

Message no: AR218
Series: Appearance and Reality
Section: The Cross... It's Significance
Sub-section: Overcoming the World
Date preached: 18 Oct 98
Date edited: 4 Sep 02

OVERCOMING THE WORLD

Introduction

In our reflections on the significance of the Cross, I mentioned that the Cross provides the foundational basis for us to resolve and overcome all the difficulties and obstacles faced by man. In the preceding messages, we have considered how the Cross enables us to overcome two major problem areas: the weakness of the flesh (AR194-201), and the evil one and the powers of darkness (AR202-217). I now wish to address the third major problem area: the world. Overcoming the world is a very important part of the overcoming life.

Generally, believers do recognise to varying degrees that the world is a major problem area and a key cause of stumbling. Many believers are familiar with the warning in the Scriptures that they should not love the world. However, they may not be very clear as to why they should not love the world; neither do they recognise the nature of the problem nor how they can overcome the world.

The world can negatively influence us in many different ways and yet we may not be conscious of its harmful effects upon us. It can affect us at the personal level; it can also creep into the church insidiously, affecting the outworking of church life in many contexts, and at times very seriously. In many ways, it has already impacted the Lord's work.

The question that is often raised when we consider this issue of the world is: Why shouldn't we love the world? Does the Scriptures not teach that God so loved the world that He gave His only begotten Son to die for the sins of the world?

To this question, some believers may reply that since God loves the people of the world, we too should love the people of the world. But we should not love the things in the world as 1 John 2:15 says, "Do not love the world nor the things in the world..."

Some may then ask: Why shouldn't we love the things in the world? What's wrong with that? Isn't God the creator of the world and all things in it?

To this, some believers may reply, "We are no longer living in the world as God had created it, but we are living in a fallen world. That is why we should not love the things in the world."

But then again, the question may be asked: Does not Paul, when referring to our attitude towards the things in the fallen world, teach that "everything created by God

is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer" (1 Tim. 4:4, 5)? And he tells us this applies even to the area of food (in relation to which many do stumble), "which God has created to be gratefully shared in by those who believe and know the truth" (v. 3).

To some believers, this whole subject of the world can be rather perplexing. If we want to overcome the world, it is important that we first seek to have a clearer understanding of the scriptural teaching on this subject.

Outline of Our Consideration of this Subject

I wish to address this major subject of overcoming the world in the following manner. I will first establish the fact that the Scriptures clearly teaches that:

1. The world is a major problem area of stumbling.
2. What took place at the Cross enables us to overcome the world.

I will then go on to consider with you:

3. Why the world is a major problem area, the nature of the problem and the various aspects of the difficulties involved.
4. How the Cross enables us to overcome the world.

In this first message, we will cover the first two points and some preliminary remarks on the third point. In the remaining 31 messages, we will cover the third and fourth points (the third point covered in 26 messages and the fourth point in 5 messages).

The World—A Major Problem Area of Stumbling

The Scriptures clearly teaches that the world is a problem area to believers living in this world. It is a reality that we cannot hide from; neither can we pretend it is not there, for it stares us in the face. If we love the Lord, desire to be faithful to Him and aspire to a life of consecration, we will have to face the world and learn to overcome it.

The Writings of John

Let us look at a few passages of the Scriptures on this subject, beginning with a passage in 1 John:

1 John 2:15-17

15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.

In verse 15, the apostle John emphatically states: "Do not love the world nor the things in the world". This is both a warning and an injunction to Christians. John goes on to say, "If anyone loves the world, the love of the Father is not in him." Thus it is incorrect to say that it doesn't matter how we live our lives so long as we love God. If we love God, we must not love the world. If we love the world, it will have a bearing on the meaning of our love for God.

In verse 16, the apostle John tells us that the world he is referring to is closely related to the lust of the flesh: "For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life... is from the world." The clear scriptural teaching is that it is wrong to indulge in the lust or desires of the flesh (Rom. 8:6, 7, 13; Eph. 2:1-3). And the world is closely associated with the lust of the flesh. It appeals to the weakness of the flesh. The subject of overcoming the weakness of the flesh has been considered in detail in AR194-201.

John also tells us that a life lived according to the world would be diametrically opposed to the will of God. In verse 17, he says, "The world is passing away, and also its lusts; but the one who does the will of God lives forever." If we want to do the will of God, we must not love the world or indulge in the lust of the flesh. Instead, we must learn to overcome it.

The Writings of James

James puts it in even stronger terms when he dwells on the subject of friendship with the world.

James 4:4

You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

The apostle James calls those who profess to love God and yet follow the world as "adulteresses". He says that if we wish to be a friend of the world, we make ourselves an enemy of God. Thus we need to take careful note of the scriptural teaching in this area so that we will be more deeply convicted of the seriousness of the issues. We cannot be half-hearted or wishy-washy in this area. We need to be decisive and definite in choosing to love God whole-heartedly. We must take pains to understand why the Scriptures speaks so unfavourably of the world.

When referring to the world, James also uses strong words such as "hostility toward God" and "enemy of God". That's because friendship with the world hits at the very

heart of our relationship with God and damages and destroys our love relationship with Him. If we are concerned about the quality of our relationship with God, we must seek to understand this area and learn to overcome it.

The Writings of Paul

Let us now look at what the apostle Paul has to say in Ephesians 2:1-3.

Ephesians 2:1-3

- 1 And you were dead in your trespasses and sins,
- 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.
- 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

In verse 1, the apostle Paul says that we were "dead in our trespasses and sins". In verse 2, he says that this is how we formerly walked. That is, this is how we used to live before our conversion. Not just some of us, but all of us used to live in this way, "according to the course of this world", that is, according to the world's trend and direction. Instead of overcoming the world, we yield to the temptations and the pitfalls prevalent in this world. Even after conversion, it is still very easy for Christians to live in this way. But we must no longer do so because it is a life of sin and disobedience to God.

In verse 2, the apostle Paul associates walking "according to the course of this world" with "the prince of the power of the air". When we walk according to the course of this world, we are in effect living under the influence of the powers of darkness. Living a life of fleshly indulgence is the kind of life that the evil one wants us to live. He not only encourages us to live in this way, but also influences us in that direction. If we follow the evil one's wishes, we will come under his sway, leading to bondage and death.

In verse 2, Paul also alludes to the fact that this is the spirit "that is now working in the sons of disobedience". By that, he is saying that the powers of darkness are at work in man, influencing them to live a life of sin and disobedience to God. Such a life is characterised by indulgence in "the desires of the flesh and of the mind" (v. 3). One who lives such a life incurs the wrath of God (v. 3).

We will now go on to see two verses in Romans 12 that show that the world is a major issue in life. From these two verses, we can also see that a distinguishing mark of a life of consecration is that of not being conformed to this world.

Romans 12:1, 2

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Paul, in the preceding chapters in the book of Romans, explains clearly that all have sinned and fall short of the glory of God. He also proclaims God's wonderful provision of salvation through the Lord Jesus Christ. Believers not only receive forgiveness of sins and reconciliation to God, but also God's provision of the Holy Spirit. It is now feasible for believers to walk according to the Spirit and not yield to the desires of the flesh. In addition, the law of the Spirit of life in Christ Jesus can set us free from the law of sin and death.

Paul, having narrated God's wonderful provisions for us, now urges us in Romans 12:1 to consecrate our lives fully to God by presenting ourselves to God as a living and holy sacrifice, as an expression of our worship of God. In the next breath, he tells us that a very major implication of a consecrated life is that we must not be conformed to this world (v. 2). Such a life is opposite to what Paul describes in Ephesians 2 of those who walked "according to the course of this world" or what James says in chapter 4 of his letter about "friendship with the world".

Romans 12:2 states emphatically: "Do not be conformed to this world", and urges us to be transformed by the renewing of our mind. Over the years, we have emphasised that the transformation of our inner man is a very major issue during our time on earth. Transformation of our lives and being conformed to this world move in opposite directions. If we want to be transformed in our inner man, we cannot be conformed to this world. And if there is true transformation within us, we will be moving away from conformity to this world. Thus, if we want to be transformed and live the consecrated life, we must understand what it means not to be conformed to this world and how such a life can be lived.

The Teaching and Life of the Lord Jesus

Finally, after having looked at the teachings of John, James and Paul, let us look at the teaching and life of the Lord Jesus Himself. The Lord Jesus also warns us that the world is a major area of problem and we need to pay heed lest our lives be choked and we fail to bear good fruit.

Mark 4:18, 19

18 "And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word,

19 but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.

In this parable, the Lord Jesus speaks of the seed that was sown among the thorns. Eventually, the thorns grew and choked the plant so that it became unfruitful. By this, the Lord is warning us that the world can choke our lives and cause us to be unfruitful. This is a major problem area. Many are consumed by the worries of the world, the pursuit of deceitful riches and other wrongful desires.

In another passage, the Lord Jesus, in preparing the hearts of His disciples to cope with what will confront them after His departure from this world, tells them that they would be confronted with difficulties in this world.

John 16:33

"These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

As He warns them of tribulations, He also encourages them to "take courage" because He has "overcome the world". This indicates that while the difficulties will not be easy to overcome, the disciples can take heart that they can overcome the difficulties by the grace of God.

In the temptation scene recorded in Matthew 4, we see the Lord Jesus Himself being tempted by the evil one in major issues of life, among which was the issue of the world. We see this in the third temptation recorded in Matthew 4:8 and 9.

Matthew 4:8, 9

8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory;
9 and he said to Him, "All these things I will give You, if You fall down and worship me."

In this account, we see the evil one showing the Lord Jesus all the kingdoms of the world and their glory and tempting the Lord saying, "All these things I will give You, if You fall down and worship me." What did the evil one want to give? All the kingdoms of the world and their glory.

If we look carefully at the first two temptations, we will notice that they also involve temptations in this area—the way of the world rather than the will of God.

Matthew 4:2 tells us that after the Lord Jesus had fasted 40 days and 40 nights, He became hungry. The tempter then came to Him, asking Him to command that the stones become bread:

Matthew 4:3, 4

3 "If You are the Son of God, command that these stones become bread."

4 But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.' "

The direction of this temptation was for the Lord to act contrary to the will of God. But the Lord Jesus' reply in verse 4, that "man shall not live on bread alone, but on every word that proceeds out of the mouth of God", shows that ultimately it is not the issue of food that is most critical, but being faithful to God, to His will and ways. There is nothing wrong in eating food in itself. If it was the will of God for the Lord Jesus to command the stones to become bread and eat it, He would. But He would not when it was not the will of God the Father for Him to do so.

Living in this world, we are also often tempted in this area. If confronted with a similar situation as the Lord Jesus, most people of the world would have exercised their power, or use whatever means at their disposal, to satisfy their desires, whether they be food or other things. But the Lord Jesus did not respond in this way to the situation. We must learn well from Him, and concentrate on the will of God and the way of God, rather than satisfying our own desires.

Likewise, in the second temptation, the evil one instigated the Lord Jesus to throw Himself down, saying that God the Father will command His angels to aid Him "so that You will not strike Your foot against a stone" (Matt. 4:6). But the Lord Jesus replied, "You shall not put the Lord your God to the test." The same principle that we see in the other two temptations applies here: If it was not the will of God the Father for the Lord Jesus to throw Himself down in this way, He would not do it. It would then be putting God to the test.

Another angle of appreciating the direction of this temptation is that God the Father would intervene in a miraculous way should the Lord Jesus throw Himself down. This would then draw the attention of others to appreciate the greatness of the Lord Jesus. But this would have been the way of the world and it would be putting God to the test.

Unfortunately, many believers still falter in this area of putting God to the test. They wrongly believe that as children of God, He will undertake for them and this will be a testimony of God's undertaking. But in reality, they have not carefully considered the will of God in the matter and may in fact be putting God to the test. This is the way of the world—doing things independent of God, even seemingly spiritual things.

In the series of messages Two Important Temptation Scenes, we saw how the Lord Jesus, in a very decisive way, overcame the evil one and all the temptations, including those involving the world. Let us learn from the perfect example of the Lord Jesus so that we too can be victorious in overcoming the world. This will be considered in detail in the last five messages (AR245-249) in this series of messages

on Overcoming the World, when we address the fourth point: How the Cross enables us to overcome the world.

The Cross Enables Us to Overcome the World

We have considered the first point, that the Scriptures clearly teaches and warns us that the world is a major cause of stumbling. We will go on to the second point—that the Scriptures also clearly reveals to us that what took place at the Cross enables us to overcome the world. Let us look at a few passages of the Scriptures.

Rescues Us From this Present World

Let us first look at Paul's letter to the Galatians.

Galatians 1:3, 4

3 Grace to you and peace from God our Father and the Lord Jesus Christ,
4 who gave Himself for our sins so that He might rescue us from this present evil age (margin of NASB, "or world") according to the will of our God and Father

In verse 4, we see a major aspect of the significance of the Cross, that is Christ died for us on the Cross so that He might deliver or rescue us from this present evil world. This is according to the will of God our Father. We will consider this subject more thoroughly in subsequent messages.

Overcoming the World Through Faith in Christ

Let's look at two verses that mention the issue of overcoming the world several times, which is rather unusual.

1 John 5:4, 5

4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.
5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

In verse 4, the apostle John tells us, "Whatever is born of God overcomes the world." Who can overcome the world? The one who is born of God. And we can be born again only because of the Cross. Through the Cross, we are born of God, and become God's children. And one major aspect of God's provision for His children is His enabling us to overcome the world.

John went on to say, "And this is the victory that has overcome the world—our faith." Thus it is by faith that we can overcome the world. But not only that, John tells us further, "Who is the one who overcomes the world, but he who believes that Jesus is

the Son of God?" Faith in the Lord Jesus and faith in what has taken place at the Cross—that is the basis for us to overcome the world.

Crucified to the World—Testimony of Paul

Another verse, Galatians 6:14, shows how the negative influences of the world on our lives can be nullified by what was accomplished at the Cross. This is the testimony of the apostle Paul.

Galatians 6:14

But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

The margin of the NASB explains that the words, "through which", can be also be translated as "through whom". If they are translated as "through which", they qualify the Cross. If they are translated as "through whom", they refer to the Lord Jesus. Whichever way we translate them, we will see that at the heart of it, they involve both, that is, the Lord Jesus and the Cross.

Galatians 6:14 is a very profound verse, and is a testimony of the apostle Paul to the fact that the negative influences of the world on our lives can be nullified by what was accomplished at the Cross and the working of the principle of the Cross in our lives. Though it is not easy to appreciate what exactly it means and how it works, one thing is clear when Paul says "through which the world has been crucified to me". He is saying that to him, the problem of the world has become nullified through the Cross. If the translation of "through whom" is used, the meaning is also there, that through the Lord Jesus, the problem of the world is nullified.

Again note that in verse 14, Paul uses the term "crucified", which at once relates his experience to the issue of the Cross. Paul also talks about boasting in the Cross of our Lord Jesus Christ. We see then that the Lord Jesus and what took place at the Cross can help us resolve the problem of the world. This is not just a possibility; Paul has experienced it, which he now testifies here. It is not merely a teaching; it is a testimony. It is true of Paul's life; it can be true of our lives. It is important that we understand how it can also be true of our lives.

Overcoming the World Through Union with Christ

Let us now look again at the words of the Lord Jesus in John 16:33 from the angle of the Cross enabling us to overcome the world.

John 16:33

"These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

In this verse, the Lord Jesus tells us that we will face tribulations in this world. But He also tells us that He has overcome the world. Although there are many difficulties, trials and temptations in this fallen world, the Lord Jesus assures us that in Him, we can have peace because He has overcome the world. It is in Him, when we are united with Him, that He enables us to overcome the world. And our union with Him flows forth from and is made possible by His death.

We have seen this in an earlier message that union with Christ is an important aspect of the significance of the Cross and what God has provided for us in the new covenant in Christ's blood. In the new covenant, God has placed us in Christ and Christ is in us. In Him we can have peace. This peace or well-being in Christ would have to also involve our overcoming the world. In Him, we can overcome the world even as Christ overcame the world. But this truth of being in Him and being united with Him flows forth directly from and is made possible by the death of Christ.

So far, we have covered the first two points on the subject of overcoming the world.

1. The world is a major problem area of stumbling.
2. What took place at the Cross enables us to overcome the world.

We will now begin to consider:

3. Why the world is a major problem area, the nature of the problem and the various aspects of the difficulties involved.

We will begin with some preliminary observations and continue to consider this third point in subsequent messages.

Why is the World a Major Problem Area?

This is a rather complex subject. It is difficult to understand and grasp what is involved with clarity. We will try to understand what we can.

Some may think that the issue is not complex. If we were to ask, "Why is the world a major problem area and what is the nature of the problem?" they may simply answer that it is because of its many attractions, for example, various kinds of pleasures, the riches in this world, the material things that can tempt us, and the areas of food, drink, clothes, etc.

Yes, it is true that the things available in the fallen world are relevant in our consideration of this problem of the world. But the things in the world in themselves do not adequately help us understand why the world is so problematic and why it is so easy for us to succumb. And many, including believers, continue to succumb to the world. Many things in the world that we may tend to attribute the problem to, including riches, material things and food, are not in themselves evil or problematic. They become very problematic because of two other major factors:

1. The work of the evil one and the powers of darkness.
2. The weakness of the flesh, the base appetites present in us, the urge or tendency to sin that is present in fallen man.

The Evil One and the Weakness of the Flesh

The evil one uses the things and also the context of the fallen world to tempt us and cause us to falter, to draw us and pressurise us to sin. He attacks and takes advantage of and works on the flesh and the base appetites. That makes it very difficult for us to overcome. Instead, it becomes very easy for us to be overcome. This results in *wrongful indulgence* or *over-indulgence*; the two are not the same.

Wrongful indulgence refers to indulging in areas that are wrong in themselves. Over-indulgence refers to indulging in areas that are legitimate in themselves, but become wrong when we over-indulge. It leads to a preoccupation with what we ought not to be preoccupied with; it causes us to be side-tracked by the world and to deviate from a life of undivided and undistracted devotion to the Lord, losing our focus on the true priorities of life.

It is very difficult to overcome the world. Let us not underestimate the nature of the difficulties. It is only as we appreciate more clearly and sharply the difficulties that we will be in a better position to overcome it.

Let us look briefly at one major area of problem highlighted in the Scriptures. We will consider this area of problem in greater detail in two subsequent messages AR221 and AR222.

Greed—The Root of All Evil

Let us look at 1 Timothy 6:9, 10.

1 Timothy 6:9, 10

9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires that plunge men into ruin and destruction.

10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

We see here that it is not money or riches in themselves that is the problem. Having material things or wealth does not mean that we are living in sin. It is the love of money and the desire to get rich because of the absence of healthy contentment that get us into problems and cause us to fail, at times disastrously. As believers, we ought to have healthy contentment. Paul talks about it in verse 6: "Godliness is a means of great gain when accompanied by contentment". He refers to it again in verse 8, saying, "If we have food and covering, with these we shall be content." It ought to be this way. But if we desire to get rich, we fall into temptation (v. 9). This

is the negative, wrongful desire that flows forth from the heart of man. It is greed in man that leads him to reach out for riches, resulting in him falling into temptation.

The problem of a lack of healthy contentment is very evident all over the world. Many people falter in this area and get into dire straits, whether it be those who struggle very hard to fulfill their ambitions to earn a lot of money so they could indulge in what money can buy, or those who plot and kill in order to get rich. The evil one is at work to promote such wrongful desires. He works within the hearts of men, taking advantage of the weaknesses of the flesh in fallen men, causing us to be discontented with what we have, and stirring in our hearts to covet what is outside the will of the Lord for us.

In verse 10, Paul again refers to the love of money as a root of all sorts of evil. Money in itself is not evil, but it is the wrongful desire for money that is the source of all sorts of wickedness. It is easy to falter in this area. The negative consequences of such a pursuit may vary. For some, it can be very serious, even resulting in them going astray from the faith (v. 10), and bringing about ruin and destruction to their lives (v. 9). Knowing the seriousness of the consequences, Paul exhorts us to flee from such a life (v. 11).

Not Loving the World Nor the Things in the World

Although the weaknesses of the flesh are present, we need not move in the direction of evil. We must take care not to let it happen. The apostle John warns us in 1 John 2:15, 16 not to love the world or the things in the world.

1 John 2:15, 16

15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

But notice John emphasises that it is not the things in themselves, but the lust of the flesh, the lust of the eyes and the boastful pride of life that cause us to stumble. It is the lustful desires for all kinds of things that is the problem. However, though the problem does not lie with the eyes themselves, what the eyes see can be a major source of problem. The evil one can tempt us through what we see in this world and attack the heart, because lust originates within the heart, drawing forth lustful desires, thereby causing us to sin.

Tempted By What We See

Let us reflect on how the evil one tempted Eve in Genesis 3 to appreciate how what Eve saw and what went on within her heart combined to bring about the disastrous consequences on mankind.

Genesis 3:6

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

The evil one was at work in the above situation to tempt Eve through what her eyes saw and to stir within her heart to desire for something forbidden by God. Her heart responded with wrongful desire for what was contrary to the will of God. She sinned because there was this response of wrongful desire of her heart and not merely because she was tempted.

The evil one seeks to promote and take advantage of the flesh and he offers many things in this world for us to indulge in. Yes, it's true that many things in the world are legitimate in themselves and can serve a useful purpose. And that is why we can appreciate what Paul talks about when he says that God "richly supplies us with all things to enjoy" (1 Tim 6:17). Many things in this world, for example food and drink, are not forbidden, but are in line with God's will, if we partake of them prayerfully. It is the unregulated consumption of food and drink, amongst many other sinful practices, that is disobedience to God.

A characteristic of society today that we are aware of is "consumerism". Modern man wants to consume many things besides food and drink. All kinds of advertisements entice us with images of what constitutes a successful man or woman. Their goal is to associate success with consumption of many things, leading us to over-indulge.

Although many things can be legitimate in themselves, when it is consumed in an unregulated manner, it results in preoccupation with these things and will have adverse effects on our walk with God and on our spiritual appetite.

But the problem of the world goes beyond unregulated consumption of things. The evil one uses things as well as the context of the world to multiply the pressures on us so as to make it very difficult for us to remain faithful and obedient to God. In subsequent messages, we will consider various major areas of difficulties, temptations and pitfalls we need to overcome while living in this fallen world. In the next message we will consider the pervasive presence of the negative spiritual reality of "the spirit of the world" and its implications.

www.godandtruth.com

Copyright

The content of this message is protected by Copyright © 2002 Lim Kou. Permission is given to print and reproduce part (where the meaning intended is retained and the part is not quoted out of context) or all the content, for personal use or for distribution, on condition that there is proper acknowledgement, no changes are made and the content distributed free of charge. Please be prayerful and discreet in distributing or making the content available to others. *This paragraph and that below should be included in any and all content reproduced for distribution.*

Scripture Quotations

Scripture quotations unless otherwise stated, are taken from the NEW AMERICAN STANDARD Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.