

7th
combined
youth
conference
2011

Impure.

am I?

23rd - 25th June 2011

7th Combined Youth Conference

Calvary Pandan B-P Church
speaker Rev Dr Quek Suan Yew

Name:

Group:



CONTENT PAGE

Theme Song	3
Theme Verse / Groupings	4
Organising Committee / Duties	5
Foreword	6 – 7
Rules	8
Video Show	9 – 13
Notes & Discussion Pages	14 – 34
Evangelism Notes	35 – 42
Morning Devotions	43 – 44
Devotional Readings	45 – 46
Additional Devotional Readings	47 – 63
Clubbing – Entertainment or Entrapment? By Rev Dr Quek Suan Yew	64 – 68
Social Drinking or Total Abstinence By Rev Dr Prabhudas Koshy	69 – 73
Autograph Page	74
Acknowledgements	75
Camp Programme	76

THEME SONG

401

Yield Not to Temptation

HORATIO R. PALMER, 1834-1907

HORATIO R. PALMER, 1834-1907

Arr. by Norman Johnson, 1928-

1. Yield not to temp-ta-tion For yield-ing is sin, Each vic-t'ry will
2. Shun e-vil com-pan-ions, Bad lan-guage dis-dain, God's name hold in
3. To him that oer-com-eth God giv-eth a crown, Thru faith we will

help you Some oth-er to win; Fight man-ful-ly on-ward, Dark
rev-'rence, Nor take it in vain; Be thought-ful and ear-nest, Kind-
con-quer Tho oft-en cast down; He who is our Sav-ior Our

pas-sions sub-due, Look ev-er to Je-sus-He'll car-ry you through.
heart-ed and true, Look ev-er to Je-sus-He'll car-ry you through.
strength will re-new, Look ev-er to Je-sus-He'll car-ry you through.

CHORUS

Ask the Sav-ior to help you, Com-fort, strength-en and keep you;

He is will-ing to aid you- He will car-ry you through.

THEME VERSE

‘And every man that hath this hope in him
purifieth himself, even as he is pure.’

1 John 3:3

GROUPINGS

True	Honest	Just	Pure	Lovely
William	Eunice Choy	Lek Xuan	Joan	Simone
Jason Liew	Raphael	Hong Hao	Celeste	Jan Yap
Joel	Leslie	Zach	Elliot	Alanna
Joshua	Hilda	Rachel	Yi Jie	Joyce
Jolene	Jollyn	Baoyan	Jeshua	Bo Hao
Dorothy	Eunice Foo	Abel	David	Timothy
Mei Yee	Shaun	Darren	Melvin	Jonathan
Siu Ann	Mei Foong	Siu Chen	Theophila	Wen Xin
Esther	James	Eunice Mak	Gabriel	Fang Cheng
Charmian	Elvin	Bernice	Choi Soon	Samuel
Edrea	Leakena	Isabelle	Ok	Lek You
Justin	Andrew	Matthew	Juo Wi	Jasmine
	Clement		Edmund	

ORGANISING COMMITTEE

Chairman:	Edison Chee
Conference Master, Publications:	Wee Hong Hao
Secretary:	Simone Quek
Treasurer, Registrar:	Jasmine Low
Logistics, F & B:	Sophia Huang
Publicity:	Joyce Huang
Games:	Joan Loo
Video Show:	Charmian Loei
Advisor:	Sister Carol Lee

DUTIES

Meal Duty



Date \ Meal	Thursday (23 th Jun)	Friday (24 th Jun)	Saturday (25 th Jun)
Breakfast		True	Just
Lunch	True	Just	Lovely
Dinner	Honest	Pure	
Supper	Lovely		

Chairing Duty

Date	Thursday (23 th Jun)	Friday (24 th Jun)	Saturday (25 th Jun)
Message		(MD) Pure	(MD) Honest
	(1) Just	(3) Lovely	(6) Just
	(2) Pure	(4) Honest	
		(5) True	

FOREWORD

Welcome to Combined Youth Conference 2011! We thank God for providing us with speakers, facilities, strength and health to attend this Conference.

The theme of this year's CYC is "I'mpure. Am I?" with an interesting play on the word "impure." In an increasingly morally decadent society, many of us are bombarded with the philosophies of the world and other evil influences day in and day out. Sometimes we forget that the prince of this world is Satan himself, and we drop our guard and think that we are above his wiles and tricks. Unbiblical thinking can and will creep into our lives without us knowing it at all, especially when we are brought up in a society and culture which is becoming less conservative, embracing technology, celebrating life and enjoying it to the fullest by satisfying the lust of the flesh.

"For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth" (Leviticus 11:44).

When God gives us a command, it is not an option for us believers to obey it or not to obey it. Jesus says in John 14:15, *"If ye love me, keep my commandments."* Our obedience (or disobedience) is a good test for us to check on our salvation. Except that *"the love of God be shed abroad in our hearts by the Holy Ghost which is given unto us"* (Romans 5:5), we cannot keep God's commandments!

If you are here today in this CYC seeking to glorify God by becoming more holy and godly in your daily life, praise God! Let's pray fervently for ourselves and the people around us that God will work a mighty work in us to turn backsliders back to the fold, to re-ignite the fire we once had for Jesus in our hearts which may have since grown cold, and perhaps to save some souls by the sowing of the Gospel seed.

The activities that the CYC Organizing Committee has planned prayerfully will feed our souls. In the Video Show, "Character," we will see how important it is to follow our Lord Jesus in this sin-sick world. The games are planned to help us know one another better, and also put our Bible knowledge to the test. We also have a whole afternoon dedicated to evangelism.

Be kind and loving one to another as we stay together these few days. The Organizing Com will not hesitate to stop ungodly behaviour. Put away all distractions, even your iPhone or iWhatever, especially if you use it to play games more than anything else. Don't waste your time coming for this Conference by sabotaging your own efforts to draw closer to God! To the older ones, be a good example to the younger ones. Let's have the courage to stand up for Jesus and correct one another's mistakes and rebuke sin. It is part of learning and growing together to be more like Christ.

Lastly, enjoy yourselves growing together in the Lord. And do cooperate with the I/Cs for all activities. God bless!

Edison
Chairman
CYC 2011 Organizing Committee

RULES

1. Come with prepared hearts.
2. Dress properly for meetings (no shorts, flip flops).
3. Cooperate with the I/Cs.
4. Inform Conference Master when you have to leave the Conference.
5. Sleep early. Be prepared for messages.
6. No vulgarities, worldly music, card games. Watch your conversations.
7. Be punctual for all activities.
8. Be kind one to another.
9. Pray for one another.
10. Be considerate.
11. Focus on your task at hand and be fruitful.
12. Be responsible and fulfill all duties.
13. Electronic gadgets are not to be used during messages, discussions, dorm fellowship.



VIDEO SHOW

Introduction:

1. How important is it to you to have a good character ?
2. Are you aware that being more like Christ involves learning from His character?
3. What are some of the examples of good character displayed by Christ?
4. “A leopard can never change its spots”. How far do you agree with this old saying with regards to a Christian?

VIDEO SHOW

Chapter 1:

1. Do you agree that having a good character is the key to overcoming a Christian's trials and testings? Share some experiences you have gone through, or seen someone else go through, where character was put to the test and resulted in overcoming.

Chapter 2:

1. A person's character is the most important factor to consider in looking for a spouse. Do you agree? Why or why not?

VIDEO SHOW

Chapter 3 & 4:

1. Is being a likeable person all there is to bearing a good Christian testimony?
2. How should a Christian regard his reputation?

Chapter 6:

1. How much do you value trustworthiness?

VIDEO SHOW

Chapter 7:

1. If you are to gauge your own maturity (spiritually as well), how would you do it? How much have you grown since you became a Christian?
2. What are the important attributes and character qualities a godly husband/ wife should have?
3. In light of scriptures, what should the Christian attitude be towards finding a life partner?

Chapter 8:

1. How does having a good character help us in our Christian walk? Are they applicable at all in the first place i.e. does it help us in our Christian struggles?

VIDEO SHOW

Chapter 9:

1. Share some experiences when someone commented on your moral values or looked up to you as role model when you strive to be more Christ-like.

Chapter 10:

1. What are your sentiments on how ladies are treated in our time and age? (Institutional, cultural, etc.)
2. As a brother's keeper, are we responsible for protecting our sisters -in-Christ as well as our non-believing female friends?
3. What are the ways a man can honour, respect and protect a lady

MESSAGE ONE

A MARK OF A BELIEVER

(Matthew 5: 1-12)



A series of 20 horizontal solid lines for writing, arranged in a column below the dashed line.



DISCUSSION & GROUP TIME

Message One:

1. Please share your testimony of salvation if you are born again. Do not feel obliged to share if you are not born again.
2. Do you hunger and thirst after righteousness? Please explain.
3. Have you been persecuted for Christ's sake before? Please share.

DISCUSSION & GROUP TIME

MESSAGE TWO

DO YOU HAVE A PURE HEART?

(2 Timothy 2: 22-26)



A series of horizontal lines for writing, consisting of 20 evenly spaced lines.

REFLECTION & GROUP SHARING

Message Two:

1. List some of the youthful lusts that young people face today? How do you overcome them?
2. Do you like to strive with your friends, or parents or siblings? Whom do you tend to strive with more? Please give reasons.
3. What are some practical ways you have overcome strife?

PRAYER

MESSAGE FOUR

DO YOU HAVE PURE WISDOM?

(James 3: 13-18)



A series of horizontal lines for writing, consisting of 20 solid lines stacked vertically.

GROUP DISCUSSION

Message Three & Four:

1. Do you think your parents see Christ in your life? How can you improve this at home?
2. Do you demonstrate more earthly or godly wisdom at home, school, and in church? Which of these three places is the easiest and the hardest to demonstrate godly wisdom? Please give reasons for your answer.
3. What are some of the excuses made by liars to justify lying? Can lying ever be justified? Is there such a thing as a white lie? Is it biblical to tell a white lie?

GROUP DISCUSSION

MESSAGE FIVE

DO YOU HAVE A PURE MIND?

(2 Peter 3: 1-7)



A series of horizontal lines for writing, consisting of 20 solid lines stacked vertically.

Lined writing area with horizontal rules.

DISCUSSION

Message Five:

1. Are you a forgetful person? Is it good or bad to forget things? Please explain.
2. Do you know God's Word well? Are you satisfied with your present knowledge of God's Word? Which is better, to memorize or to understand God's Word?
3. What do you think is the purpose of prophecies? Are you more interested in the past record of biblical events or future prophetic events? What part do they have in the believer's life?

TESTIMONY NIGHT

MESSAGE SIX

HOW TO MAINTAIN A PURE MIND

(Philippians 4: 6-9)



A series of horizontal lines for writing, consisting of 20 evenly spaced lines.

Q & A

EVANGELISM

The Gospel

1Cor 15:1-4

1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4. And that he was buried, and that he rose again the third day according to the scriptures:

Components of the Gospel

1. God and His Creation- Gen 1:1, Ps 19:1, Rom 1:20
2. Sin and the Fall of man- Rom 5:12, Rom 3:23
3. Penalty of Sin- Rom 6:23
4. Total Depravity and Futility of Works- Rom 3:10-12, Isa 64:6
5. God's love and Jesus as the only Saviour- John 3:16, 1Tim 2:5, Acts 4:12, Rom 5:8
6. Jesus' birth, life, death and resurrection- Gal 4:4-5, 1Cor 15:3-4
7. Need to confess with mouth and believe in the heart for Salvation- Rom 10:9
8. Jesus' Second Coming, Judgment and urgency- Rev 22:7, Rev 14:7

Do's and Don'ts

Objectives:

- To obey the Great Commission
- To obey the manner of bringing the gospel according to the Bible
- Not to be a hindrance to the gospel presentation

Do's

1. Preparing yourself
 - i. Work out your own salvation with fear and trembling first
 - ii. Pray for the Holy Spirit to help you
 - iii. Pray for the preparation of the hearts of the hearers

2. Knowledge preparation
 - i. Be familiar with your Bible, memorise the relevant verses
 - ii. Be familiar with your tract, knowing whether the content is sound
 - iii. Bring along different types of tracts for different languages and age groups

3. Presenting the gospel
 - i. Practice presenting the full gospel until it becomes second nature
 - ii. Make it clear from the start who you are, where you are from and your intention to preach the gospel
 - iii. Be complete with the gospel
 - iv. Be polite and attentive, especially for the accompanying partner
 - v. Be prepared to share the gospel at anytime. This may be the only opportunity to share with this particular person

4. The journey
 - i. Go in twos, and if possible, one man and one woman
 - ii. Do not carry unnecessary things, travel light

5. Contacts
 - i. Do try to get the contacts of the hearers for future follow-up, if they are willing
 - ii. Give them our church contact information, and if appropriate, give them your contact also. Be wise.
 - a. Same sex only
 - b. If different sex, may need to pass on to other church members
 - iii. For young children, try to get permission from the parents before sharing the gospel or inviting them to church

Don'ts

1. Your attitude
 - i. Do not be rude, pushy or aggressive
 - ii. Do not aim to win an argument, but to present the gospel
 - iii. Do not assert anything which you are not sure of, lest it be wrong
 - iv. Do not try to show off your knowledge, but try to present the gospel in the simplest manner which the hearer may understand
2. Your zeal
 - i. Do not aim to convert the hearer by your own efforts, but pray for God's intervention
 - ii. Do not be discouraged if they reject you, because it is God who elects and calls in His own time
3. Safety tips
 - i. Do not enter any flat/ house if there's any doubt of safety
 - ii. Do not follow-up contacts of the opposite sex for safety reasons but pass on to other church members

Evangelism Workshop

Objectives:

- To raise awareness of need for obeying the Great Commission
- To equip members for tracting and follow-up.

Instructions

1. One to play the role of the given character
2. Another to play the role of the Christian
3. Focus
 - i. To give the participants an emulated possible real-life scenario of an opportunity to share the gospel
 - ii. To encourage the participant to share the full gospel in a systematic fashion
 - iii. To allow the participants to see how other Christians handle situations
 - iv. To allow participants to understand their own abilities and weaknesses in sharing the gospel
 - v. To emphasise the role of Christians to do the work of evangelism and to pray to the Lord of harvest to be merciful

Discussion Scenarios

1. Street
 - i. Place- MRT station
 - ii. Person- Taoist house-wife age 45, going home from the market
 - iii. Things to take note
 - a. Works vs grace
 - b. Idols vs one and living God
 - c. Tradition vs freedom from bondage of sin
 - I. Can talk about beautiful and purposeful design of things such as all things in the market for our consumption
2. Door to door
 - i. Place- HDB flat
 - ii. Person- 60 year old retired mechanic, Buddhist, just woke up on a Sunday morning
 - iii. Things to take note
 - a. Works vs grace
 - b. Reincarnation vs urgency of judgment day
 - c. Spirituality vs conviction of sins
 - d. Can talk about
 - I. Design and chance
 - II. A loving God who allows sufferings
3. Family
 - i. Place- Dining table at grandparents home, after dinner
 - ii. Person- 70 year old grandfather, previously a grocery store owner, Taoist
 - iii. Things to take note
 - a. Works vs grace
 - b. Idols vs one and living God
 - c. Tradition vs freedom from bondage of sin
 - d. Can talk about
 - I. Federal headship and representative rule of original sin
 - II. Fragility of life

4. Work place
 - i. Place- tea-room during break
 - ii. Person- female senior colleague, atheist
 - iii. Things to take note
 - a. Design vs chance
 - b. Creator and man created in His image: holiness, justice, goodness, truth
 - c. Life after death issues
 - d. Purpose in life
 - e. Can talk about
 - I. A just God who demands truth and holiness
 - II. Be respectful but still declare the whole gospel undiluted

5. Taxi
 - i. Place- in taxi going to church
 - ii. Person- Indian taxi man, 40, just retrenched from office job 3 months ago, Hindu
 - iii. Things to take note
 - a. Works vs grace
 - b. Reincarnation vs urgency of judgment day
 - c. Idols vs one and living God
 - I. Can talk about a provident God who supplies all needs

6. School
 - i. Place- at the field after school
 - ii. Person- best friend since primary school, now in different Sec 3 class, parents are Taoists
 - iii. Things to take note
 - a. Design vs chance
 - b. Creator and man created in His image: holiness, justice, goodness, truth
 - c. Works vs grace
 - d. Idols vs one and living God
 - e. Things to take note
 - f. Can talk about
 - I. Purpose in life
 - II. Help from above for all problems in life

7. Social
 - i. Place- Chinese restaurant
 - ii. Person- dinner meet up with old colleague's family, Roman Catholics
 - iii. Things to take note
 - a. Works vs grace
 - b. Traditions vs the Bible
 - c. Mediator vs Mediatrix
 - d. Can talk about
 - I. Sufficiency of Bible and Jesus for salvation

Things to observe for presentation:

- To note down hindrances and barriers related specifically to the particular scenario
- To identify solutions to the above problems
- To identify special pointers from the scenario which can help to share the gospel

What to do when someone believes

Objectives:

1. Help the believer to ensure he understands the gospel
2. Guide the believer to pray, in his words, with understanding and commitment:
 - i. To acknowledge he is a sinner
 - ii. To confess his sins
 - iii. To believe that Jesus Christ lived and died for him on the cross and rose bodily from the dead
 - iv. To invite Jesus Christ into his heart and to be his Saviour and Lord
3. Direct him to a faithful and sound Church near his home for follow-up
4. Help him to focus on his need to grow as a Christian
 - i. In prayer
 - ii. In bible reading
 - iii. In fellowship
 - iv. In service

English Terms	Chinese Terms	Hanyu Pinyin	Hokkien
Gospel	福音/好消息	fú yīn/hǎo xiāo xī	Hok-lm/hô-siau-sit
Christian	基督徒	jī dū tú	Ki-tok-tō
Bible	圣经	shèn jīng	Sèng-Keng
God	上帝	shàng dì	Siōng-tè
Sin	罪恶	zhui èr	chōe/chōe-ok
sinner	罪人	zhui rén	chōe-lâng
Judgement	审判	shěn pàn	sím phòa*
Hell	地狱	dì yù	tē-gék
Heaven	天堂	tiān táng	Thīan-tông
God so loved the world	上帝爱世人	shàng dì ài shì rén	Siōng-tè thia* sè-lâng
Grace	恩典	ēn diǎn	un-tián
Virgin	童女	tóng nǚ	tòng-lú/chhú-lú
Holy Spirit	圣灵	shèn líng	Sèng-Lêng
Begotten son	独生子	dú shēn é zǐ	tok-se* kia*
Jesus Christ	耶稣基督	yé sū jī dū	lâ-sơ Ki-tok
Nailed on the cross	被钉在十字架	bèi dīng zài shí zì jià	téng tì sip-jī-kè
Precious blood	宝血	báo xuě	pó-huih
Risen from the grave in three days	三天后死里复活	sān tiān hòu sǐ lǐ fù huó	sa* jit aū túi sí lai hok-oah
Salvation	救恩	jiù ēn	kiù-un
Eternal life	永生	yǒng shēn	êng seng
Believe	相信	xiāng xìn	siōng-sìn
Repent	悔改	huí gǎi	hóe-kái
Sins are forgiven	罪得赦免	zhui dé shè miǎn	chōe tek-tio sia-bián
Confess you are a sinner	承认你是罪人	chéng rèn nǐ shì zhui rén	sēng-jīn lí sī chōe-lâng
Saviour	接受耶稣为救主	jiù zǔ	Kiù-Chu

Truth Bible- Presbyterian Church	笃信圣经长老会 真理堂	dǔ xìn shèng jīn zhāng lǎo huì zhēn lǐ táng	Tok-sīn Sèng- Keng títu*-lô hōe chin-lí tng
Adam and Eve	亚当和复娃	yǎ dāng hé xià wā	A-tong kap Hā-oa
Original sin	原罪	yuán zuì	gōan chōe
Satan	撒旦	sǎ dàn	Sat-tàn/Mo-kúi
Heavenly Father	天父	tiān fù	Thi*-Pē
Holy	圣洁	shèng jié	Sèng kiát
Mary	马利亚	mǎ lì yǎ	Má-lī-a
Saved	得救	dé jiù	tek-kiù
Good works	好行为	hǎo xíng wéi	ho heng ui
Precious blood to wash away our sins	宝血来洗清罪恶	bǎo xuě lái xǐ jìng zhùi èr	pó-huih lai soe- chheng chōe-ok
Accept Jesus as your personal Saviour	接受耶稣为救主	jiē shòu yé sū wéi jiù zǔ	chiap-sīu lâ-sō cho lí ê Kiù-Chu
Atonement for our sins	赎罪	sú zuì	siok chōe
Church	教会	jiào huì	káu-hōe
Fellowship	团契	tuán qì	tuan-ke

Suggested Prayer:

‘Almighty God, I admit I am a sinner. I cannot save myself and is in need of a Saviour. I believe that Jesus Christ your only begotten Son is born of a virgin and is without sin. I believe that He died on the cross for my sin by shedding His precious blood to wash away my sin. He was buried and on the third day rose from death according to scripture. Lord Jesus, please forgive me a sinner and please come into my heart now to be my Saviour and Lord. In Jesus’ Name I pray.’

‘And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.’ Matthew 28:18-20

MORNING DEVOTION [24/06/11]

Brother Joseph Poon



A large, light gray rounded rectangle with a white interior containing horizontal lines, serving as a writing area. The lines are evenly spaced and extend across the width of the rectangle. The rectangle has a subtle drop shadow, giving it a three-dimensional appearance as if it's a sheet of paper floating or attached to the page.

MORNING DEVOTION [25/06/11]

Preacher Ko Ling Kang

A large, light gray rounded rectangle with a white interior containing horizontal lines, serving as a writing area. The rectangle has a subtle drop shadow and a small semi-circular notch at the top center, resembling a binder hole. The interior is filled with approximately 25 horizontal lines, providing space for notes or reflections.

Quiet Time [24/06/11]

Living Blamelessly

*“...be blameless and harmless, the sons of God,
without rebuke...”* (Philippians 2:15)

“I reckon him a Christian indeed who is neither ashamed of the gospel nor a shame to it.” (Matthew Henry)

The Christian’s testimony is of the utmost importance. People look at Christians and they judge God by their testimonies. They often say they don’t believe in God, but they do look very closely at those who profess to know Him and to belong to His Son Jesus Christ. The psalmist prayed, *“...lead me in a plain path, because of mine enemies”* (Ps 27:11). His enemies were observing him and keeping a close watch on him. He had to be sure he was doing what was right because, as Paul said, we live *“in the midst of a crooked and perverse nation.”* In such an environment it is very difficult for Christians to lead lives that are blameless and harmless, to be so taken up with God and living in the centre of His will that nobody, no matter how bitter against God, can point a finger at them.

We should pray about our testimony. In a sense our testimony is God’s testimony. We bear His name before the world. We represent His cause and if we do not live right we do not reflect well on Him and His gospel, thereby causing the ungodly to blaspheme. The way to live right is to pay heed to the teachings of Scripture. Such a way of life will not make us popular with the world. Does this surprise us? We are surrounded by people who are living in blatant rebellion against God. When we live right, the world interprets our way of life as a condemnation of its way of life, as indeed it is. Let us not be afraid of the world’s hatred. Let us fear only to soil the testimony of Christ by unworthy lives. Let us provide the devil’s crowd with no ammunition in their long war against our God.

(Source: “Living Blamelessly” by Gordon Ferguson, in *A Word in Season* edited by Alan Cairns)

Quiet Time [25/06/11]

Our Duty to Evangelise the Lost

“Holding forth the word of life...” (Philippians 2:16)

“The light of religion ought not to be carried in a dark lantern.”
(George Swinnock)

Having just called the world *“crooked and perverse”* (Philippians 2:15), Paul reminds us that we are to maintain an impeccable testimony before it. We are to be *“blameless and harmless, the sons of God without rebuke.”* But Paul doesn’t stop there.

In today’s text he brings in another aspect of Christian’s life: declaring the Word of God. He calls it *“holding forth the word of life.”* The *“word”* he is speaking about is the Word of God, especially the gospel of His grace. This Word is a living Word, a life-giving Word. It speaks to men, telling them of the lost condition and pointing them to Jesus Christ, Son of God. It shows them His sinless life, His atoning death for sinners, and His return to this world as the Judge of all men.

Our duty as Christians is to adorn the gospel with holy lives and to *“hold forth the word of life.”* The expression *“hold forth”* means *“to hold or direct toward someone.”* We are to hold out the Bible and say to men and women, *“This is the truth of God: believe this and you will be saved.”* Think of how Paul did that in the jail at Philippi. When the earthquake came, the jailor cried out, *“What must I do to be saved?”* Paul and Silas said to him, *“Believe on the Lord Jesus Christ, and thou shalt be saved.”* They were holding forth the Word of life. Writing to Timothy, Paul said the Scriptures are able *“to make thee wise unto salvation.”* That was why he was so diligent in holding forth the Word of life.

Christian, do you share Paul’s conviction and burden? Do you live a life that reflects creditably upon your Saviour? And do you go that step further and hold out to those who are unsaved the Word of life, the way of salvation through Jesus Christ?

(Source: “Our Duty to Evangelise the Lost” by Gordon Ferguson, in *A Word in Season* edited by Alan Cairns)

Additional Devotional Materials (1)

God's Call to Holiness

'But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

(1 Peter 1:15-16)

The call of God is the manifestation of the purpose of eternity: "*whom he did predestinate, them he also called*" (Rom 8:30). Believers are "*the called according to his purpose*" (Rom 8:28). In His call He reveals to us what His thoughts and His will concerning us are, and what the life to which He invites us. In His call He makes clear to us what the hope of our calling is; as we spiritually apprehend and enter into this, our life on earth will be the reflection of His purpose in eternity.

Holy Scripture uses more than one word to indicate the object or aim of His calling, but none more frequently than what Peter speaks of here: God has called us "*to be holy*" as He is holy. Paul addresses believers twice as "*called to be saints*" (Rom 1:7; 1 Cor 1:2). "*For God hath not called us unto uncleanness, but unto holiness*" (1 Thess 4:7). When he writes, "*And the very God of peace sanctify you wholly,*" he adds, "*Faithful is he that calleth you, who also will do it*" (1 Thess 5:24). The calling itself is spoken of as "*unto holiness.*" The eternal purpose of which the calling is the outcome, is continually also connected with holiness as its aim. "*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love*" (Eph 1:4). "*...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth*" (2 Thess 2:13). "*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit...*" (1 Pet 1:2). The call is the unveiling of the purpose that the Father from eternity had set His heart upon: that we should be holy.

It needs no proof that it is of infinite importance to know aright what God has called us to. A misunderstanding here may have fatal results. You may have heard that God calls you to salvation or to happiness, to receive pardon or to obtain heaven, and never noticed that all these were subordinate. It was "*unto holiness*" in the first place, as the element in which sal-

vation and heaven are to be found. The complaints of many Christians as to lack of joy and strength, as to failure and want of growth, are simply owing to this — the place God gave holiness in His call they have not given it in their response. God and they have never yet come to an agreement on this.

No wonder that Paul, in the chapter in which he had spoken to the Ephesians of their being chosen to be holy, prays for the spirit of wisdom and revelation in the knowledge of God to be given to believers, that each might know “*the hope of his calling.*” Let all of us, who feel that we have too little realised that we are called to holiness, pray this prayer. It is just what we need. Let us ask God to show us how, as He who hath called us is Himself holy, so we are to be holy too; our calling is a holy calling, a calling before and above everything, to holiness. Let us ask Him to show us what holiness is, His holiness first, and then our holiness; to show us how He has set His heart upon it as the one thing He wants to see in us, as being His own image and likeness; to show us too the unutterable blessedness and glory of sharing with Christ in His holiness. Oh, that God by His Spirit would teach us what it means that we are called to be holy as He is holy! We can easily conceive what a mighty influence it would exert.

“*But as he which hath called you is holy, so be ye holy.*” How this call of God shows us the true *motive* to holiness. “*Be ye holy; for I am holy.*” It is as if God said, “Holiness is my blessedness and my glory: without this you cannot, in the very nature of things, see me or enjoy me. Holiness is my blessedness and my glory: there is nothing higher to be conceived; I invite you to share with me in it, I invite you to likeness to myself: Be ye holy, for I am holy. Is it not enough, has it no attraction, does it not move and draw you mightily, the hope of being with me, partakers of my holiness? I have nothing better to offer — I offer you myself: Be holy, for I am holy.”

Shall we not cry earnestly to God to show us the glory of His holiness, that our souls may be made willing to give everything in response to this wondrous call?

As we listen to the call, it shows also the **nature** of true holiness. “*But as*

he which hath called you is holy, so be ye holy.” To be holy is to be Christlike: to have a disposition, a will, a character like Christ. The thought almost looks like blasphemy, until we listen again, *“he hath chosen us in him... that we should be holy.”* In Christ the holiness of God appeared in a human life: in Christ’s example, in His mind and Spirit, we have the holiness of the invisible One translated into the forms of human life and conduct. To be Christlike is to be Godlike, and to be Christlike is to be holy as God is holy.

The call equally reveals the **power** of holiness. God *“only art holy;”* there is no holiness but what He has, or rather what He is, and gives. Holiness is not something we do or attain: it is the communication of the divine life, the inbreathing of the divine nature, the power of the divine presence resting on us. And our power to become holy is to be found in the call of God: the Holy One calls us to Himself, that He may make us holy in possessing Himself He not only says *“I am holy,”* but *“Be ye holy; for I am holy.”* It is because the call to Holiness comes from the God of infinite power and love that we may have the confidence: we can be holy.

The call no less reveals the **standard** of holiness. *“Be ye holy; for I am holy.”* There is not one standard of holiness for God and another for man. The nature of light is the same, whether we see it in the sun or in a candle: the nature of holiness remains unchanged, whether it be God or man in whom it dwells. The Lord Jesus could say nothing less than, *“Be ye therefore perfect, even as your Father which is in heaven is perfect.”* (Matt 5:48). When God calls us to holiness, He calls us to Himself and His own life: the more carefully we listen to the voice, and let it sink into our hearts, the more will all human standards fall away, and only the words be heard, *“..holy, as I am holy.”*

And the call shows us the **path** to holiness. The calling of God is one of mighty efficacy, an effectual calling. Oh, let us but listen to it, let us but listen to Him, and the call will with divine power work what it offers! He calleth the things that are not as though they were: His call gives life to the dead, and holiness to those whom He has made alive. He calls us to listen as He speaks of His holiness, and of our holiness like His. He calls us to Himself, to study, to fear, to love, to claim His holiness. He calls us

to Christ, in whom divine holiness became human holiness, to see and admire, to desire and accept what is all for us. He calls us to the indwelling and the teaching of the Spirit of Holiness, to yield ourselves that He may bring home to us and breathe within us what is ours in Christ. Christian, listen to God calling thee to holiness! Come and learn what His holiness is, and what thine is and must be.

Yes, be very silent and listen. When God called Abraham, he answered, "Here am I." When God called Moses from the bush, he answered, "Here am I," and he hid his face, for he was afraid to look upon God. God is calling thee to holiness, to Himself the Holy One, that He may make thee holy. Let thy whole soul answer, "Here am I, Lord! Speak, Lord! Show thyself, Lord! Here am I." As you listen, the voice will sound ever deeper and ever stiller: Be holy, **as I** am holy. Be holy, **for** I am holy. You will hear a voice coming out of the great eternity, from the council-chamber of redemption, and as you catch its distant whisper, it will be, "*Be ye holy; for I am holy.*" You will hear a voice from Paradise, the Creator making the seventh day holy for man whom He had created, and saying, "*Be ye holy.*" You will hear the voice from Sinai, amid thunderings and lightnings, and still it is, "*Be ye holy; for I am holy.*" You will hear a voice from Calvary, and there above all it is, "*Be ye holy; for I am holy.*"

Child of God, have you ever realised it, our Father is calling us to Himself, to be holy as He is holy? Must we not confess that happiness has been to us more than holiness, salvation than sanctification? Oh, it is not too late to redeem the error! Let us now band ourselves together to listen to the voice that calls, to draw nigh, and find out and know what holiness is, or rather, find out and know Himself the Holy One. And if the first approach to Him fills us with shame and confusion, makes us fear and shrink back, let us still listen to the Voice and the Call, "*Be ye holy; for I am holy.*" "*Faithful is he that calleth you, who also will do it*" (1 Thess 5:24). All our fears and questions will be met by the Holy One who has revealed His holiness, with this one purpose in view, that we might share it with Him. As we yield ourselves in deep stillness of soul to listen to the Holy Voice that calls us, it will waken within us new desire and strong faith, and the most precious of all promises will be to us this word of divine command: "*BE YE HOLY; FOR I AM HOLY.*"

O Lord, the alone Holy One, Thou hast called us to be holy, even as Thou art holy! Lord, how can we, unless Thou reveal to us Thy holiness! Show us, we pray Thee, how Thou art holy, how holy Thou art, what Thy holiness is, that we may know how we are to be holy, how holy we are to be. And when the sight of Thy holiness only shows us the more how unholy we are, teach us that Thou makest partakers of Thy own holiness those who come to Thee for it.

O God, we come to Thee, the Holy One! It is in knowing and finding and having Thyself, that the soul finds holiness. We do beseech Thee, as we now come to Thee, establish it in the thoughts of our heart, that the one object of Thy calling us, and of our coming to Thee, is holiness. Thou wouldst have us like Thyself, partakers of Thy holiness. If ever our heart becomes afraid, as if it were too high, or rests content with a salvation less than holiness, Blessed God, let us hear Thy voice calling again, "*Be ye holy; for I am holy*"! Let that call be our motive and our strength, because faithful is He that calleth, who also will do it. Let that call mark our standard and our path; oh, let our life be such as Thou art able to make it!

Holy Heavenly Father, I bow in lowly worship and silence before Thee. Let now Thine own voice sound in the depths of my heart calling me, "*Be ye holy; for I am holy.*" In Jesus' Name. Amen.

1. Let me press it upon every reader of this, that if this is to help him in the pursuit of holiness, he must begin **with God Himself**. You must go to Him who calls you. It is only in the personal revelation of God to you, as He speaks, "*I am holy,*" that the command, "*Be ye holy,*" can have life or power.
2. Remember, as a believer, you have already accepted God's call, even though you did not fully understand it. Let it be a settled matter, that whatever you see to be the meaning of the call, you will at once accept and carry out. If God calls me to be holy, holy I will be.
3. Take fast hold of the Word: "*And the very God of peace sanctify you wholly... Faithful is he that calleth you, who also will do I*" (1 Thess 5:23-24). In that faith listen to God calling you.
4. Do be still now, and listen to your Father calling you. Ask for and count upon the Holy Spirit, the Spirit of Holiness, to open your heart to understand this holy calling. And then speak out the answer you have to give to this call.

Additional Devotional Materials (2)

Holiness and Redemption

“Sanctify unto me all the firstborn.... it is mine” (Exo 13:2)

“Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD”
(Num 3:13; 8:17)

“For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev 11:45)

“...I have called thee by thy name; thou art mine” (Isa 43:1)

In the Passover we have the manifestation of what redemption is; and here we see the more frequent use of the word, *holy*. In the feast of unleavened bread we have the symbol of the putting off of the old and the putting on of the new, to which redemption through blood is to lead.

As soon as the people had been redeemed from Egypt, God’s very first word to them was, *“Sanctify unto me... it is mine”* (Exo 13:2). The word reveals how proprietorship is one of the central thoughts both in redemption and in sanctification, the link that binds them together. And though the word is here only used of the first-born, they are regarded as the type of the whole people. We know how all growth and organisation commence from a centre, around which in ever-widening circles the life of the organism spreads. If holiness in the human race is to be true and real, free as that of God, it must be the result of a self-appropriating development. And so the first-born are sanctified, and afterwards the priests in their place, as the type of what the whole people is to be as God’s first-born among the nations, His peculiar treasure, *“an holy nation.”* This idea of proprietorship as related to redemption and sanctification comes out with especial clearness when God speaks of the exchange of the priests for the first-born: *“...the Levites shall be mine... I sanctified them for myself”* (Num 3:12, 8:17).

Let us try and realise the relation existing between redemption and holi-

ness. We saw God's sanctifying the seventh day: He blessed it, He rested in it. Where God enters and rests, there is holiness: the more perfectly the object is fitted for Him to enter and dwell, the more perfect the holiness. The seventh day was sanctified as the period for man's sanctification. At the very first step God took to lead him to his holiness — the command not to eat of the tree — man fell. God did not give up His plan, but had now to pursue a different and slower path. After twenty-five centuries' slow but needful preparation, He now reveals Himself as the Redeemer. A people whom He had chosen and formed for Himself He gives up to oppression and slavery, that their hearts may be prepared to long for and welcome a Deliverer. In a series of mighty wonders He proves Himself the conqueror of their enemies, and then, in the blood of the Paschal Lamb on their doors, teaches them what redemption is, not only from an unjust oppressor here on earth, but from the righteous judgment their sins had deserved. The Passover is to be to them the transition from the seen and temporal to the unseen and spiritual, revealing God not only as the mighty but as the Holy One, freeing them not only from the house of bondage but the destroying angel.

And having thus redeemed them, He tells them that they are now His own. During their stay at Sinai and in the wilderness, the thought is continually pressed upon them that they are now the Lord's people, whom He has made His own by the strength of His arm, that He may make them holy for Himself, even as He is holy. The purpose of redemption is **possession**, and the purpose of possession is likeness to Him who is Redeemer and Owner, is holiness.

In regard to this holiness, and the way it is to be attained as the result of redemption, there is more than one lesson the sanctifying of the first-born will teach us.

First of all, we want to realise how inseparable redemption and holiness are. Neither can exist without the other. **Only redemption leads to holiness.** If I am seeking holiness, I must abide in the clear and full experience of being a redeemed one, and as such of being owned and possessed by God. Redemption is too often looked at from its negative side as **deliverance from**. Its real glory is the positive element of being **redeemed unto** Himself. Full possession of a house means occupation: if I own a

house without occupying it, it may be the home of all that is foul and evil. God has redeemed me and made me His own with the view of getting complete possession of me. He says of my soul, "*It is mine,*" and seeks to have His right of ownership acknowledged and made fully manifest. That will be perfect holiness, where God has entered in and taken complete and entire possession. It is redemption that gives God His right and power over me; it is redemption that sets me free for God now to possess and bless: it is redemption realised and filling my soul, that will bring me the assurance and experience of all His power will work in me. In God, redemption and sanctification are one: the more redemption as a divine reality possesses me, the closer am I linked to the Redeemer-God, the Holy One.

And just so, **only holiness brings the assurance and enjoyment of redemption.** If I am seeking to hold fast redemption on lower ground, I may be deceived. If I have become unwatchful or careless, I should tremble at the very idea of trusting in redemption apart from holiness as its object. To Israel God spake, brought you up out of the land of Egypt, **therefore** ye shall be holy "*for I am holy.*" It is God the Redeemer who made us His own, who calls us too to be holy, let holiness be to us the most essential, the most precious part of redemption: the yielding of ourselves to Him who has **taken** us as His own, and has undertaken to **make** us His own entirely.

A second lesson suggested is the connection between God's and man's working in sanctification. To Moses, the Lord speaks, "*Sanctify unto me all the first-born...*" He afterwards says, "*I sanctified them for myself*" (Num 8:17). What God does He does to be carried out and appropriated through us. When He tells us that we are made holy in Christ Jesus, that we are His holy ones, He speaks not only of His purpose, but of what He has really done; we have been sanctified in the one offering of Christ, and in our being created anew in Him. But this work has a human side. To us comes the call to be holy, to follow after holiness, to perfect holiness. God has made us His own, and allows us to say that we are His: but He waits for us now to yield Him an enlarged entrance into the secret places of our inner being, for Him to fill it all with His fullness. Holiness is not something we bring to God or do for Him. Holiness is what there is of God in us. God has made us His own in redemption, that He might make

Himself our own in sanctification. And our work in becoming holy is the bringing our whole life, and every part of it, into subjection to the rule of this holy God, putting every member and every power upon His altar.

And this teaches us the answer to the question as to the connection between the sudden and the gradual in sanctification: between its being a thing once for all complete, and yet imperfect and needing to be perfected. What God sanctifies is holy with a divine and perfect holiness as His gift: man has to sanctify by acknowledging and maintaining and carrying out that holiness in relation to what God has made holy. God sanctified the Sabbath-day: man has to sanctify it, that is, to keep it holy. God sanctified the first-born as His own: Israel had to sanctify them, to treat them and give them up to God as holy. God is holy: we are to sanctify Him in acknowledging and adoring and honouring that holiness. God has sanctified His great Name, His name is holy: we sanctify or hallow that Name as we fear and trust and use it as the revelation of His holiness. God sanctified Christ: Christ sanctified Himself, manifesting in His personal will and action perfect conformity to the holiness with which God had made Him holy. God has sanctified us in Christ Jesus: we are to be holy by yielding ourselves to the power of that holiness, by acting it out, and manifesting it in all our life and walk. The objective divine gift, bestowed once for all and completely, must be appropriated as a subjective personal possession; we must cleanse ourselves, perfecting holiness. Redeemed unto holiness: as the two thoughts are linked in the mind and work of God, they must be linked in our heart and life.

When Isaiah announced the second, the true redemption, it was given to him, even more clearly and fully than to Moses, to reveal the Name of God as the "*Redeemer, the Holy One of Israel*" (Isa 48:17). The more we study this Name, and hallow it, and worship God by it, the more inseparably will the words become connected, and we shall see how, as the Redeemer is the Holy One, the redeemed are holy ones too. Isaiah says of "*the way of holiness*" (Isa 35:8), "*the redeemed shall walk there*" (Isa 35:9). The redemption that comes out from the holiness of God must lead up into it too. We shall understand that to be redeemed in Christ is to be holy in Christ, and the call of our redeeming God will acquire new meaning: "*Be ye holy; for I am holy.*"

O Lord God! The Holy One of Israel and her Redeemer! I worship before Thee in deep humility I confess with shame that I so long sought thee more as the Redeemer than as the Holy One. I knew not that it was as the Holy One Thou hadst redeemed, that redemption was the outcome and the fruit of Thy holiness; that a participation in Thy holiness was its one purpose and its highest beauty. I only thought of being redeemed from bondage and death: like Israel, I understood not that without fellowship and conformity to Thyself redemption would lose its value.

Most holy God! I praise Thee for the patience with which Thou bearest with the selfishness and the slowness of Thy redeemed ones. I praise Thee for the teaching of the Spirit of Thy holiness, leading Thy saints, and me too, to see how it is Thy holiness, and the call to become partaker of it, that gives redemption its value; how it is for Thyself as the Holy One, to be Thine own, possessed and sanctified of Thee, that we are redeemed.

O my God! With a love and a joy and a thanksgiving that cannot be uttered, I praise Thee for Christ, who has been made unto us of Thee sanctification and redemption. In Him Thou art my Redeemer, my Holy One. In Him I am Thy redeemed, Thy holy one. O God! In speechless adoration I fall down to worship the love that passeth knowledge, that hath done this for us, and to believe that in one who is now before Thee, holy in Christ, Thou wilt fulfill all Thy glorious purposes according to the greatness of Thy power. Amen.

* * * * *

1. “*Redemption through his blood,*” the blood we meet at the threshold of the pathway of holiness. For it is the blood of the sacrifice which the fire of God consumed, and yet could not consume. That blood has such power of holiness in it, that we read, “*sanctified by his own blood.*” Always think of holiness, or pray for it, as one redeemed by blood. Live under the covering of the blood in its daily cleansing power.
2. It is only as we know the holiness of God as fire, and bow before His righteous judgment, that we can appreciate the preciousness of the blood or the reality of the redemption. As long as we only think of the love of God as goodness, we may aim at being good; faith in God who

redeems will waken in us the need and the joy of being **holy in Christ**.

3. Have you understood the right of property God has in what He has redeemed? Have you heard a voice say, "*Mine. Thou art mine*"? Ask God very humbly to speak it to you. Listen very gently for it.
4. The holiness of the creature has its origin in the divine will, in the divine election, redemption, and possession. Give yourself up to this will of God and rejoice in it.
5. As God created, so He redeemed, to sanctify. Have great faith in Him for this.
6. Let God have the entire possession and disposal of you. Holiness is His; our holiness is to let him, the Holy One, be all.

Additional Devotional Materials (3)

Holiness and Obedience

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings... Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation....” (Exo 19:4-6).

Israel has reached Horeb. The law is to be given and the covenant made. Here are God’s first words to the people; He speaks of redemption and its blessing, fellowship with Himself. He speaks of holiness as His purpose in redemption. And as the link between the two, He places obedience: *“if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me ...And ye shall be unto me a kingdom of priests, and an holy nation.”* God’s will is the expression of His holiness. As we do His will, we come into contact with His holiness. The link between Redemption and Holiness is Obedience.

This takes me back to what we saw in Creation. God sanctified the seventh day as the time for sanctifying man. And what was the first thing He did with this purpose? He gave him a commandment. Obedience to that commandment would have opened the door, would have been the entrance into the Holiness of God. Holiness is a moral attribute; and moral is that which a free will chooses and determines for itself. What God creates and gives is only naturally good. What man wills to have of God and His will, and really appropriates, has moral worth and leads to holiness. In creation God manifested His wise and good will. His holy will He speaks in His commands. As that holy will enters man’s will, as man’s will accepts and unites itself with God’s will, he becomes holy. After creation, in the seventh day, God took man up into His work of sanctification to make him holy. Obedience is the path to holiness, because it is the path to union with God’s holy will. Obedience is not itself holiness, but as the will opens itself to accept and to do the will of God, God communicates Himself and His Holiness. To obey His voice is to follow Him as He leads in the way to the full revelation and communication of Himself and His blessed nature as the Holy One.

Obedience. Not knowledge of the will of God, not even approval, not even the will to do it, but the doing of it. Knowledge, approval and will must lead to action; the will of God must be **done**. *“If ye will obey my voice indeed... ye shall be unto me a kingdom of priests, and an holy nation.”* It is not faith, and not worship, and not profession, that God here asks in the first place from His people when He speaks of holiness; it is obedience. God’s will must be **done** on earth, as in heaven. *“That ye may remember, and do all my commandments, and be holy unto your God”* (Num 15:40). *“Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you”* (Lev 20:7-8). *“Therefore shall ye keep my commandments, and do them: I am the LORD. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you, That brought you out of the land of Egypt, to be your God: I am the LORD”* (Lev 22:31-33).

A moment’s reflection will make the reason of this clear to us. It is in a man’s work that he manifests what he is. I may know what is good, and yet not approve it. I may approve, and yet not will it. I may in a certain sense will it, and yet be wanting in the energy, or the self-sacrifice, or the power that will rouse and do the thing. Thinking is easier than willing, and willing is easier than doing. God wants His will done. This alone is obedience. In this alone it is seen whether the whole heart, with all its strength and will, has given itself over to the will of God; whether we live it, and are ready at any sacrifice to make it our own by doing it. God has no other way for making us holy. *“And ye shall keep my statutes, and do them: I am the LORD which sanctify you”* (Lev 20:8).

To all seekers after holiness this is a lesson of deep importance. Obedience is not holiness; holiness is something far higher, something that comes from God to us, or rather, something of God coming in us. But obedience is **indispensable** to holiness: it cannot exist without it. While, therefore, your heart seeks to follow the teaching of God’s Word, and looks in faith to what God has done, as He has made you **holy in Christ**, and to what God is still to do through the Spirit of Holiness as He fulfils the promise, *“the very God of peace sanctify you wholly,”* never for one moment forget to be obedient. *“If ye will obey my voice indeed... ye shall be unto me a kingdom of priests, and an holy nation.”* Begin by doing at

once whatever is right to do. Give up at once whatever conscience tells that you dare not say is according to the will of God. Not only pray for light and strength, but **act**; do what God says. Jesus says, "*For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother*" (Matt 12:50). To do the Father's will is the meat, the strength of every son of God.

It is nothing less than the surrender to such a life of simple and entire obedience that is implied in becoming a Christian. There are, alas! too many Christians who, from the want either of proper instruction, or of proper attention to the teaching of God's Word, have never realised the place of supreme importance that obedience takes in the Christian life. They know not that Christ, and redemption, and faith all lead to it, because through it alone is the way to the fellowship of the Love, and the Likeness, and the Glory of God. We have all, perhaps, suffered from it ourselves: in our prayers and efforts after the perfect peace and the rest of faith, after the abiding joy and the increasing power of the Christian life, there has been a secret something hindering the blessing, or causing the speedy loss of what had been apprehended. A wrong impression as to the absolute necessity of obedience was probably the cause. It cannot too earnestly be insisted on that the freeness and mighty power of grace has this for its object from our conversion onwards, the restoring us to the active obedience and harmony with God's will from which we had fallen through the first sin in Paradise. Obedience leads to God and His Holiness. It is in obedience that the will is moulded, and the character fashioned, and an inner man built up which God can clothe and adorn with the beauty of holiness.

When a Christian discovers that this has been the missing link, the cause of failure and darkness, there is nothing for it but in a grand act of surrender deliberately to choose obedience, universal, wholehearted obedience, as the law of life in the power of the Holy Spirit. Let him not fear to make his own the words of Israel at Sinai, in answer to the message of God we are considering: "*... All that the LORD hath spoken we will do*" (Exo 19:8). What the law could not do, in that it was weak through the flesh, God hath done by the gift of His Son and Spirit. The law-giving of Sinai on tables of stone has been succeeded by the law-giving of the Spirit on the table of the heart: the Holy Spirit is the power of obedience, and is so the Spirit of Holiness, who, in obedience, prepares our hearts for being

the dwelling of the Holy One. Let us in this faith yield ourselves to a life of obedience. It is the New Testament path to the realisation of the promise: *“If ye will obey my voice indeed... ye shall be unto me a kingdom of priests, and an holy nation.”*

We have already seen how holiness in its very nature supposes the personal relation to God, His personal presence. *“Ye have seen what I did... If ye will obey my voice indeed... ye shall be unto me a kingdom of priests, and an holy nation.”* It is as we understand and hold fast this personal element that obedience will become possible, and will lead to holiness. Mark well God’s words: *“If ye will obey my voice indeed and keep my covenant...”* The voice is more than a law or a book; it always implies a living person and intercourse with Him. It is this that is the secret of gospel obedience: hearing the voice and following the lead of Jesus as a personal friend, a living Saviour. It is being led by the Spirit of God, having Him to reveal the Presence, and the Will, and the Love of the Father, that will work in us that personal relation which the New Testament means when it speaks of doing everything unto the Lord, as pleasing God.

Such obedience is the pathway of holiness. Its every act is a link to the living God, a surrender of the being for God’s will, for God Himself to take possession. In the process of assimilation, slow but sure, by which the will of God, as the meat of our souls, is taken up into our inmost being, our spiritual nature is strengthened, as we are the temple in which God has taken up as His abode.

Let every believer study to realise this. The revelation and communication of holiness is gradual, as man is prepared to receive it. God’s sanctifying work with each of us, as with the race, needs time. The time it needs and seeks is the life of daily, hourly obedience. All that is spent in self-will, and not in the living relation to the Lord, is lost. But when the heart seeks day by day to hearken to the voice and to obey it, the God Himself watches over His words to fulfil them: *“... ye shall be unto me a kingdom of priests, and an holy nation.”* In a way of which the soul beforehand can have but little conception, God will overshadow and make His abode in the obedient heart. The habit of always listening for the voice and obeying it will only be the building of the temple: the Living God Himself, the Holy One, will come to take up His abode.

“Ye have seen what I did... If ye will obey my voice indeed... ye shall be unto me a kingdom of priests, and an holy nation.” Seeker after holiness! God has brought you to Himself. And now His voice speaks to you all the thoughts of His heart, that as you take them in, and make them your own, and make His will your own by living and doing it, you may enter into the most complete union with Himself, the union of will as well as of life, and so become a holy people unto Him. Let obedience, the listening to and the doing the will of God, be the joy and the glory of your life; it will give you access unto the Holiness of God. *“BE HOLY; FOR I AM HOLY.”*

O my God! Thou hast redeemed me for Thyself, that Thou mightest have me wholly as Thine own possessing, filling my inmost being with Thy own likeness, Thy perfect will, and the glory of Thy Holiness. And Thou seekest to train me, in the power of a free and loving will, to take Thy will and make it my own, that in the very centre of my being I may have Thine own perfection dwelling in me. And in Thy words Thou revealest thy will, that as I accept and keep them I may master their divine contents, and will all that Thou willest.

O my God! let me live day by day in such fellowship with Thee, that I may indeed in everything hear Thy voice, the living voice of the living God speaking to me. Let the Holy Spirit be to me Thy voice guiding me in the path of simple, childlike obedience. I do bless Thee that I have seen that Christ, in whom I am holy, was the obedient one, that in obedience He sanctified Himself to become my sanctification, and that abiding in Him, Thy obedient, holy Child, is abiding in Thy will as once done by Him, and now to be done by me. O my God! I will indeed obey Thy will: make Thou me a peculiar treasure above all people. Amen.

* * * * *

1. He became obedient unto death. Christ's example teaches us that obedience is the only path to the Holiness or the glory of God. Be this your consecration: a surrender in everything to seek and do the will of God.
2. We are holy in Christ who did the will of God and was obedient to the death. In Him it is we are; in Him we are holy. His obedience is the

soil in which we are planted, and must be rooted. “*My meat is to do the will of him that sent me*” (John 4:34). Obedience was the sustenance of Jesus’ life; in doing God’s will He drew down divine nourishment; it must be so with us too.

3. As you study what it is to be and abide in Christ, as you rejoice you are in Him, always remember it is Christ who obeyed in whom God has planted you.
4. If ever you feel perplexed about holiness, just yield yourself again to do God’s will, and go and do it. It is ours to obey, it is God’s to sanctify.
5. Holy in Christ. Christ sanctified himself by obedience, by doing the will of God, and in that will, as done by Him, we have been sanctified. In accepting that will as done by Him, in accepting Him, I am holy. In accepting that will of God, as to be done by me, I become holy. I am in Him; in every act of living obedience, I enter into living fellowship with Him, and draw the power of His life into mine.
6. Obedience depends upon hearing the voice. Do not imagine you know the will of God. Pray and wait for the inward teaching of the Spirit.

CLUBBING – ENTERTAINMENT OR ENTRAPMENT?

by Rev Dr Quek Suan Yew

Introduction

For those who club, there are more than 1,000 places to choose from in Singapore. One of the largest and more well known clubs is Zouk. China Jump is a disco with a dance floor. The web site would be the best place to search for the right spot for clubbing. But what is clubbing? Clubbing is different from pubbing. Clubbing includes going to a pub (younger crowd), or to KTV or music or karaoke lounges or bars or taverns. These are found in Shopping Centers, or lonely buildings in some shady parts of Singapore or in some cases even found in some respectable hotels along Orchard Road. This is the testimony of a frequent clubber in Singapore.

“Orchard Towers - The Best Pick Mall in Singapore has to be one of the most interesting places I have been to in Singapore. Most of us have heard or read stories about the girls that can be found in this mall at the beginning of the well known Orchard Road. While not everyone has had or wanted the pleasures to be experienced that can be found in the four floors of this shopping mall, I'm sure many have heard of it. Many a sailor, vacationer or local Singaporean (yes they go there too) have visited one if not all of the clubs there. While Singapore does what it can to keep its "morally clean" image, at the same time it has faced the facts that anytime you have tourism that brings in people from all over the world, one of the busiest shipping port in the region bringing a lot of single guys into the country and prostitution is going to happen anyway, you should control it. Singapore has 4 "Legal Red Light Districts" (LRD'S) areas which many visitors don't know about, and Orchard Towers seems not to be one of them formally listed, as the other four are. By doing this it protects the local girls from the hordes of the sailors of U.S. 7th fleet and any other men on the prowl in the city for ladies to spend their money on. So you have Orchard Towers on the mile long expensive shopping road and I couldn't think of a better place to have it either.”

A. People, Places and Practices of Clubbing

The people who go clubbing include: single guys with morals, single girls with morals, single guys with no morals, single girls with no morals, married men and women who want a fling, lonely sailors, prostitutes, homosexuals, and the naïve Christian, the foolish Christian, etc.

“The girls come from all over Asia in the Towers, you'll find Thais, Malays, Vietnamese, Laos, Cambodian, Russian, Indians, Filipinas, Indonesians, Singaporeans, Japanese (on very rare occasions), and Chinese. One thing to remember is that the girls you see in the Towers after 9pm are there looking for a date for the night, but from time to time some poor girl will stroll in not knowing

what is going on, I sure you'll know the differences when you see her. Just remember that some girls do work in the building and are not "working girls". Most of time this is not a problem until the fleet sailors hit the Towers in force. Too much time at sea, too much money, too many beers and not enough common sense can end you up in jail in Singapore." [Carter]

The places: pubs and bars and lounges. Drinks include Tiger Beer, Heineken, Kilkenny, Foster which are the Beer on Tap. The hard liquor would be on the wall. The dress code ranges from casual to smart casual. The minimum age differs for girls and guys. For the girl the minimum age range is from 18 to 21 whereas for the guys, the range is from 18 to 25. They are opened usually from 5.00 p.m. to about 3.00 a.m. Some of them even close at 5.00 a.m. The happy hour is usually from 5.00 to 9.00 p.m. In some cases a cover charge is levied: \$15 for the guys and \$10 for the girls. The music is acid jazz, R & B, retro, Top 40, etc. The best night would be ladies night. This is the night when the ladies drink for free from the Bar on tap.

"Why are there free-flow nights and drinks promotions? -- It's easy if you look at from the point of the clubs. First off it pulls in the ladies for free drinks and they know she'll bring in a friend or two to keep her company and watch their back so if she should get too drunk and make sure she get to her own house vice some one else's that she may have just meet. Second, the guys will come in to check out the ladies to see what is happening and who is back for another visit. Being the hunters that most guys are they will remember that one girl that was dancing her ??? off on top of the bar even if it was 6 months ago. So if he feels that the night is looking good he'll make his move to meet her, maybe after a few drinks to help build up his courage if he needs that little extra help, (most guys do you know?) So if all goes well and he made contact with his new found friend we all know that he'll ask to get a drink, right? Now I don't know why but here is when the lady will switch from the free flow drinks to the Top Shelf drinks, maybe to see if he is a cheap Charley or a big spender. I'm not saying this is always the case, but hey it happens. So off Johnny goes to get the drinks, happy as a clam and the bar is happy as well because here come the time when free-flow nights pay off for them. Most guys drink a lot faster then the ladies will, so bringing in the ladies will attract the guys to follow so you can see how it all works in the long run for the bars to have these kind night. You'll also find that most free-flows start after happy hours also, why? Well look at it this way, as the guys are planning to leave with his buddies all the ladies start to come into the clubs and the chances are he'll stick around for a few more to check out the action and take a few mental notes for his next visit."

Some of **the practices** include bar top dancing. There are girls who are “working girls” looking out for “foolish” men. The owners of these “clubs” would even have their own girls there to “encourage” customers to buy them drink and drink themselves. There are the he-she’s who are not ashamed to cross dress to show off their new “inclinations. Drinking and getting drunk is part and parcel of clubbing. Dancing is another activity enjoyed by most clubbers. All of the patrons are dressed to kill and leave little to the imagination. Such dressing is meant to excite the carnal appetites of both sexes. Anyway they reasoned, the hotel room is juts a stone throw away! Drinks, fun, and sex are the goals of many who go clubbing.

B. Biblical Guidelines and Warnings (1 Cor. 6: 9-20)

The Old Man (vv. 9-10)

1 Corinthians 6:9-10, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

This was what we were like BEFORE salvation. Should a dog go back to his own vomit? That is exactly what we would be doing if we go clubbing.

The New Man (v. 11)

1 Corinthians 6:11, “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” [All three verbs in the Aorist tense i.e. the past tense with emphasis on the action of the verb]

“Washed” (middle voice) – “you have had yourselves washed”. The cleansing of the person by the baptism of the Holy Spirit is implied here. It is an invisible working of the Holy Spirit in the person’s life at the time of conversion.

“Sanctified” – The believer is set apart for holy functions. To go back to the old life and ways would be unholy. It desecrates what God has done in his life. A professing Christian who deliberately defiles himself in such a manner where his previous life of sin still characterizes his life must check his own salvation.

“Justified” – This is a forensic and legal term. The sinner is now seen and perceived by God as one who is righteous and just before Him. He is no more regarded as an enemy of God. He is a child of God.

This process is “in the name of the Lord Jesus” and by the working of the Holy Spirit. The completeness of the work of grace in the believer’s life is thorough, final and undeniable. It is the work of God not of man! The transformation from the old to the new man is complete and it is not the work of man but of God. Therefore he who says he is a Christian must never go back to the old way of life. The Christian must never go clubbing!

The New Principle (v. 12)

1 Corinthians 6:12, “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.”

This is the new principle. Some may argue that I am there to relax. That may be true but the place to go to will neutralize your witness and testimony. You will be seen as one of the “working girls” simply by your association. The new principle from God’s Holy Word banishes any Christian from going clubbing!

The New Life (vv. 13-18)

1 Corinthians 6:13-18, “Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.”

Carnal desires must not be entertained by the Christian. He has a higher law guiding him. His new life is the new rule. The body is now known as the temple of the Holy Spirit. Imagine that God the Holy Spirit dwells in our mortal body! The sin of fornication and adultery is the worst of all the carnal sins.

“Flee” – is in the present imperative which means to keep on fleeing. It means to run away as far away as possible from fornication. Take every precaution to keep your far away from this sin and any person who would cause you to fall into this sin. Jesus says in Matthew 5:28, “But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

The New Owner (vv. 19-20)

1 Corinthians 6:19-20, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”

God has redeemed i.e. ransomed us from the bondage of sin with Christ's precious blood. Salvation is free but never cheap. Do not cheapen it by indulging in sin and carnality.

1 Peter 1:18-19, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:”

Conclusion

Carter says, “So when you plan your night out on the town, know where to go and where to get the most of your hard earned cash. Free flow is the way to go! For both the ladies and the guys in Singapore!” This is the life of the worldly and sinful minded. It is a free flow of alcohol and sin! It is a life of lasciviousness and debauchery. Their end is destruction and Hell!

But for the child of God, the basic guideline is “to do all things to the glory of God.” He is bound for heaven. Live therefore as a citizen of heaven. Burkitt summed it up well when he wrote, “Our bodies are not our own, but God's; they are his by creation, his by preservation, his by purchase and redemption. We are bought out of our own hands, as well as out of the hand of divine justice; therefore we sacrilegiously rob and wrong God, when we alienate any part of his own from him, and glorify him not, whose we wholly are, by the faithful service both of our souls and bodies, which are his.

Learn, 1. That Christians are not their own, but God's; not their own, and therefore not in their own power, not at their own disposal, not to live after their own will or by their own lusts, but according to the will and to the ends and uses of their principal Lord, whose they are.

Learn, 2. That as Christians are not their own, so must not act and live, and dispose of themselves, of their souls and bodies, as if they had an original propriety, a plenary possession, and a full dominion over themselves: a Christian must not make his own reason a supreme rule, nor his own will his chief law, nor his own interest his ultimate end, for he was made neither by himself, nor made for himself.”
AMEN.

SOCIAL DRINKING OR TOTAL ABSTINENCE

Rev Dr Prabhudas Koshy

Introduction

The Bible teaches us abstinence from all intoxicating drinks, such as alcoholic wine. This God's wisdom clearly teaches us to keep away not only from drunkenness but also from drunkards, places of drinking and from the strong drink itself.

Nonetheless, a growing number of Christians have either ignored or twisted the Scripture to make their sin of drinking alcoholic beverages appear acceptable. There are Bible teachers who not only say that the Bible does not prohibit drinking alcoholic wine but also join others to drink such. Now and then, we also hear of Christians who make big money by selling alcoholic beverages in their shops and restaurants.

Let us examine the Scripture to know the divine counsel concerning the drinking of alcoholic wine and/or other alcoholic beverages.

What Does the Bible Mean by "Wine"?

The following Hebrew words are translated in the Scripture as wine:

- **Yayin - wine:** It is a general term for grape beverages and includes all classes of wine, non-alcoholic or alcoholic; unfermented, in the process of fermentation and fermented. (Proverbs 31:4) The context will show whether it is alcoholic wine or not. *Yayin*, when used properly was always diluted with water.
- **Mimsāk - mixed wine:** Traditionally, these nouns have been understood to mean some kind of mixed drink, usually wine with spices or honey. Cocktails are mixtures of distilled liquors with other liquids.
- **šēkār - strong drink:** It normally denotes barley beer, but it also is used to refer to any alcoholic beverage prepared from either grain or fruit.
- **tîrōš - wine, new wine:** The word is used thirty-eight times, twenty of these are in conjunction with grain and/or oil as the fresh produce of the field. The word is never associated with drunkenness except perhaps in Hosea 4:11 where *yayin* is also mentioned.

The following Greek words are used to refer to wine

- **"oinos"** - It is the counterpart to the Old Testament word **yayin**. It is a general term for grape beverages and includes all classes of wine, non-alcoholic or alcoholic; fermented or unfermented. The context has to be used to determine whether the drink was intoxicating or not. (Luke 10:34; Ephesians 5:18). *Oinos*, when used properly was always diluted with water.
- **"sikera"** – It is the counterpart to the Old Testament word **shekar**. It is the word for strong drink, unmixed wine. (**Luke 1:15**)
- **"gleukos"** – It is the counterpart to the Old Testament word **tirosh**. Dr. Paul Dixon says "It refers to fresh wine, a new wine" or freshly squeezed grape juice.

The wine people normally drank in the biblical times, whether fermented or not, it was always mixed with water. Many wine drinking Christians today mistakenly assume that what the New Testament meant by wine is identical to wine used today. This, however, is false. It has been widely noticed by biblical scholars that what the Bible frequently meant by wine was basically purified water, purified by adding some alcoholic wine.

Wine was also used as a medicine and disinfectant.

In fact, today's wine is by Biblical definition strong drink, and hence forbidden by the Bible. Therefore, Christians ought not to drink wine, beer, or other alcoholic beverages for they are actually strong drink forbidden in Scripture.

“All alcoholic beverages used in our culture fall under the biblical **classification of strong drink** and are therefore forbidden. The least ratio of water to wine mixture used in Bible times was 3 parts water to 1 wine. That produced a sub-alcoholic drink that was 2.5% to 2.75% alcohol. Normally, the ratio was even higher, up to 20 to 1. There is no Biblical support for Christian drinking the alcoholic beverages of our day! What early believers drank was sub-alcoholic by today's standards. Pastors and deacons were cautioned to steer around even the sub-alcoholic stuff (I Timothy 3:3 & 8).

Warnings against Drinking Alcoholic Wine

It Will Lead to Deception and Folly

- Proverbs 20:1 sounds an alarm to all those who love wine, “*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*” Wine and strong drinks (or beer) are personified in this verse as degraded people of Proverbs, namely, a mocker and a brawler. The idea is that wine mocks the one who drinks it and strong drink (or beer) makes him aggressive. The warning here is that intoxicant drinks can lead people astray, causing them to do foolish things.

It Will Lead to Poverty

- It is warned that “*Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags*” (Proverbs 23:20-21). One way to avoid being deceived is to avoid drunkenness and gluttony. Proverbs 23:2 says it a very dramatic fashion – “*And put a knife to thy throat, if thou be a man given to appetite.*” These two sins cause drowsiness, which results in laziness and poverty. Proverbs 23:21 confirms this warning - “*For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.*”

It Will Lead to Sensual Living

- Drinking alcoholic beverages will lead one to commit serious sensual sins. “*Who hath woe? who hath sorrow? who hath contentions? who hath*

babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again” (Proverbs 23:29-35).

It Will Cause Men to Forget the Law and Pervert Justice

- Proverbs 31:4-5 warns, *“It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”*

It Will Bring Distress

- Proverbs 23:29 asks thought provoking question to alert us against the distress brought by drinking habits - *“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?”* Drunkenness will not help to get rid of one’s sorrow and pains. Instead, it will afflict him with new problems. Isaiah 5:11 and 22 provide a similar warning - *“Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.”*

It Will Bring Disputes

- Proverbs 23:29 points out that winebibbers are contentious people. *“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause?”*

It Will Lead to Mental Troubles

- It will lead to mental distress, hallucinations and confusion. Proverbs 23:29 asks, pointing to the winebibbers, *“Who hath babbling?”*

It Will Bring Destruction

- **Proverbs 23:29** - *“Who hath woe? who hath sorrow?”* It also asks, *“Who hath wounds without cause?”* Physically, a drunkard is off balance as he walks. In his stupor, he may imagine himself moving like a sailor swaying at the top of a ship’s rigging. Also a drunkard is insensitive to pain when people hit him. Sensing his stupor, he still longs to escape by having another drink. Alcohol controls him; he is a slave to wine. Drunken people are also prone to getting into fights, accidents, etc.
- So Proverbs 23:31-32 describes the habit of drinking wine as getting in the way of a poisonous snake - *“Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”*

It Will Lead to Drunkenness

- **Proverbs 23:30** - *“They that tarry long at the wine; they that go to seek mixed wine.”* The phrases “tarry long at the wine” and “go to seek mixed wine” suggest continual attempts, and therefore a certain degree of addiction to drinking. A similar expression in Proverbs 23:35 also suggests addictive nature of wine or beer drinking “. . . when shall I awake? I will seek it yet again.”

It Will Lead a Man to “Drink Away” His Valuable Time

- Proverbs 23:30 - *“They that tarry long at the wine; they that go to seek mixed wine.”* Once a person is intoxicated, he is insensible to the wasting of precious time and opportunities. He gets addicted and unaware of the time that he wastes.

It Will Degenerate Leaders

- Proverbs 31:4-5 calls leaders to move away from being drunk with wine. *“It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”*
- In Leviticus 10:9, it was instructed that Aaron and all the high priests stay away from any alcoholic beverages. In Proverbs 31:4-5, we are told explicitly that alcoholic beverages were not for kings and not for princes or rulers. The point being this: anybody who’s a priest; anybody who is a king; anybody who is a ruler, is in a position where they are making very significant decisions that have implications for a wide range of people and they don’t want to be operating without full comprehension.

Drinking Alcoholic Wine is Prohibited or Allowed?

It is obvious from all the above Scriptural warnings against alcoholic wine that it is clearly prohibited. We are commanded not even to look at wine, when it is poured into the cup for drinking - *“Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright”* (Proverbs 23:31). If the Bible says, “don’t even look at it,” how can we assume that casual alcoholic wine drinking is allowed?

- This prohibition of strong drinks is consistent with the Bible’s overall teaching on this subject. We are told in Habakkuk 2:15 that it is an accursed thing to pour alcoholic drink for someone - *“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!”*
- The Bible forbids the company of drunkards. For example, 1 Corinthians 5:11 says, *“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.”*

- It also forbids drunkenness in Ephesians 5:18 - “And be not drunk with wine, wherein is excess; but be filled with the Spirit.” In 1 Corinthians 6:9-10, it is said that drunkards shall not inherit the kingdom of God. It says, “*Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*” Only by being “born again”, can a drunkard be cleansed of his sin and be made ready for heaven. (See 1 Corinthians 6:11.)
- But in Proverbs 31:6-7, permission is given to use wine or strong drink for medicinal purpose. We read, “*Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.*” Here it is allowed to use wine as an anaesthetics or a medicine to deaden deep physical and emotional pain of those who were dying.

Conclusion

The Biblical teaching is clearly total abstinence. Social drinking is dangerous and therefore warned against in the Bible.

The Bible also tells us it can stumble others. Romans 14:21 instructs us, “*It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*”

More than once, I have heard a believer say "there is nothing wrong with drinking in moderation. Pastor so and so even says it is OK. The Bible warns only against drinking in excess (cf. Eph 5:18 -"*And be not drunk with wine, wherein is excess; but be filled with the Spirit*")

Ephesians 5:18 is not instructing us to drink wine. It is not saying as some would like us to think that “you may drink, but just make sure that you don’t drink too much.” Rather it is saying, “Don’t start drinking, it will lead to excess and unruly behaviour.”

Drinking socially is a worldly activity and in light of the fact that believers are **neither to be conformed to the world** (Romans 12:2) **nor love the world** (1 John 2:15). Social drinking has increasingly helped Christians to feel accepted in worldly gatherings; but it has not advanced the cause of Christ, neither has it glorified God! Social drinking is simply a means which the devil uses to blunt our testimony for Christ and squeeze us into his mould.

AUTOGRAPHS!

ACKNOWLEDGEMENTS

The Organising Committee would like to express our heartfelt thanks to:

- Our Heavenly Father
for His providence, blessings and guidance upon the Conference
- Rev (Dr) Quek Suan Yew for his labour of love in preparing the Conference messages and ministering faithfully from the precious Word of God to us
- Bro Joseph Poon and Pr Ko Ling Kang for their labour of love in preparing the morning devotions and ministering faithfully from the precious Word of God to us
- Calvary Pandan Bible-Presbyterian Church for their kind hospitality in allowing us to use the premises for the edification of the saints
- Truth Bible-Presbyterian Church for their burden to the youths in hosting this Conference annually
- All participants and helpers
for their presence, support, co-operation and the sweet fellowship in making the Conference a memorable one, pleasing and acceptable unto our Lord!

The Lord willing, see you next year!

	23/6/2011 (Thurs)	24/6/2011 (Fri)	25/6/2011 (Sat)
0745 - 0830	Praying, getting ready and anticipating! :)	Morning Devotion	
0830 - 0900		Personal Quiet-Time	
0900 - 0930	Registration	Breakfast	
0930 - 1000		Singspiration + Message (3)	Singspiration + Message (6)
1000 - 1045	Introduction + Briefing + Ice-breakers	Break	
1045 - 1100			
1100 - 1200	Singspiration + Message (1)	Message (4)	Q-&-A
1200 - 1230		Group Discussion	Round up
1230 - 1300	Discussion / Group time		Pack up + Clean up
1300 - 1330	Lunch	Lunch	Lunch
1330 - 1400			
1400 - 1430	Video + Discussion	Evangelism	Break camp :(
1430 - 1545			
1545 - 1700			
1700 - 1800	Settle in / Wash up	Wash up	Break camp :(
1800 - 1900	Dinner		
1900 - 2030	Singspiration + Message (2)	Singspiration + Message (5)	
2030 - 2100	Reflection + Group sharing	Discussion	
2100 - 2130	Supper	Testimony Night	
2130 - 2300	Dorm fellowship cum prayer session		
2300	Lights out!		