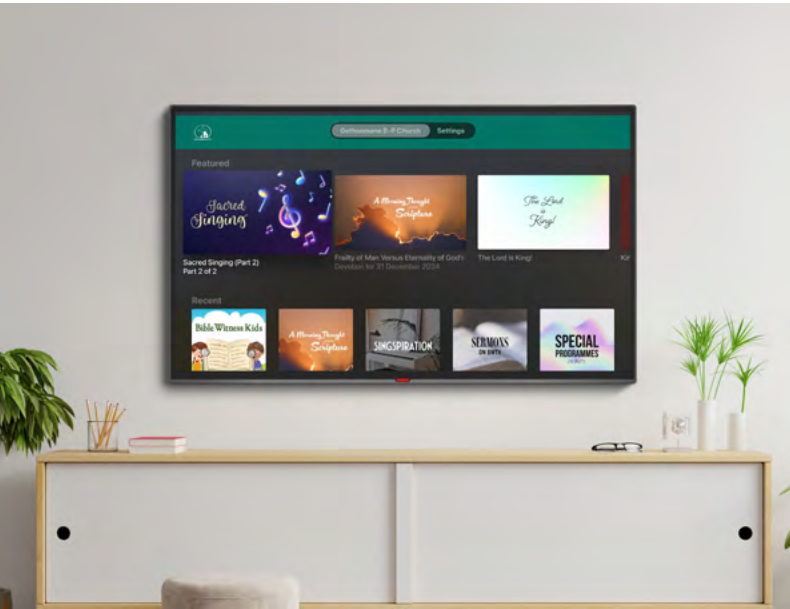


Bible Witness

MDDI (P) 023/04/2026 | ISSN: 0219-5364 | VOLUME 26 ISSUE 5 (SEPTEMBER–OCTOBER 2026)



The Sovereign God and His Covenants (Part 1)



▲ Bible Witness TV

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

Explore two enriching channels: **BW Kids** for children offers Christ-centred, Scripture-based videos to nurture young hearts in the faith. Our **Main Programme** airs videos for youths and adults, where the Word of God is faithfully taught, and hymns and spiritual songs lift hearts in reverent praise.

New videos air every Sunday. Watch online at biblewitnessstv.com or through the **Gethsemane B-P Church App**. Download the *phone app* on the Apple App Store and Google Play Store. You can also download our *TV app* on Apple TV and Google TV. Just search for **“Gethsemane BPC”** in your app stores to get started.



On the Cover ▲

“And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.”
—Genesis 15:17



Scan Me! ▲

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

Editor Prabhudas Koshy **Assistant Editor** Ho Kee How, Cornelius Koshy **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 \$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.

THE SOVEREIGN GOD AND HIS COVENANTS (PART 1)

Volume 26 Issue 5 | September–October 2026

IN THIS ISSUE



7

God's Covenant:
His Eternal Counsel

9

God's Covenant:
Purposed Before
History, Revealed in
History

15

The Abrahamic
Covenant & Its
Ceremony

17

How Did God's People
Understand His
Covenants and Their
Ceremonies?

11

Covenant Sacrifices
and Signs:
Divinely Appointed,
Not Culturally Derived

*All articles in this issue were written
by the Rev. Dr Prabhudas Koshy, Pastor of Gethsemane B-P Church,
Singapore, and Editor of the Bible Witness Magazine.*

CHILDREN'S PAGE

20

Bible Trivia
Joshua 20
Sarah Yong



22

George Mueller
(Part 1)
Jenny Lok

References for the Children's Story:

- Faith Coxe Bailey, George Mueller: He Dared to Trust God for the Needs of Countless Orphans, (Moody Publishers, Chicago, 1958)
- George Mueller, Man of Faith (Published by Warren Myers, Singapore)
- <https://www.christianity.com/church/church-history/church-history-for-kids/george-mueller-orphanages-built-by-prayer-11634869.html>
- <https://www.preciousseed.org/articles/george-muller-of-bristol/>
- <https://www.mullers.org/timeline>
- <https://www.wholesomewords.org/biography/bmuller5.html>

25 Years,

This is the LORD's Doing

“**T**his is the LORD’s doing; it is marvellous in our eyes” (Psalm 118:23).

These words of the psalmist are especially fitting as Bible Witness marks twenty-five years of ministry. Psalm 118:22–23 speaks prophetically of the stone rejected by the builders becoming “the head stone of the corner”. Our Lord Jesus Christ applied these words to Himself in Matthew 21:42 in the context of the rejection by the religious leaders of Israel. Referring to Himself as the rejected stone which became the head stone of the corner, Jesus said, “this is the Lord’s doing”. In other words, the rejection, His death, resurrection and exaltation were all in accordance with God’s plan. Not even man’s rejection of Jesus could frustrate God’s sovereign purpose.

As we look back over twenty-five years of this magazine and the various media ministries that have since grown around it, now collectively known as Bible Witness Media Ministry, we gladly confess the same truth. Despite facing rejection and setbacks along the way, we acknowledge that whatever good has been accomplished through this ministry in proclaiming Christ, teaching His Word, defending biblical truth, and encouraging God’s people has been the LORD’s doing. We have

every reason to say with the psalmist, “The LORD hath done great things for us; whereof we are glad” (Psalm 126:3).

The work began in 2000 as a modest literature ministry called Bible Witness Literature Ministry. The God-given burden for the ministry was to make biblical teaching available to God’s people and to spread the Gospel of Jesus Christ through printed materials. Over time, as the Lord opened further opportunities and provided the means to communicate His truth through various media and the internet, the ministry was renamed as the Bible Witness Media Ministry.

Over the years, the Lord has enabled us to publish Bible Witness magazine, Gospel tracts, devotional books and other Christian literature. He has also paved the way for internet broadcasting through Bible Witness Web Radio (BWWR) and Bible Witness TV (BWTV), as well as for online articles, sermons, and other resources on its website. Retreats, seminars, conferences and various teaching ministries have provided further opportunities to declare and defend the truths of God’s Word.

Through these many avenues, the Lord has graciously carried His Word beyond what we could have imagined

at the outset. What began as a local literature ministry in Singapore has reached readers, listeners and viewers across many places. We cannot attribute this to human ability, careful planning, technological advancement or financial provision alone. Every opportunity opened, every worker provided, every need supplied and every spiritual benefit granted has come from the gracious hand of our faithful God.

From the beginning, our motto has been drawn from the words of our risen Lord: "...ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). That command of our Lord Jesus Christ has continually reminded us that Bible Witness exists not to promote itself, but to bear witness to Him. Our desire has been that the Scriptures should be faithfully explained, the Gospel clearly proclaimed, error courageously resisted, believers strengthened in the faith, and Christ exalted among His people.

We also thank God for the many brethren who, over these twenty-five years, have served in this ministry faithfully and sacrificially. Some have written and edited; others have designed, printed, recorded, broadcast, distributed, and supported the work in many unseen ways. Many have prayed, many have given, and many have laboured quietly without recognition. We thank the Lord for every willing heart and every pair of hands He has employed for the advancement of this work.

Even as we express gratitude for those who have served, our praise must

ultimately ascend to God alone. Over the past two decades, some who served left us. Many of our circumstances changed. With the advancement of technologies, new software and hardware had to be acquired. Older methods of production had to give way to newer methods. Through the ebb and flow of the ministry, the Lord remains faithful! He who has preserved His Word, continues to sustain His servants, supplying the ministry's needs, and opening doors for its witness.

Reflecting on the past twenty-five years of the Bible Witness ministries, we must therefore spend time in humility, thanksgiving and renewed consecration to serve Him more. If the Lord has been pleased to use Bible Witness thus far, we must seek His grace to remain faithful in the years ahead. The need for sound biblical teaching has not diminished. False doctrines are multiplying, worldly thinking is increasingly pressing upon the church, and many remain without the saving knowledge of Christ. Our calling remains urgent.

As we enter another chapter of this ministry, may we continue to hold forth the Word of life without compromise, trusting neither in human wisdom nor in earthly strength, but in the Lord, who alone can make His Word prosper.

"This is the LORD's doing; it is marvellous in our eyes".

Foreword

to this Issue

The articles in this issue, under the theme “The Sovereign God and His Covenants”, seek to refute the notion that God derived or patterned His covenants after Ancient Near Eastern forms, and to affirm their wholly divine origin, authority, and revelation. Recently, the claim that God copied Ancient Near Eastern (ANE) practices surfaced among Christians in our circles. Some well-meaning Christians, even pastors and teachers, alluded to God’s accommodation of ANE practices, especially in the covenant ceremony of Genesis 15. Even some theologians in the Reformed and Puritan tradition suggest that God patterned His covenants after ANE forms. Some state this as a historical fact; others are cautious, admitting they do not know, but submit that God might have adopted ANE forms so His people would understand His covenant.

This raises a serious theological problem, as it risks making fallen human culture the conceptual source from which God supposedly borrowed forms to reveal His redemptive purposes. It diminishes the role of the Holy Spirit, who gives understanding to His people, including the saints in the Old Testament, of Christ as the central and only fulfilment of God’s covenants. When such errors begin to gain acceptance in Bible colleges and churches, we have a duty not to remain silent.

Bible Witness was established to spread and defend the truth of God’s Word. Faithfulness to this calling requires not only the positive proclamation of sound doctrine, but also, when necessary, the exposure and refutation of errors that threaten biblical truth. As new errors arise or old ones gain renewed influence, *Bible Witness* must continue to speak clearly, graciously and courageously, upholding the authority, sufficiency and purity of God’s revealed Word.

Hence, on the occasion of the 25th Anniversary of *Bible Witness*, we have devoted this issue and the next to affirming the divine origin of God’s covenants and refuting the claim that their forms were derived from Ancient Near Eastern practices.

God's Covenant: *His Eternal Counsel*

The covenants of God revealed in Scripture are the historical outworking of His eternal counsel. The God who progressively revealed His covenants through the ages is eternal, infinitely wise, all-sufficient, and wholly independent of His creatures. Hence, He needed neither instruction from man nor human models to formulate His purposes.

Scripture consistently presents God as the sovereign Lord who declares the end from the beginning and whose counsel shall certainly stand. His covenant, therefore, must be understood as an expression of His own wisdom and will. It was purposed in eternity and disclosed at the appointed times according to the good pleasure of His sovereign will.

COVENANTS, PURPOSED IN GOD HIMSELF

Paul declares that God has “made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself”, and that He “worketh all things after the counsel of his own will” (Ephesians 1:9, 11). The phrases “purposed in himself” and “his own will” are crucial. God’s redemptive purpose was not conceived through consultation with His creatures, nor was it derived from anything outside Himself. It arose entirely from His

own eternal wisdom, goodness, and sovereign pleasure.

This redemptive purpose of the covenants centres on Christ. Paul speaks of “the eternal purpose which he purposed in Christ Jesus our Lord” (Ephesians 3:11). He also teaches that God’s saving grace “was given us in Christ Jesus before the world began” (2 Timothy 1:9). Before the foundation of the world, God had already chosen His people in Christ and ordained them to be holy and without blame before Him (Ephesians 1:4–5). Thus, the redemptive purpose revealed through the biblical covenants originates in the eternal counsel of God alone.

In fact, God’s covenantal dealings through the ages are the progressive unfolding of this eternal, redemptive purpose in Christ. What He purposed in Himself before the foundation of the world, He progressively revealed through His promises, covenants, ordinances, and redemptive acts, culminating in the person and saving work of Jesus Christ.

COVENANTS, FORMED WITHOUT A CREATURELY COUNSELLOR

To suggest that God borrowed covenantal ideas or forms from men so that His people may understand His covenants fails to adequately account

for the biblical doctrine of God and the work of the Holy Spirit in giving them understanding. The Lord does not learn from His creatures. He is not enriched by their wisdom, nor does He discover in human society principles of which He was previously unaware.

Isaiah asks: “Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?” (Isaiah 40:13–14).

These questions permit only one answer: no one. God has never had a counsellor. No creature has supplied Him with knowledge, wisdom, or understanding. All that God knows, He knows perfectly and eternally in Himself; all that He purposes arises from His own infinite mind.

The same truth is proclaimed in Isaiah 46:9–10: “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”

Here, God insists upon His absolute uniqueness and His sovereign accomplishment of His counsel and purpose. Such a high view of God requires us not to trace His covenants to human customs or traditions, but to understand them as proceeding from His own eternal wisdom. To suggest that God copied or adapted human customs and traditions to express His

eternal purpose reverses the biblical order and detracts from the doctrine of God. It makes divine revelation dependent upon human invention. In understanding the biblical covenants, God alone must be acknowledged as the sovereign source of every aspect of them, including both their substance and their forms.

Romans 11:33–36 magnifies this truth: “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

The covenant must be included among those things that are “of him, and through him, and to him”. It is of Him in its origin, through Him in its establishment and administration, and to Him in its ultimate purpose and glory. Nothing in God’s covenant places Him in debt to human wisdom, social convention, or cultural practice. ■

God's Covenant:

Purposed Before History, Revealed in History

Before nations, cultures, customs, or human institutions arose, God had already purposed the redemption of His people in Jesus Christ. God did not modify His eternal counsel to adapt or suit human societies and cultures at different points in history. The biblical covenants, which progressively revealed God's saving purpose, must be understood as independent of historical customs.

Paul writes that God “hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Timothy 1:9). Eternal life itself rests on the covenantal promise of “God, that cannot lie, promised before the world began” (Titus 1:2). God's saving grace was thus purposed in Christ before the world began, before the Fall, and before any human covenantal practice could have arisen. Redemption was neither improvised after man had sinned nor gradually formulated in response to human history. It proceeded from God's own eternal purpose.

The same truth is declared in Ephesians. God chose His people in Christ “before the foundation of the world” and made known “the mystery of his will, according to his good pleasure

which he hath purposed in himself” (Ephesians 1:4, 9; cf. 1 Peter 1:19–20). His saving purpose was therefore not derived from anything outside Himself. It was purposed in Himself, centred on His Son, and determined before the foundation of the world. Thus, before the appearance of human nations or their covenantal practices, God had already chosen His people by His grace in Christ, purposing their salvation, which He expressed through His successive covenants and their accompanying ceremonies and signs.

This eternal purpose and its foreordained fulfilment in Christ provide the theological foundation for understanding the biblical covenants. Through them, God progressively revealed and administered the redemptive purpose in history, culminating in Christ's sacrificial death (cf. Hebrews 10:1–10). This is most clearly seen in the New Covenant, which Christ established through the shedding of His blood: “This cup is the new testament in my blood, which is shed for you” (Luke 22:20). The covenant blood shed at Calvary was therefore not an arrangement arising from historical necessity, but the accomplishment in history of the redemptive work foreordained before the foundation of the world. Accordingly, Scripture speaks of Christ as “that great shepherd

of the sheep, through the blood of the everlasting covenant” (Hebrews 13:20). The biblical covenants and the cross thus belong to the unfolding of God’s eternal redemptive counsel, culminating in the everlasting covenant secured by Christ’s blood and in the eternal redemption of His people.

When cultures, societies, and time periods in biblical history are examined, they must be understood as the spheres in which God reveals and accomplishes His covenant purpose, not as the sources from which that purpose arose. When God covenanted with Noah, there was no culture, because human societies had been completely destroyed. God sovereignly commanded Noah to sacrifice clean animals, without accommodating the customs or norms of the godless, pre-Flood society. Similarly, when God covenanted with Abram, He did not have to follow the established practices of the Ancient Near East. The heathen customs of that time were not even a consideration for His covenant. It was God’s own, eternally determined counsel that dictated the signs and significance of the covenant. The same is true of the Mosaic covenant. The stipulations, statutes, ordinances, and commandments reflect the holy character of God’s eternal being, not the unholy customs of the Ancient Near East. Undoubtedly, God, who spoke against the wickedness of the Ancient Near Eastern customs, would not favourably consider their practices nor accept them as the means to establish His covenants.

The various biblical covenants were a unified covenant of grace, progressively disclosing His redemptive purpose in

Christ, as discussed above. It is only through His appointed covenants and their ordinances that Christ and His atoning work were revealed to His people across the ages. The divine redemptive purpose revealed through the covenants was never found in heathen customs or religious practices. Hence, it is entirely incongruous with the design and purpose of the unity of His covenants to suggest that God borrowed or copied heathen customs or cultural practices.

Therefore, the biblical covenants must be understood as divinely ordained administrations that reveal and advance His eternal redemptive plan. They were revealed successively, yet they were not shaped by the times. They were revealed amid differing historical circumstances, yet they were not produced by those circumstances. Scripture gives no warrant for supposing that He derived these covenantal elements from surrounding human practices or that He fashioned His covenants according to patterns devised by fallen men.

History became the appointed arena in which the eternal counsel of God was revealed and carried out. From the first promise after the Fall to the establishment of the New Covenant through the blood of Christ, God accomplished throughout history what He had purposed in Christ before the world began. ■

Covenant Sacrifices & Signs:

Divinely Appointed, Not Culturally Derived

The sacrifices, ordinances, and signs associated with God's covenants with His people must never be construed as rituals adopted by God from the surrounding heathen nations. Scripture consistently presents God as the sovereign Author of His covenants and the One who determines the signs by which His promises are confirmed. These covenant signs arise from God's wisdom, not from man-invented practices. From the earliest chapters of Genesis to the institution of the Lord's Supper, the pattern is unmistakable: God Himself appoints the sign, explains its meaning, and connects it to His redemptive purpose.

THE EARLIEST COVENANTAL SACRIFICES AND SIGNS

This principle is evident from the dawn of human history. After Adam and Eve sinned, God gave the promise that the seed of the woman would bruise the serpent's head (Genesis 3:15). God saw them covered with fig leaves (Genesis 3:7) and found their self-devised covering inadequate to hide their nakedness and the shame brought by sin. So, He Himself provided the covering that fallen man needed: "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" (Genesis 3:21). The making of the coats of skin surely

involved the slaying of an animal. Scripture does not explicitly call this an animal sacrifice. Nevertheless, the provision of skins necessarily involved the shedding of blood and the death of an animal, and the covering was provided by God Himself. Thus at the very beginning of redemptive history, salvation and covering are presented as divine provisions rather than human inventions.

Offering animal sacrifices as worship soon appears explicitly in biblical history. Abel "brought of the firstlings of his flock and of the fat thereof", and "the LORD had respect unto Abel and to his offering" (Genesis 4:4). Hebrews explains that Abel offered his sacrifice "by faith" (Hebrews 11:4). Biblical faith does not invent its own manner of approaching God; it responds to what God has revealed. The acceptance of Abel's blood offering shows it was God's appointed way of approaching Him.

The same truth is evident in Noah's sacrifice after the Flood. Noah "builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Genesis 8:20). This should not be regarded as a religious ceremony devised by Noah himself. Even before the Flood, God had distinguished between "clean"

and “not clean” animals and had specifically commanded Noah to bring a greater number of the clean animals into the ark (Genesis 7:2–3). This distinction between “clean” and “not clean” animals was neither invented by Noah nor borrowed from any human religious system before the Flood. Noah understood that only clean animals could be sacrificed, as this was already God’s stipulation.

The additional provision of clean animals (seven pairs) is especially significant in the light of what Noah did immediately after leaving the ark. From those very categories God had earlier designated as clean, Noah “took” animals and birds and offered them as burnt offerings (Genesis 8:20). Had Noah possessed only the minimum reproductive number (a male and female pair), sacrificing any of them immediately after the Flood would have endangered their preservation. God’s command to take seven pairs of clean animals was His way of providing for the sacrifice He required of Noah to offer during the post-Flood covenant-making.

Noah’s sacrifice was carried out in accordance with guidelines already established by God. The LORD received Noah’s offering, for “the LORD smelled a sweet savour” and declared His gracious purpose concerning the earth (Genesis 8:21–22). Subsequently, when He formally announced His covenant with Noah, God Himself appointed its visible sign: “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth” (Genesis 9:13). In both sacrifice and covenant sign, the pattern is one of divine appointment followed by human

obedience, not of human cultural practices adapted by God.

THE ABRAHAMIC COVENANT SACRIFICE AND SIGN

The same pattern governs the Abrahamic Covenant. God’s instruction to Abram in Genesis 15—the precise combination of five creatures, the three-year age specification for the three larger animals, the bisection and opposite arrangement of those animals, and the explicit instruction that the birds remain undivided (vv. 9–10)—is unparalleled among ancient Near Eastern covenant-making or religious sacrificial practices. Neither Abram nor any other human mind contributed to this ceremony. It is the LORD who sovereignly declared the covenant and prescribed the sacrifice (vv. 13, 17, 18). In fact, in one instance of this covenant-making scene, Abram was in “an horror of great darkness” and a “deep sleep” (v. 12). God alone, represented by “a smoking furnace, and a burning lamp” (v. 17), passed between the divided pieces. “In the same day the LORD made a covenant with Abram” (v. 18). The entire scene emphasises divine initiative and sovereign commitment because God on His own initiated, declared, and ratified the covenant with Abram.

Later, God appointed circumcision as the sign of the covenant: “This is my covenant, which ye shall keep ... Every man child among you shall be circumcised” (Genesis 17:10). He further declared, “It shall be a token of the covenant betwixt me and you” (v. 11). The institution of circumcision as a covenantal sign, to be administered on Abraham and his male descendants on the eighth day, did not arise from surrounding cultures; neither did its

meaning. God, out of His own eternal counsel, commanded it, defined it, and attached it to His covenant promise.

THE MOSAIC COVENANT SACRIFICES AND SIGNS

The Exodus events continue this divine pattern. The Passover was not God's adaptation of an Egyptian ceremony. God prescribed the lamb, its condition, the time of slaughter, the application of its blood, the meal, and its ongoing observance (Exodus 12:1–14). The blood on the doorposts was specifically appointed by God: “the blood shall be to you for a token” (v. 13). Israel's deliverance depended not on participation in a familiar cultural ritual but on obedient faith in the ordinance God had revealed.

Under the Mosaic administration, the Levitical sacrificial system was likewise instituted by divine command. Moses was repeatedly instructed to make and order things “according to the pattern” shown by God (Hebrews 8:5; cf. Exodus 25:9, 40). Leviticus does not portray Israel as developing sacrificial worship from neighbouring religions. Rather, “the LORD called unto Moses, and spake unto him out of the tabernacle” (Leviticus 1:1), after which He prescribed the offerings in detail. Their meaning ultimately pointed beyond themselves to Christ. The blood of bulls and goats could never take away sins (Hebrews 10:4); it was “a shadow of good things to come” (Hebrews 10:1), anticipating the one sufficient sacrifice of the Son of God (Hebrews 9:11–14, 26; 10:10–14).

This is fulfilled in Jesus Christ. The sacrifices of the Old Testament did not

arise from pagan religion and later receive Christian reinterpretation. They belonged to God's own redemptive revelation and found their appointed fulfilment in Christ, “the Lamb of God, which taketh away the sin of the world” (John 1:29). Christ “offered one sacrifice for sins for ever” (Hebrews 10:12), fulfilling what the former sacrifices could only signify.

THE DAVIDIC COVENANT SACRIFICES AND SIGNS

Although no sacrifice is specifically prescribed at the formal establishment of the Davidic Covenant in 2 Samuel 7, sacrifice does appear at the divinely appointed inauguration of David's kingship. God commanded Samuel to go to Bethlehem with a heifer for sacrifice, and within that sacrificial setting, He identified David as His chosen king and commanded Samuel to anoint him (1 Samuel 16:1–13). This sacrifice should not be regarded as a ratifying sacrifice of the later Davidic Covenant. Nevertheless, there is a meaningful theological connection: the sacrifice forms part of the divinely ordered setting in which God publicly identifies and anoints the man whom He would establish the Davidic Covenant. It formed part of God's own ordering of the events that set David apart as king, preparing the historical foundation for the covenant promise subsequently given concerning his house, throne, and kingdom (2 Samuel 7:12–16).

THE NEW COVENANT SACRIFICES AND SIGNS

The same principle governs the sacrifice and signs of the New Covenant. Its foundation is the once-for-all sacrifice

of Jesus Christ, who “by one offering ... hath perfected for ever them that are sanctified” (Hebrews 10:14). The New Covenant does not depend upon repeated animal sacrifices, for Christ has accomplished the redemption to which those former sacrifices pointed (Hebrews 9:11–14; 10:1–14).

Christ likewise appointed the ordinances by which His covenant people are visibly identified with Him and His saving work. On the night before His crucifixion, Christ Himself instituted the Lord’s Supper. Taking bread, He said, “This is my body which is given for you: this do in remembrance of me.” Taking the cup, He declared, “This cup is the new testament in my blood, which is shed for you” (Luke 22:19–20; cf. 1 Corinthians 11:23–26). Bread and wine are common elements of ordinary life, but their sacramental significance come solely from Christ’s appointment. Thus, both Baptism and the Lord’s Supper derive their covenantal meaning and authority not from surrounding religious culture but from the command of the covenant Lord. He appointed the signs, defined their meaning, and connected them with His finished redemptive work.

Before His ascension, He commanded His apostles, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). Baptism was therefore not an ecclesiastical custom developed by the church from surrounding religious practices. Its authority and significance rest upon the command of Christ Himself. It signifies union with Christ in His death and resurrection and the cleansing associated with His saving

work (Romans 6:3–4; Colossians 2:11–12; 1 Peter 3:21).

CONCLUSION

Thus, the entire biblical record presents one coherent pattern. God does not look to fallen human culture for models to shape His covenant dealings. He sovereignly reveals His covenant, appoints its signs and ordinances, and determines their meaning. The sacrificial offerings, the rainbow, circumcision, the Passover blood, and finally the bread and cup of the Lord’s Supper, all possess covenantal significance because God has appointed them.

Similarities between biblical practices and ancient customs, if there are any, therefore cannot establish dependence or borrowing. At most, they demonstrate that fallen humanity retained, imitated, or corrupted elements of truths known from earlier divine revelation. Scripture itself moves in the opposite direction from theories of cultural accommodation: the pattern proceeds from God to man, not from heathen culture to God.

From the covering provided after the Fall to the broken bread and poured-out cup that proclaim Christ’s death, redemption is marked throughout by signs God Himself has given. Their authority rests not in antiquity, custom, or cultural familiarity, but in the sovereign Word of the covenant-making God. He appoints the sign, He gives it meaning, and He brings its redemptive significance to fulfilment in Jesus Christ. ■

The Abrahamic Covenant & *Its Ceremony*

Discussions of the Abrahamic covenant, particularly the ceremony recorded in Genesis 15, often compare it with Ancient Near Eastern covenantal practices and even suggest that God adopted a familiar covenantal form of that period. But Scripture gives no warrant for concluding that the LORD derived either the form or the meaning of His covenant from Chaldean or other Ancient Near Eastern customs. The Genesis narrative presents the covenant as proceeding from God's own initiative: He declared the promise (15:4–7, 13–16), prescribed the types of animals (15:9), directed the ceremony by His sovereign act (15:17), and confirmed the covenant with Abram (15:18–21).

THE ABRAHAMIC COVENANTAL CEREMONY, DIVINELY INSTITUTED

According to God's instruction, Abram prepared the animals by dividing each into halves (15:10). Later, as the sun was going down, a deep sleep fell upon him, during which the LORD revealed what would befall his descendants (15:12–16). When the solemn covenant-confirming sign followed, God alone, represented by the smoking furnace and burning lamp, passed between the divided pieces. By this act, the LORD sovereignly confirmed His own promise to Abram.

Notice how often the phrases “the word of the LORD came” and “he said” (referring to the LORD) occur in this chapter (15:1, 4; cf. 15:7, 9, 13). Therefore, this entire ceremony is God's idea, not an adoption or adaptation of an existing human model. God established the act itself and its meaning. The animals were selected at His command, the arrangement was carried out according to His instruction, and the covenant-confirming passage between the pieces was undertaken by the divine presence. Nothing in the narrative suggests that God was borrowing a familiar human treaty form so that Abram might understand. Rather, the entire ceremony proceeded from God's sovereign initiative and served to seal His pledge to accomplish what He had promised. It is scripturally incoherent to suppose that, when instituting the Abrahamic covenant, God looked to the covenantal practices of the Ancient Near East as a pattern for expressing His redemptive purpose.

The New Testament confirms that this is the proper interpretation. It explains the Abrahamic covenant in the light of the Gospel of Jesus Christ, the promised seed of Abraham. It does not direct the church to pagan treaties to determine the essential meaning of God's covenant with Abraham. Scripture itself provides the divinely authoritative interpretation of this covenant-ratifying ceremony.

THE ABRAHAMIC COVENANT: WITHIN GOD'S ETERNAL REDEMPTIVE PURPOSE IN CHRIST

Scripture shows that the Abrahamic covenant, found in Genesis 12:1–3, 15:1–21, and 17:1–22, is an outworking of God's eternal plan for the redemption of sinners in Christ. Paul declares that “the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed” (Galatians 3:8). This shows that God's covenant with Abraham was, in substance, from the beginning the Gospel. It anticipated the justification by faith of people from the nations and announced beforehand the worldwide blessing that would come through Christ.

Paul further explains that the promises were made to Abraham and to his seed: “He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ” (Galatians 3:16). Christ was not a later addition to the Abrahamic promise. He was the divinely intended focus and fulfilment of the Abrahamic covenant. The law, which came four hundred and thirty years later, did not annul the covenant previously confirmed by God or render its promise ineffective (Galatians 3:17). The promise rested on God's sovereign faithfulness and steadily moved towards its accomplishment in His Son.

Romans 4:13–17 likewise presents the promise to Abraham as extending far beyond his immediate circumstances. The promise that he should be “the heir of the world” (v. 13) came not through the law, but through the righteousness of faith. It was given by grace so that it

might be sure to all the seed, not only to believing Jews, but to all who share the faith of Abraham. Thus, he is called “the father of us all” (v. 16). The Abrahamic covenant anticipated a redeemed people, gathered from many nations and united by faith in the promised Redeemer.

Together, these passages demonstrate that the Abrahamic covenant was a divinely ordained stage in the historical revealing of God's eternal purpose to redeem a people from every nation through His Son, which preceded Abraham, the nations surrounding him, and the institutions of the ancient world. God did not encounter Abraham at an uncertain moment and then search among existing social customs for a suitable way to express His intentions. The covenant was established according to the counsel of the One who had already purposed redemption in Christ before the world began.

To maintain that God probably modelled His covenant upon a human institution reverses the biblical order. God's eternal purpose does not grow out of history; history unfolds according to His purpose. His covenant does not originate in human culture; human life exists under His creative and sovereign rule. God does not learn from the customs of His creatures; all wisdom and knowledge belong eternally to Him. Whatever He reveals in time proceeds from what He has purposed in Himself. In Scripture, the Lord Himself establishes and defines the form and meaning of His covenant-ratifying ceremonies and binds them to His holy purpose. ■

How Did God's People Understand His Covenants and Their Ceremonies?

How did God's people in ancient times understand His covenants and their ceremonies?

Some contend that they understood them primarily because they were already familiar with the Ancient Near Eastern covenantal customs. It is sometimes argued that, in Genesis 15, God accommodated Himself to Abram by employing a covenantal ceremony already familiar to him through Chaldean or other Ancient Near Eastern practices.

Scripture, however, gives no warrant for treating such cultural familiarity as the source of Abram's understanding. Throughout Scripture, the Holy Spirit illuminates His appointed servants, giving them understanding of God's covenantal ordinances, which He Himself appointed and revealed to them.

Hebrews 9:8–12 shows clearly how the Old Testament saints understood the meaning of their ceremonies. Concerning the Old Testament tabernacle and its ceremonies, verse 8 declares that “the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest”. The participle *δηλοῦντος* (*dēlountos*), translated “signifying”, comes from *δηλόω* (*dēloō*), meaning “to make known, make clear, indicate, or reveal”. The statement therefore teaches that the ceremonial ordinances of the tabernacle were a “figure” (v. 9)

through which the Holy Spirit made known the spiritual and redemptive truth of Christ's perfect atoning work. The Holy Spirit used those divinely appointed ordinances to teach the saints about their sin, the holiness of God, God's cleansing, atonement, mediation, and the necessity of access to God through an appointed High Priest (Hebrews 9:8–12).

Thus, the Old Testament ceremonies were vehicles of God's revelation, through which the Holy Spirit communicated God's redemptive purposes and directed the faith of the saints towards the redemption to be accomplished in Christ. The significance of the covenantal ceremonies was neither derived from heathen culture nor later imposed upon them by Christian interpretation. The believing priests and worshippers understood the significance of the Levitical ceremonies through the illuminating work of the Holy Spirit in them. Importantly, Hebrews does not appeal to pagan temples, ancient covenant customs, or surrounding ritual practices to explain what these ceremonies meant.

So the biblically sound answer to the question of how the ancient saints came to understand the spiritual significance of the Old Testament ceremonies is this: they were taught by the Holy Spirit, who made known what those divinely appointed ordinances signified.

This principle is evident from the earliest biblical history. Abel brought to God “of the firstlings of his flock and of the fat thereof” (Genesis 4:4), and Hebrews explains that “by faith Abel offered unto God a more excellent sacrifice than Cain” (Hebrews 11:4). Since biblical faith rests upon divine revelation—“faith cometh by hearing, and hearing by the word of God” (Romans 10:17)—Abel’s acceptable sacrifice strongly indicates that acceptable worship was made known by God rather than devised by man. The Holy Spirit, who throughout Scripture is the divine Revealer of God’s truth, instructed God’s people concerning the worship that He required. Sacrificial worship therefore appears in Scripture, not as a human religious invention later appropriated by God, but as worship ordered according to divine revelation and ultimately directed towards the atoning sacrifice of Christ.

This work of divine revelation through the Spirit becomes increasingly explicit as covenant history unfolds. The Holy Spirit made known God’s covenant purposes through the words that God spoke to His servants and caused those revelations to be faithfully communicated and preserved. God revealed His covenant to Noah, declaring its promises and appointing its sign (Genesis 6:13–22; 9:8–17). He repeatedly spoke to Abraham, declaring the promises, confirming their certainty, prescribing the ceremony of Genesis 15, and later appointing circumcision as the covenant sign (Genesis 12:1–3; 15:1–21; 17:1–14; 22:15–18). Thus, Abraham’s understanding of the covenant came through divine revelation, not through dependence upon the covenantal customs of the

surrounding nations. The narrative nowhere states that Abram was expected to interpret God’s covenant by recalling Chaldean customs.

This is especially significant in Genesis 15. God Himself specified the animals Abram was to bring (vv. 9–10), revealed beforehand the history of his descendants (vv. 13–16), manifested His presence in the smoking furnace and burning lamp (v. 17), and expressly declared the covenant and its promise (v. 18). Through such divine words and acts, the Holy Spirit furnished Abram with the true meaning of the covenant ceremony. Its interpretation, therefore, arises from revelation itself, through the guidance of the Holy Spirit. Scripture never presents other ancient practices of the heathen world as the source from which Abram learned the meaning of the covenant ceremony.

The same principle governs the Mosaic covenant. At Sinai, God declared His covenant and prescribed its ordinances (Exodus 19–24). Through Moses, the Holy Spirit revealed detailed instructions concerning sacrifices, the priesthood, purification, the Day of Atonement, and sacred feasts (Leviticus 1–16, 23). Moses communicated “all the words of the LORD” to the people (Exodus 24:3); priests were commanded to teach God’s statutes (Leviticus 10:11); and parents were required to instruct their children in His commandments and redemptive acts (Deuteronomy 6:6–9, 20–25). Nehemiah later expressly acknowledged this as the Holy Spirit’s ministry: “Thou gavest also thy good spirit to instruct them” (Nehemiah 9:20). God Himself gave His “good spirit”, or the Holy Spirit, to instruct them. The Hebrew verb translated

“instruct” carries the sense of giving understanding or insight. The emphasis of Nehemiah 9:20 is therefore the Holy Spirit’s instruction accompanying divine revelation: God gave His law, and He also gave His Spirit to teach His people its truth and significance.

Whether it was Abel sacrificing the lambs, Noah sacrificing the clean animals, Abram dividing the animals, or Israel observing the Levitical sacrifices, the Holy Spirit did not leave them to derive the significance of these acts from the surrounding culture. As the supreme teacher of His people, the Holy Spirit Himself gave them understanding of what these acts meant. God joined His ordinances to His explanatory Word and provided the Spirit’s illumination so that their meaning was understood and transmitted from generation to generation.

A further illustration of how the Holy Spirit made known the meaning

of the covenantal ceremonies is seen in Christ’s own teaching concerning the Old Testament Scriptures. He declared, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39). After His resurrection, He expounded from Moses and the prophets “the things concerning himself” and then “opened ... their understanding, that they might understand the scriptures” (Luke 24:27, 44–45). Christ was not imposing a meaning on the Old Testament that had never been there. He was unveiling the redemptive significance already contained in God’s revelation. In the same way, the covenantal ceremonies possessed a divinely intended meaning from their institution, and the saints understood their spiritual significance through the teaching and illumination of the Spirit. ■



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.

BIBLE TRIVIA—JOSHUA 20

SARAH YONG

As part of the allotment process, six cities were appointed as places of refuge for a person who accidentally killed a man to flee to and hide from an avenger. Read the assigned chapter then complete the activity below.

Part I—Decide if each statement is True (T) or False (F) and circle the answer.

The slayer must stand at the gate of the city, and declare his cause before the elders of that city, before dwelling among them. **T / F**

He shall dwell in that city of refuge until the death of the high priest: only then shall he return to his own city and house. **T / F**

The cities of refuge were appointed only for the children of Israel, not for the stranger that sojourneth among them. **T / F**

Part II—The table lists the six cities of refuge. Find their names in the Bible passage and fill in the blanks. Locate each city on the map printed on the right.

1	K _____ in Galilee in mount _____
2	S _____ in mount _____
3	H _____ in the mountain of _____
4	B _____ upon the plain out of the tribe of _____
5	R _____ in Gilead out of _____
6	G _____ in Bashan out of _____

Lesson to learn:

Spiritually, Jesus provides us with a city of refuge (the Gospel of His grace) in whom we can hide; He is the High Priest who has paid the price for our sins. Let us run from our guilt and sin to find true rest through Christ our Redeemer.

Answers to Bible Trivia—Joshua 18 & 19 (Vol. 26, Iss. 4, pp. 32–33)

1. Asher; 2. Naphtali; 3. Zebulun; 4. Issachar; 5. Dan; 6. Benjamin; 7. Simeon
Statement blanks: Joshua; Timnathserah



George (1805-1898) - Part I

Retold by Jenny Lok
Layout and Art by Andronicus Koshy
made with AI assistance



George Mueller glared angrily at his father, whose hand was raised—his fingers tightly closed around a long cane.

Are you any better as a mere collector of government taxes? Should I respect you?

You are truly a good-for-nothing at sixteen years of age! If your mother were still alive, she would have died of grief!

George Mueller shot back, wishing that he could be rid of his father forever.

The next moment, George Mueller felt a sharp, stinging pain and fell to the ground, as the cane struck him in successive blows.

No amount of caning is going to stop me from enjoying myself outside school.

If I run up a bill, let my father settle it.

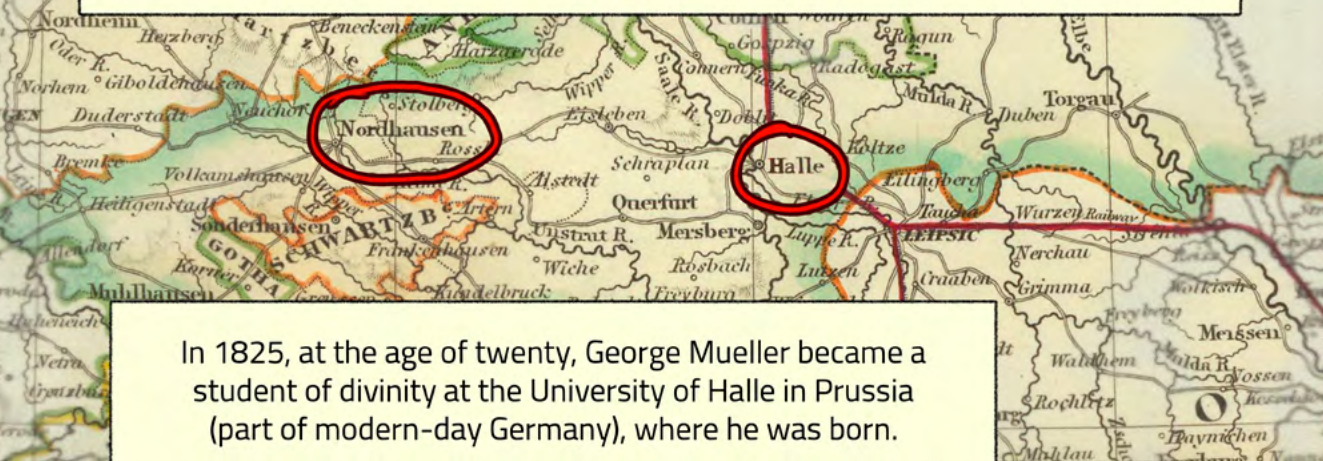
If not, I shall sit awhile in prison.

Nobody is going to tell me what to do with my life!



George Mueller muttered through clenched teeth. His mind was filled only with rebellious thoughts.

For the next two and a half years, George Mueller divided his time between studying Hebrew, Greek, Latin, the Classics, and enjoying his beer, gambling, engaging in boisterous jesting with his friends at the Nordhausen village tavern (pub/inn) near his school, as well as going on fun-filled holidays.



In 1825, at the age of twenty, George Mueller became a student of divinity at the University of Halle in Prussia (part of modern-day Germany), where he was born.

He was also officially accepted by the Lutheran Church of Germany as a preacher-in-training.

Nonetheless, George Mueller continued his wayward life till he met Beta, a former schoolmate, who was known to be a good boy and a regular churchgoer.



Hey George, how about going for a prayer meeting at my friend's house tomorrow?

We sing hymns, listen to a sermon and pray together. My friend Wagner often has people at his home for worship and prayer.

What? Attend a religious meeting here in Prussia? You know the authorities are against it, don't you?

Well, don't worry. We'll just be reading a printed sermon. Do think about it. Hope to see you!

We'll see.



The next day, against his wish, George Mueller found himself following Beta to Wagner's place, which was "a grey stone [house] on a side alley in Halle".

Scornful at first, George Mueller was soon astounded by the sight of a man kneeling humbly before God in prayer.



How the very posture of this man reveals such deep fear and reverence for God! To him, God must be living and true.

George Mueller felt very much shaken up.

From a young age, George Mueller had heard much about Christ's sacrifice on the cross for the sins of man. However, he had never really pondered on God's love, nor thought that it was genuine.

That night, George Mueller knelt beside his bed and prayed,



O God, you are real.
All my former pleasures are nothing compared to this night. Oh, what peace and joy I have.
At last, I belong to Thee, my Lord and Saviour, Jesus Christ!

From then on, George Mueller started attending Bible study and prayer meeting at Wagner's dwelling.

There he met a very slender and pretty girl named Ermegarde, and he was captivated by her.

One day, George Mueller decided to share his desire to be a missionary with Ermegarde.

Ermegarde,
God has placed a call to be a missionary within my heart. Wherever He sends me, I'll go. Will you marry me, that we may serve God together?

Ermegarde turned pale and replied haltingly,

A missionary?
George, I – I think missionaries are often poor and live in squalid conditions. I – I don't wish to live this kind of life at all!

George Mueller felt as if a knife had gone through his heart.

Dear George, Papa would certainly not allow me to marry a missionary. Besides, I need presentable clothes, fine furniture, and a beautiful carriage to ride in. Why don't you be a teacher or a lawyer?

George Mueller sadly concluded that he had to part ways with Ermegarde because she did not share his calling and conviction to serve God. He also knew very well that he had to face another obstacle very soon: his father's possible objection to his calling.

As expected, Father Mueller advised,

Be a Lutheran minister so that you can live comfortably, get married and raise your family in a nice parsonage with no worries about money!

No, that's not my calling!
I do not want to be a Lutheran minister! I'll not change my mind even if you stop supporting my university education!

You've the ability to support yourself?

Alright.
From now on,
I'll not take a single cent from you!

George remained undaunted.



George Mueller felt so happy that his father had no more hold over him.

He prayed to God,

I'm relying wholly on Thee to supply my needs. Yes, I'll wait upon Thee!

Back at the University of Halle, George Mueller realised that he needed money urgently for rent, food and books.

Once again, he turned to the Lord and prayed,

Dear Lord, I trust Thee to provide for my immediate expenses. May Thou graciously come to my aid!

Almost immediately, Dr Tholuck, a professor of Theology at Halle approached him.

George, I want to introduce you to an American professor from Princeton University who needs tutoring in the German language.

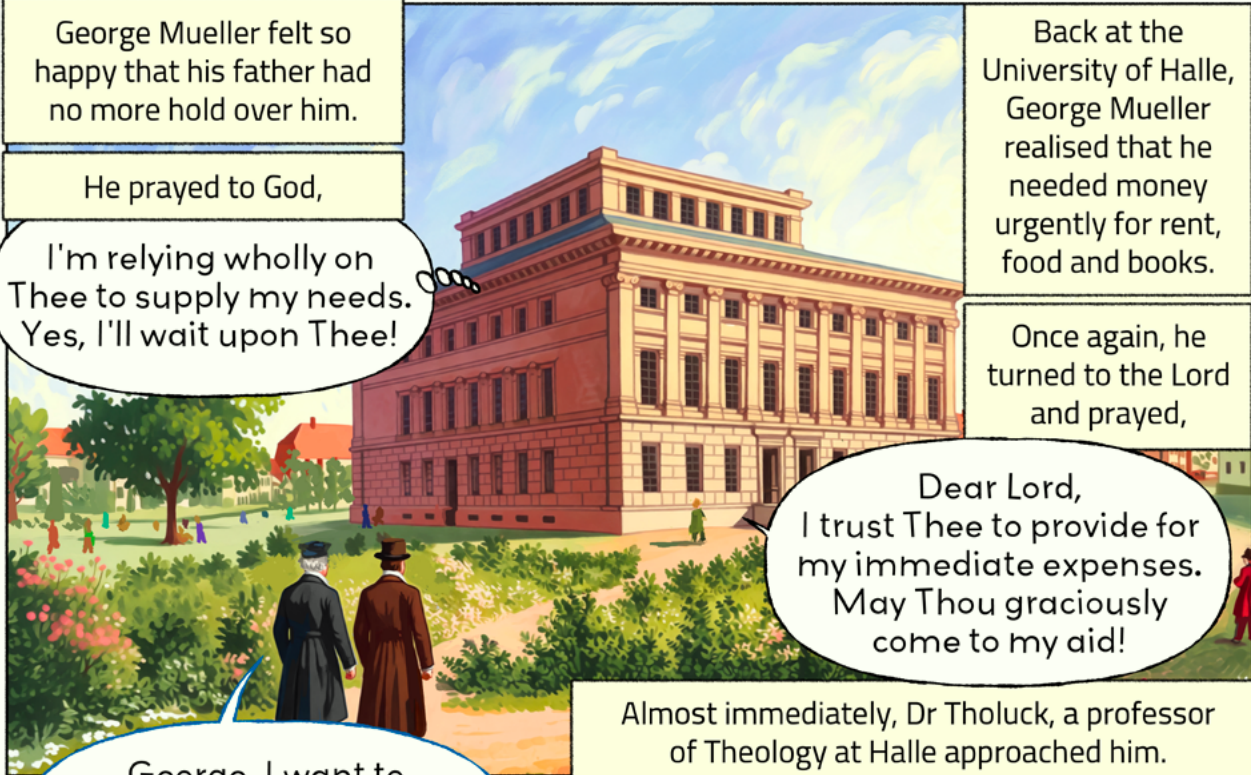
Since you can speak both English and German, you are just the right person!

The American professor was very business-like about the matter and spoke forthrightly,

My three friends and I need about eight hours a week of tuition in the German language. We'll each settle our own fees, though we may study together. Is that fine with you?

Absolutely!

After the American professor had departed, George Mueller turned to Dr Tholuck and said excitedly,



Truly, it is God who provides for me!
He answers my prayer!

George Mueller thus went through a peaceful school year with all his expenses covered.

Another wonderful blessing was the privilege of having free lodging
(for poor divinity students) in the local orphanage built by A. H. Franke,
a university professor of Theology, a century ago.

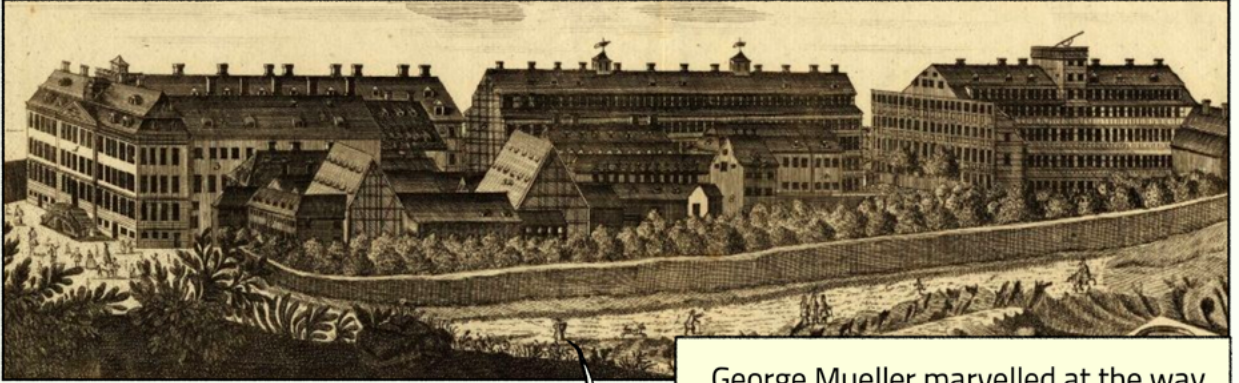


Image: Copper Engraving of Francke Foundation
<https://www.francke-halle.de>

George Mueller marvelled at the way
the orphanage was built:

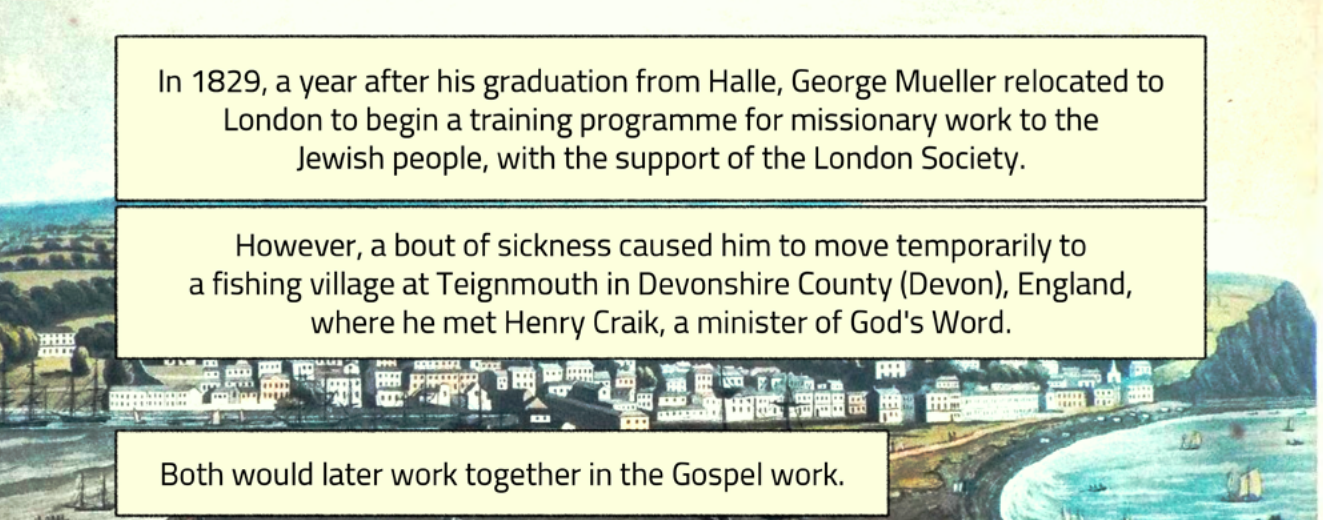
Look at this 'monstrous (gigantic),
six-storey orphanage with its narrow, cramped windows'
that could house 2,000 children! A. H. Franke did not build
it with any money of his own or that of his family, for he had none.
He built it because he trusted in God and His Word in Philippians
4:19 that says, 'But my God shall supply all your need
according to his riches in glory by Christ Jesus.'
This ancient orphanage was built
entirely by faith in God alone!

Inspired by the
great faith of
A. H. Franke,
George Mueller
was moved to
pray,



Oh God, where
shall I serve Thee as a
missionary?

There was no
immediate clear
direction but George
Mueller patiently
waited upon God to
show him the way.



In 1829, a year after his graduation from Halle, George Mueller relocated to London to begin a training programme for missionary work to the Jewish people, with the support of the London Society.

However, a bout of sickness caused him to move temporarily to a fishing village at Teignmouth in Devonshire County (Devon), England, where he met Henry Craik, a minister of God's Word.

Both would later work together in the Gospel work.

By and by, George Mueller felt strongly that he should not limit his outreach only to the Jews.

He voiced his concern to Henry.

I sense that God has not called me to bring the Gospel to the Jews alone. I need to share the Good News with everyone, which was against the plan of the London Society.

I've therefore decided to end my association with them and stay on in Devon!

By God's providence, George Mueller was invited to be a minister of Ebenezer Chapel in Devon soon after.

He accepted the call to be their minister on one condition:

I'll be your preacher for as long as God requires of me. If He were to ask me to leave this place at any time, I'd obey immediately!

The congregation felt unsettled by George Mueller's uncertainty about the duration of his service at Ebenezer Chapel. Nevertheless, they were only glad to have a minister preach God's Word to them.

One day, George Mueller had a preaching assignment at Exeter, Devon (South West England).

He was hosted by the Hakes family, and at their home, he met Mary Groves, "a companion, nurse, and general handy-woman" to Mrs Hakes, an invalid.

Since then, George Mueller had made frequent trips to Exeter for mid-week Gospel meetings. By springtime, George Mueller realised that he had grown to love Mary.

He told Henry,



My friend, I have something to tell you. I've found a good helpmeet for myself!

Who might that blessed lady be?

Mary Groves, of course!



I've found her to be trustworthy and forthright. We also share the same convictions about God's work and my ministry.

Well done, brother! The Lord be with you.

On 7 October 1830, George Mueller and Mary were married at Exeter, after which they travelled back to their home in Teignmouth.

Shortly, George Mueller spoke to his new wife concerning how they should live their married life:

Mary, I want us to live a simple life, trusting only in God's provisions. Firstly, we'll sell all the silver and chinaware that we have, which are basically ornamental, and donate the money to the poor. Next, we must stop the pew-renting practice in the church. If my salary is going to come from the rich who can afford to rent the best seats, then I'd rather be content to live with the offerings given by God's people! Remember Matthew 6:19 – 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal'.

Mary paused for a while before replying,

George, I've my struggles. But if this is what God wants us to do, then we must obey.



LISTEN & GROW.

Bible Witness Web Radio has on-demand audio programmes catered for peoples of all ages. From the university student who's struggling to follow after Christ, to the mother who is finding difficulties with raising her children, or to the man who has trouble leading his family spiritually, we have a programme for everyone.

As we celebrate Bible Witness Media Ministry's 25th anniversary, our audio resources are easier to access than ever. Listen to our vast library of sermons on our website or via Gethsemane Bible-Presbyterian Church's app.

Listen online at biblewitness.com/on-demand or download our church app to get started. Just search for "Gethsemane BPC" in your app store).



STUDY GOD'S WORD ANYWHERE, ANYTIME.

Have you downloaded Gethsemane B-P Church's new app? Download the app now to listen to biblical, reformed teaching, anywhere, anytime. Our vast library of sermons can be easily accessed through the app. Now, you can listen to God's Word while you're having your morning coffee, or while you're on your daily commute. Just search for "Gethsemane BPC" in your app store to get started.

DOWNLOAD THE FREE GETHESEMANE BPC APP TODAY.



gethsemanebpc.com/app



Bible Explorer

Passing Down the Faith to the Next Generation

Bible Explorer is a Bible Witness Teaching Resource from Gethsemane Bible-Presbyterian Church. *Bible Explorer's* curriculum provides clear and comprehensive study materials on the historical narratives of Scripture.

Each volume of *Bible Explorer* contains a teacher's manual and a student workbook. Each lesson in the manual provides carefully developed biblical explanations together with an outline, a key lesson and verse(s), applications, illustrations, and post-lesson activities. The companion student workbook helps children to review the lesson.

The first book in *Bible Explorer* contains twenty-one lessons from Genesis 1–26 that take children from the majestic account of God's creation, through God's judgment with the global Flood, and to God's gracious work in the lives of Abraham and Isaac. Purchase your copy of Bible Explorer and the student workbook at <https://biblewitness.com/bible-explorer>