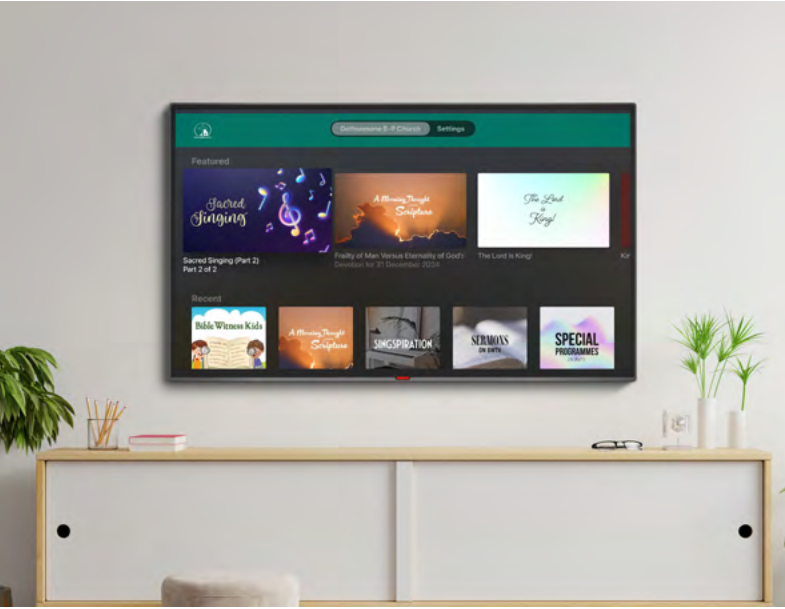


Bible Witness

MDDI (P) 023/04/2026 | ISSN: 0219-5364 | VOLUME 26 ISSUE 2 (MARCH-APRIL 2026)



The Exalted **CHRIST** (Part 2)



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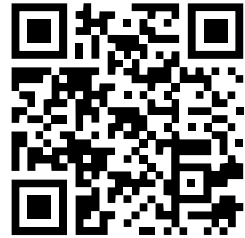
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On the Cover ▲

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."
—Revelation 1:8



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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.

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“I Am Alpha and Omega”

The opening chapter of Revelation is meant to lift the church’s eyes above the earth and fix them upon the majestic glory of the risen and exalted Lord Jesus Christ. Before the book unfolds its visions of judgment, tribulation, conflict, and final victory, Christ Himself stands forth in unrivalled majesty to declare who He is. The revelations that follow are not chaotic events, but the outworking of His sovereign will. They proceed from the throne where Christ reigns in absolute authority.

Thus, among the earliest and most glorious declarations in the book are the words: “I am Alpha and Omega” (Revelation 1:8a). It is a statement full of doctrinal weight, redemptive comfort, and pastoral strength. Alpha and Omega are the first and last letters of the Greek alphabet respectively. This is not merely a poetic expression of who Christ is but a sweeping claim that He encompasses all reality from beginning to end.

In the immediate context, this declaration prepares the reader for a book filled with turmoil, judgment, and cosmic upheaval. Before any vision unfolds, Christ asserts: I am already at both ends of history.

CONTEXT OF THE STATEMENT

The book of Revelation was given to the apostle John while he was in

exile “for the word of God, and for the testimony of Jesus Christ” (Revelation 1:9). The seven churches to whom this book was first addressed (Revelation 2–3) were facing pressure, opposition, and suffering: they lived in a hostile world. Some were weak and fearful, some compromised while others were persecuted. Into that setting, the Lord does not begin with practical advice alone, but with a revelation of His own glorious Person.

Revelation 1:4–8 is filled with majesty. Grace and peace are from Him “which is, and which was, and which is to come”, from the seven Spirits before the throne, and from Jesus Christ, “the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth” (vv. 4–5). Then, after the announcement that Christ is coming in glory and every eye shall see Him (v. 7), comes this sovereign declaration: “I am Alpha and Omega”.

This means that the Lord introduces the whole prophecy by asserting His absolute supremacy over history. The church is not abandoned to chaos. The future is not in the hands of emperors, persecutors, false prophets, or beasts. It is in the hands of the One who is Alpha and Omega.

SCRIPTURAL FOUNDATIONS

When God says, “I am Alpha and Omega”, He means that He stands

at the beginning and at the end. It is a declaration of completeness, sovereignty, and eternity.

This language is deeply rooted in the Old Testament. In Isaiah 41:4, the Lord says, “I the LORD, the first, and with the last; I am he.” In Isaiah 44:6, “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.” Again, in Isaiah 48:12, “I am he; I am the first, I also am the last.” In Isaiah, this title belongs distinctly to Jehovah, the covenant God of Israel.

That is what makes Revelation so glorious. The very titles of Jehovah are here spoken in the New Testament setting of the revelation of Jesus Christ. Indeed, later in Revelation 22:13, Christ plainly says, “I am Alpha and Omega, the beginning and the end, the first and the last.” The conclusion is unavoidable: the Lord Jesus Christ fully possesses the divine glory and identity. He is not a mere creature or exalted messenger, but truly and eternally God Himself.

THEOLOGICAL SIGNIFICANCE

First, the title “I am Alpha and Omega” speaks of God’s eternity. He existed before all things, and He will endure forever even when all created things have passed away. He does not come into being, develop, or diminish. He simply is. He is the eternal God, from everlasting to everlasting, who is unchanging.

Second, it speaks of God’s sovereignty over history. He is not merely present from start to finish as an observer. He is the Author, Governor,

and Consummator of all things. History is not a random movement; it is a divinely ordered drama moving towards God’s appointed end. What He begins, He completes.

Third, it speaks of God’s completeness and sufficiency. As Alpha and Omega, He lacks nothing. He is all-sufficient, the very fullness of all perfection. All wisdom, power, holiness, justice, mercy, truth, strength and authority are in Him without measure. Nothing can be added to Him; nothing in Him can be diminished; and nothing can stand outside His rule.

Fourth, in the light of the whole New Testament, this title magnifies the deity of Christ. The One who died for His church is none other than the eternal LORD. The Redeemer is divine. The blood that cleanses sinners is precious because the Saviour who shed it is infinitely and gloriously divine.

PASTORAL COMFORT FOR THE CHURCH

The above is not given merely to satisfy theological curiosity. It is meant to steady the saints.

For the suffering servant of Christ, like the exiled apostle, “I am Alpha and Omega” means the trial has not escaped God’s control. The One who began your story governs its darkest chapters and will write its final line in glory.

For pastors and elders, it is a humbling and strengthening truth. For the fearful church, it means that Christ will not lose His cause in the world. Kingdoms rise and fall, but He

remains. Enemies rage, but He has already declared the end.

The church does not begin with our plans, nor does it end with our strength. Christ is Alpha and Omega to His church. He is the source of her life, the centre of her message, and the end of all her labour. Ministers are only servants within His story. Therefore, there is no room for pride, but there is every reason for confidence in Him.

For the believer struggling with assurance, this title, “I am Alpha and Omega”, is full of hope. He who called you by His grace is not only the Author of faith but its Finisher. He does not start a work and leave it incomplete. The God who was Alpha

in your conversion will be Omega in your glorification.

CONCLUSION

“I am Alpha and Omega” is a trumpet-blast of divine majesty. It tells us that God is the first and last, the origin and end, the Lord over all history and all redemption. In a world of change, fear, and uncertainty, the church is called to rest in the eternal Christ, who spans all things and secures all things for His people.

The hand that wrote the first chapter of creation will also write the final chapter of redemption. Therefore, let the church not fear. Her Lord is Alpha and Omega. ■

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“I Am the Beginning and the Ending”



The declaration of Christ in Revelation 1:8, “I am... the beginning and the ending”, unfolds and strengthens the preceding title, “Alpha and Omega”. What is symbolically expressed in the alphabet is now plainly declared in words: God is both the source from which all things proceed and the goal towards which all things move. In the opening vision of Revelation, before any seals are broken or judgments revealed, Christ asserts His absolute authority over all existence.

CONTEXTUAL MEANING

As the early church faced oppression and persecution, it was also beset by false teachings and the subtle pull of materialism and worldliness. These very pressures and corrupting influences are addressed by Christ in His letters to the seven churches recorded in Revelation chapters 2 and 3. In such a setting, it would be easy to view history as unstable or even out of control. But the Lord does not begin by explaining events. He begins by revealing Himself as “the beginning and the ending”.

SCRIPTURAL FOUNDATIONS

This truth is not isolated to Revelation. It is woven throughout the whole Scripture.

In Isaiah 46:10, the Lord proclaims, “Declaring the end from the beginning, and from ancient times the things that are not yet done”. God alone has such authority as to ordain both the start and the conclusion of all things.

In the New Testament, this truth is centred in Christ. Colossians 1:16–17 declares, “For by him were all things created... all things were created by him, and for him: and he is before all things, and by him all things consist.” Christ is not only the origin of creation but also its sustaining power and ultimate purpose.

God is both the source from which all things proceed and the goal towards which all things move.

Likewise, Hebrews 12:2 presents Jesus as “the author and finisher of our faith”. What is true in redemption is true universally—He begins, and He completes. So, Romans 11:36 states, “For of him, and through him, and to him, are all things”.

These passages show that Christ is not only the origin of creation, but also the sustainer of existence, and the goal towards which all things move.

CHRISTOLOGICAL SIGNIFICANCE

1. Christ as the Source of All Things

To say He is “the beginning” is to affirm that nothing exists independently of Him. Creation is not self-originating; it flows from His will. He is not part of the universe; He is its Creator. Every atom, every moment, every life owes its existence to Him.

2. Christ as the Goal of All Things

To say He is “the ending” is to affirm that all things move towards His appointed purpose. History is not wandering aimlessly; it is directed towards a divinely ordained conclusion—to the glory of Christ in redemption and judgment. As Romans 11:36 declares, “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.” Christ is not only the starting point; He is the final destination.

3. Christ as the Sovereign Lord of History

Between the beginning and the ending lies all of history. And every part of that “middle” is under His rule. He governs not only the grand movements of nations but also the details of individual lives. Nothing unfolds outside His decree.

4. Christ’s Divine Identity

Such a claim belongs only to God. No creature can say, “I am the beginning and the ending.” This is a declaration of absolute deity. The One who speaks in Revelation is not merely revealing God; He is God. Christ stands as the eternal Lord over all that is, was, and will be.

PASTORAL COMFORT FOR THE CHURCH

1. Assurance in God’s Purpose

Believers often live in the tension of the “middle”—between what God has begun and what He has promised to complete. There are seasons of confusion, suffering, and unanswered questions. But this truth assures us: the ending is as certain as the beginning. What God has purposed, He will accomplish.

2. Confidence in Trials

Trials may seem chaotic, but they are not purposeless. The One who is the beginning has already determined the ending. This gives meaning to suffering and hope in the darkest moments.

3. Faithfulness in Ministry

The church does not originate with human vision, nor does it depend on human strength for its future. Christ is both its beginning and its ending. What a comfort to the pastors and elders! We are stewards in a work that Christ Himself will complete. We labour not for temporary success, but for eternal purposes. There is no room for pride and anxiety in the ministries of the church.

4. Encouragement in Salvation

Every believer receives a personal encouragement in that Christ, who began a good work in you, will perform it until the day of Jesus Christ

(Philippians 1:6). Your salvation is not fragile. It is anchored in the One who governs both the beginning and end.

CONCLUSION

To confess Christ as “the beginning and the ending” is to affirm that all things come from Him and return to Him. This gives meaning to history, purpose to suffering, and hope to the church.

“I am... the beginning and the ending” is a declaration of Christ’s absolute sovereignty, divine identity, and unfailing purpose. It tells us that all things originate in Him, are sustained by Him, and will ultimately be brought to completion by Him.

In a world of uncertainty, this truth anchors the soul. The One who began the story will finish it, and He will finish it perfectly.

Therefore, let the church rest in Him, labour for Him, and trust Him fully. For Christ is not only present at the start, He also stands at the end, ensuring that all things fulfil His glorious will. ■



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“Which Is, and Which Was, and Which Is to Come, the Almighty”



The closing declaration of Revelation 1:8 presents a majestic portrait of Christ’s being and sovereign power. Having proclaimed Himself “Alpha and Omega, the beginning and the ending”, the Lord now anchors that sovereignty in His eternal existence and absolute omnipotence. This statement is a theological foundation upon which the entire book of Revelation stands. Before the visions of judgment unfold, the church is reminded that the One who speaks is eternally present and infinitely powerful.

By declaring that He is “which is, and which was, and which is to come”, Christ lifts the church’s vision beyond the present earthly temptations and troubles. All the ordeals they encounter are not ultimate. They are framed within the eternal reign of Christ.

Furthermore, the addition of the title “the Almighty” assures the church that the One who rules over time also rules over all power. The future is not uncertain because it is governed by the Almighty.

SCRIPTURAL FOUNDATIONS

This threefold description of Christ’s being echoes the divine name revealed

in Exodus 3:14: “I AM THAT I AM”. There, God reveals Himself to Moses as the eternally self-existent One, the One who simply is. He does not derive His being from anything outside Himself.

The language of Revelation 1:8c expands this truth:

- “Which is”—Christ’s present, unchanging existence.
- “Which was”—His eternal past.
- “Which is to come”—His sovereign future.

This same description appears again in Revelation 4:8, where heavenly beings cry, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” The repetition emphasises its central importance in the worship of God.

The title “the Almighty” (Greek: *Pantokrator*) appears frequently in Revelation (e.g. 4:8; 11:17; 15:3), underscoring that Christ holds all things in His power.

CHRISTOLOGICAL SIGNIFICANCE

1. Christ’s Eternality

The phrase “which is, and which was, and which is to come” declares that Christ is eternal. He is not

bound by time. He does not move from the past to the present to the future as we do. Rather, all of time is equally present to Him.

He has no beginning and no end. As Psalm 90:2 declares, “from everlasting to everlasting, thou art God.”

2. Christ’s Immutability

Because God is eternal, He is also unchanging. His divine nature never grows, changes, or diminishes. He is perfectly and eternally Himself. His character does not fluctuate. His promises do not fail. His purposes do not alter.

This is a profound comfort. In a world marked by constant change, God remains steadfast. What He has said, He will do. What He has promised, He will fulfil.

3. Christ’s Sovereignty Over Time

By encompassing past, present, and future, God is Lord over all history. Nothing catches Him by surprise. Nothing lies outside His knowledge or control. For the reader of Revelation, this is essential. The judgments, conflicts, and final victory described in the book are not uncertain outcomes—they are divinely ordained realities.

4. Christ’s Omnipotence —“The Almighty”

The title “the Almighty” proclaims that God possesses all power. There is no force that can resist His will or frustrate His purposes.

- Nations rise and fall under His authority.
- Satan himself operates only within the limits God permits.

- Death, judgment, and eternity are all under His command.

This is not a limited or shared authority; it is an absolute one.

5. The Divine Glory of Christ

The eternal, unchanging, Almighty God is made known in Christ. The One who walks among the churches (Revelation 1:13) is the same One who spans eternity and rules all things. This affirms, without ambiguity, the full deity of Christ.

PASTORAL COMFORT FOR THE CHURCH

1. Stability in an Unstable World

Everything around us changes—circumstances, cultures, even churches. But our Lord Jesus remains the same. This truth anchors the believer’s heart. Our faith rests not on shifting realities, but on the unchanging Christ.

2. Confidence in Christ’s Promises

Because God is “which is, and which was, and which is to come”, His promises are certain. They are not dependent on circumstances or human strength. What He has spoken will come to pass.

3. Courage in Ministry

This truth is a source of strength to all who labour for Him. The work of shepherding often feels overwhelming. Opposition may arise, weakness may be felt, and results may seem uncertain. But we serve under the authority of the Almighty. Therefore, the church and ministers of the Word serve with boldness and humility.

4. Comfort in Suffering

For suffering believers, this declaration brings deep comfort. Christ, who is eternally present, is also present now. He is not distant or detached. He is the “which is”, the God of the present moment. And because He is the Almighty, suffering is never meaningless. It is governed by His wise and sovereign hand.

5. A Solemn Warning

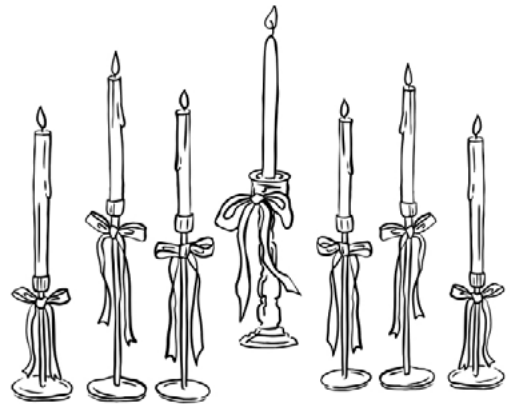
This truth also carries a warning. The Almighty is not only the Saviour but also the Judge. His eternal nature means that His judgments are final and just. To reject

Him is to stand before the One whose authority you cannot escape from.

CONCLUSION

“...the Lord, which is, and which was, and which is to come, the Almighty” presents a vision of Christ that is vast, glorious, and profoundly reassuring. He is eternal in His being, unchanging in His character, sovereign over all time, and absolute in power. Therefore, let the people of God trust Him, worship Him, and serve Him with confidence. For the One who holds all time also wields all power—and He is our Lord. ■

The Vision of the Glorified Son of Man



Revelation begins not with a set of predictions, but with a magnificent portrait of the person of Jesus Christ. In the first chapter of Revelation, verses 12–17, John beholds an overwhelming revelation of Christ in glorious majesty and heavenly glory. This vision of the glorified Son of man is both awe-inspiring and theologically rich. This is not Christ in humiliation, as seen in the Gospels, but Christ in exaltation, revealed in majesty, authority, and divine glory.

THE SETTING OF THE VISION (VV. 12-13)

John writes, “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like

unto the Son of man” (vv. 12–13a). The seven candlesticks represent the seven churches (Revelation 1:20), signifying Christ’s sovereign presence among His churches on earth. The seven candlesticks, or lampstands, specifically refer to the seven churches mentioned in verse 11; they represent all churches on earth in general. The King of Glory, the exalted Son of man, is not an absent observer, but a living presence walking in the midst of His Church.

The title “Son of man”, which refers to Christ, is used differently in Revelation than in the Gospels. While this title highlights His humanity and sacrificial mission in the Gospels, it unveils His cosmic and ecclesiastical authority in Revelation. Here, it brings to mind Daniel 7:13–14, where the Messiah is portrayed as the “Son of man” with dominion and glory. He stands amidst the candlesticks not as a suffering servant, but as the sovereign Lord.

By placing Himself among the seven candlesticks, Christ reveals a staggering truth: He intimately inhabits the local assembly, making His home within the community of the redeemed, actively observing, sustaining, and instructing His church. The church is the very theatre of His presence, the special sphere of His divine affection, attentive care, and sovereign oversight.

He is “clothed with a garment down to the foot, and girt about the paps with a golden girdle” (v. 13b). This is the attire of both the High Priest and a King, an attire that reflects both priestly dignity and kingly authority (cf. Exodus 28:4; Leviticus 16:4; Psalm 93:1; Isaiah 11:5; Daniel 10:5). It signifies that Christ has finished His work of sacrifice; He now

lives to make intercession for us and to rule with absolute authority. He is the Priest-King who intercedes for His people and reigns over them.

THE DESCRIPTION OF HIS PERSON (VV. 14-16)

John now describes the Lord He saw in the vision in vivid, symbolic language, each detail unveiling aspects of His divine nature and authority.

In verses 14–15, a portrayal of Christ’s majestic and glorious appearance is given. The series of striking, metaphorical descriptions captures the essence of the glorified Son of man. These are not intended to be mere literal, physical portraits, but rather a symbolic depiction of His character and offices.

- “His head and his hairs were white like wool, as white as snow” (v. 14). This directly echoes the “Ancient of days” in Daniel 7. By attributing that depiction to Jesus, John makes a profound theological claim: the Son of man is the Eternal God. The whiteness signifies not the frailty of age, but the purity of infinite wisdom and eternal existence. Christ possesses the very attributes of God Himself.
- “His eyes were as a flame of fire” (Revelation 19:12). His gaze penetrates all things. Nothing is hidden from Him; He sees with perfect knowledge and judges with perfect righteousness. Those eyes penetrate the very fabric of our existence, burning away hypocrisy and seeing the true state of our hearts.

- “His feet like unto fine brass, as if they burned in a furnace” (v. 15). This speaks not only of strength and stability, but also of judgment. In biblical symbolism, brass often represents judgment, particularly in contexts of sacrifice and divine justice (cf. Numbers 21:9; Exodus 27:1–2; Deuteronomy 28:23; Revelation 1:15). Glowing, refined brass suggests strength tested and a holiness which tramples all that is unrighteous. Christ tramples down all opposition; His judgment is firm and unassailable.
- “His voice as the sound of many waters” (v. 15). Like the thundering roar of a raging ocean or a massive waterfall, His voice drowns out the noise of human empires and all worldly powers. This is the voice of sovereign power, the voice of supreme authority. By echoing the voice of God in Ezekiel 43:2, this description stands as a profound assertion of Christ’s absolute deity. When Christ speaks, His Word carries irresistible force.

In verse 16, the vision transitions from Christ’s majestic appearance to His sovereign operation in the world and the church. John’s focus moves beyond the person of Christ to His dynamic interventions, revealing a Lord who is both present and powerfully at work.

- “And he had in his right hand seven stars”. The seven stars, representing the “angels” or messengers of the churches, are held in His right hand (cf. v. 20b). This shows that the pastors and preachers of the churches are within His supreme protection and ownership. It is

very comforting for the leaders and members of churches to know that they are under Christ’s authority and protection. Their destiny is gripped by the hand that shaped the universe.

- “Out of his mouth went a sharp twoedged sword”. The two-edged sword proceeding from His mouth signifies the power of the Word of God. Christ does not need physical weapons to conquer; His Word creates, His Word convicts, and His Word judges. It is “sharp” because it cuts through the soul and spirit, discerning the thoughts and intents of the heart (cf. Hebrews 4:12). Christ rules and judges by His Word.
- “His countenance was as the sun shineth in his strength”. Finally, His countenance is likened to the sun in its full strength. This is a return to the Transfiguration (cf. Matthew 17:2), but intensified. It is the incomparable light of God’s glory, a light so bright that it necessitates John’s reaction in the following verse.

JOHN AT HIS FEET: WHERE FEAR MEETS COMFORT (V. 17)

“And when I saw him, I fell at his feet as dead.” This reflects the recurring biblical response to the unveiled presence of the Divine, and it is the only fitting response to the unveiled glory of Christ. John, the “beloved disciple” who once leaned his head on Jesus’ chest during the Last Supper (cf. John 13:23), is now overwhelmed by the sheer magnitude of the glorified Christ.

The vision of the exalted Christ in His glory humbles even John, the closest

of His followers, while He was here on earth. This reminds us that a true vision of Christ strips away all familiarity and self-confidence, drawing us into a state of reverence, awe, and worship. The Christ of Revelation is not to be approached casually. He is the exalted Lord of glory.

The glorified Son of man, with feet of burning brass and eyes of fire, does not crush the fallen apostle. Instead, He reaches out—“And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last” (1:17b). The glorified Christ laid His right hand, the same hand that upholds the stars, upon His trembling servant, not to crush him in his frailty, but to infuse him with divine strength and resurrect his courage.

THEOLOGICAL SIGNIFICANCE

This passage reveals the exalted Christ’s full deity and supremacy. He is not merely a teacher or prophet, but the eternal Son who shares in the attributes of God. The imagery drawn from Daniel 7 affirms that Jesus is both the “Son of man” and

the “Ancient of days”, fully divine and sovereign over all.

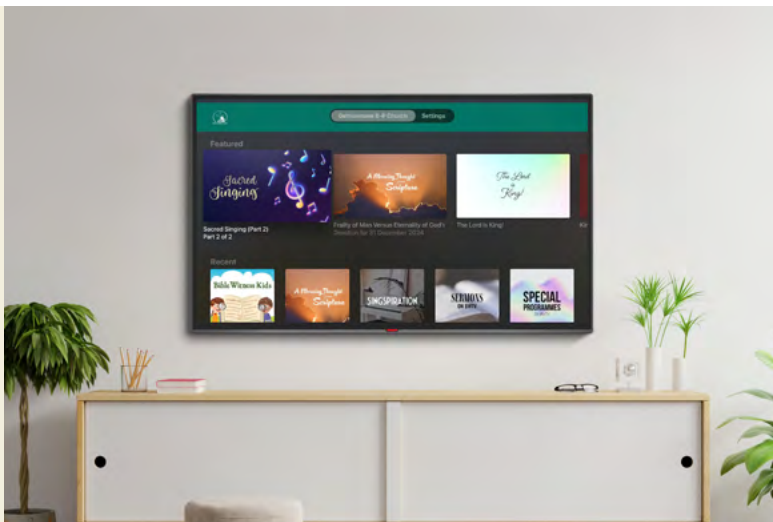
It also emphasises Christ’s present relationship with His church. He walks among the candlesticks. He sees, knows, judges, and sustains His people. The church exists under His watchful eye and sovereign care.

Furthermore, the vision underscores the authority of Christ’s Word. The sword from His mouth signifies that His Word is both life-giving and judgment-executing. What He speaks determines the future of His church and the world.

CONCLUSION

The vision of the glorified Son of man is a revelation of Christ as He truly is—majestic, holy, sovereign, and glorious. He walks among His people, speaks with authority, and reigns with power. To behold Him rightly is to be humbled, comforted, and transformed.

May we, like John, behold Him in His glory, and may that vision shape our lives in reverent worship and faithful obedience. ■



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George Whitefield

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Retold by Jenny Lok
Layout and Art by Andronicus Koshy

Though Whitefield had always desired to be a minister of God, he dreaded to think how he could ever bear the full weight of the spiritual duty of such an office.

God alone knows how deep a concern entering the ministry and preaching was to be.

I have prayed a thousand times, till the sweat has dropped from my face like rain, that God...

...would not let me enter the Church before He called me and thrust me into His work.

Despite Whitefield's feelings of inadequacy, he was ordained as a deacon on 20 June 1736 by the Bishop, Dr Benson – the first stage of Anglican ordination to the ministry,

held "in the magnificent Gloucester Cathedral".

Prior to his ordination, Whitefield also graduated with a Bachelor's degree from Oxford. God, by His great mercy, had answered his heart's desire to complete his studies at Oxford, which were briefly disrupted due to his breakdown in health.

Whitefield was thus more than convinced that henceforth, God had called him to full-time service.

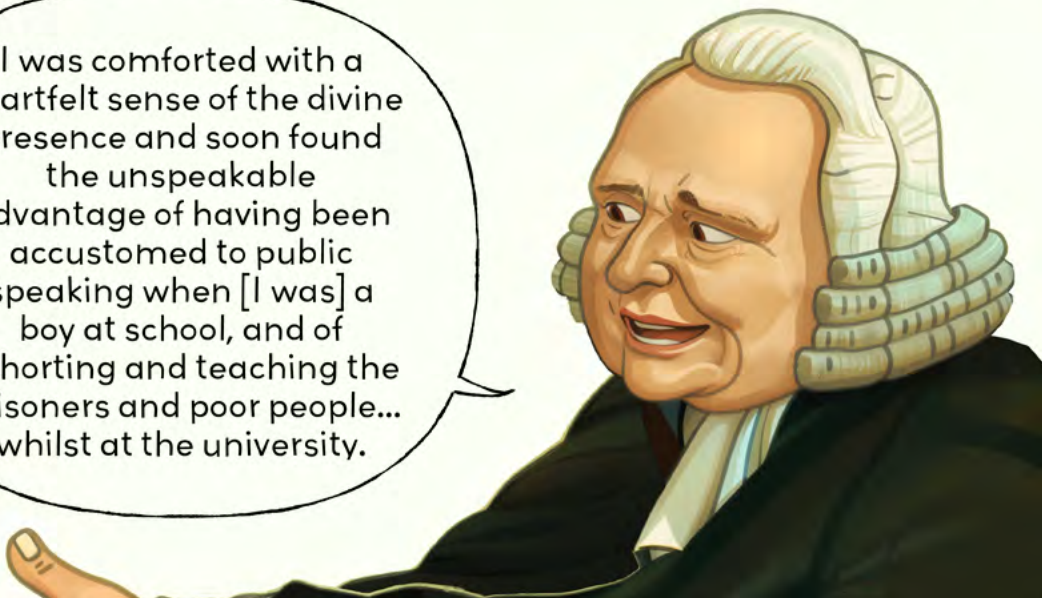
Now that Whitefield was in the Holy Orders, he was allowed to begin his preaching ministry.

His first sermon was in the church where he was baptised, namely St Mary de Crypt.



Many flocked to hear him preach, and the sheer size of the congregation filled him with a sense of awe.

I was comforted with a heartfelt sense of the divine presence and soon found the unspeakable advantage of having been accustomed to public speaking when [I was] a boy at school, and of exhorting and teaching the prisoners and poor people... whilst at the university.



Whitefield's first preaching assignment was such a success that many words of praise and admiration began to pour in.

To keep himself from the excessive attention of "people [who] grow too, too fond of [him]",



Whitefield decided to retreat to Oxford for a while.

A few weeks later, he was called upon to stand in for the minister at Tower Chapel, London, for two months.

Of his encounter with the congregants there, he noted,



Almost all seemed to sneer at me on account of my youth.

But they soon grew serious and exceedingly attentive, [and] after I came down, showed me great tokens of respect.

Whitefield's ministry at the Tower Chapel in London soon came to an end.

He was then invited for another preaching stint at Dummer, a little village in Hampshire.

There, he met many "poor, illiterate people" and ministered to them.

It was at Dummer that Whitefield accepted an invitation from his university friend, John Wesley, to travel to Georgia, a colony in North America founded by General Oglethorpe, "a philanthropic Englishman".

John Wesley had written to him:

Dear George,

Greetings in the name of the Almighty King! I know you've been very busy ministering to the saints in England. Over here in Georgia, we're very much in urgent need of help! There is a plan for an Orphan House to be set up to meet the needs of the orphans in the colony. It would please us to have you lend your support in this work. Looking forward to your favourable reply!

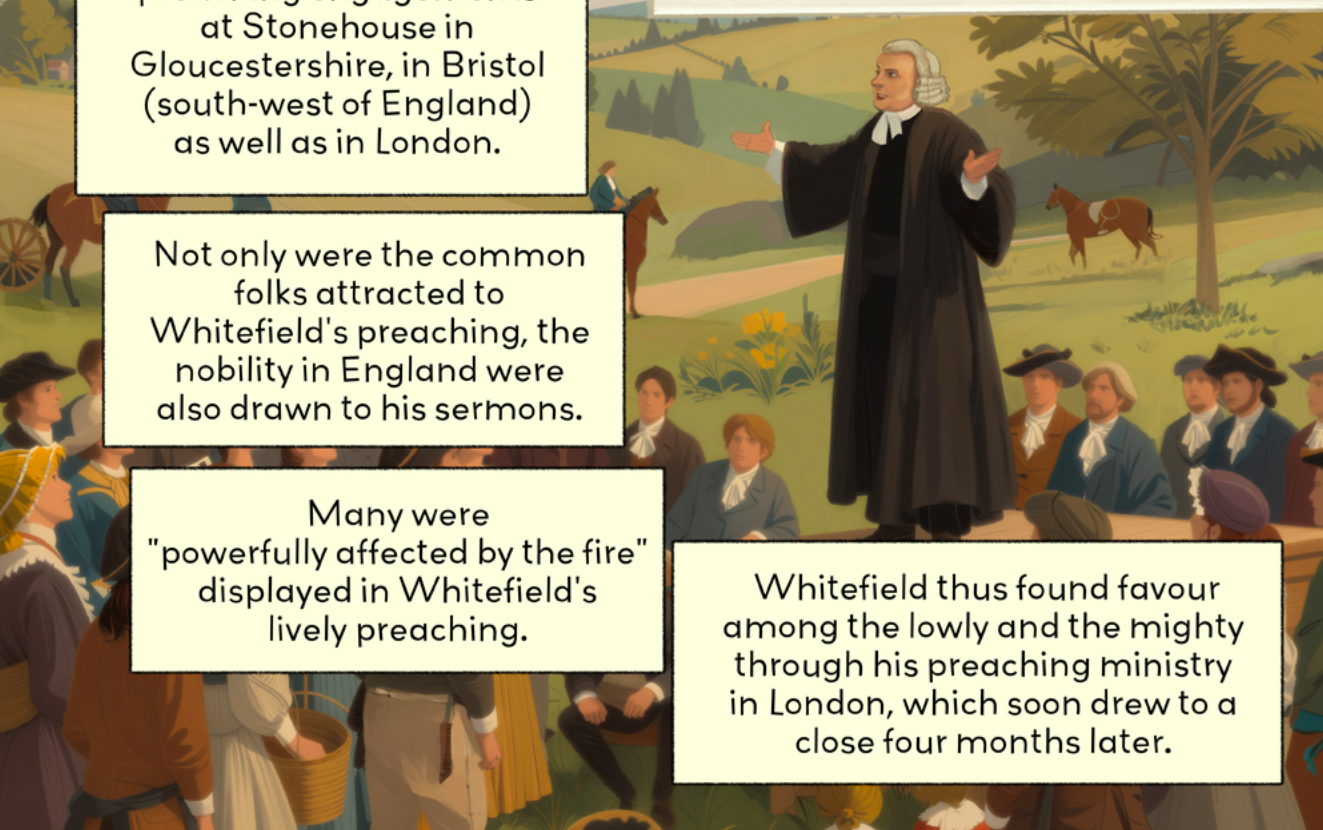
*Yours in Christ,
John Wesley*

Whitefield made his way to Georgia only in the later part of 1739 after a series of preaching engagements at Stonehouse in Gloucestershire, in Bristol (south-west of England) as well as in London.

Not only were the common folks attracted to Whitefield's preaching, the nobility in England were also drawn to his sermons.

Many were "powerfully affected by the fire" displayed in Whitefield's lively preaching.

Whitefield thus found favour among the lowly and the mighty through his preaching ministry in London, which soon drew to a close four months later.



Whitefield then announced to all –

I'm going to Georgia
without further delay!

As he departed for
Georgia via a vessel
named "Whitaker"
on 30 December 1737,
Whitefield prayed,

Oh God,
give me a deep humility,
a well-guided zeal, a burning
love and a single eye in all
that Thou wantst
me to do.

In the few months that Whitefield was aboard "Whitaker" (which had two accompanying ships), God had opened many avenues for him to carry out his religious duties as chaplain of the crew and passengers.

The first thing Whitefield made known to all on board was:

For I determined not to know
anything among you, save Jesus Christ,
and him crucified (1 Corinthians 2:2).



The crew and soldiers (about a hundred of them) mocked him and went back to their rowdy time of playing cards, cursing and swearing at the same time. Despite this, Whitefield started prayer sessions every morning and evening, apart from organising catechism class for the soldiers and preaching the Gospel to all who would hear him.

Amazingly, an all-male choir was soon formed when Whitefield made the following announcement:

Any soldier who could sing by note, [please meet me] to join in divine psalmody every day.



By the time the ship made a brief stop at Gibraltar to pick up more soldiers heading to Georgia to defend it "from the Spaniards in Florida", Whitefield witnessed a change in the men on board:

Once they were rough, swearing and showing contempt for the truth, but now they are like little children, meek as lambs, eager to recite their catechism. Many have started a daily practice of reading the Bible and majority are regular in both the morning and evening services!

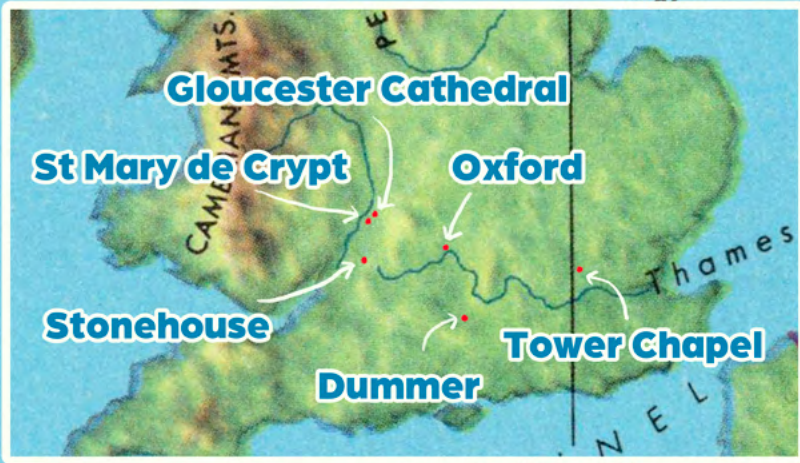
One day, "an epidemic of fever" hit the vessel.

Many fell ill, and Whitefield reached out to them with God's Word.

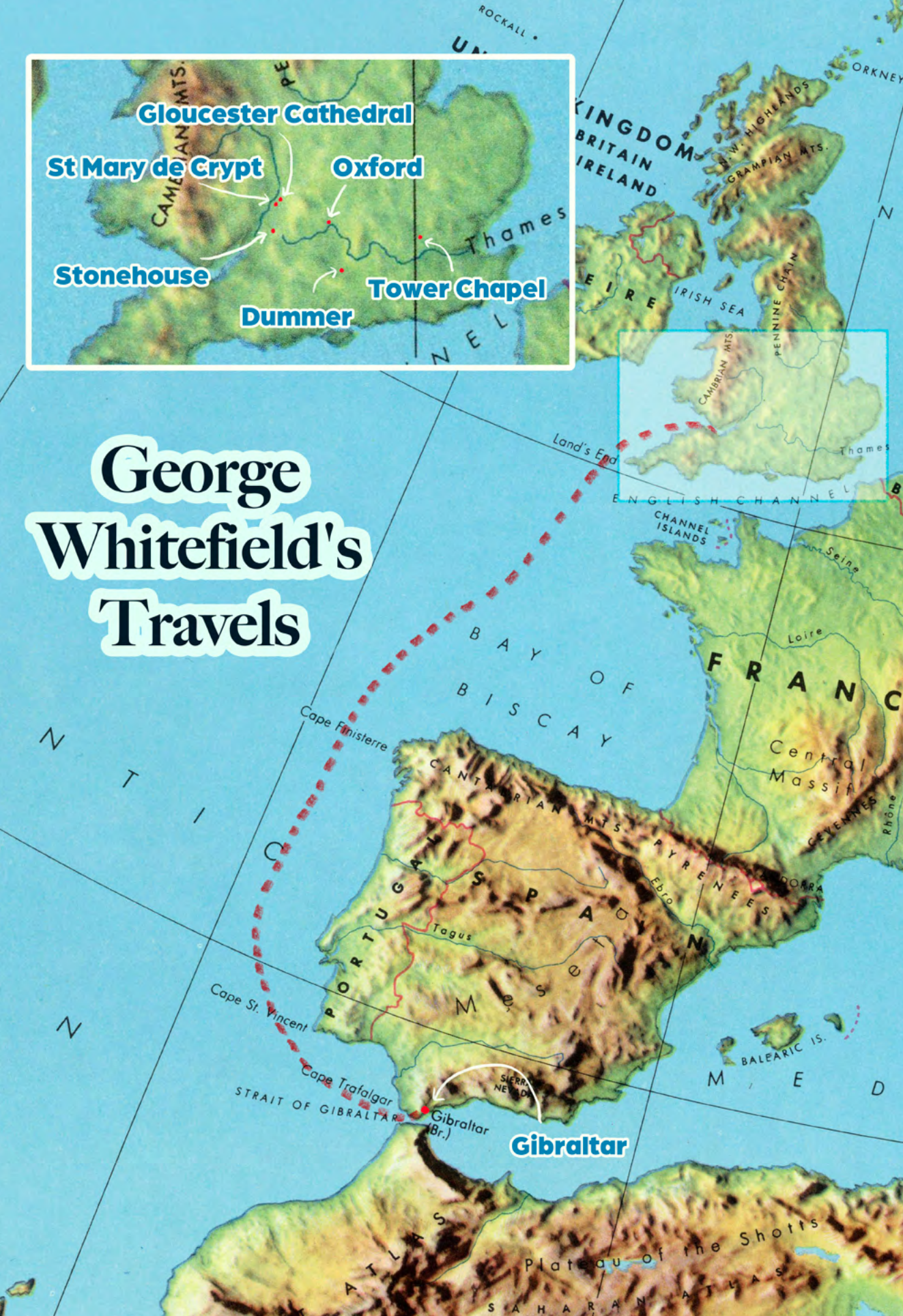
Whitefield eventually caught the deadly fever and became very sick.

To be continued





George Whitefield's Travels



BIBLE TRIVIA—JOSHUA 15

SARAH YONG

Joshua chapter 15 continues describing the division of the Promised Land. Read the passage from your Bible, then choose the most suitable answer from the box below and write the corresponding letter in each blank.

A) Edom	B) Jerusalem	C) Egypt
D) Judah	E) Kirjathsepher	F) Jebusites
G) Othniel	H) Jordan	I) Jephunneh

The first group to be given territory in the land of Canaan was the tribe of 1) _____. Their south border was from the shore of the salt sea, extending towards the wilderness of Zin, unto the river of 2) _____. The east border was the salt sea, even unto the end of 3) _____. In the north, the border went up northward unto 4) _____, the dwelling of the Jebusites. And the west border was to the great sea, and the coast thereof.

Caleb, the son of 5) _____ was given the city of Hebron. He set forth a task, that whosoever smiteth the city of 6) _____ and taketh it, would marry his daughter, Achsah. It was 7) _____, the son of Kenaz (Caleb's brother), who took the city. He would later become a judge in the land (cf. Judges 3:9–11).

The children of Judah would conquer and drive out the inhabitants of many cities and villages. From 8) _____ southward, including the eastern wilderness, and even the coastal cities beside the Great Sea. However, they could not drive out the 9) _____ who inhabited Jerusalem.

Answers to Bible Trivia—Joshua 13–14 (Vol. 26, Iss. 1, pp. 20–21)

Part A: 1) old, 2) remaineth, 3) drive, 4) inheritance, 5) eastward, 6) Levi, 7) Arnon, 8) Chinnereth, 9) threescore, 10) fathers, 11) cities, 12) Jephunneh, 13) espy, 14) followed, 15) alive, 16) Hebron, 17) LORD
Part B: "Division of the Land"

Precious Thoughts FOR TODAY

Precious Thoughts for Today

A Daily Devotional Programme for 2026
on Bible Witness TV

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