked compromise. Sometimes they would cite Matthew 7:3–5 (usually misquoted or misapplied by those people who are living in sin), to state that it is wrong to judge.

Nothing is further from the truth. The Bible explicitly commands us to judge. For example, we are to judge between truth and error, righteousness and sin, true and false prophets, holiness and hypocrisy, etc. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16–17). How can we reprove, correct, rebuke, instruct, unless we judge! Jesus is not against judging, but rather unrighteous and hypocritical judgments. He wants

us to judge righteously. So, **before we judge**, we need to understand the difference between hypocritical and righteous judgment.

HYPOCRITICAL JUDGMENT

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" (Matthew 7:3–4).

Now, a mote is a tiny stalk, twig, or dust, while a beam is a stick, or log. With such a monstrous log in the person's eye, his vision will not only be impaired but blinded! For such a person to have the idea of lending a helping hand to someone who has a speck in his eye is not only comical but impossible. The word "beholdest" means "to discern, perceive, consider", conveying the idea of a serious attentive examination. Here, the focal point is that the sin of the critic is greater than the sin of the person he is judging! When a person only considers the sins of others

while overlooking his own sins, he is a hypocrite who is self-righteous and has a double standard!

Danger of Self-Righteousness

The self-righteous person sees himself as more superior than others. He thinks he is qualified to judge, believing that he is godly. He thinks he knows the whole truth, all the facts, circumstances and even motives involved. He is like the scribes and Pharisees who had developed their own standards of spirituality and morality, judging everyone by those self-made standards. We have a clear Scriptural example highlighted by Jesus when He “spake this parable unto certain which trusted in themselves that they were righteous, and despised others” (Luke 18:9–14):

“Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

Danger of Double Standard

The “double standard” person, in reality, only judges others but not himself. He will turn a “microscopic eye” on another person’s sin while looking at his own sin through

“the wrong end of the telescope”—or missing it altogether. He will magnify and amplify the faults of others while minimising or obliterating his own faults.

A classic example is found in the infamous account of David’s life. He had committed adultery with Uriah’s wife. After having discovered that she was pregnant, he sent Uriah into the battlefield to be killed. God sent the prophet Nathan to confront him, whereby he told David a story of a rich man with a huge flock of sheep who lived next door to a poor man. The poor man had only one little ewe lamb that he loved like a daughter. One day, the rich man had some visiting guests, but he did not want to take a lamb out of his own herd to feed them; instead he took the poor man’s only ewe lamb and slaughtered it. David immediately responded with great indignation: “the man that hath done this thing shall surely die: and he shall restore the lamb fourfold”. Then Nathan pointed his finger at David and pronounced, “Thou art the man” (cf. 2 Samuel 12:1–12)! In effect, he was saying: “David, forget about someone else’s speck, look at the beam in your own eye!”

As can be gathered from the above two Scriptural examples, both the self-righteous and “double standard” persons are unmerciful, critical, unforgiving, unkind, and totally void of compassion and love.

RIGHTEOUS JUDGMENT

“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye” (Matthew 7:5).

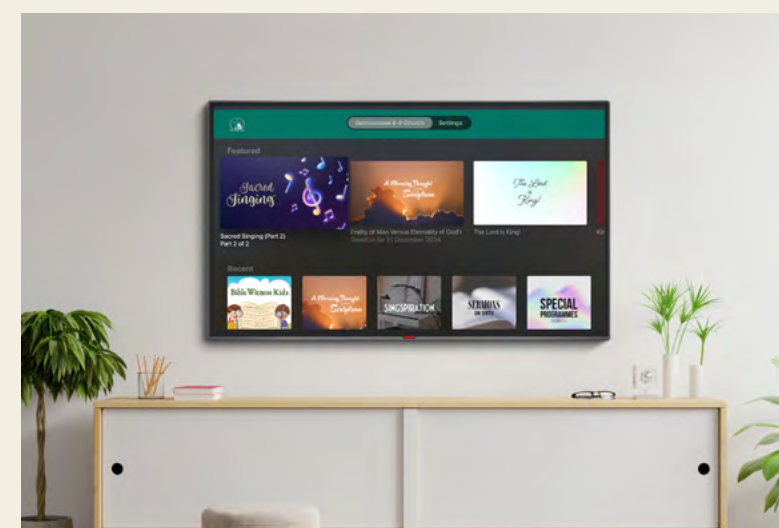
Here, Jesus is saying that He wants us to examine and judge ourselves first. Then are we able to discern others’ sins and shortcomings with our clear spiritual eyes, not hampered by our sin. Only then can we help our brothers to restore them to the path of righteousness.

Unquestionably, the procedure for removing a speck from a physical eye is extremely delicate. There is nothing in the human body more sensitive than the eye. The very instant one touches it, it closes up. What is required in clearing an eye is gentleness, carefulness, tenderness and patience. Similarly, in the spiritual realm, how much more should one apply this principle when he deals with the soul, which is most precious and valuable! To have “cast out the beam” means to have dealt with one’s own sin. It speaks of the need to confess, repent, and receive the forgiveness of sin, in

line with one’s understanding of the need for God’s grace.

Such a one will not judge his brother hypocritically, but will consider him as someone who desperately needs the grace of God, just like himself. With clear spiritual eyes, he will deal with his brother, being conscious of his own frailties and needs. Having experienced the love, grace and mercy of God, he will speak the truth in love and righteousness, coupled with great humility, compassion and patience. Such a person will then be able to help his sinning brother, and “see clearly to cast out the mote out of thy brother’s eye”. May God grant us such clear spiritual eyes in our judging of another. ■

PAUL CHENG is the pastor of Bethel Bible-Presbyterian Church, Australia.



GBPC TV App

Watch Bible Witness TV (BWTV) on your smart TV! BWTV is a video on-demand platform airing Bible-based, reformed video content for all ages.

You can download our TV app on Apple TV and Google TV. Just search for “Gethsemane BPC” in your app store to get started.



JUDGING OTHERS WITHIN THE CHURCH

1 Corinthians 5:12–13 | Prabhudas Koshy

Judging others within the church is often mishandled because this topic is generally misunderstood or misapplied. This matter is either entirely avoided out of fear, or taken too far in harshness. Many Christians hesitate to speak against sin within the church for fear of being labelled judgmental, while others are quick to condemn without love or wisdom. What is meant as a holy act of love, is too often marred by pride or silenced by fear.

The apostle Paul's instruction in 1 Corinthians 5 provides Spirit-inspired clarity on judging others, in the light of his having to deal with a grievous moral failure within the church's own ranks. He wrote, "For what have I to do to judge them also that are without? do not ye **judge them that are within?** But them that are without God judgeth. Therefore put away from among yourselves that wicked person" (vv. 12–13). Clearly, this text teaches us that while the church is not called to police the outside world,

it is its duty to uphold godly discipline within its own body.

THE CONTEXT: A TOLERATED SCANDAL

Paul wrote with urgency and sorrow over a shocking situation in the church of Corinth: a member of the church was having an immoral relationship with his father's wife (very likely his second wife). It was a case of incest so extreme that even the Gentile world would have found it scandalous (v. 1)! But what was more troubling is that the church responded not with grief or correction, but with indifference and passivity (v. 2).

Paul was deeply disturbed, not by the wicked doer alone, but also by the church's silence (as if their so-called tolerance was a virtue), while the holiness of Christ was being ignored. Indignantly, Paul demanded immediate action: "deliver such an one unto Satan

for the destruction of the flesh, that the spirit may be saved" (v. 5). In other words, the offender must be removed from the church's protective fellowship, exposing him to the consequences of his sin that made him a doer of the devil's pleasure. This is done in the hope that such disciplinary action would lead him to repentance and spiritual restoration. This severe action aims not at condemnation, but at awakening the sinner to repentance, so that his spirit may ultimately be saved.

This sets the tone for Paul's teaching on judgment within the church. This teaching does not give licence to cruel condemnation. It is a reminder of our sober responsibility to guard the purity and witness of the church in a wicked world.

THE CHURCH'S CALLING TO PURITY

This internal judgment is for the purpose of maintaining the church's spiritual and moral health, and for its protection against infiltration of doctrinal errors and unholy practices. Failing to confront sin leads to far greater harm, even spiritual and moral erosion within the church. Sin, like a spiritual cancer, does not remain confined. If left unaddressed, it will quietly infiltrate and eventually corrupt the entire body of believers. For the spiritual health of the church, sin must be dealt with decisively!

Paul insisted that the purity of the church must be guarded. He warned that there was no true glory in the Corinthian church when unrepentant sinners were tolerated—"Your glorying is not good" (v. 6a). He asked, "Know

ye not that a little leaven leaveneth the whole lump?" (v. 6b). Paul used the metaphor of leaven (yeast) to show that unchecked sin spreads. Just as a small amount of leaven affects an entire batch of dough, so unjudged sin can corrupt the entire community.

So, Paul demanded that the church wipe out the malicious elements in their midst. He used the imagery of "leaven" and "unleavened bread"—rooted in the Passover tradition—to call the church to purity and sincerity. He told them to "purge out therefore the old leaven" (v. 7a), referring to the removal of sin and its corrupting influences from their midst, just as the Israelites would remove leaven before Passover. Paul reminded the believers that Christ, being our Passover lamb, "is sacrificed for us" (v. 7b), making the church a holy people. Therefore, believers must live in the reality of that redemption—with sincerity and truth, not with the "old leaven ... of malice and wickedness" (v. 8). It is a call to live in moral purity, guided and empowered by the grace of the Gospel.

**For the spiritual
health of the
church, sin must
be dealt with
decisively!**

A FINAL COMMAND: REMOVE THE WICKED PERSON

Paul affirmed that the church has a duty to “judge them that are within” (v. 12b)—that is, lovingly and wisely holding one another accountable. His rhetorical question, “What have I to do to judge them also that are without?” (v. 12a), was meant to tell the church that judging the world is not its responsibility. The church is not called to regulate and judge the unbelieving world’s morality. That is God’s role, not ours. “But them that are without God judgeth” (v. 13a).

Paul was chiding the Corinthian church for tolerating blatant sin among its own members, while being too concerned with the failings of outsiders. The message is this: the priority of church discipline is inward, aimed at preserving the holiness and witness of the body of Christ. So, Paul gave a final command, “Therefore put away from among yourselves that wicked person” (v. 13b). This final command is severe. Nonetheless, it is an act of discipline for the good of the body, and the hope of the offender’s repentance. Indeed, later, Paul even encouraged the church to forgive and restore such a person if genuine repentance had occurred (2 Corinthians 2:6–8).

The purposes of church discipline are to awaken the sinner to the evilness of his deeds, maintain a clear distinction between holiness and sin, and protect the church’s spiritual health. Church discipline, including removal from fellowship, is painful but necessary in extreme cases. The Corinthian church failed in this, tolerating what should have broken their hearts. Paul called

them to mourn and act, not out of vengeance, but in reverence for God.

CONCLUSION

Dear brethren, the church must exercise judgment to protect its spiritual health. When sin is knowingly tolerated or carelessly ignored among the church members, with no discipline being applied, the church exposes itself to serious spiritual danger. Left unchecked, that sin will grow, and its destructive impact will spread throughout the body.

Holiness is communal, not merely individual. Maintaining it through church discipline is not just a pastoral issue; it is a corporate responsibility. The whole church bears a role in maintaining its integrity. That’s what is at stake when it comes to judging others within the church. ■

PRABHUDAS KOSHY is the pastor of Gethsemane Bible-Presbyterian Church and the editor of the Bible Witness Magazine.



MERCY REJOICETH AGAINST JUDGMENT

James 2:13 | Ko Linggang

In Jesus’ parable of the unmerciful servant recorded in Matthew 18:23–35, Jesus is actually teaching the truth of our utter inability to pay our sin-debt and God’s amazing grace in forgiving the debt completely. But when the forgiven servant failed to have compassion on his fellow servant, Jesus is highlighting our spiritual incongruity in not showing mercy to others, as well as our moral obligation to forgive others.

In saving us, God has shown great mercy in withholding judgment that we deserve. In like manner, we must forgive “every one his brother their trespasses” (Matthew 18:35b). Is that something we can readily do? Or are we often critical and merciless in treating those around us? When we fail to extend that same mercy to those around us, we, not unlike the unmerciful servant, demonstrate a heart that does not fully understand the extent of grace that we have received.

SUPERIORITY OF MERCY AND NECESSITY OF JUDGMENT

The same principle is echoed by the apostle James. He declares that “he

shall have judgment without mercy, that hath shewed no mercy; and **mercy rejoiceth against judgment**” (James 2:13). In what way does mercy “rejoiceth” against judgment?

The word “rejoiceth” in the original has the meaning of “exulting, boasting, or even triumphing”. Therefore, when mercy “rejoiceth” against judgment, there is the idea that mercy, when exercised rightly, is triumphant and superior to the harsh demands of judgment. Mercy is greater, for it is rooted in grace and love, buoyed by tender compassion and loving kindness. Mercy triumphs, because the exercise of mercy overcomes the vindictive and sinful impulse that one may have in seeking to wield judgment as a “weapon” against his adversaries.

This does not mean, however, that judgment is bad, or that it has no place in a believer’s life. Not at all. God is the “Judge of all the earth” (Genesis 18:25). He will come “to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Psalm 96:13). As His people, we are also called to “judge righteous judgment” (John 7:24), doing all we can

to uphold the law of God unashamedly and without compromise. Life devoid of any judgment, whether of ourselves or others, will only lead to lawlessness and sin.

JUDGMENT TEMPERED WITH MERCY

In the context of this passage, James is warning against the sinful “respect of persons” that some in the church were guilty of (James 2:1). Such partiality is completely incongruent with the behaviour and attitudes that believers ought to have, and is deemed to be transgressing “the royal law” of love (James 2:8). It is that sort of unloving and carnal judgment that James is condemning, warning that such judgment is merciless, and those who do so would be judged sternly for it.

What James 2:13 therefore teaches us, is the importance of tempering our judgments with mercy. The threat that one would “have judgment without mercy” implies there is an opposite way of judgment, that is coupled together with mercy. We must not eliminate judgment altogether, but instead ensure that as we judge, mercy must come alongside and guide our judgment. Always remember that God, “who is rich in mercy, for his great love wherewith he loved us” (Ephesians 2:4), has saved us by His grace when we were dead in trespasses and sins, and deserved nothing but wrath and condemnation.

God is a perfect Judge, but His judgments are always passed in conjunction with His great mercy. These two divine attributes work not in contradiction but complementarily. If

there were no judgment, there would be no need for salvation, as sin would be allowed to go unpunished. Yet without mercy, there would be no salvation, for there would be no avenue for us to receive the forgiveness of sins. At the cross of Calvary, we see God’s righteous judgment meted out on Christ, who bore the punishment for our sins. At the same time, we see the fullness of His mercy, as Christ’s sacrifice ensured that all who believe in Him can have their sins forgiven.

VALUE OF MERCY OVER UNFORGIVING JUDGMENT

Practically, what does this mean for us? How can we apply the principle of “mercy rejoiceth against judgment”? Simply put, as Christians we must understand the importance of mercy and compassion in our lives. We must never forget that it is only by the mercies of God that we have been spared from the condemnation of eternity in hell. Thus, in all our interactions with others, we must “put on therefore, as the elect of God, ... bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another” (Colossians 3:12–13a). And “if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Colossians 3:13b).

Inevitably, there will be times when people wrong us and offend us personally. The tendency would be to want to retaliate and demand that justice be served. But we must check our heart—does that desire stem from a vindictive, vengeful spirit that wishes ill against those who hurt us? What sort of testimony would we bear if we allow

indiscreet anger to take control of our hearts? We must instead respond with kindness and compassion, realising that those who wrong us need the love of the Lord Jesus Christ as well. It certainly takes great magnanimity and self-denial to respond in a merciful spirit in such situations. We will be operating on a higher spiritual plane if we “let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ephesians 4:31–32).

Dear brethren, we ought to forgive, and through that to find opportunities to share about the mercy of God that enables us to have this heart of compassion over harsh, unforgiving judgment. In so doing, we demonstrate the power of God’s grace in our lives, and show to the world how “mercy rejoiceth against judgment”. ■

KO LINGKANG is the pastor of Sydney Bible-Presbyterian Church, Australia.



My Soul's Delight

Do you need sound Christian materials to read to your children? Bible Witness Media Ministry has produced a three-volume collection of short devotionals for children.

Written by Prabhudas Koshy, the Pastor of Gethsemane Bible-Presbyterian Church (Singapore), each devotional expounds one Bible verse, with practical application for our young readers. Each devotional is accompanied with a full-colour illustration. Volume I contains 25 illustrated devotionals, while Volumes II and III contain 30 and 35 devotionals respectively.

Purchase your copy today at biblewitness.com/shop

BIBLICAL INSTRUCTIONS ON JUDGING RIGHTEOUSLY

Prabhuads Koshy

The New Testament's use of the Greek word *krinō* (translated as "judge") teaches believers to avoid hypocritical judgment, exercise righteous discernment, and remember God's ultimate authority as Judge, forming a Christ-centred framework for truth, humility, justice, and unity. Righteous judgment is not akin to the harsh spirit which the Lord forbids, but is manifested as the wise, Spirit-governed discernment that He commands.

Please study the following passages in their context:

- Matthew 7:1–5—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."
- Luke 6:37—"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven".
- John 7:24—"Judge not according to the appearance, but judge righteous judgment."
- Romans 2:1—"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself..."
- Romans 14:3—"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him."
- Romans 14:4—"Who art thou that judgest another man's servant?"
- Romans 14:10—"But why dost thou judge thy brother? or why dost thou set at nought thy brother?"
- Romans 14:13—"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock..."
- 1 Corinthians 4:5—"Therefore judge nothing before the time, until the Lord come..."
- 1 Corinthians 5:1—"For what have I to do to judge them also that are without? do not ye judge them that are within?"

- 1 Corinthians 5:13—"But them that are without God judgeth. Therefore put away from among yourselves that wicked person."
- 1 Corinthians 6:2—"Do ye not know that the saints shall judge the world?"
- 1 Corinthians 6:3—"Know ye not that we shall judge angels? how much more things that pertain to this life?"
- 1 Corinthians 6:5—"Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?"
- 1 Corinthians 10:15—"I speak as to wise men; judge ye what I say."
- 1 Corinthians 11:13—"Judge in yourselves: is it comely that a woman pray unto God uncovered?"
- James 4:11—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law..."
- James 4:12—"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" ■



365 Daily Exhortations

Do you need a Chinese devotional for your personal quiet time? Bible Witness Media Ministry has produced "365 Daily Exhortations" in Chinese.

Written by Pastor Prabhuadas Koshy of Gethsemane Bible-Presbyterian Church (Singapore), this devotional is translated by Reverend Li Yahui (a missionary of Tabernacle Bible-Presbyterian Church, Singapore) and edited by Reverend Zhu Jianwei (a minister of True Life Bible-Presbyterian Church, Singapore).

Purchase your copy today at biblewitness.com/shop

Do pray for BWMM as we plan to release this devotional in various other languages.

BIBLE TRIVIA—JOSHUA 9

SARAH YONG

Read the Bible passage in Joshua 9, and then look through the biblical episode below. Using the illustrations as guiding hints, fill in each blank with an appropriate word taken from the Bible passage, to complete the story.

When the kings of the surrounding nations heard about how God had guided His people and given them victory over (1) the cities of _____ and _____, they decided to gather themselves together, to fight against Joshua and Israel.



(Hint 1)

However, the inhabitants of Gibeon decided on a plan to deceive Joshua by pretending to be ambassadors from a distant country. They took with them these items as evidence: (2) old _____ upon their _____; (3) wine _____ that were old, rent, and _____ up; (4) old _____ clouted upon their _____; (5) old _____ upon them; (6) _____ that was dry and _____.



(Hint 2)



(Hint 3)



(Hint 4)



(Hint 5)



(Hint 6)

When they came to Gilgal, they told Joshua, and the leaders of Israel, that they had heard of the fame of the LORD God, and all that the LORD God had done in (7) _____, and the cities beyond Jordan. So, they wanted to make a league with Israel by being their servants.

(Hint 7)



Joshua and the leaders asked not counsel at the mouth of the LORD before making peace with them and promising to let them live. It came to pass at the end of (8) _____ 🖐️ days, that Joshua learnt that the Gibeonites were their neighbours, and that they dwelt among them. Since the princes of Israel had already sworn unto them by the LORD God of Israel, Joshua made them servants that day, to be (9) hewers of _____ and (10) drawers of _____.



Answers to Bible Trivia—Joshua 8 (Vol. 25, Iss. 3, p. 19)

Part A: 1) dismayed; 2) ambush; 3) night; 4) ready; 5) approach; 6) deliver; 7) fire; 8) north; 9) west; 10) valley; 11) behind; 12) pursued; 13) spear; 14) heaven; 15) alive; 16) fell

Part B:

H	B	V	E	B	A	L	I	V	E
U	I	E	A	M	B	U	S	H	L
D	T	A	H	L	L	E	F	H	A
N	I	D	P	I	L	T	S	E	W
I	S	S	E	P	N	E	N	A	N
G	P	F	M	L	R	D	Y	V	O
H	E	I	A	A	I	O	L	E	R
T	A	R	T	A	Y	V	A	N	T
R	R	E	A	D	Y	E	E	C	H
P	U	R	S	U	E	D	D	R	H

Part C: "He built an altar"

Wang Ming Dao

(1900-1991) - Part VIII

Retold by Jenny Lok
Layout & Art by Andronicus Koshy

After leaving Tsang-Hsien, contrary to what was expected, Wang Ming-Dao found himself confined to his home and spending much time on household chores – sweeping the floor, going to the market, cooking, washing dishes and handling the laundry, besides mending the bedding.

Son, please stop doing the housework. You should go out there and find something else to do. Look for a job! I can easily engage a young girl to do what you are doing now!

Wang's mother was very concerned and pressed him on the matter.



As the days went by, Wang Ming-Dao's anxiety was mounting.

He had many questions about his calling to the preaching ministry –

Why am I spending my time doing only the lowly and mundane household chores?

Am I not supposed to be out there preaching as Thou, O God, would want me to do?

Amazingly, peace filled Wang's heart and mind when he started reading the Book of Exodus.

All at once, Wang's mind cleared when he read how Moses had tended his father-in-law's sheep in the desert of Midian for forty years. He pondered on the significance of God's dealing in Moses' life.

There is much I can learn here: God has taught me that doing household chores is no inferior task but equally important as preaching. If I can't even give my best to do these tasks at hand, then how am I able to faithfully carry out my preaching duties well in the future?

Indeed, 'He that is faithful in that which is least is faithful also in much...'*

From 1921-1924, Wang Ming-Dao often had his head buried in the Bible. Apart from helping with the daily household chores, Wang would spend most of his time searching and studying the Scriptures.

In the latter part of 1923 till 1924, Wang had opportunities to attend a Christian convention in addition to participating in an evangelistic campaign.



At the end of it all, he concluded,



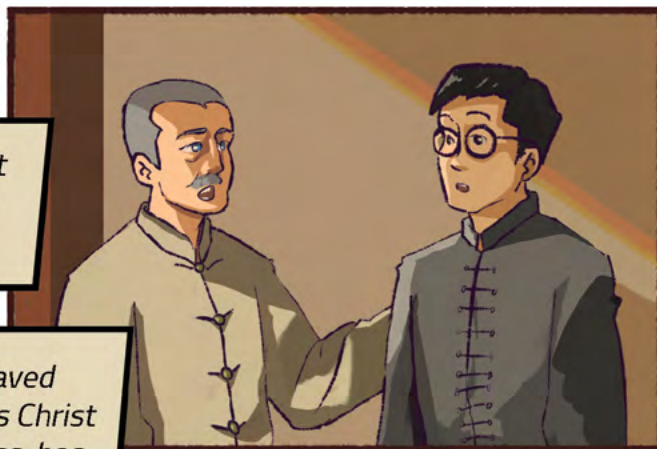
I must say there is indeed much corruption, emptiness and poverty within the churches in China.

This makes me more determined than ever to give myself wholeheartedly to the Lord's service.

Providentially, Wang Ming-Dao had also met an elderly man by the name of Eric Pilquist from Sweden.

This elderly Swede taught him that man is justified by faith in Christ and not through good works.*

Wang understood that he was saved because he trusted in the Lord Jesus Christ who, through His death on the cross, has pronounced him (Wang) righteous.



*cf. Romans 3:24, 28; 5:1-2

O glorious freedom!
Now I can serve Him
with a good understanding
of the truth.

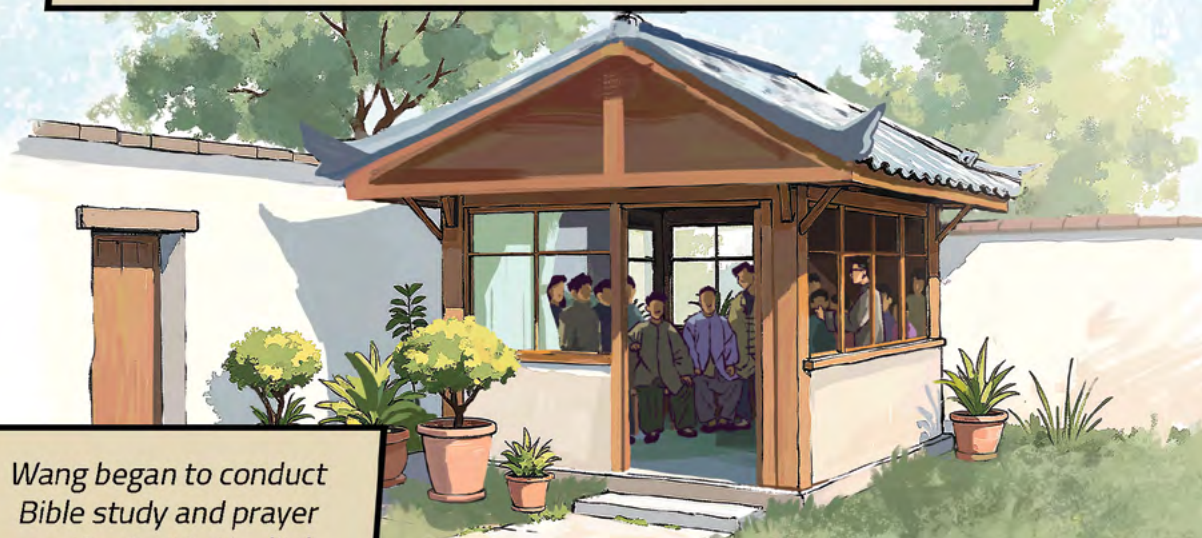
Thank God that He has limited my preaching ministry till now, otherwise I would have distorted the truth and destroyed many lives!

In my preaching and teaching today, the Bible is my only standard. Church traditions and man-made regulations [are] not my authority.

Even less would I compromise [on] anything contrary to the truth. To me, that [is] sinful!

Having been enlightened, Wang decided to sever his ties with the Pentecostal church where Mr Ju came from.

Mr Ju was unquestionably a false teacher, who had misled him and caused him to lose his teaching post in Baoding. Since then, Wang had given up on his earlier Pentecostal leanings and turned his attention to preaching God's truths.



Wang began to conduct Bible study and prayer meeting inside the little "Converted Greenhouse" at his home in Peking from January 1925.

By the second month, there was a steady stream of 13 to 14 regular worshippers.

Wang was thankful even for such a small beginning, and so uttered a prayer unto the Lord:

Oh Heavenly Father!
Blessed be Thy Name for enabling us to worship Thee, three times a week, right here in my home.

May many more people come and be blessed by Thy precious Word. All praise and thanks be unto Thy Name, Amen!

God did hear the prayer of Wang Ming-Dao. The number of worshippers increased as the days passed.

Besides, the Spirit of God also moved the hearts of two ladies – Mrs Pan and Mrs Yu (attendees at his preaching sessions) – who welcomed the worshippers at their homes when it became obvious that Wang's "Converted Greenhouse" was too small to hold the growing number of worshippers.

On top of his Bible study and prayer sessions, Wang Ming-Dao started receiving invitations to speak at churches in Peking.

The journey to and fro became so wearisome that he pleaded with the Lord,

Oh, if only I have some relief in this area of transport!

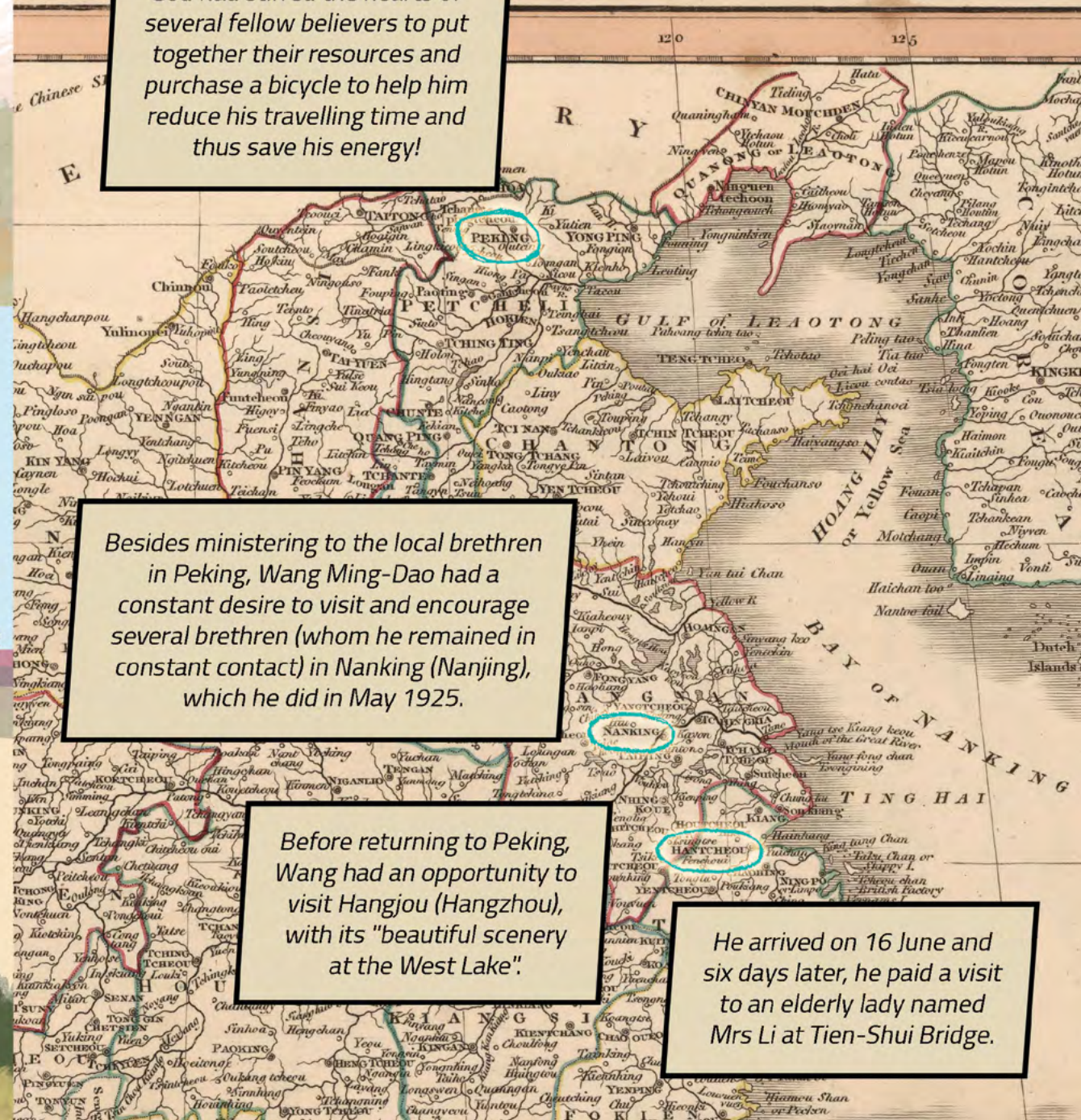
What happened next was a pleasant surprise to Wang!

God had stirred the hearts of several fellow believers to put together their resources and purchase a bicycle to help him reduce his travelling time and thus save his energy!

Besides ministering to the local brethren in Peking, Wang Ming-Dao had a constant desire to visit and encourage several brethren (whom he remained in constant contact) in Nanking (Nanjing), which he did in May 1925.

Before returning to Peking, Wang had an opportunity to visit Hangjoui (Hangzhou), with its "beautiful scenery at the West Lake".

He arrived on 16 June and six days later, he paid a visit to an elderly lady named Mrs Li at Tien-Shui Bridge.





Mrs Li,
it's my pleasure to meet
you today.

Preacher Wang,
welcome to Hangjoui!



By the way,
I would like you to meet the
pastor of the church here –
Pastor Liu Deh-Shun.



My niece in
Nanking has spoken of you to
me, I'm so glad you managed to
make a trip here.



Preacher Wang,
I'm so pleased to make your
acquaintance here
in Hangjoui.

Please come
and minister God's Word to our
congregation. You may stay with my
family to ease travel time to our
church.

After a fruitful time of preaching at Hangjoui,
Wang Ming-Dao left on 3 July and made his
way to Jia-Hsing (or Jiaying, which is in close
proximity to Hangjoui) for another ten days
of ministering God's Word.

On the way
home to Peking
later, Wang fell
ill. He thought
to himself: • • •

Perhaps it is
better to return
to the home of
Pastor and Mrs
Liu. They have
been most kind
and hospitable,
and I trust the
Lord that I
would receive
the help I need
at this time!

On 26 June,
Wang Ming-Dao met
Pastor Liu.

Under the loving care of the Liu
family, Wang Ming-Dao recovered
soon and went on to minister to
God's people at the church in
Tien-Shui Bridge for twelve days.

He finally
returned to
Peking on 14
September.

Unexpectedly,
there was an
urgent letter
from Pastor Liu
waiting for him.

Dear Preacher Wang,

We hope that you've arrived safely in
Peking. Over here in Hangjoui, we have
been so blessed by your preaching
ministry. Once again, we would like to
invite you for a seven-day convention
jointly held by various churches in
Hangjoui. Please let us know if you are
available as the convention will
commence on 18 October.

In His Service,
Pastor Liu



After much prayer,
Wang Ming-Dao
made his trip to
Hangjoui once again.

It was on the second day of the
convention that he took special notice of
Pastor Liu's daughter, Liu Jing-Wun, who
stood in for the regular pianist.



Although they were acquainted during Wang's stay with his family, he had merely
regarded her as a sixteen-year-old teenager.

But on that day, he saw her as an adult – tall, with her hair won in a bun and dressed in "a long lined gown".



Thoughts of marriage stirred in his mind.

Miss Liu comes from a godly family where I have experienced much spiritual warmth and love.

Though I love my mother and sister, and they love me dearly, but such love as I have seen in the Liu's home is something very precious to me!

Since then, Wang Ming-Dao had visited Hangjau on many occasions as he undertook preaching engagements in the provinces of Jiangsu and Jejiang (located "in the southeastern coastal region, along the Yangtze River Delta") from the end of November 1925 till the end of April 1926.

Nearing the end of the year of 1926, on 24 November, Wang had every reason to give thanks to God for his happy engagement to Miss Liu Jing-Wun!

His mother and sister did not object to his decision to marry Miss Liu, contrary to his fears.

Besides, as far as Miss Liu was concerned, she trusted that :

[W]hat my heavenly Father sees is good, that is good.

In the spring of 1927, Wang Ming-Dao's writing ministry (which started in 1925) eventually led to the publication of the *Spiritual Food Quarterly* in Peking.

This was a marvellous effort by Wang, who wrote all the articles in the four issues produced yearly.



By God's grace and with His constant provisions, this publication would continue for more than twenty years!

A year later, on 1 February 1928, Wang Ming-Dao was called upon to minister God's Word to the congregation at the Presbyterian Church in Baoding, Hebei Province (west suburb).

Wang was no stranger to Baoding, where he once worked as a teacher.

Upon reaching Baoding, Wang could not help but remarked,

What a homecoming for me! The weather remains unchanged at this time of the year – the same blanket of snow over the ground. Surely, I can never forget the day I left Baoding without a job, and with much heaviness of heart.

But today, by God's gracious providence, I'm here as a preacher of His Word! Previously, I was misled, but now, I'm truly enlightened to do His will!

To be continued



Knowledge & The Christian Mind

A New Series on Bible Witness TV

In this new teaching series on Bible Witness TV, we will study the topic of epistemology, which is the theory of knowledge. As Christians, how should we approach the pursuit of knowledge? What should be our guiding principle as we attempt to understand the world? These questions and more will be addressed by the Reverend Samuel Joseph, a minister of True Life Bible-Presbyterian Church.

Watch on biblewitness.tv or via our Gethsemane B-P Church App. Just search for "Gethsemane BPC" in your app store to get started.