

Hebron Messenger

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July 9th, 2006

NO 14

UNION IN CHRIST -12 (Enemy's weapons to cause division - 3).

We have seen how the enemy uses several weapons like names members the we spirit pet doctrine, and rules and regulations, to cause division among God's people. We want to discuss now one more of his weapons, and then conclude these messages.

(6) Limited Fellowship: There is one more danger which has been referred to already by implication, but we mention it again; that is, limitation of fellowship to those who do the same kind of work as we do, may be as teachers, or as doctors, or as students, etc. Healthy Christian fellowship must be with all believers. While it is quite right to have fellowship with those who are near to us, we should never forget that our fellowship is with all the saints, and we need them for our spiritual growth. "...that ye ... be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:17-19).

It is good to meet as believers and as the Lord's witnesses under the name of "Teachers' Christian Association" or "Students' Evangelical Movement" or the like. It is a joy and a blessing to use our sphere of daily work for the glory of the Lord. But we need to remember that they must be only streamlets running into the river of living water flowing from the House of the Lord (Ezekiel 47)

The Lord's fullest and richest blessings can be received only when we meet just "in the Name of the Lord" and the doors of loving welcome are open to doctors, teachers, students and workmen; to rich and poor; men, women and children; to all alike. We need all the saints to grow in the love of the Lord, and into the fullness of God. In such a gathering is to be found the way to the Heavenly City, the New Jerusalem, Zion, the City of the living God.

Finally, let us not be discouraged in any way by seeing the tremendous amount of division and dissension and strife that the en has brought about among God's children. Are you ready to become an instrument in the hand of God? God will do wonders if only we believe; and the enemy will be confounded, God's glory will be revealed, and God's people will yet become a crown of glory and a royal diadem in the hand of the Lord. But God needs instruments who have learned to trust in Him and appropriate His victory. "Him that over cometh will I make a pillar in the temple of my God (Rev. 3:12)

CONCLUSION

Finally, a word of explanation and a word of warning.

First, I would like to say that there are many dear children of God and servants of God also, who acknowledge that the Body of Christ is not divided, and who have no spirit of sectarianism in them, and who show love and full fellowship with all those who are along with them partakers of the inheritance of the saints in light; only they have not understood the need to definitely and

positively testify to the same in the laying on of hands.

While I am convinced that this public testimony is from the Lord and therefore has a definite place and value, I know that they cannot consent to it without clear light from the Lord for themselves. I am glad to say that this has not brought hindrance however, and I have had much joy in fellowship with them, knowing that our fellowship is because of the Life that is in us. I have enjoyed very happy fellowship with many children of God who do not agree with me entirely. I appreciate the ministry and value of the fellowship of many dear servants of the Lord who have differed with me. Be it far from me to judge anyone who does not agree with me in all that I have written in these articles. I have no desire to say anything unfairly against them. What I have said, I have had to say in faithfulness to the Lord. "... Let every man be fully persuaded in his own mind" (Rom. 14:5).

Secondly, we have to give a word of warning that if the laying on of hands is made the basis of fellowship with fellow-believers, very soon Such believers will find themselves on sectarian ground, which will be a denial of the very meaning of the testimony. It is possible that you might become so strong and enthusiastic over "the laying on of hands" as something new and wonderful which has been revealed to you, that you begin to argue about it with fleshly zeal, or begin to despise those who have not been convinced about it. God forbid that such a tragedy should happen to you. We would warn you solemnly and with weeping, be watchful, so that after testifying that you understand the mystery of the Church, you do not become an instrument in the hand of Satan to cause division and strife in the Body of Christ. "For if I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:18). Even the vessels of the Lord can be taken and used carnally to bring reproach to His Holy name.

May the Lord enable us to understand this fundamental fact of our union and fellowship with all who share His Life, so that knowing the great purpose of God which He has determined to fulfill through the Church, we may be intelligent and faithful co-laborers with Him. "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Eph. 6:24). (Concluded) C. E. D.

LETTER FOR PRAISE AND PRAYER

Padstow Heights
121 Villiers rd, Christian assembly
N.S.W, Australia
30/6/2006.

Dear Fellow-Believers in Christ,

Greetings in the precious Name of our Lord and Savior Jesus Christ, in Whom we have redemption through His blood, in Whom also after we have believed we were sealed with the Holy Spirit of promise, and in Whom we also are builded together for an habitation of God through the Holy Spirit. May we be strengthened and inspired by the Holy Spirit to press forward in the building of His habitation in this age (Eph.1:7,13; Acts 2:30,33; Eph. 2: 21, 22).

In our last issue we had highlighted the prayer of His honored servant, late Bro. Bakht Singh, on the day of the dedication service of the Hebron Hall of worship on 25th December 1959, exhorting the believers to love and labor for His habitation as David, the servant king did, as seen from Psalm 26:8; 132:1-5. "God's dwelling place" - one of the first books he had written, reveals the depth of the divine revelation he received concerning God's habitation. It was his deep desire to bring this into the enjoyment of the believers, who are being saved and added to the Church. The following script is from Bro. Bakht Singh's book under the above title, page 1 — "The Mystery". "... the sparrow hath found an house, and the swallow a nest for herself.. ." (Psa. 84:3). You have all seen the sparrow gathering pieces of straw or hay to build her nest. When the nest is completed, how much rest and comfort it gives to the sparrow! What does this say to us? Does it

not teach us that with just such care and patience our God is gathering material to build for Himself a dwelling place? We human beings redeemed by the blood of the Lord Jesus Christ are being gathered together unto Him, to become "an habitation of God through the Spirit..." (Eph. 2:22), - that which will give comfort and rest and satisfaction to Him. Before we are saved we think only of what we can get from God; but here we are shown what we can give to God. This is a mystery, but when you come to understand the true meaning of the Church, and its preciousness to God, then this mystery also will be made clear to you

Let me quote from the Biography of Bro. Bakht Singh further, chapter 10, page 229, under the heading — JEHOVAH - SHAMMAH: To the praise of God's glory. "One of Bro. Bakht Singh favorite sayings was that our God is not only prayer hearing but also prayer answering God. So on after the night of prayer on Pallavaram Hill in Madras, the Lord led them to a larger place in answer to their prayers. Therefore they could say with the Psalmist, "I called upon the LORD in distress: the LORD answered me, and set me in a large place" (Psalm 118:5). While they had been praying and looking for a larger facility, Bro Bakht Singh remembered the vision he had had some time ago, when he was at Coonoor. In that vision he saw a house and grounds large enough for their needs. So they began to look around for such a facility and they found an old building about to be vacated, because it was badly in need of repair and the owner refused to do anything about it... At first the building and the compound seemed too large for their present need, but the Lord impressed upon them that He had prepared this place and that they were to take it. They approached the owner Mr. Isphahani, who was a Muslim. They told him that they wanted to rent the house and the compound for the work of God. Bro. Bakht Singh showed him I Chron. 29:1, which the Lord had given him that very morning in his quiet time, "the palace is not for man, but for the LORD God". Mr. Isphahani was very impressed and said that he would not only rent it to them but have all the repairs made according to their specifications. He then took them in his car to inspect the property and told them that he would do any repair they wished and would even construct a water tank at his own expense to be used for baptisms. Moreover they could occupy the property immediately, and it would be rent-free until the repairs were completed. As they were leaving he knelt with them in prayer, and accepted an Urdu Bible as a gift.

They agreed to pay two months' rent in advance as was customary in those days, even though they had no money. But soon after they arranged to take the house, the Lord miraculously set His seal of approval on it by sending a gift of Rs. 300. They moved in on July 12th, 1941, only after three weeks from coming down from Coonoor, believing that the Lord had begun a "NEWTHING" (Isa. 43:19), which was going to touch the whole of India and beyond. They named the building "Jehovah -shammah", not the people... Bakht Singh and his co-workers knew that they could not build "God's building" on human plans. God's work must be done in God's way at all cost, only then will the fourfold purpose of the Church mentioned in Ephesians be realized. With this mind, they committed their lives to the Lord as they began to serve Him through the facility at Jehovah shammah. . .".The above account of his hfe and walk with God in His service may, I pray, stir our hearts to emulate his example, particularly, all of us fellowshiping in the church at Jehovah-shammah, Chennai, in view of its 65th anniversary, this July 12th.

Kindly pray for the three day special gatherings, God willing to be held in this connection from the evening of the 10th to 12th July 2006, the last day would be marked by worship remembrance of the Lord, the sister assemblies of Chennai also joining us. Pray that it may be a time of heavenly visitation for us all at Jehovah-shammah, to follow the steps of faith and obedience of those who served there sacrificially, obedient to the heavenly vision.

God's servant Bro. Kuruvilla, Patmos, Coimbatore, covets our prayers for the marriage of his son Matthew with Rebecca, (grand - daughter of late Bro. Timothy, who served as a deacon for several decades in the church at Jehovah shammah), God willing, on 3rd July. Also pray for Bro. T. Yesu Rathnam, responsible brother and minister in our affiliated assembly at Ambattur, who covets our prayers for the marriage of his son Paul with Sister Soumya. daughter of Mrs. Venkataramani, God willing to be solemnized on 28th July, at Jehovah-shammah.

Though belated, we mention the Home-call to Glory of Bro. K. Premayya, on 12th June, who had

been functioning as a responsible brother in Eshcol, Ongole, for the past many decades..

Pray for the comfort of Sisters Saudamini and Mandakini of Hebron, and the members of the family, as their elder sister, Sis. Pushpa was called Home to Glory at Ahmedabad on 29th June.

Let us pray for the Holy Convocation to be held in Syracuse this year from 19th to 23rd July. Pray for the following brothers and sisters who are participating in the Syracuse Convocation: Bro. Lazar Sen of Ahmedabad, Bro. Neville of Sri Lanka as speaker, Bro. and Sis. D.S. Christopher (Hebron) leaving on 4th July, Bro. and Sis. Kenneth Timothy of Australia (reaching there from Gulf countries).

Pray for Bro. Paul Sudhakar who is in Chicago, U.S.A. for the meetings. Praying that we may also be granted a fuller and clearer perspective of His House, His habitation, and conduct ourselves worthily and obediently for the honor and glory of our Lord Jesus Christ,

Psalm 84:4,5,11 , I Chron 28:2,9,10, Rev 21:13.

I remain, Yours in His grace, K.PHILLIP.

WE BEHELD HIS GLORY -3 BAKHT SINGH

When God's grace turns a sinner into a righteous person and when he is made a partaker of God's glory, we can behold His glory. The Pharisees brought an adulterous woman to the Lord Jesus Christ. According to the Law she had to be stoned to death. But the Lord Jesus Christ said "Neither do I condemn thee: go, and Sin no more" (John 8:11). By grace, He forgave her. The Law condemns, but grace forgives. The Law was given by Moses, but grace and truth came by the Lord Jesus Christ. This is the glory of God.

Have you experienced this grace? Without grace, you cannot see God's glory. Have you experienced peace? Peace and grace go together. Has His grace come into you and changed your life? Has He forgiven you? Have you heard Him say, "Neither do I condemn thee, go in peace"? If your life is not yet changed, do not wait. Now is the time. Repent of your sins and believe on the sacrificial death of the Lord Jesus Christ. He will graciously forgive you and you will become righteous by His grace, and grow in grace day by day till you see God's full glory.

The more grace we receive and experience, the more we can see His glory. God's Word says "...the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John I: 14). Those who come in touch with the Lord Jesus Christ begin to taste God's grace and understand God's truth. We also, as we obey Him day by day, find His grace coming into us in a greater measure, together with the truth of God.

It was with a great manifestation of God's glory that the Law was given to Moses. From Exodus 24:12, 15-18 we realize how wonderful the sight was. The whole Mount Sinai was covered with a cloud. Moses had the privilege to be there for forty days and forty nights surrounded by devouring fire, while God spoke to him from the clouds. How great was the manifestation of God's glory! Yet the Law was weak as the Scripture says in Rom. 8:3. Though the manifestation of glory was wonderful and Moses had the honour of being on the mount and hear God speaking clearly as man to man for forty days and forty nights, he did not become righteous by what he saw and what he heard. Neither did he find true glory. Even though his face shone when he came down from the mount, that revelation of God's glory in the Law could not make him righteous. Not a single person can become righteous by the Law says the Scripture in Rom. 3:20. What the Law

could not do, the Lord Jesus Christ says in Rom. 10:4, ' Christ is the end of the law for righteousness to every one that believeth. Law could not make any man righteous by means of the commandments. The Lord is our righteousness. He Himself is alive and becomes our righteousness. He "...was delivered for our offences, and was raised again for our justification" (Rom. 4:25) Thus it is that God's glory comes into us, and others can see that glory, in proportion to our obedience to Him.

The Law could not make us righteous. Then why did God give the Law? "we know that hath things so ever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). That is the first great purpose for which God gave the Law to Moses, that all the world may become guilty before God. No one has any right to say that he or she is righteous before God, for all of us have fallen short of God's expectation.

Those who want to join the military or police service have to pass many tests before they are recruited. Suppose a young healthy man passes his oral and medical tests but falls short only in one thing. His height is quarter of an inch less and he is pronounced unfit. He may say, "Look at my other marks. I have scored high marks in my tests and my body is very strong. I am only quarter of an inch short and am I still unfit?" Can his passing the other tests change the law? No, unless he measures up to that prescribed height he cannot be accepted for service. In the same way by God's standard and measure of holiness we fall short. Whether a man falls short by one inch or two inches, or one foot or three feet, it makes no difference. Even the east difference brings disqualification. Similarly, no man or woman in any part of the world can come to God's standard. All of us sin against our conscience from childhood days, perhaps not breaking the whole Law but part of it. Thus the Law was given that all men might become guilty before God.

Secondly, "by the law is the knowledge of sin" (Rom. 3:20). Knowledge cannot take away our sinful nature. I may tell someone, "You have cancer" and what I say may be quite true. But if he has to be cured of cancer, my saying every day that he has cancer, will not take it away. So "By law came the knowledge of sin, but the Law cannot take away our sinful nature.

Thirdly, according to Rom. 7:13, by the Law sin appears more sinful. The Law helps us to know how terrible sin is. An ordinary person may not know the nature of the disease that he may be suffering from, but the doctor will tell that the disease is very dangerous. The patient may say, "I am not as bad as that. I have no fever nor pain. "But the doctor sees much more than 'he can. He says truthfully his disease is terrible and dangerous because they find that it is spreading Similarly, by the Law sin appears exceedingly sinful; so that people may know that they are under condemnation.

Further, the Law was made our school master to prepare us for the coming of the Lord Jesus Christ (Gal. 3:24). No one has ever been able to live up to the Law. It was given, that! we might understand justification, and that is why the Law by itself could not bring God's glory into us. The Lord Jesus Christ became flesh and came into the world that we might have the same glory. We have already seen in John 1:17 that what the Law could not do, was done by the Lord Jesus Christ. We read in John 8:32, "And ye shall know the truth and the truth shall make you free (To be contd.)

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NO 15

THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM<BR.

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. 2:9,10).

INTRODUCTION

For the born-again believer, one of the great motivations for pressing on with the Lord is a true understanding of God's glorious design and purpose for His people. That design is something of which the natural man knows nothing; — but God has revealed it to His people by His Spirit. The Bible is the place where these "sublime secrets" are set before us; hence the need for a diligent "searching of the scriptures"; — and always with the prayer, — "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. .119:18).

God's plans for His people are indeed "wondrous things"; — so wondrous, indeed, that, for the moment, we can only endure "glimpses"; — the "fuller content" will only be known when we are glorified. (See I Cor. 13:12).

Our object, in these paragraphs, is to provide some simple statement of what God's plans and purposes are. We ourselves have only had "glimpses", but we feel that even those must be shared, and particularly so for the benefit of those who, up till now, have heard but very little of the subject.

We would like to discuss at least six aspects of the Christian's calling:

- 1) Called to God's eternal glory.
- 2) Called to be heirs of God.
- 3) Called to be kings.
- 4) Called to judge angels.
- 5) Called to be the bride of Christ.
- 6) Called to "Adoption" (Hulothesia)

It is our prayer that those who read may be both informed and inflamed as they see what the Bible has to say about these matters, and that we all may "press on" to a fuller realization, and enjoyment, of our heavenly calling.

May God help both writer and reader, so that some hitherto blinded eyes may be opened (Isa. 35:5), and that some who, till now, have only had dim vision, may be given a new clarity. of understanding (Isa. 32:3). Best of all, may we all be granted a fresh vision of

the King in His, beauty (Isa. 33:17). We begin by considering the wonderful fact that God's people are CALLED TO GOD'S ETERNAL GLORY.

This is plainly stated in I Pet. 5:10 where we read, "...the God of all grace ... HATH CALLED US UNTO HIS ETERNAL GLORY by Christ Jesus". Immense truths like these can only dawn upon us slowly, but they are truths, and if we are prayerful and patient, the Holy Spirit will set at least something of the blessed reality before us.

We note that Peter was addressing believers who had suffered much for Christ (See 1:6 etc.), and he was desiring to send all kinds of helps and encouragements to them. Outstanding amongst these, was this amazing statement about their being "called to God's eternal glory". He would have them know that, although they were experiencing such grievous trials, they should "look right on" (Prov. 4:25) and see the unspeakable majesty of their calling. They were destined to share in the very glory of God!

The wording here, of course, is very simple, and we are inclined to "skip over" such phrases, or to treat them as "rather fanciful and far-fetched", but Peter means what he says, (and God means what he says); - Christians are destined to "share in God's eternal glory". While none of us can grasp the full content of that word, it is evidently something we should know about, and ponder over, and, as we do so, God will surely give us some degree of comprehension; - as much as we can take! All through Scripture, there are precious passages, which bring before us the same glorious truth, and it may be well for us, right now, to mention just a few.

First, the Lord Jesus Christ Himself said, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

Then Paul, in his first letter to the Thessalonians, told the believers there that God had called them "unto his kingdom and glory" (1 Thess. 2:12).

The apostle is more explicit in his second letter when he says, "he (God) called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14). Very understandably, we are inclined to balk at such words, but, after all, it is only a repetition of what our Lord Himself had said in His High-Priestly prayer to His Father in John seventeen. There, we have the amazing words, "THE GLORY WHICH THOU GAVEST ME I HAVE GIVEN THEM" (John 17:22). And we need to notice verse five, where He speaks of the glory, which He had With His Father "before the world was". That, He is now saying, is the glory He, in turn, has given to His Church!

We also note that these are truths that had been expressed by the prophets centuries before Christ came. The prophet Daniel tells us, "...they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

While we are dealing with these things, it might be well to make some reference to Paul's remarkable statement in Rom. 8:18. He says, there, that he reckons that "the sufferings of this present time are not worthy to be compared with the GLORY which shall be revealed in us:'. A word like that surely calls for some serious Who, we ask, would ever attempt any assessment, or measurement, of the age-long anguish to which Paul is there referring? We cringe at the very thought of such an undertaking; - world - suffering throughout all time! -what a "total"! But Paul says, even that dread "total", - whatever it may be, cannot be compared with "the 'total' of the glory" that shall be revealed IN US!

It may be well, just here, to make one important observation. We have been speaking about "sharing God's glory", and of "shining with that glory", but to some of us, that idea may not be altogether attractive! It makes us think of brilliant lights, golden thrones, glittering jewelry, etc., and we really have no taste, or ambitions, for "splendors" of that kind! But we must realize that, when the Bible speaks of GOD'S glory, something altogether different is in view. The teaching of the Bible is that God's true "gk is in His GRACE, - His inborn passion to bestow unmerited favors wherever He can find a way to do so. It should keep us marveling for ever that the Great God of Eternity, the Maker and Upholder of this whole universe, is, above all, a GOD OF GRACE!

In that connection, we probably remember an occasion when Moses said to God, "shew me Thy glory". God agreed to do so, and caused His goodness to "pass before" Moses, while a voice proclaimed, - 'The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth" (See Exodus 3 34:5,6). That, we say, is the true inner essence of God's glory, - and that is the glory that shall shine forth from God's people. We should feel no reticence against sharing in that kind of glory!

In closing this section, we could mention that, right at the end of the Bible, God's people are depicted as a great city, descending from heaven, and, "HAVING THE GLORY OF GOD" (Rev. 21:9- 11). That is what God has planned. That is what God has prepared FOR US! And we may be quite sure it will be the Glory of GRACE! May God show us more and more of His plan as the time draws near! (To be contd.) C.R.G

LETTER FOR PRAISE AND PRAYER

**Hebron
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14.7.2006.**

Dear Fellow -Believers in Christ,

Greetings in the precious and mighty Name of our Lord and Savior Jesus Christ, Who according to His abundant mercy hath begotten us to a lively hope, by His resurrection from the dead. Praise be to Him Who is able to keep us by His power, to the possession of the inheritance that fadeth not away, reserved in heaven for us (1 Pet.1:3,4).

As the Lord in His mercy has guided us into the latter half of the year, let us focus our mind and heart and will upon God, Who hath begotten us to a lively hope, or rather as Paul the Apostle expresses in Rom. 15:13, "... the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost". It is possible that we have been through many reverses in our life and service, bringing us under the reproof and even rebuke of our God and Father. Even so, He remains as the God of hope, and is able to make us rejoice in our sorrows. Let us with hut and brokenness concentrate upon this attribute of God that will best serve to encourage and enliven us, for the ministry ahead.

The "God of hope" is both the object and author of hope. He is the One Who has prepared the blessings which are to be the objects of our hope, and has set them before us in the Gospel, which awakens motives and actions based on the principles that ensure hope.

The burden of the Apostle's prayer was that saints might abound in spiritual grace and he addressed God accordingly. A further reason why the Apostle thus addressed the Deity appears from the preceding verse, where it was announced of the Lord, "... in him shall the Gentiles trust". More literally this verse may be read, "Now the God of that hope" - the One Who is the inspirer of all expectations of blessing.

The expression, "the God of (that) hope" has a special, peculiar suitability to the Gentiles, who are mentioned by name no less than four times in the verses immediately preceding. It is apparent in the light of Eph. 2:11,12 where the Gentile believers were reminded that they "...were without Christ (devoid of any claim upon Him), being aliens from the commonwealth of Israel... having no hope, and without God in the world" - without any knowledge of Him, without a written revelation from Him. But the Incarnation of Christ had radically altered this. The grand design of His mission was not restricted to Palestine, but was world-wide, for He shed His atoning blood for sinners of all peoples and tribes. And upon the triumphant conclusion of His mission, He commissioned His servants to preach the Gospel to all nations. Hence the Apostle reminded the Roman saints that God had said, "Rejoice, ye Gentiles, with his people"(15:10). He had now become to them, "the God of Hope".

If God had not revealed this in the Word of truth, we should not have had any foundation of hope. But the Scriptures are windows of hope to us. This is evident from the fourth verse of our chapter. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). Thus the God of hope is revealed in His living oracles with the design of inspiring hope. If we would be filled with faith, joy and peace, it must be by believing what is presented to us in His holy writ. Before we have any true inward ground of hope, God Himself as revealed in the Bible must be our confidence. God's Word the Apostle discovered that there was hope for the Gentiles. Thus may the burdened hearts find solid consolation therein if they will search and believe its contents. Every divine promise is calculated to inspire the believer with hope. There is to be found a sure foundation on which to rest.

We may now consider the petition of the Apostle here presented to the God of hope - that He would "fill you with all joy and peace in believing". This we may consider in the local bearing. The phrase "in believing" looks back to those blessed portions of the Old Testament, which had just been quoted. Paul prayed that God would graciously enable those saints to lay hold of such promises and conduct themselves in harmony therewith. In the fulfillment of that promise (v.12), Christ came and preached salvation to those who were near and to those who were afar off (Eph. 2:17). As both the classes have been kindly received by the condescending Savior and united into one community, they should receive and love each other as brethren, laying aside all contempt, neither judging nor despising one another. In other words, they should be occupied alike with Christ. Let faith and hope be duly operative and joy and peace will displace discord and strife. God helping, we may continue in our next issue.

The saints and, responsible brethren with God's servant Bro. Samson at Manuguru are thankful for your prayers, for answered prayers for the dedication and thanksgiving service of their new worship hall named Bethel, on 5th July, in which many hundreds participated from nearby assemblies, and our fellow-workers, besides us from Hebron, Hyderabad. Pray on for the follow-up work.

Also in Nagayathippa, a small village about ten miles from Chaliapalli, (Masula) we were present for the dedication of their new prayer hall named Penuel. Many converts from non-Christian families are gathering there on the basis of Acts 2:42. Late Bro. Samuel of Bodagunta, and my wife Celestial Phillip were Used of the Lord in the early years for the beginning of the work among them. Now Bro. Peter of Bethlehem, Chailapalli, and other servants with him are from time to time ministering to them. On Sunday the 9th after the

worship meeting, Bro. John Stewart and other servants participated, as we laid the foundation for the construction of the new Prayer House. Pray that the Lord may help them to have the new structure with slabbing completed before December or so.

Though belated we mention the Home-call of Sis. K. Samadhanam (wife of Bro. K. Isaiah, responsible brother and helper for many years at Carmel, Vijayawada) on 18th June. Pray for the comfort of family members.

The saints and elders of the church at Jehovah - Shamrnah, Chennai, are thankful for your prayers for the special gatherings held there on 11th and 12th July, 12th being their 65th anniversary. The Lord used Bro. J.C. Rao of Delhi and others to revive and inspire us all in the faith.

The Lord's servant, Bro. Arvind Christian was promoted to Glory on the 11th July at California, USA. He and his wife Sis. Susheela laboured for the Lord for more than four decades in our assemblies in A.P., Maharashtra and in Surat, Gujarat, as well as in Central Africa. About nine months back they had moved to California to be with their daughter. Kindly pray for the comfort of his wife, daughter and other family members.

Please pray for the Lord's healing touch for Sis. (Mrs.) Flora Kurien, who is quite ill and hospitalized in Hyderabad. Praying that the God of Hope may enable us to walk in the steps of faith and hope, as Patriarch Abraham, who believed in hope, and obtained what God had promised to the blessing of the nations,

Rom 4:4:12,18-20, Psa 71:14-16, I Thess 2:13,19.

I remain,

Yours in His grace,

K.PHILLIP.

WE BEHELD HIS GLORY -4

BAKHT SINGH

In John 8 we see some men coming to the Lord Jesus Christ in great anger. They were familiar with the Law and were extremely proud of it. They brought a woman before the Lord Jesus Christ. Looking very indignant they told Him, "This wicked woman has broken the Law of Moses and by the same law she must be stoned. What sayest Thou' with beards shaking with anger they repeated, "What sayest Thou?" But the Lord Jesus Christ just stooped down and wrote something. For a while He never said a word. Now they were doubtless saying within themselves, "We have caught Him! We have caught Him!" "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground" (vs. 7,8). Those who heard those words in verse 7, went away beginning from the eldest to the last. Evidently these men would have seen what He had written. They never knew that the Lord Jesus Christ knew their names and ages too. Perhaps He had written the name of the eldest person. "What about you Mr. So and so? What about your sin?" Very slowly the eldest went away and then one by one the others also left, beginning from the eldest down to the last. Their own behavior had made them equally guilty before God. They were saying in verse .33: "We be Abraham's seed, and were never in bondage to any man," but t Lord Jesus Christ said: "You have not only committed sin, but you are slaves to sin."

Is it not the same with us? Even though you say you will not do a certain thing, yet you find you cannot give it up. You are like a smoker who is scolded by his wife: "You waste so much money every day; how stupid you are!" He promises her, "From today I will not smoke." Everyday he makes the same promise. But after a short while, his stomach begins to get bloated. It calls him, "My dear master, give me smoke." He answers, "I told my wife, I will not smoke:" but the smoke will not leave him alone. So he goes to a closet and smokes. Because men are slaves, they cannot give up their evil habits. We are slaves to many sins. Slavery does not come suddenly. Gradually we become slaves to many vices and sensual things, and no human effort can ever break this slavery.

The Lord Jesus Christ said to those men, "You are slaves to sin and no man or power can ever bring you out of that bondage." But He also said, ". . .ye shall know the truth, and the truth shall make you free" (John 8:32). The Lord Himself is the truth (John 14:6). It is not Bible knowledge that will make us know the truth. The Lord Jesus Christ Himself becomes our truth. He comes into us and breaks our b completely. What the Law cannot do and what man cannot do, the Lord Jesus Christ is able to do. He breaks and goes on breaking day by day, every habit of sin, and that is how God's glory comes into men every where, and we are able to say: 'We beheld his glory.., full of grace and truth:' These both go together, - the grace of God and the truth of God, and when they work together the mysteries of God so far hidden will be made wondrously clear. The loving Lord becomes more real and precious to us. We see Him daily and clearly, and we hear His voice daily, and in this way God's glory shines-out more and more every day.

God's Word says in Matt. 5:8, "Blessed are. the pure in heart : for they shall see God." We can see Him clearly day by day, not with our physical eyes but with our spiritual eyes. We see Him in the spirit, touch Him, feel Him and receive Him. (To be contd.)

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