

Hebron Messenger

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NO 7

"AND WHEN THEY WERE COME TO THE PLACE, WHICH IS CALLED CALVARY,
THERE THEY CRUCIFIED HIM" (LUKE 23:33)

The death of the Lord Jesus is a fact of history. Its meaning is entirely a matter of divine revelation. There is no other means of interpreting our Lord's death but "according to the scriptures" that "Christ died for our sins" (1 Cor. 15: 3,4). His death was a most cruel and ignominious death. Crucifixion was a Roman and Gentile form of death. The Jews stoned to death their own condemned criminals. In crying for and demanding that the Lord Jesus be crucified, the Jews therefore were not only inflicting upon our Lord a most inhuman form of suffering, but were showing their contempt of Him, by assigning Him a Roman death, as though He was unworthy to be identified with national Israel even in death.

The Jews who did this infamous act were part of the Hebrew race, whom God took up in ancient times for sovereign and divine purposes. The nation itself was a representative part of our total humanity. As such they were given privileges, which no other people were given, and elevated to be the chiefest of the nations, being specially educated in the knowledge of God. Paul says of them in Rom. 9:4-5, "...to whom pertaineth the adoption, and the glory... the service of God, and the promises... of whom as concerning the flesh Christ came... God blessed for ever".

Jesus lived among them, and did the most stupendous miracles, performing by a touch, or a word, often without a word, and sometimes at a great distance. They were all-benevolent in their nature and brought the greatest blessings to the people of that nation. Yet "they crucified him". If Jewry did this, what shall we say, would any other part of the human race have done?

In the act of crucifying our Lord, there were gathered around the cross every type of our humanity. The corrupt humanity of the whole of mankind was expressed in this, even by the most educated, civilized and religious part of it. "And they crucified him"- that points the finger to all mankind.

The hatred of the rulers and priests of Jewry, with their cunning and craft, enmity and cruelty, exposed their heart of unbelief, though under a religious guise or garment. Pilate is representative of the Gentiles and the Gentile dominion, the fourth great world -power of Rome, which had subdued the Jews and usurped the rule of their land. He was the Roman Governor, an able man of his day. Because of his detestation for the Jews, he might have taken sides with Jesus. He sought to proclaim the innocence of Jesus, "Behold.. I find no fault in him" (John 19:4,5). Pilate recognized something of the superior quality of life in Christ, when he cried to the Jews, "Behold the man!", as though he was acknowledging, " Here is an ideal man, a kind of man that all men should have been."

Now all this high praise of Pilate's, suddenly came crashing down when the Jews cried, " If thou let this man go, thou art not Caesar's friend" (John 19:12). That cry created anew issue; Christ or self interest-Christ or position-Christ or reputation. And Pilate loved self more than he loved God, if he ever thought of God at all. This is the real malignity of sin. It esteems self to be of more value than the Son of God. So it was that Pilate, to save his own skin, delivered up Jesus to be crucified. Pilate either had to deny self or deny Christ; crucify the flesh or crucify Christ. He did what all Gentiles do- and did as the representative of all Gentiles.

If the cross thus reveals the true character and extent of man's iniquity and unbelief, it reveals as nowhere else the true character and extent of God's love for man. Here and only by this means, man's redemption is secured and here and in no other place, can sinful man fall into the loving arms of His God and be forgiven. It is the love of God in action; love which many waters cannot quench nor floods drown. It is love from which comes all our salvation. The cross is God's witness that He is not willing that any should perish but that all should come to repentance (2 Pet. 3:9).

There is only one other kind of people to be found in the Scripture. It is a company of people who have come forth from both these groups - Jew and Gentile, because they have seen by the Spirit of God, the evil of their natural heart and the immensity of unbelief, which lurks in every corner of that heart. They have knelt at the Saviour's feet. They have received Him, Whom both the Jew and Gentile had rejected. They are neither Jew nor Gentile now, but a new creation people through faith in Him, Who in being crucified by men, wrought out God's plan for their salvation. "For there is no difference between the Jew and the Greek (Gentile): for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12:13).

Dear reader, if you have not experienced this salvation, through faith in the crucified, risen One, "... call ye upon him while he is near;" and be forgiven -saved from the wrath to come (Isa. 55:6,7).

K.P.

LETTER FOR PRAISE AND PRAYER

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March 15, 2003

Dear Fellow -Believers in Christ,

Greetings in the precious and prevailing Name of our Lord and Saviour Jesus Christ, wounded for our transgressions and bruised for our iniquities, with Whose stripes we are healed, even the "Man of sorrows" -the" one mediator between God and men, the man Christ Jesus". Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself, and praise God, unto them that look for Him, He shall appear the second time without sin unto salvation (Isa. 53:5,3; 1 Tim. 2:5; Heb. 9:26,28).

The season ahead, known and spoken of as Good Friday and Easter throughout Christendom is marked with special gatherings and ministries throughout the world, focusing upon the suffering of Christ in His first appearing, to put away sin by the sacrifice of Himself, by becoming obedient unto death, even the death of the cross (Phil.2:8). The seven words of the "cross" are highlighted in the ministry of this season amongst Christian companies. Let us pray that God the Holy Spirit may move the hearts of hearers world over, to true repentance and confession of their sins to this Man of Calvary and receive Him by faith as their personal Saviour, Lord and Master. Also the saved ones may have a fresh experience of what it means to be saved from self and the world, in faith-union with the death Christ died -dead to sin -and become His workmanship, a new creation in Him (Eph.2: 8, 10; 2 Cor. 5:17).

We will consider the three words uttered by the Saviour from the cross, before darkness enveloped the

land from the sixth hour (Matt. 27:45). Luke records the first word, "Father, forgive them; for they know not what they do"(23:34).

The Saviour hung upon the cross for three hours before the amazing supernatural darkness fell. It was as though He hung suspended there in broad daylight, so that all the world might know that He was assuredly nailed there. In that light, man made jest of Him. He was "despised and rejected of men" and made a butt of their ridicule. The intensity of man's hatred was there demonstrated. It drew the disguise off- man's religious, educated, and civilized face, all of which the Jew represented -and exposed a soul overflowing with all the malignity of wickedness. In those three hours of light in which the Lord hung, a spectacle before the world, He uttered three of what we call the seven words of the cross. "Father, forgive them; for they know not what they do".

This was the divine response to the uttermost of man's wickedness. There was no reproach, no complaint, no condemnation of the crucifiers. The day of God's vengeance was not yet come; this was still the time of divine love.

Israel had failed in its responsibilities. The nation had proved false to the divine nature, expectation and purpose. The cross now closed the former dispensation, and God's dealing with Israel as a special nation suspended. But salvation was open to one and all in that rebellious nation, so that a remnant of Israel would be saved.

The Lord judged that, "they know not what they do". They were blind to the heinous nature of their offence. Even the earth trembled at their crime, and the heavens frowned with preternatural darkness. The cross reveals man's deformity, exhibits his foolishness and shows his utter ignorance of things divine. "Not this man but Barabbas" they cried. "They hated me without a cause" said the Saviour. But all man's sin can be forgiven through that very sacrifice, which the Lord Jesus was making on man's behalf. This is our Lord's prayer that man may accept the Father's forgiveness, and this was what Peter declared after the Lord's resurrection and ascension (Acts 3:17-19).

The cross provided the Lord Jesus with an opportunity to express more fully His love for mankind. Forgiveness is a very big thing and opens the way for every blessing. When the mountain of sin is removed, God's favour is manifested. It takes away the curse of the Law and the terrors of future judgment. This forgiveness was so great, especially because of the extreme unworthiness of those for whom He prayed. Religious Jews, sinners of Jerusalem, claiming to be the descendants of Abraham, were equally under the same sin and condemnation as the Gentiles (Rom. 3:9).

"Today shalt thou be with me in paradise " (Luke 23:43), is the second word. "Lord, remember me when thou comest into thy kingdom", was the dying prayer of one, who first had cast reproaches on the Saviour while crucified alongside of Him. Both thieves had levied their insults. The enmity of wickedness comes out in crucifying our Lord between two wicked men, so as to cover Him with shame and make His Name more infamous. Both were malefactors' -common thieves. One would expect them to have some sympathy, while suffering the same death. But no! Yet a complete transformation came to one of them. In his last few moments, God turned his heart in true repentance and saved his soul, like one plucked as a brand from everlasting burning. It was a singular instance of the power and grace of God toward the chief of sinners. It was like David snatching a lamb from the mouth of the lion.

The genuineness of this man's conversion was attested by the fact that first he judged himself, and told out in a few words his sorrow for sin, --' full proof of his sincerity. Secondly, he justified God and rebuked the other reviling malefactor. This was genuine repentance and genuine love, which now shrank from the injustice placed on the Saviour. This is the way of salvation before looking to the Saviour. This man knew that he himself deserved to die. As David said, "I acknowledge my transgressions: and my sin is ever before me" (Psa. 51: 3).

In justifying God, this thief did publicly; "... we receive the due reward of our deeds". His confession was

in the presence of a multitude of bitterest enemies. He owned his condemnation to be just, which is giving glory to God and it was made before he made any plea for mercy. The repentance was accompanied by earnest prayer. "Lord, remember me" (Luke 23:42). It was brief enough, but full and comprehensive and came out of the heart. Then came our Lord's gracious words, "Verily I say unto thee, Today shalt thou be with me in paradise". It was granted him that day- the same day he was with the Lord, among the blessed. So did he find eternal comfort in the Lord.

The third word is, "Woman, behold thy son!... Behold thy mother" (John 19:26,27). The first woman was deceived in the garden. Here, three women all named Mary, are at the cross and there with utmost sympathy. But here we have a special reference to the Lord's mother, Mary. The Lord at His birth had partaken of her substance in the flesh. The wise men had given her no worship, and Simeon had blessed only the parents, but not the Child. The less cannot bless the greater (Heb. 7:7). hence Simeon could not bless the Child.

Mary was now losing Him, but in the parting He handed her over to the care of His beloved disciple John, who would provide for her. It was an act of tender love and care.

The Lord Jesus came into the world, born of a virgin that He might have a link with womanhood, born as a man that He might have a link with manhood, and born a child that He might have link with childhood. This was His touch of tender care for womanhood, and "from that hour that disciple took her unto his own home" (John 19:27). Let us take the cross of Jesus for our abiding place, and being content to let the world go by, may we glory all in the cross.

During the months of April and May, the V. B.S. ministry will be held God willing, in more than 60 centers mostly in A. P., besides a few in Maharashtra, Gujarat, Orissa, Karnataka and Tamilnadu, besides special classes for children in about 16 assemblies. Let us be praying for the kit being sent to various assemblies, besides the sisters going from Hebron to help and direct the local teachers in every assembly. As this ministry would be touching thousands of children throughout the land, with the message of the love of Jesus, do pray that it may be effective to bring many amongst them to salvation at an early age. Thus they themselves be a blessing to their families and local churches.

Please pray for the Youth Camp, God willing to be held at Bilaspur, from 8th to 11th April. Praying that this Easter season would find us drawn closer to the cross of Christ, as His true disciples and show forth its power and provision to overcome the world, to become partakers of its glory,

I remain,
Yours in His grace,

K.PHILLIP

Gal 6: 14

2 Cor 5: 14, 15

Phil. 3: 10, 11

THE GREAT MOUNTAIN -2
BAKHT SINGH

The great King Nebuchadnezzar had seen a huge image, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron and feet part of iron and part of clay. Then he saw a stone "cut out without hands" which smote the image upon the feet, and broke the whole image into pieces. It became like chaff or dry straw, which the wind carried away. Then the stone began to increase and went on increasing till it became a great mountain, which filled the whole earth. Through this dream the Lord showed the proud king, things, which were to happen in future. He prophesied how there will be four

great kingdoms of the world, sub-divided at the end into kingdoms, and how in the end all will be completely broken into pieces and the Kingdom of the Living God will cover the whole universe. Now the rock or stone without hands speaks of the Virgin birth of the Lord Jesus Christ, Who was conceived by the Holy Ghost and not by the will of flesh. One day His Kingdom will be established throughout the whole universe.

Each one of us needs to be filled with the Lord Jesus Christ.. for that Rock was Christ. Before that Rock could become the great mountain, which filled all the earth, it had to break the gold, silver, brass and clay into pieces like chaff, which was carried away. If we look at ourselves as God sees us, we will see that right inside our heart also there is hidden a huge image. So far you might not have realised this, but by the light of the Word of God you can see those things, which have been brought by Satan into your hearts.

What can we learn from the gold, silver, brass, iron and clay as applied to this image in the heart? You will find that each thing has a double meaning. Firstly, as summed up in the story of king Nebuchadnezzar, he himself is compared to the head of gold. The king had become a mighty and great world -conqueror of that time. If you study world history you will see how advanced the kingdom of Babylon was in those days. In a short time it spread far and wide, covering many great cities, and amassed much wealth. So in a symbolic way, gold speaks of man's glory and prosperity. As for ourselves does not each one of us have the desire to prosper in the world and become great? Some of us may have the ambition to become very wealthy. Others may have the ambition to own much land and other property. Others again have the ambition to have a great name as a writer or poet or an inventor. Such is man's glory! Do you not have pride or ambition concerning any of these things, -either hidden or manifest? Surely in every heart is the longing and ambition to be great, prosperous and wealthy, and with that ambition they go on working day and night to amass money or gain a great name.

Secondly, silver speaks of the desire to multiply the income. If you are in a business, you want to increase profits, and if you are in Government service, you want promotion and higher income. Some, if they cannot get the income in the right way, will give or receive bribes in order to get it. Then other devices are planned in order to multiply the income by selling and buying things. Others again try to get money even from their own children. Some parents do not even allow their children to get married because they want their money. In some parts of South India, young men actually bargain before getting engaged for marriage. (To be contd.)

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NO 8

FOLLOWING PAUL -3

Now the Apostle introduces another most important matter in which he would have us be his followers. We may say that

WE ARE TO FOLLOW HIM IN HIS GREAT ASPIRATION (Phil. 3: 10-12)

In the words of verse ten, we have a clear statement of Paul's supreme and all-governing ambition, -"That I may know him, and the power of his resurrection, and the fellowship of his sufferings". This, we see, is a threefold ambition, but the key phrase, without question, is the first one, - "That I may know him". Beyond all doubt, Paul's first and foremost aspiration, and his perpetual heart Longing, was to know his Lord. And this, we may be sure, was very prominently in his mind when he urged the Philippians, in verse seventeen, to be his followers.

Before we go further, we should perhaps pause to clarify a simple point, which could possibly raise a question in some hearts. There are those who have said, "Did not Paul already know the Lord, -why, then, should he ask to know him?". The answer, of course, is not hard to find. We all realise that, in everything, there are always degrees of knowledge, and, as far as knowing persons is concerned, this is particularly so. There is what we may call the "knowledge" of mere acquaintance, but there is, as well, that far deeper "knowledge" which is the fruit of long and personal experience. It is one thing, for instance, for a person to say, "Yes, I know the postman", or, "I know the professor", but it is quite another thing for the wife of that postman, or that professor, to say she knows him! In that case, the reference is to a deeper kind of "knowledge", -a knowledge of character, of inner strengths and weaknesses, and, it could be, of secret sufferings and heartaches, -something far deeper than that initial or superficial knowledge. Now Paul, of course, did know Christ in that initial and preparatory way; - he had personally met Him and acknowledged Him as Lord, -and he meant it. But now his inmost spirit cries out -for more; -he longs for that far greater thing; -"that I may know Him". Evidently he realises that this extra fellowship and intimacy, and these fuller unfoldings of his Lord, were equally his heritage and birthright, and now his burning heart cries out for that.

The point that we are making, of course, is that Paul wanted the Philippians to be his followers in this matter also. He would have them set their hearts, too, on this further and fuller "knowing of the Lord". As his own hands stretch up eagerly to Heaven, and his eyes search out that incomparable countenance of his Master, he turns his spirit momentarily to his brethren, and says to them, "Be ye followers of me". He would have them set their hearts, too, on knowing Christ, and longs that his ambition become their ambition, -that, in due time, they might all rejoice together, -they have come to know their Lord!

We venture to suggest that far too little is said, these days, about this fuller "knowing of the Lord". The emphasis is almost entirely on what we must do for Him. Possibly, a little later, (and happily so), the emphasis shifts to what we must be, but, very seldom, if at all, is the emphasis found on what we must know, or, more importantly, Whom we must know! How foolish we are to reverse completely that divine order of which we read in Daniel 11: 32; -"the people that do know their God shall be strong, and do exploits", According to that verse, it is the knowing that comes first, then the being, and then the doing,

In other words, the "being" and the "doing", important though they are, are all subservient to, and depend on, the "knowing". To say the very least, it is the "knowing" that makes possible the "being", and then gives power and effectiveness to the "doing", And yet, so little is ever said about it!

It is a fact that, according to the Bible, (and the statement of the Lord Himself), the whole purpose of our having "eternal life" is that we might come to know the Lord! In His High-Priestly prayer, Christ declared. "...this is life eternal, that they might know thee and Jesus Christ, whom thou hast sent" (John 17:3). Again the tendency is to reverse the order (how upside down we are!), and jump to the conclusion that we get eternal life by knowing the Lord, whereas the teaching of the verse is that we are given eternal life so that, thereafter, and along life's pathway, we might come to know the Lord, -in the manner that we have described (see also verse 24). The point is that it is not until our spirits are quickened into newness of life that we are in any way conditioned or equipped to know the Lord, for "the natural man receiveth not the things of the Spirit of God: ... neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). All of us, then, need to receive a new faculty, and, indeed, a New Life, if we are to begin to enter that realm and penetrate those mysteries. Now, in His mercy, God imparts that new faculty, and infuses that New Life, introducing us thereby to an entirely new dimension of knowledge, -spiritual knowledge.

Certainly God's servants need to understand this principle, for it is always this "knowing of the Lord" that gives spiritual substance and true value to all ministry. People are not impressed when we talk to them about a Christ we scarcely know, and who, perhaps, is just a name or a figurehead. And still less are they inclined to repent before Him, or come under His glorious dominion, -to say nothing of pursuing Him with all the heart for what He is, Himself. It is a simple fact that, if we only present a formula, we shall only get formal results, and these, really, are no results at all. It will be proved in the end that they are only a diabolical deception, and they will certainly not stand up to any coming test. If, on the other hand, we present a Christ we really know (or are coming to know), the results will be genuine, and spiritual and abiding.

And here it is, we can thank God for the Holy Spirit Who is called "the spirit of wisdom and revelation in the knowledge of him" (Eph. 1: 17). The Greek there, incidentally, is "epignosis", -full or thorough knowledge, -the kind of "knowledge" we have been talking about. The work of the Holy Spirit is always to glorify Christ, and He does this against the background of daily experiences and our ever-changing need. It is His prerogative and joy to make us into men and women who really know their Lord. We can be sure that Paul himself was depending continually on that Great Divine Indweller to enable him to realise his heart's ambition. And, in the confidence that his beloved Philippian brethren were similarly indwelt and endowed, he says to them, "Be followers of me". He would have them also to look to this same Indwelling Teacher to enable them, likewise, to enjoy this richest of all blessings, -a fuller and deeper knowing of the Lord. And he would say the same to us, "Be followers together of me", -"That I may know Him".

(To be contd.)

C.R.G.

LETTER FOR PRAISE AND PRAYER

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April 4, 2003

Dear Fellow -Believers in Christ,

May blessing and honour, glory and power be unto our God, even the Father of our Lord Jesus Christ, Who hath begotten us to a lively hope by the resurrection of His Son from the dead. Exalted far above all, and having spoiled principalities and powers, triumphing over them in His cross, He is the Firstborn from the dead, the Head of the Body, the Church. Praise be unto Him Who hath set us members in His Body, by the outpouring of His Spirit on the day of Pentecost, and ever since adding to it His foreknown elect, from every nation, tongue and kindred, until it is complete and ready for His appearing again.

The empty tomb of the Lord Jesus heralded a fresh page in history, not only for Christendom, but for the whole world. The Lord grant that as we cross another Easter, it may bring a fresh and fruitful page, in the history of our own salvation, as well as in our families, fellowship of the church, and our service unto Him (Rev. 5:13; Phil. 2: 9,10; Col. 2:14, 15; Rom. 7:4,6).

The resurrection of the Lord Jesus is the public display of the triumph of the crucified One, through His death on the cross. The triumphant cry of Jesus on the cross, "It is finished" (John 19:30), declares that the victory itself is complete, conquering sin, death and Satan. As His worshippers, witnesses and workers, engaged in His spiritual service and warfare, we must affirm as well as appropriate, the infallibility and invincibility of this glorious message of the cross committed to us. Apostle Paul in his closing words in 1 Corinthians 15, which begins with the Gospel of our salvation, and leads on to the glorious victory of resurrection, exhorts us thus, ".. be ye steadfast unmovable always abounding in the work of the Lord..." (1 Cor. 15: 58).

The resurrection day -the first day of the week, marked the beginning of a new era. It was the Lord's day and was to be the holy day rather than the seventh day, as before. It is the day set apart for worship and remembrance of the Lord, with such exhortations and teaching from the Scriptures, as the Spirit inspires and appoints for the edification of all true believers, who assemble together in His Name. The seventh day, the Jewish Sabbath, had been set apart for a memorial of the "REST of CREATION" (Exo. 20:8-11), but the Lord's day symbolises the "REST of REDEMPTION and the NEW CREATION" (Acts 20:7; 1Cor. 16:2; Rev. 1: 10).

Christian life, as Apostle Paul makes clear in his epistles, is a participation of Christ and not an imitation of Christ. It means that we are participants in His cross, partaking of His death, burial and resurrection, appropriating the same by faith, by the energy of the Holy Spirit. Not only did we die in Christ -in Him we arose. Our death to self is but the gateway to a larger, fuller life -the more abundant life. As we sign our death warrant and consign to the grave (we are sharers of Christ's tomb -Weymouth's translation, Rom. 6:4), the "old life", it is only to find that we are recipients of a life, infinitely more wonderful- the life of the ages. We become, once more, temples of the living God. The element of discord -the "flesh life", which, however religious, is still at enmity with God, for "they that are in the flesh cannot please God" -"the carnal mind is enmity with God". This element of discord once removed, God comes to His own in us and we truly live.

"But God, who is rich in mercy, for his great love wherewith he loved us,... hath quickened us together with Christ... And hath raised us up together" (Eph. 2:4-6) -marvelous truth and glorious prospect are set before us with treasures of grace and power and glory -wealth beyond our comprehension. Christ's resurrection is my resurrection -God raised me up together with Him, adapting to my deepest need. I want life, my spirit pants for life- " As the hart panteth after the water brooks..." (Psa. 42:1). Jesus said that such a life was to be at the disposal of the believer. "... Whosoever drinketh of this water shall thirst again; But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. ...He that believeth on me... out of his belly shall flow rivers of living water" (John 4:13, 14; 7:38).

This divine life, which in a measure all believers, even those who are still dominated by the "fleshly life" enjoy, is for some a tiny rivulet almost imperceptible; for others it is a mighty stream - "rivers of living water", the degree being determined by one's union with Christ, and dependence upon Him. In the first chapter of Ephesians. Paul prays for them that the Father of glory may give them the spirit of wisdom and revelation in the knowledge of Him, that they may know what is the exceeding greatness of His power to them who believe. This power, which is to us, for us, in us, who believe- when does it emanate or what is it? It is the power, which was wrought in Christ, when God raised Him from the dead.

The Christian faith is not simply supernatural in its Godward aspects. It is not simply the incarnation of Christ, which comes under the category of the miraculous. The believer too becomes God-possessed. He too, as a partaker of Christ's resurrection, comes under the sway of the supernatural. It is not simply Christ dying for the sinner. It is not simply Christ being raised from the dead. It is the believer being raised with the Divine Head -delivering him from the principle of self and the flesh, and bringing him out from the tomb, charged with the life of the ages, life which overcomes the world, flesh and Satan. This was the faith of the Apostles -"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me..." (Gal. 2:20).

The saints and Elders at Jehovah-Shammah Chennai, covet your earnest prayers as the restructuring and renovating work of the old main building has been taken up by qualified men under the supervision of eminent Building Consultants. Though we have been using the facilities of this building for more than six decades" it was already estimated to be 90 years old when God's honoured servant late Bro. Bakht Singh and co-workers first occupied it from the inception of the Lord's Testimony in the city. Reminiscent of all the glorious ministry of those days-worship and fellowship, the saints and servants enjoyed within its walls -we would like to maintain it in good and safe condition as a heritage structure, to inspire the present generation of the Lord's wonderful beginnings. Also, it should afford every facility for the many-sided practical needs connected with continuance of the Lord's work henceforth.

Pray for the open-air ministry to be held at Tinnanore and surrounding areas, God willing on the 9th April, when they are expecting about 800 brothers and sisters of the church at Jehovah-Shammah and sister assemblies to join in the ministry. Also, God willing, public meetings are being arranged in the Dasari High School grounds for every evening from 9th to 11th April. Do pray that the Lord may give liberty for the ministry without any hindrance to reach the needy, seeking souls, in this Easter season, with the message of the cross.

Pray for the hundred centers, nearly, to which brethren are being sent from Hebron this season. Pray for Bro. J. Devadas, elder at Beulah, Kazipet, admitted in the Railway Hospital, Secunderabad, for serious septic condition of a wound on his leg because of high sugar. Pray also for Bro. Rajan, responsible brother in Mizpah, House of Worship, Bangalore, under treatment for serious chest infection with high sugar.

Pray for the handmaidens of the Lord residing at Hebron, Sisters E. Bonner, Joan Aaron, Daisy and Kamala Jeremiah suffering from the infirmities of advancing years. Also pray for Sis. Navaneetham recovering after cataract operation, Sis. Kalyani suffering from severe skin allergy, and Sis. Esther Prabha undergoing chemotherapy.

Bro. Kenneth Timothy and Sis. Anna Timothy covet our prayers as they visit the assemblies in Auckland, New Zealand, with Bro. Ron Jarlett and his wife, for a week from March 27th to April 5th, for a time of ministry and prayer for those being called in responsibility in the church there.

Praying that the Holy Spirit may grant us all a deeper revelation of Christ and Him crucified, leading us into a fresh participation in His cross, and hence its victory and virtues experientially in our life and walk,

I remain,

Yours in His grace,

K.PHILLIP

1 Cor. 1: 23,24

Col. 1: 20-22

Isa. 53:10

THE GREAT MOUNTAIN .3

BAKHT SINGH

Many so called preachers, who say they live on faith, often think of so many devices for getting money, planning whom to go to, and what kind of a hint to give. They have ruined their heavenly calling in this way, by the love of accumulating money, and brought reproach upon the Name of God. Thus silver speaks of the desire to multiply income.

Brass in the Bible speaks of strength, but what a difference there is between human strength and divine strength! Brass in the image which Nebuchadnezzar saw, speaks of those who depend upon their physical strength and own cunning devices for defense, power and victory. King David, for instance, was tempted to know the number of the men in Israel. Till then he had not won the battles by his own strength and army, yet now he wanted to depend upon numbers and arms for strength.

Fourthly, iron speaks of weapons of warfare. For many years iron was used for making swords and daggers for warfare. Now they use iron for guns and machines. So people depend upon their own weapons for strength and victory. But God has shown us how these weapons are nothing but straw and chaff, and that even the greatest kingdom, proud of its wealth and weapons will be crushed to pieces. The Roman Empire was broken to pieces and in the same way every other great kingdom has fallen.

Thus, in every heart is found love for gold, silver, brass, and iron in greater or lesser degree. Men are not able to understand the grace of God, the power of God and the ways of God, because their energy is being spent upon gathering silver, brass or iron and these things hinder them from coming near to God. If you realise your own condition you will find these four forces working in. you and that is why you have been carried away, pulled and dragged away from God's power again and again. The Devil deceives you. You think that, it is quite natural to be ambitious to have these things, but is that God's plan for you ?

Now all those metals have a second meaning also, In the Bible, gold speaks of the Divine nature. Have you been running after man's glory? God wants you to be a partaker of His glory. Many born again Christians boast in worldly glory. But remember, that in which you boast to day, whether your great name, or anything else will one day be all forgotten. However, when you are given the divine nature, of which gold in the Bible speaks, that nature will so transform you that you will serve your Lord faithfully, and gain a high position in His eternal Kingdom, and will be honoured, respected and served by the heavenly angels.

(To be contd.)

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