



Bethany
Evangelical Free Church

WALKING IN A MANNER WORTHY

VALUE-FOCUSED
BIBLE STUDIES

Edited by

LEOW WEN PIN AND STEVEN TOON

PARTICIPANT'S VERSION

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FOREWORD

In early 2025, Bethany Evangelical Free Church (BEFC) launched our renewed vision, mission and core values. These were meant to help the church grow in our faithfulness and obedience towards God. These renewed “north-stars” are:

VISION

A church on God’s mission

MISSION

To participate in God’s mission to unite all things in Christ (Eph 1.10)

CORE VALUES

Brokenness, Empathy, Faithfulness, and Contextuality

(the initials helpfully spell out B.E.F.C., our church’s acronym)

To deepen our congregation’s understanding of our core values, the pastoral team preached a series of twelve sermons on the core values (three sermons on each core value). The preachers involved were Rev. Dr Desmond Soh (Senior Pastor), Rev. Dr Leow Wen Pin (Associate Pastor), Bro. Steven Toon (Pastoral Associate), and Rev. Kenny Lee (our mission partner, the Executive Director from Ambassador from Christ Singapore).

Then, in order to help our members apply what they learned from the sermons, the pastoral team adapted the sermons into twelve corresponding Bible studies, but at times adding new supplementary materials. These studies were then systematically conducted by BEFC’s small group ministry. After completion, it was assessed that these Bible studies had been very meaningful and could also be useful for newer members of BEFC or for members of other churches. Therefore, the studies have been reformatted into this present volume to be shared freely with others.

This volume comes in two versions. First, a participant's version that should be used by the Bible study participants. Second, there is a facilitator's version of the Bible studies which provides recommended answers to the Bibles study questions and helpful pedagogical guidance. Bible study leaders can prepare for the Bible studies using this booklet. However, every small group is different, and adaptations will need to be made for the unique context of each small group.

We have desired to emphasise our core values through these studies because we are convicted that the way that we fulfil our vision and mission is as important as the vision and mission themselves. Biblically-speaking, ends and means must go hand-in-hand—hence the title of this book: "Walking in a Manner Worthy"
(cf. Eph 4:1).

Ultimately, as our vision statement declares, all Christians are sent forth on God's mission. It is our hope that these Bible studies will be a blessing to God's people as they seek to fulfil that mission. To God be the glory!

Rev. Dr Desmond Soh

Senior Pastor
Bethany Evangelical Free Church
January 2026

BIBLE STUDIES ON BROKENNESS

STUDY 1

Brokenness as Sinfulness

Romans 3:22b–25

SCRIPTURE PASSAGE

Romans 3:22b For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ^{25a} whom God put forward as a propitiation by his blood, to be received by faith. ^{25b} This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

Verse 23 says that “all have sinned and fall short of the glory of God”. The Reformers called this absolute state of sin “total depravity”, meaning that every aspect of human nature—mind, will, emotions, and body—has been corrupted by sin. This means that humans are completely unable to choose God or achieve salvation on their own apart from divine grace.

STUDY 1: QUESTIONS

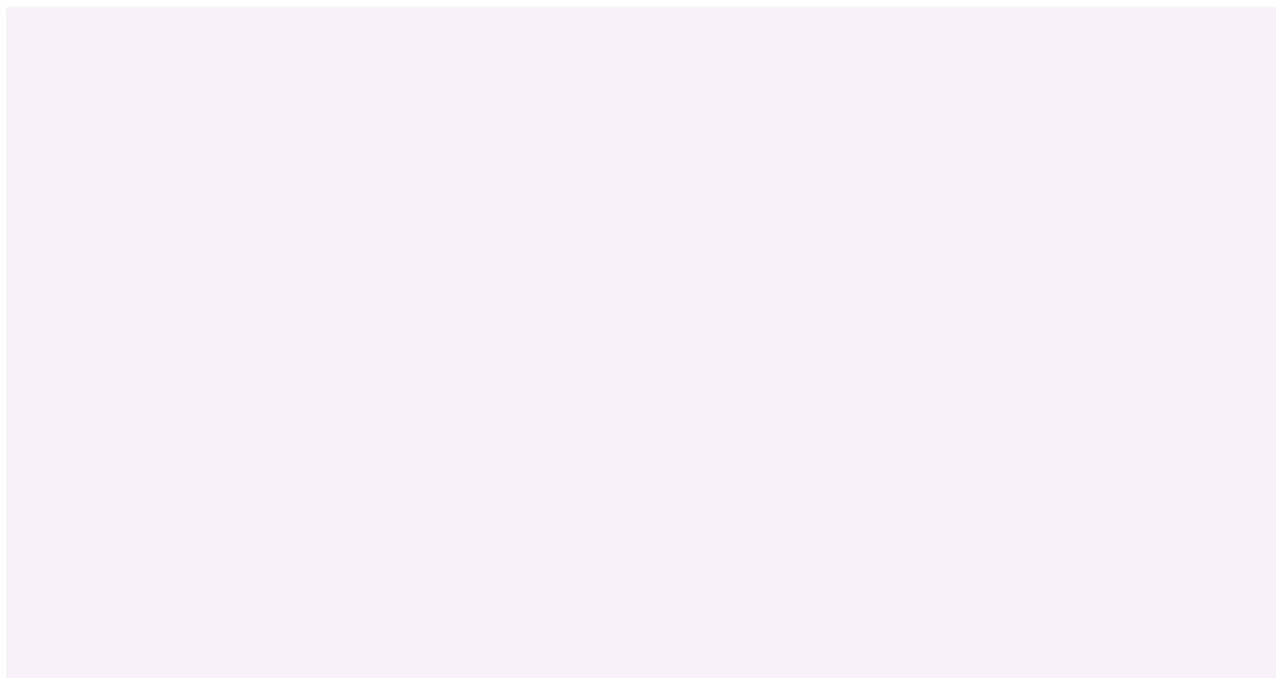
Question 1:

If we have been wholly been corrupted by sin, how should we view ourselves?



Question 2:

- (i) Why must God's saving grace be given to us "as a gift" (verse 24)?
- (ii) How does this differ from other faiths that teach us that salvation can be achieved through sufficient good works?



STUDY 1: QUESTIONS

Question 3:

- (i) Discuss the meaning of the word “propitiation” (google it)!
- (ii) Based on your understanding of the word, answer the following question: according to verse 25a, how does Jesus’ sacrifice save us?

Question 4:

According to verse 25b, why did God save us?

STUDY 1: QUESTIONS

Question 5:

In this study, what have you learned

- (i) about yourself and
- (ii) about God? How should these learning points change the way you live?

STUDY 2

Brokenness as Creaturely Limitation 2 Corinthians 12:7–10

SCRIPTURE PASSAGE

2 Corinthians 12:7 So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. ⁸ Three times I pleaded with the Lord about this, that it should leave me. ⁹ But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. ¹⁰ For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

STUDY 2: QUESTIONS

Question 1:

- (i) According to v. 7, why did Paul receive a “thorn in the flesh”?
- (ii) Is this limitation (i.e., the thorn) good or bad? How does this affect the way we look at our own limitations?

Question 2:

How might our own personal limitations be for our good as well? Discuss.

STUDY 2: QUESTIONS

Question 3:

- (i) According to vv. 9–10, what did Paul learn from his limitation?
- (ii) How can the lack of limitations in our lives (e.g., our gifts, our abilities) be a hindrance to our spiritual lives?

Question 4:

We ought to respond to our human brokenness by recognising God's goodness at work in our brokenness, and then responding by praising and declaring God's greatness.

We might call this the “brokenness → goodness → greatness framework”.

How has this framework been true of your own experiences in your life?

STUDY 3

Brokenness as Humility Romans 12:1–8

SCRIPTURE PASSAGE

Romans 12:1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. ³ For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment [literally: “sober thinking”], each according to the measure of faith that God has assigned. ⁴ For as in one body we have many members, and the members do not all have the same function, ⁵ so we, though many, are one body in Christ, and individually members one of another. ⁶ Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; ⁷ if service, in our serving; the one who teaches, in his teaching; ⁸ the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

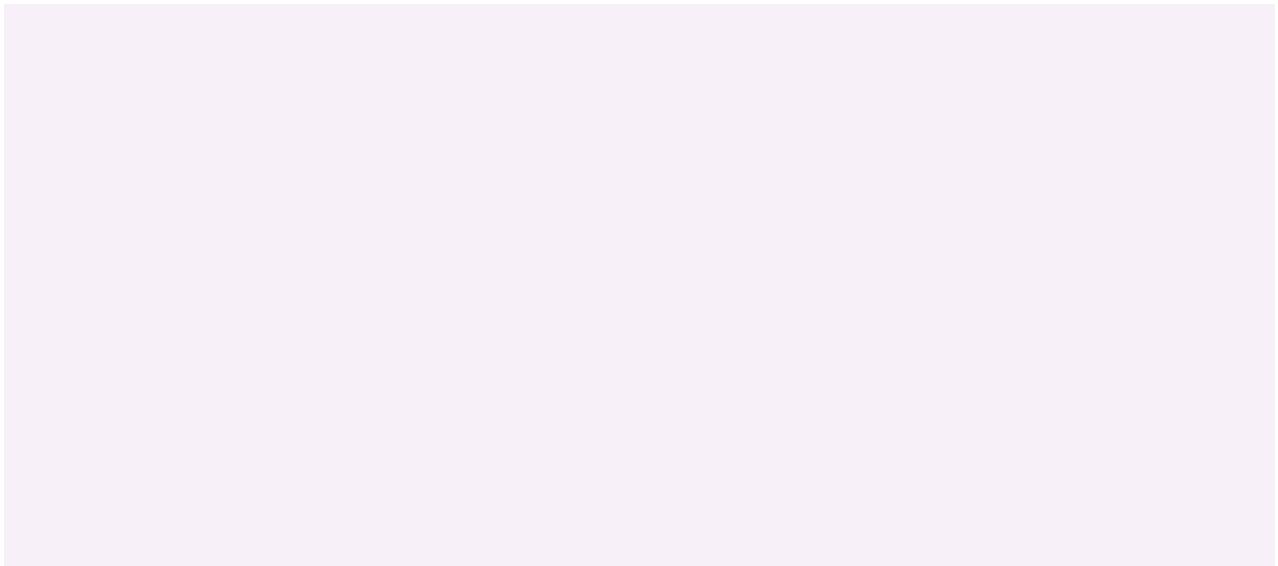
Preamble.

In Romans 12:1–2, Paul has just commanded the Church in Rome to respond to God’s great salvation work (outlined in Rom. 1–11) by offering “spiritual worship” (12:1) to God. But this worship is not done through song and praise, but through “the renewal of [their] mind” (12:2). In other words, changing the way we think is a key expression of our worship to God.

STUDY 3: QUESTIONS

Question 1:

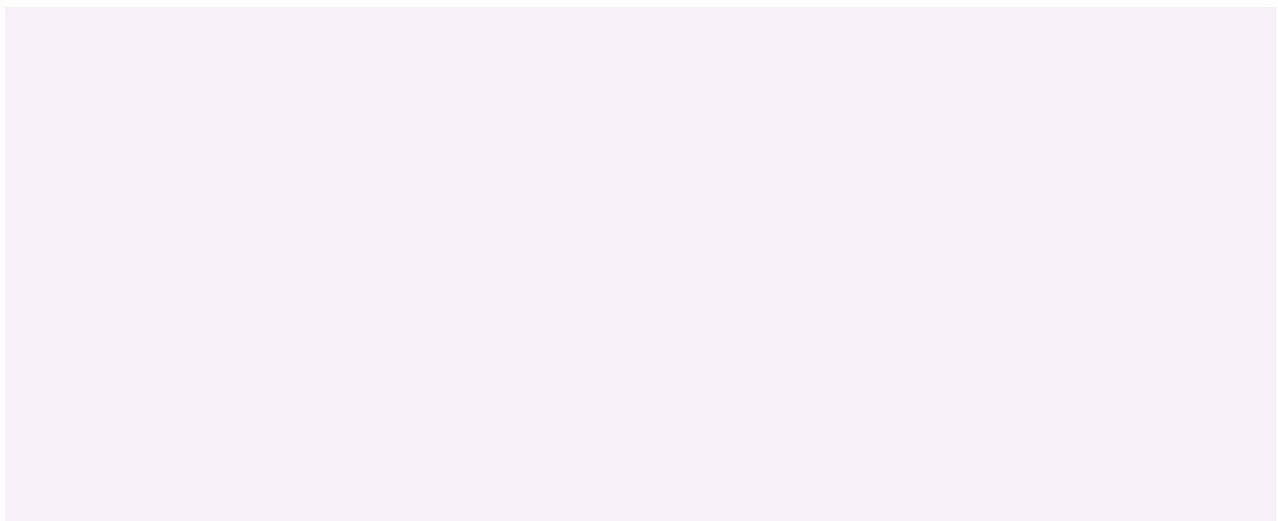
- (i) What word is repeated multiple times in 12:3?
- (ii) How does this repeated emphasis serve to connect humility to the point Paul is making in 12:1–2? (refer to the preamble)



Rom 12:3 suggests that one of the ways that we renew our mind in humility is to “think with sober judgment”.

Question 2:

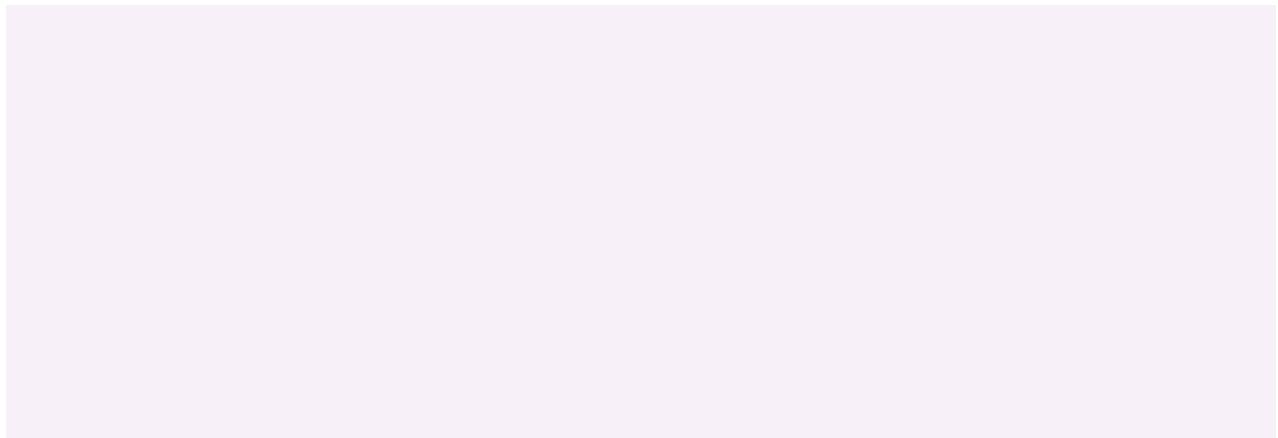
- (i) How does comparing ourselves with others (esp. our strengths with others' weaknesses) cause our judgment of ourselves to be distorted?
- (ii) What are some ways we can apply the sermon's suggestions to:
 - (a) ground our self-worth on God's love, and (b) look out for others' strengths?



STUDY 3: QUESTIONS

Question 3:

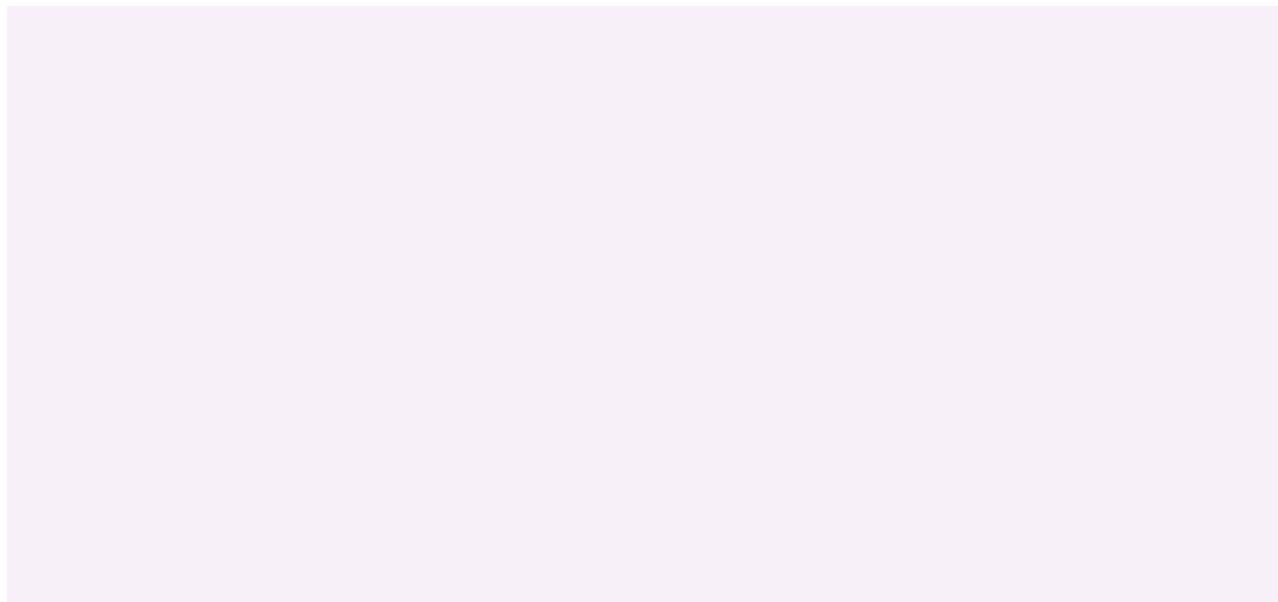
Verse 3 indicates that sober judgment means evaluating ourselves according to the standard of the Christian faith (= “according to the measure of faith that God has assigned”) revealed in the Bible. How has your regular Scripture reading helped you to evaluate yourself (and thus, control your pride)?



Rom 12:4–5 remind us that each of us is a member of Jesus’ body. Each of us has a different role, but each of us is still equally precious. We belong to each other.

Question 4:

- (i) How does Rom 12:4–5 help us combat our pride?
- (ii) Discuss the two diagnostic questions from the sermon:
 - (a) Do you have difficulty stepping down from a position in church?
 - (b) Are you picky about your role in church?



BIBLE STUDIES ON EMPATHY

STUDY 4

Empathy as Reflecting Jesus' Heart

1 John 4:7–21

SCRIPTURE PASSAGE

¹John 4:7 Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. ⁸ Anyone who does not love does not know God, because God is love. ⁹ In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. ¹⁰ In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. ¹¹ Beloved, if God so loved us, we also ought to love one another. ¹² No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

¹³ By this we know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴ And we have seen and testify that the Father has sent his Son to be the Savior of the world. ¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. ¹⁶ So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.

¹⁷ By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. ¹⁸ There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. ¹⁹ We love because he first loved us. ²⁰ If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. ²¹ And this commandment we have from him: whoever loves God must also love his brother.

Empathy reflects the loving character of God.

This study aims to help us understand and embody the empathetic heart of Jesus, so that we may love others more.

STUDY 4: QUESTIONS

Question 1:

1 John 4:19 tells us that "We love because he first loved us." Empathy is an expression of God's love and it is also the capacity to feel another person's feelings, thoughts, attitudes and circumstances by stepping into the person's shoes or entering into the person's world.

How do 1 John 4:9, 10, 14, and 17 show God loving and empathising with us?

Question 2:

According to 1 John 4:7-8, what does our ability to love, prove? How do we know we truly are saved and belong to God?

Question 3:

According to 1 John 4:11-12, how would the people around us know that God is real and loving?

STUDY 4: QUESTIONS

Question 4:

According to 1 John 4:17-18, what is the relationship between God's love and our fear of eternal judgment?

Question 5:

According to 1 John 4:20-21, why is our love for one another so important? What are some practical ways we can live out this kind of love within our small group? What are some things we may need to stop doing—and what should we start doing—to reflect this kind of love more faithfully?

STUDY 5

Empathy as Emotional Stewardship

Romans 12:15–16

SCRIPTURE PASSAGE

¹⁵ Romans 12:15 Rejoice with those who rejoice, weep with those who weep.
¹⁶ Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.

Empathy involves stewarding our hearts, responses and emotions well. This study aims to help us understand and embody the empathetic heart of God, so that we may love others more.

STUDY 5: QUESTIONS

Question 1:

In the Greco-Roman world of Paul's time, Stoic philosophy was highly influential. It discouraged deep emotional involvement, promoting detachment instead. Caring too much was seen as a weakness, often leading to indifference or inaction. Even when sympathy was shown or suffering acknowledged, people were expected to remain emotionally disengaged. In light of this cultural backdrop, how does Romans 12:15 stand out as countercultural?

Question 2:

In what ways do you see Romans 12:15 being countercultural in today's world or challenging the values of today's culture?

STUDY 5: QUESTIONS

Question 3:

Romans 12:15 commands us to “rejoice with those who rejoice.” But can we truly celebrate with others—especially when we feel they don’t deserve it?

What holds us back from rejoicing with them?

And what must change in our hearts for us to genuinely share in one another’s joy?

Question 4:

Romans 12:15 commands us to “weep with those who weep”. Do we weep in a worldly, hopeless way—or in a godly, hope-filled way? What exactly are we weeping over?

Often, what breaks our hearts reveals what truly rules our hearts. So how can we learn and grow to weep with those who weep in a way that honours God?

STUDY 5: QUESTIONS

Question 5:

How can we practise “rejoicing with those who rejoice” and “weeping with those who weep” within our small group? How can we grow in deeper, empathetic love for one another? Let’s consider practical—and, if possible, longer-term—ways we can support, care for, and walk alongside each other as a small group family.

STUDY 6

Empathy as Bearing Another's Burdens

Galatians 6:1–5

SCRIPTURE PASSAGE

Galatians 6:1-5 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. ²Bear one another's burdens, and so fulfil the law of Christ. ³For if anyone thinks he is something, when he is nothing, he deceives himself. ⁴But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbour. ⁵For each will have to bear his own load.

Empathy means caring deeply enough to bear one another's burdens with humility. This study aims to help us understand and embody the empathetic heart of God, so that we may love each other more.

STUDY 6: QUESTIONS

Question 1:

According to Galatians 6:1, how should we care for fellow believers who have fallen into sin? What might this look like in practice?

Can you think of specific ways this could be lived out in your small group?

Question 2:

Galatians 6:2 instructs us to "bear one another's burdens." To "bear" means to carry or shoulder something heavy. In this context, Paul is urging us to help carry the emotional, spiritual, and practical "weights" others are struggling with—such as sorrow, guilt, anxiety, poverty, addiction, loss, doubt, or loneliness. What does it mean to do this in a way that "fulfill[s] the law of Christ" (see Galatians 5:14; John 13:34; John 15:12)?

What might this look like in your small group?

STUDY 6: QUESTIONS

Question 3:

Galatians 6:3–5 gives a strong warning against pride and self-deception. What is Paul teaching us in these verses? What are the dangers of comparing ourselves to others or thinking too highly of ourselves—especially when we’re trying to show empathy and carry one another’s burdens? In your small group, how can you help each other guard against pride and unhealthy comparison, so that you can grow together in sincere, Christ-like love?

BIBLE STUDIES ON FAITHFULNESS

STUDY 7

Faithfulness as Holding Fast to God's Word

2 Timothy 4:1–5

SCRIPTURE PASSAGE

2 Timothy 4:1 I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ² preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. ³ For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴ and will turn away from listening to the truth and wander off into myths. ⁵ As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

STUDY 7: QUESTIONS

Question 1:

- (a) According to vv. 3–4, what are the challenges and temptations that we will face?
- (b) How might these challenges/temptations look like today?

Question 2:

- (a) According to v. 2, how do we confront these challenges and temptations?
- (b) How might we do so in our small groups and in our church?

STUDY 7: QUESTIONS

Question 3:

- (a) According to v. 5, how do we confront these challenges and temptations?
- (b) How might we do so in our small groups and in our church?

STUDY 8

Faithfulness as Keeping Step with the Spirit Galatians 5:16–26

SCRIPTURE PASSAGE

Galatians 5:16 ¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸ But if you are led by the Spirit, you are not under the law. ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵ If we live by the Spirit, let us also keep in step with the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.

Faithfulness is an expression of the relationship we have with God. The overall goal of this study is to examine faithfulness in terms of how we relate to the Holy Spirit.

STUDY 8: QUESTIONS

Question 1:

(a) Looking at vv. 16 & 25: what metaphor is used to describe life according to the Spirit?

(b) What mental picture is created by this metaphor?

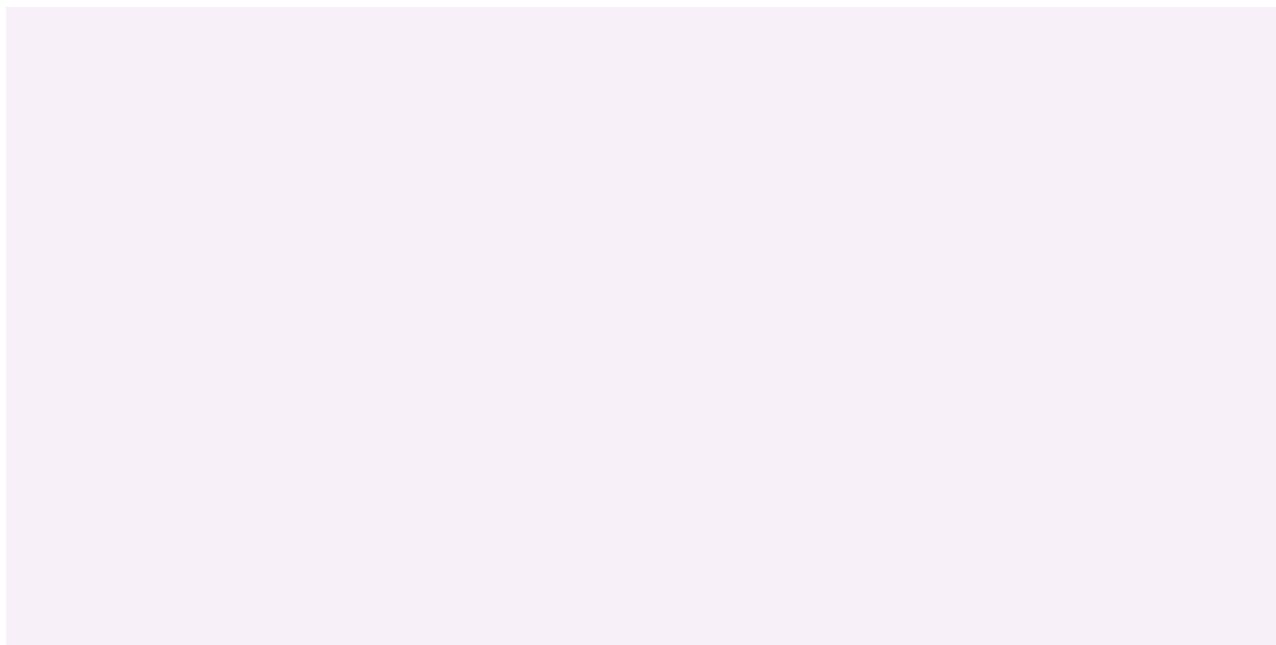


Question 2:

(a) What term is used in vv.17, 19, and 24 that contrasts with the term “Spirit”?

(b) What kind of mental picture is created by this term?

(c) What general kind of actions does the term describe? (cf. vv. 19–21, 26)



STUDY 8: QUESTIONS

Question 3:

- (a) Do you struggle with fleshly behaviour?
- (b) According to vv. 18 and 24–25, how do we free ourselves from “fleshly” behaviour?

Question 4:

- (a) If you “walk in step with the Spirit”, what kind of behaviours will you exhibit according to vv. 22–23?
- (b) Do you see any similarities among the behaviours listed?
- (c) How does such behaviour contrast with the actions described in your answer to Q2(c)?
- (d) Evaluate yourself in light of your answers to Q4(a)–(c): are you walking in step with the Spirit? How can your small group help you to do so?

STUDY 9

Faithfulness as Knowing Jesus' Resurrection Philippians 3:8-11

PRE-STUDY REFLECTION

Question 1: (Quiet self-reflection)

Write down the things in your life that you are proud of.

SCRIPTURE PASSAGE

Philippians 3:8 Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—¹⁰ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death,¹¹ that by any means possible I may attain the resurrection from the dead.

STUDY 9: QUESTIONS

Question 2:

According to v.8, (a) what does Paul “count ... as loss”?
(b) What does it mean for him to lose these things?

Question 3:

According to v.8, why is Paul willing to lose these things?

STUDY 9: QUESTIONS

Question 4:

According to vv. 10–11, how does Paul elaborate on his rationale for being willing to lose these things? What exactly does he seek to achieve?

Question 5:

According to v. 9, what is the way Paul seeks for achieving his goal?

STUDY 9: QUESTIONS

Question 6:

Look at your initial list from Question 1. What does it mean to count these things as loss in order to know Christ Jesus? How might that look like practically in your life?

BIBLE STUDIES ON CONTEXTUALISATION

STUDY 10

Contextualisation as Faithfulness

John 17:14–19

SCRIPTURE PASSAGE

John 17:14 I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵I do not ask that you take them out of the world, but that you keep them from the evil one. ¹⁶They are not of the world, just as I am not of the world. ¹⁷Sanctify them in the truth; your word is truth. ¹⁸As you sent me into the world, so I have sent them into the world. ¹⁹And for their sake I consecrate myself, that they also may be sanctified in truth.

Contextualisation means applying God's timeless truths in ever-changing contexts. Yet, if it is not firmly grounded in faithfulness—first and foremost to who God is and what He stands for—it risks drifting into compromise.

STUDY 10: QUESTIONS

Question 1:

Jesus declares in John 17:14 and 16 that His disciples – and by extension, Christians – are not of the world because He is not of the world. What does it mean to be “of the world”?

What does it mean, then, to be not of the world?

Question 2:

Jesus then prays in John 17:15 and 18, asking God not to remove His disciples from the world but to protect them from the evil one. Just as the Father sent Him into the world, Jesus now sends His followers into the world to carry on His mission. This captures the

well-known idea that Christians are “in the world but not of the world.” What kind of tension or challenge do you experience as you seek to live out this calling — being fully present in the world while remaining faithful to God?

STUDY 10: QUESTIONS

Question 3:

Thank God, He did not leave us helpless! In John 17:14, 17, and 19, we see that Jesus has given us God's Word—the truth—through which we are sanctified and made holy. How, then, can we actively participate in His sanctifying work through His Word and truth, so that we may remain faithful to Him while living in the world but not being of it?

Question 4:

How can we, as fellow small group members and brothers and sisters in Christ, help one another to live “in the world but not of the world”? How can we encourage and support one another to remain faithful to God while seeking to faithfully contextualize the Good News of Jesus Christ for a broken and fallen world?

STUDY 11

Contextualisation as Adaptation

1 Corinthians 9:19–23

SCRIPTURE PASSAGE

¹Corinthians 9:19 For though I am free from all, I have made myself a servant to all, that I might win more of them. ²⁰To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. ²¹To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. ²²To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. ²³I do it all for the sake of the gospel, that I may share with them in its blessings.

Contextualisation means applying God's unchanging truth within ever-changing cultural contexts. Though cultures vary across time and place, the same gospel speaks meaningfully to each. Christians are called not to echo the world's stories, but to retell them in light of God's greater story.

STUDY 11: QUESTIONS

Question 1:

Why would Paul willingly make himself “a servant to all” even though he is “free from all”? (Read 1 Corinthians 9:19 closely.) What does it mean to live as one who is “free from all” yet “a servant to all”?

Question 2:

1 Corinthians 9:20–22 teaches believers to be adaptable in engaging with people where they are—culturally and relationally. Yet, it is important to recognise that such flexibility has its boundaries, for believers are now “under the law of Christ.” What might flexibility “under the law of Christ” look like today?

STUDY 11: QUESTIONS

Question 3:

1 Corinthians 9:22–23 highlights the ultimate goal of contextualisation—the desire to “win” people so that the gospel may be shared and received. Notice how often Paul repeats the phrase “that I might win” (vv. 19, 20, 21, 22). This emphasis reveals his deep passion for the salvation of others and his willingness to adapt for the sake of the gospel. This is why Paul chose to “become all things to all people” (v. 22). How, then, can we practically “become all things to all people” today so that the gospel can be both shared and received?

Question 4:

How can we, as fellow small group members and brothers and sisters in Christ, help one another use our freedom in Christ to serve others with flexibility, while never losing our focus on the gospel?

STUDY 12

Contextualisation as Cultural Transformation

Acts 17:22–34

SCRIPTURE PASSAGE

Acts 17:22 So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious.²³ For as I passed along and observed the objects of your worship, I found also an altar with this inscription: ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you.²⁴ The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man,²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.²⁶ And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,²⁷ that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us,

²⁸ for “In him we live and move and have our being”; as even some of your own poets have said, “For we are indeed his offspring.”

⁹ Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. ³⁰ The times of ignorance God overlooked, but now he commands all people everywhere to repent, ³¹ because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

³² Now when they heard of the resurrection of the dead, some mocked. But others said, “We will hear you again about this.” ³³ So Paul went out from their midst. ³⁴ But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

Contextualisation means applying God's unchanging truth within ever-changing cultural contexts. Though cultures vary across time and place, the same gospel speaks meaningfully to each. Christians are called not to echo the world's stories, but to retell them in light of God's greater story.

STUDY 12: QUESTIONS

Question 1:

When Paul encountered a culture vastly different from his own, what was his first response (vv. 22–23)? Why is it vital for us to engage the world not with condemnation, but with careful observation and understanding? What longings and forms of lostness do you notice in the cultures and people around you today?

Question 2:

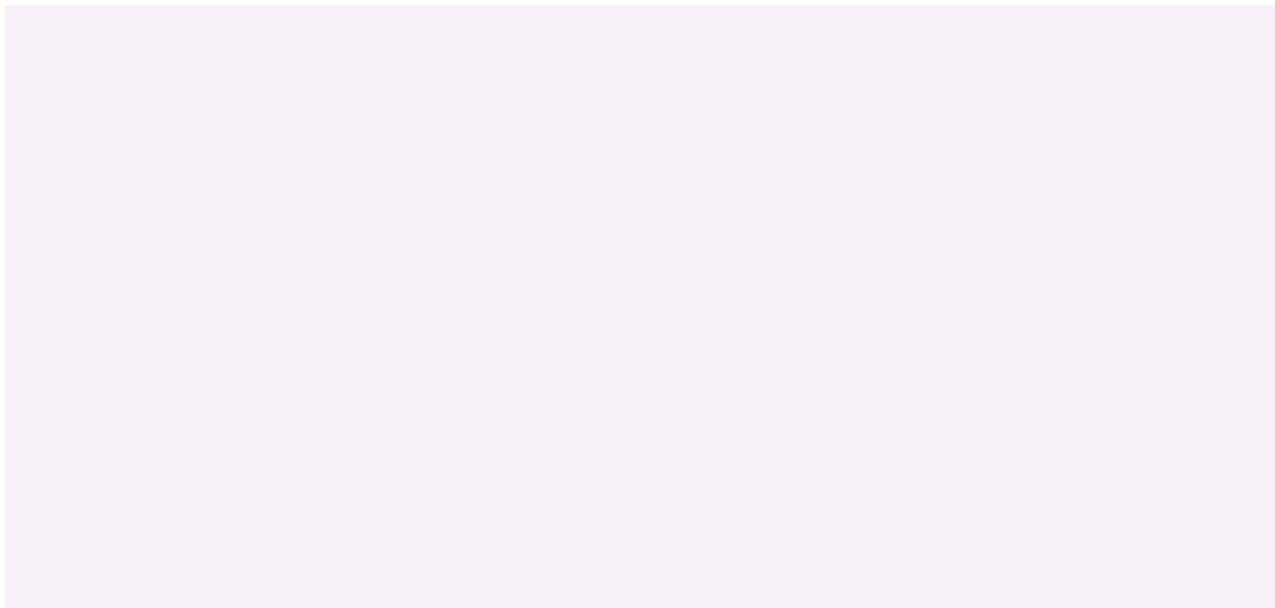
After building a bridge with the unbelievers, what does Paul do next (vv. 24–29)? Notice the shift—from the “unknown god” to the God who is Creator, Sustainer, and Lord of all. How can you speak the world’s language yet still tell God’s story? What might that look like in your own life and your interactions with non-believers?

STUDY 12: QUESTIONS

Question 3:

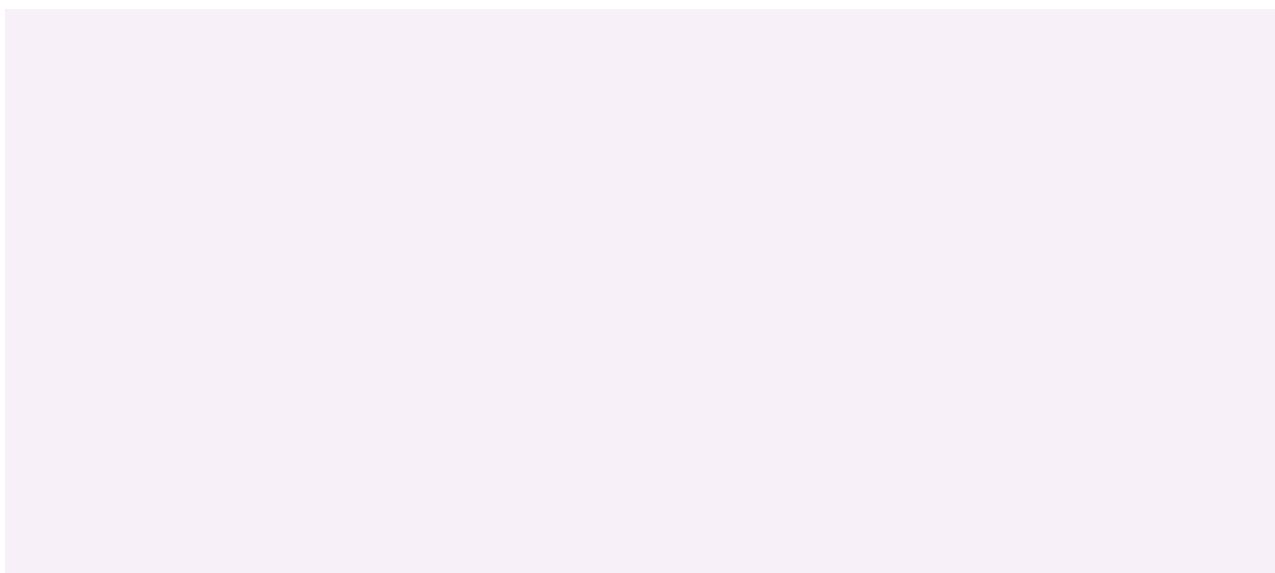
The climax and turning point of God's story is the resurrection of Jesus Christ (vv. 30–31).

Why does this matter for engaging the world's cultures and stories? Why must the proclamation of Christ remain central in our cultural engagement and storytelling? What do we lose if we neglect this—and what transformation occurs if we don't?



Question 4:

How can we, as small group members and brothers and sisters in Christ, help one another speak the world's language, yet still tell God's story, in a way that is culturally sensitive, gospel-faithful, and courageous?



ABOUT THE EDITORS*

REV. DR LEOW WEN PIN

is associate pastor at Bethany Evangelical Free Church, where he oversees preaching and instruction. A pastor-theologian, his research focuses on the intersection between biblical and practical theology, and he has published several books in these areas. He is also the founder and board chairman of the Koinonia Inclusion Network, a mission organisation that enables churches to include and disciple people with disabilities. A strong believer in integral mission, Wen Pin has contributed for almost two decades through various advisory and governing roles in the volunteer sector in Singapore.

His website is www.leowwenpin.com.

MR STEVEN TOON

is a pastor-in-training at Bethany Evangelical Free Church where he oversees youths, young adults, and small groups. He is also a Master of Divinity (Biblical Studies) student at Singapore Bible College. He was a process engineer at a multinational corporation for nine years before responding to God's call to full-time pastoral ministry. He currently holds a Graduate Diploma in Christian Studies from the Biblical Graduate School of Theology. He is passionate about teaching and preaching the Word of God, and demonstrating its profound relevance to every aspect of life.

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BETHANY EVANGELICAL FREE CHURCH

133 Fidelio Street
Opera Estate
Singapore 458518



bethanyefc.org.sg



admin@bethanyefc.org.sg



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