

Hebron Messenger

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NO.11

I JOHN... YOUR BROTHER—2

Next to Christ and His Word, the most sacred thing for a believer is the brotherhood of believers. Salvation brings us into the Fatherhood of God, Headship of Christ, Leadership of the Holy Spirit and the brotherhood of believers. Such a brotherhood comes because of our position -our position in Christ. The practical outworking of such a brotherhood demands four realities.

1. LOVE: Biblical 'Agape' love is more than human sentiment. By our natural birth we have acquired human love -kindred feelings towards our equals or close -knit family members. Divine love is wholly of a different nature. Firstly, it is a fruit of the Holy Spirit. "...the fruit of the Spirit is love..." (Gal.5: 22). The Bible says in Rom.5:5,"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us". Hence it is a Spirit - wrought love offered to every regenerate person. Secondly, it is impartial. Paul praised the believers at Colosse for possessing this love. It was love for all saints (Col.1: 4). At Colosse there were Jewish as well as Gentile converts. In Christ, they found a new oneness. rich and poor, male or female, bond or free, Jew or Gentile, all found togetherness in Christ. Thirdly, it was Christ -inspired. Christ told His disciples in John 13:34, "...as I have loved you, that ye also love one another". Christ left us an example that we may follow His steps. Fourthly, divine love is sacrificial love. The Lord Jesus said in John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends". Christ expended and exemplified that love on the cross. Fifthly, it is a testifying love. The Lord Jesus said in John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another". We are not told that we witness if we congregate, sing and worship together, but if we love one another. Love is the unmistakable badge of Christian discipleship. Sixthly, it is a forgiving and cleansing love. Rev.1: 5 tells us that Christ "loved us, and washed us from our sins in his own blood". Christ chose to forgive and cleanse us because He loved us. Seventhly, it is an unchanging love. Christ loved His own which were in the world. He loved them unto the end (John 13:1). Eighthly, it is a love, which has concern for truth. Paul admonished the believers at Ephesus to speak "the truth in love"(Eph.4: 15) and we read in 1 Cor. 13:6 that divine love does not rejoice in iniquity but rejoices in truth. In human equations 'love' and 'truth' rarely go together. We sacrifice love in the name of truth or we sacrifice truth in the name of love. We are made to believe that "love is blind". Such a love is not divine but human. Christ rebuked Peter openly, publicly; "Get thee behind me, Satan" in Matt.16, but Christ did it out of concern and compassion. Later, when Peter rebuked Simon the sorcerer at Samaria, he did it out of concern for his soul. Though Simon professed to have believed and also got baptised in the Name of the Lord Jesus, the Apostle saw that his heart was not right in the sight of God. Peter further said, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity". He urged him to repent of his wickedness. This is love in action. Proverbs tells us that "Open rebuke is better than secret love" (27:5) and that "Faithful are the wounds of a friend" (27:6).

God charged Eli, the priest for being soft towards his wicked children in the name of love. Thou "honourest thy sons above me" (1 Sam.2: 29) said the man of God to Eli. 1 Kings 1: 5,6 speak of Adonijah, the son of David who exalted himself saying "I will be king". His father had not displeased him at any time in saying, "Why hast thou done so?" Later, the same Adonijah wanted to marry Abishag, the wife and concubine of David for which Solomon put him to death. The sons of Eli and the son of David had ignoble deaths partly because of their fathers' human sentiment. It was love, which sacrificed truth.

2. UNITY: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" sang the Psalmist in Psa.133: 1. Christian brotherhood calls for unity. Uniformity is based on outward appearance but unity is based on inward life. The body of Christ is an organism and not an organization. Organization functions purely on rules and regulations. For a common objective members form and abide by certain laws. Organizations like political alliances can build or break at will. Christian unity is based on life that holds the Head. There is a vertical, upward relationship that keeps the horizontal relationships going.

Such a unity is a Spirit -wrought unity. No- where in the Scriptures are we commanded to make unity but we are expressly told to keep unity. Eph.4:3 tells us to keep the unity of the Spirit in the bond of peace. The indwelling Holy Spirit makes unity possible and the humility and love of Christ make unity actual and practical.

In practical life such an unity is not easy. As believers we are drawn from varied backgrounds —economic, social,

lingual, cultural, regional and religious. No two persons have the same temperament. Someone wrote this poem—I do not know who, but the meaning makes my statement clear.

To live with Christ in Heaven above
will certainly be glory;
To live with saints on Earth below,
well, that's another story.

In John 7 we read that the brethren of Jesus did not believe in Him but mocked at Him. Joseph was forced to share a home with brothers who hated him. Moses was called to serve the Israelites who never appreciated his labour or sacrifice. Paul, after 31 years of ministry had this to write before his death, "Demas hath forsaken me;" "Alexander the coppersmith did me much evil"; "all men forsook me", "All in Asia turned away from me" in 2 Timothy. Yet Paul, Joseph and Moses sought the unity of God's children.

3.SERVICE: Service marks the spirit of Christian brotherhood. It is contrary to Christian spirit to ask like Cain, "Am I my brother's keeper?" The simple answer is that we are. In Gal.5: 13 we are commanded by love to serve one another. Eph.4: 7 and 1 Cor. 12:7 tell us the unmistakable truth that each believer is gifted. What is a gift? A gift is a God-given ability to serve. Differences in gifts are for the total well-being of the Body of Christ. The sovereign God divides to every man severally as He wills (1 Cor.12: 11) and demands the members to have "the same care one for another" (1 Cor.12: 25). The active ministry of every individual member "maketh increase of the body"(Eph.4: 16).

There is no justification for any member to be a passive spectator. We are expected to serve. There are only two kinds of members in the Body of Christ; the givers and the grabbers -the participants or the parasites he participants both give and receive. The parasites always receive and never give. If at all they give anything—it is death to the body. Cancer in the human body is nothing but a few cells, which independently develop themselves. They absorb all the nutrients to themselves; grow unusually large causing death to the whole body.

Diotrephes is one such parasite about whom we read in 3 John. He loved pre-eminence. He discredited the ministry of John. He exercised "a reign of terror" forcing believers to toe the line. Those who dared to disagree were put out of fellowship. How different in the same assembly was Gaius! Though he had failing health, he walked in truth, cared for brothers and strangers too. The visiting preachers were much warmed by Gaius' hospitality. Gaius refused to give up his good behaviour despite the bad example of dictatorial Diotrephes. It is sad that Diotrephes refused to learn from Gaius.

Nehemiah is another good example of a true servant. Though a cupbearer in Shushan palace to the king, Nehemiah's heart was linked to God's people. When Hanani, one of his brothers came, he enquired about the welfare of God's people. Hearing about the broken walls and burnt gates of Jerusalem, he sat down to weep and pray for four months. Out of that long season of prayer conviction ripened in him to go to Jerusalem and undertake the huge task of rebuilding the walls. He had much opposition to his good labour but yet he continued to serve God's people.

4.SACRIFICE: Closely linked to "service" is the reality of "sacrifice". Think of Moses who loved God and God's people. The Bible says in Heb. 11: 24,25, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season". Moses sacrificed his worldly position and honour to stand for and to stand with the people of God. Sad to say, the very people for whom he sacrificed so much turned against him. They abused Moses and wanted to kill him. It was a bitter path to tread. He prayed to God in Num.11: 15, "...kill me, I pray thee..., if I have found favour in thy sight; and let me not see my wretchedness". The Lord encouraged Moses to go on in service.

Jeremiah is another prophet who sacrificially served God. He was commanded by God to deliver a stern message of judgment. The opposition he faced was so cruel and crushing that he wished more than once to resign from the office of the prophet. He endured however oppositions, beatings, imprisonment and kept faithfully proclaiming God's word for 40 years.

Paul was another who served sacrificially his Master. In 2 Tim.2: 10 he says, "...I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory". Often misunderstood, Paul went on to serve His Master.

Love, Unity, Service, and Sacrifice—four realities that constitute the spirit of brotherhood. In John the apostle, we find the same spirit at work for the edification of believers and for the glory of God.

(To be Contd.)

P.S

LETTER FOR PRAISE AND PRAYER

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19-5-2002

Dear Fellow-Believers in Christ,

Blessed be the God and Father of our Lord Jesus Christ, Who according to His foreknowledge and abundant mercy hath made us His elect, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. May we be led on in the enjoyment of His great salvation enduring all things that we may also obtain the salvation in Christ Jesus, with eternal Glory (1 Pet.1: 2,4; 2 Tim.2: 10).

Apostle Paul preached the Gospel and suffered trouble as an evildoer, even unto bonds, enduring all things for the 'elect's' sake, that they may obtain God's highest and richest and fullest in Glory. Though he suffered trouble as an evildoer and was spoken of in 1 Cor .4:9-13, as "a spectacle unto the world", "fools for Christ's sake", "buffeted...persecuted", made as the "filth of the world" and so forth, he writes about his ministry to the same church in 2 Cor.1: 12 as follows. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you -ward".

"Simplicity and sincerity" -such are the two qualities displayed in the Apostle Paul, and by which he rejoiced in the midst of sufferings for the Gospel's sake, even the elect's sake. And indeed these are the two prominent marks of a Christian in all ages. He is simple and he is sincere; and stands in marked contrast to his archenemy the devil, who is subtle and a deceiver. For a Christian is a simple believer, and a church is a simple community. And therein lies the arresting power of both. For a Christian is a man wholly committed to Christ and a church is a community of believers gathered to Christ. Both are simply and solely Christo -centric. -and it is only upon such the power of Christ can rest. Paul rejoiced and gloried in this fact. It was not always so with him. Formerly he gloried in many things. As listed out in his spiritual biography in Phil.3: 4-14. Now he had become a man of one thing. "For to me to live is Christ" (Phil.1: 21). He was jealous of his converts and much more his co -workers, particularly Timothy, that they also might be the same and continue to be the same. He feared lest by any means, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ (2 Cor .11: 3). For that is the great peril that attends the Christian believer and a truly Christian church.

It is that which happened to the human race at its very beginning when the serpent beguiled Eve. It has ever been the main purpose of the devil to corrupt the simplicity that is man's outstanding quality in the purpose of God. How simple was man, fresh from the hands of his Maker! He had a life of perfect unsullied fellowship with God. God was all in all to him. He had no other consideration or ambition, but to live his life in harmony with his Creator. No thought of evil entered his mind. The distinction between good and evil was unknown to him. His eye was single and his whole body was full of light (Matt.6:22). And it was this simplicity that the serpent sought to corrupt. His subtle method was to TEMPT MAN TO SEEK KNOWLEDGE AS AN END IN ITSELF."...ye shall be as gods, knowing ..." (Gen.3:5). And with knowledge came COMPLEXITY in the place of SIMPLICITY. Henceforth life has become increasingly complex, as man has acquired increasing knowledge. Men run to and fro in the earth and knowledge has increased (Dan.12: 4). God made man upright and he sought out many inventions, which have estranged him more and more from God, as we see today.

Complexity begins spreading. Man takes thought of food and raiment, followed by the founding of communities, with its complexity of life in large settlements called cities. Then came the confusion of languages and the nations rising, which inevitably led to wars. As we take up the newspaper we read of terrifying bombs and weapons let loose on earth, man destroying man. Every additional acquisition of knowledge brought with it additional chaos and corruption and destruction.

Now the triumph of the Gospel is that it restores to the prospect of a life of simple fellowship with God that he lost at the fall. Once more he may become a man of "one thing". Indeed the more Christ -like a man becomes the simpler he assuredly is. A saint is a very simple person. And against the new creation the devil has leveled the same subtle

attack by the same method he employed at the first creation and with the same object -to destroy man's fellowship with God, and to bring him into bondage to himself. Moreover, it is the same attack by the same method that he employs against the new creation of God, the Church which is His Body. The history of the Church of God down the centuries is the same story .Its character at its beginning was, one of almost unbelievable simplicity, in contrast with the Jewish religion with its complexity of ordinances, feasts fasts and priestly class, and many sided rules and prohibitions. It was the very essence of the Hebrew conception of religion. And all this was suddenly and completely abandoned at Pentecost -an astonishing emancipation. No wonder the disciples were filled with joy and the Holy Spirit. Everything was changed. The things they had counted gain they counted loss for Christ. All went and Christ took their place as ALL and IN ALL. We shall continue these thoughts in our next issue.

With a sense of sorrow and loss, we mention the Home call of SIS. Mary Defurlo, of the International Assembly, Syracuse NY, on the 4th of May. She was faithfully and fervently serving and helping in the assembly, for the past 27 years in close association with Bro. T.E. Koshy and co - elders. The saints and students in the fellowship of the assembly would miss her—"a mother in Israel". Pray for the comfort of all her family members, and their salvation for which she had been earnestly praying.

Bro. Sudarshanm (father of Bro. Ch. Samuel, one of the youth leaders) who was very faithfully serving in keeping the Hebron church premises clean and tidy, besides the song ministry was called Home on the 19th instant. He came to his grave in a full age (Job 5:26). Pray for the comfort of all his family members.

Bro. N. David, God's servant at 'Horeb', Malakpet covets our prayers as he is hospitalised for low blood level, and there has not been the desired improvement: Also pray for his dental treatment.

Praying that we all be enabled to serve the Lord in godly sincerity, simplicity and sanctity, to the praise of His glory,

I remain,
Yours in His grace,
K.PHILLIP

Heb. 12 .28; John 12 .24- 26; 2 Cor. 9: 8

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NO.12

I JOHN... YOUR BROTHER—3

The simplicity and humility of John's self-introduction "I John...your brother" exalts the nobility of Christian brotherhood. Biblical evangelism to be the "full Gospel" or "the whole counsel" should lead us to a twofold vision, the first vision being that of Christ, the Head, and then the second of the brotherhood, the Body of Christ. Saul of Tarsus was led into this twofold vision in Acts 9. He meets Christ first, Who, in turn, leads him to Ananias and other disciples.

We enter into Christian brotherhood positionally by virtue of the death of Christ. The practical outworking of our "brotherhood" depends upon four factors. They are the Divine Love, Unity, Service and Sacrifice. Against the backdrop of these four values let us consider Abraham and Lot as recorded for us in Genesis 13. We are introduced to Lot in Genesis 11. He lost his father Haran at an early age. God spoke to Abraham to move out of Ur of Chaldees. Abraham, the uncle of Lot, took Lot along with him. Abraham became a worshipper of Jehovah because the God of glory appeared to him (Acts 7:2). Abraham gave up all idolatry to follow the true God. We are not clearly told in the Scriptures as to how Lot came into the experience of knowing God. In all probability, his uncle must have shared this knowledge with him. The Bible tells us that Lot too came into the position of salvation like Abraham. 2 Pet. 2:7-9 refers to Lot as "just", "righteous" and "godly". Apostle Peter, under the guidance of the Holy Spirit used these terms to show the positional sanctification of Lot. God had indeed "worked in" the marvels of His grace as we read in Phil. 2:13. Did Lot grow further in his knowledge of God is a serious question to ask. His life, his attitudes and reactions to situations show that he did not "work out" his salvation with fear and trembling. In modern terms, here is a believer who repented and trusted God. He enjoyed the fellowship of a great man of faith, Abraham. That was the farthest distance he did go in his spiritual life. The second epistle of Peter is written for those who have obtained precious faith through the righteousness of God and our Saviour Jesus Christ. To such, Peter wrote "...giving all diligence, add to your faith virtue; And to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness- brotherly kindness; and to brotherly kindness charity"(2 Pet.1 :5-7). Why this constant addition? That these believers be saved from "unfruitfulness and barrenness"(v.8), "fall"(v.10), and may receive an abundant entrance into the coming Kingdom of Christ (v.11).

Positional sanctification should lead us into progressive sanctification. Our Christian life must begin by "obtaining precious faith" but it should not rest until it reaches brotherly kindness and charity. Lot seemed to have been ignorant or indifferent to these realities.

Everything went on well in Lot -Abraham relationship till the happenings in Gen.13. The chapter discloses to us the riches of both Abraham and Lot. Gen.13:2 says, "And Abraham was very rich in cattle, in silver, and in gold". Later, in Gen. 13:5 we read, " And Lot also, which went with Abraham, had flocks, and herds, and tents". Notice that in describing Lot's wealth the Bible adds a parenthesis -inserts a clause, "which went with Abraham". Why this added information which is quite obvious? The Holy Writ will not record anything without significance. What could it mean? It is simply this: Lot became rich and was blessed because he went with Abraham. There was no other obvious reason for this orphan boy to become so wealthy. God blessed Lot for Abraham's sake. Look at the case of Laban who deceived his son - in -law and nephew Jacob by changing his wages ten times. At last he was forced to admit in Gen.30:27, "...I have learned by experience that the Lord hath blessed me for thy sake". In Lot's case the nephew was blessed because of the uncle. In Laban's case, the uncle was blessed because of the nephew. It is said of Joseph in Gen.39:5 that, "...the Lord blessed the Egyptian's house for Joseph's sake". Today, God has blessed us for Jesus' sake, for in Eph.4:32 we read that God has for Christ's sake forgiven us.

In all the above examples -Lot, Laban, Potiphar and we, are blessed because of someone else. We could never be the cause of our own blessing. Left to ourselves, we would have been a curse. Lot should have remembered his former state and present blessing. He forgot it all wholesale. With all the advantages that riches and wealth bring us, they also bring us this evil. Riches make us self -confident, blind and ungrateful. Abraham, Isaac, Joseph, Daniel, Job, Nehemiah were all-rich in their generations, yet they never failed to give God the full credit. Deut.8: 12-14, 17, 18 warns us of this danger of forgetting God's goodness. Often, it looks like we are on much safer ground in poverty than in prosperity. The difficulty lies not with God but with us. Both Lev .26 and Deut.28 are written to show us that Scriptural obedience brings material prosperity. He is our God Who according to 1 Tim.6: 17 "giveth us richly all things to enjoy". In the argument of God, we are told in Rom.8: 32, "He that spared not his own

Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The answer is obvious. In poverty Lot stuck to Abraham but in prosperity he chose to part ways with him.

Genesis 13 tells us that there was a strife between the herdsmen of Abraham and the herdsmen of Lot. The obvious cause might have been this. With the increase of cattle wealth, they found a shortage of available grazing land. The herdsmen came to a conflict. These herdsmen, drawn from heathen backgrounds could not be expected to behave better. Not so with Abraham and Lot who knew the true and the living God.

Notice that the problem did not begin with Lot or Abraham. It began in others. The situation offered an opportunity to prove the hidden natures of both men of God. Problems may often come from others but they often reveal ourselves to others. Lot chose to maintain silence. Was it wisdom that kept him quiet? It appears from the context that by his silence he gave tacit approval to the conflict. As "speech" conveys a message, "silence" too conveys a message. Often believers try to maintain silence stating that they choose to stay away uninvolved and neutral. There is no neutrality in Christian life. Either we are for Christ or against Christ. Like the two thieves who hung on both sides of the cross of Christ, we must be either this side or that side. We cannot choose to be on "neither" side. Christ "nullified" and "invalidated" the neutral position. In Luke 11 :23 we read, "He that is not with me is against me: and he that gathereth not with me scattereth".

It was not "spirituality" but "subtlety" that made Lot to be quiet when he should have spoken. It is true that speech is not always silver nor silence always golden. In this situation Lot should have spoken to bring an amicable settlement. Abraham speaks to bring about a solution. It is interesting to note that he does not go to the herdsmen to speak but he goes to Lot for Abraham knew where the problem lay.

From the way Abraham spoke in Gen. 13:8,9 Abraham's spirit of brotherhood comes out for our instruction, and edification. Abraham said, "...Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left". Clear, outspoken words! Abraham used directness of speech and no diplomacy.

In Abraham's words we discover four truths.

Firstly, he named the problem. It is "between me and thee" before it is between "my herdsmen and thy herdsmen". The ego -clash on top has resulted in two warring groups below. In the context, Abraham did not begin the conflict but was dragged into the conflict.

Secondly, Abraham was humble. Twice in this short speech he says, "I pray thee", which literally means "please". The senior who is the benefactor condescends to talk to the junior, the beneficiary .He did not remind Lot of his former destitution and poverty. "Humility" is the unmistakable badge of any great man. Pride goeth before destruction and a haughty spirit before a fall.

Thirdly, Abraham desired peace and avoidance of confrontation. It is said that the best way to win an argument is to avoid it. Abraham wished to avoid a conflict. Why? Was not Abraham right and Lot wrong? Well, a Christian does not insist on his rights. He seeks the good of all. Secondly, Abraham did not wish to create a scene in front of his neighbours. Gen.13:7 says that "...the Canaanite and the Perizzite dwelled then in the land". The presence of watching unbelievers should put an end to all our strife. The unbeliever does not ask the question: "Who is right or who is wrong?" They will, gladly make a sweeping statement: "Christians are always trouble -makers". Abraham was more interested in the testimony than in the treasures. Lot was more interested in the treasures than in the testimony.

Fourthly, Abraham chose to be the loser in the race by asking Lot to make the first choice. How wicked, hard -hearted and ungrateful was Lot to accept the proposal! Abraham knew that his safety and success lay with God and not in his calculations. He whom God blesses is blessed indeed. Balaam and Balak cannot reverse what God has blessed.

Why did Abraham condescend so much before Lot? For only one reason; Abraham says, "We be brethren". These three words should settle at once all our disputes. As subsequent history shows us Abraham was no loser for giving up his rights. Lot chose Sodom and Gomorrah and went into ruin. Abraham chose to honour his brother, love and follow God. He inherited Canaan and through him God brought Jesus, the Saviour of the world.

(Concluded)

P.S.

LETTER FOR PRAISE AND PRAYER

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4-6-2002

Dear Fellow-Believers in Christ,

May His Name be magnified and glorified, even the Name of our Lord and Saviour Jesus Christ, Who in His goodness and faithfulness, hath caused us to enter into the sixth month of the year. May His High priestly ministry from His Throne which is set in the heavens, over His Kingdom which ruleth over all, be our continual place of rest and renewal, as we seek to press forward to the things that are before, in our heavenly calling (Psa.1 03:19; 'Phil.3:14).

A scene of unprecedented confusion and chaos confronts us on every side. Sin is rampant; lawlessness about everything appears to be out of joint. Power blocks are being overturned amongst the nations, and even democracies are revolting. Unrest, discontent and lawlessness are rife everywhere, and none can say how soon another war will set in. Statesmen are perplexed and, staggering. Men's hearts are "failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 26). Things appear as though God is not exercising control.

Everything thus seems to show that the devil has far more to do with the affairs of the world than God. But it all depends upon whether we are walking by faith or walking by sight. We have to face the question seriously and honestly. Are our thoughts concerning this world and God's relation to it, based upon what we see? Though professing to be believers, we have cause to bow our head with shame and sorrow, that in reality we walk very little "By Faith". But what does walking "By Faith" signify? It means that our thoughts are formed, our actions are regulated, and our lives moulded by the Holy Scriptures, for "...faith cometh by hearing, and hearing by the word of God"(Rom.1 0:17). It is from the Word of truth, and that alone, that we can learn what is God's relation to this world.

What saith the Scriptures? If we believe their plain and positive declarations no room is left for uncertainty. They affirm again and again, that God is on the Throne of the Universe; that the Scripture is in His hands; that He is directing all things "after the counsel of his own will" (Eph.1: 11). They affirm not only that God created all things, but also that God is ruling and reigning over all the works of His own hands.

Without doubt a world crisis is at hand, and everywhere men are alarmed. But God is not! He is never taken by surprise. He is the One Who "worketh all things after the counsel of his own will"(Eph.1: 11). Hence though the world is panic - stricken, the word to the believer is, "Fear not". "All things" are subject to His immediate control; "all things" are moving in accord with His eternal purpose, and therefore "all things" are working "together for good to them that love God, to them who are the called according to his purpose". It must be so, for "of him, and through him, and to him, are all things" (Rom.11: 36). We have to admit that very little of this is realised today, by us, the people of God. Endless ages before man first saw the light, "the Mighty God" (Isa.9:6) existed, and before the world was founded He made His plans. His purpose and plan cannot be withstood or thwarted by the creatures of His own hands. May the Lord write this word upon our hearts, and save us from every despondency and discouragement.

Thank you all for your prayers for the Youth Camp, held Hyderabad from 21 st to 26th May for which more than six thousand were present, as those registered, although another thousand joined us for the day time. Meetings were held in a temporary structure with zinc sheet roof in the Hermon compound. God's servants Bro.Paul Sudhakar and Bro.Neville Jayasundra from Colombo shared the ministry although the Bible Studies on the theme "Reigning with Christ" were given by the former. The Youth leaders, helpers and counsellors, were enabled by His grace to fulfill their respective roles efficiently. Saturday morning the Gospel procession was held, singing and declaring the message of salvation as it went winding through the nearby streets and lanes. Pray for the 782 who took decision cards calling upon the Lord for assurance of salvation and 73 brothers and 61 sisters, who testified in baptism. Let us pray that they may continue on the basis of Acts 2:42 as they return to their towns and villages, and be built upon the faith as Holy priesthood in His spiritual House.

Incidentally our gatherings at Hebron at Hyderabad will continue to be conducted in Hermon, in the temporary structure built there. The engineers of the Municipal Corporation, Hyderabad, after inspection have issued a

directive that the Hebron hall of worship, which was dedicated as early as 1959, by late Bro.Bakht Singh, is not in safe condition for further use, unless repaired, based on which the honourable court also has issued orders that it should be debarred from the gathering of the people for .any service and as advised by the police authorities, proper security measures have been undertaken, lest any find entrance into this area. So do pray that the judiciary may favour our application and authorize us for the renovation and reconstruction of the Hebron hall of worship without delay.

Let us continue to pray for our country and all in authority for its proper governance in spite of the present political upheavals, and the threat of hostility in our border.

Bro.N. David, God's servant at Malakpet was promoted to Glory on 2nd June, after a period of hospitalization. The Lord saved him from a Hindu family and brought him into His service in association with late Bro.Bakht Singh and co - workers from the beginning of the Lord's work at Elim, Hyderabad. Later, he moved to several places of Andhra Pradesh and finally was appointed to be the Lord's servant at Horeb, Malakpet, where he laboured faithfully and fervently inspite of his bodily infirmities for the past decade or more. The work from Horeb, Malakpet has been extended even into U.K. through his children residing in London and the saints there enriched in the faith. "As for me and my house, we will serve the Lord" (Josh.24:15) was true of our late brother, even with a large family and he indeed came to "his grave in a full age" having kept the faith (2 Tim.4:7). The funeral service was attended by hundreds of saints besides very many of our fellow -labourers from far and near. Let us pray for all the family members besides the need of the saints at Horeb, Malakpet.

Praying that the Most High Who ruleth in the kingdom of men, may rule and overrule all things according to His will and purpose for His glory,

I remain,
Yours in His grace,
K.PHILLIP

Psa. 22 .28; Dan. 4 : 17,25,32; Col. 1 .13-18

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