

# Hebron Messenger

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November 2, 2003

NO. 22

## BOAZ-4

The next thought that is emphasized about Boaz is similar to what we have just been saying, but by no means identical. The narrative goes on to show (and very carefully) that Boaz was not only a qualified redeemer, but also

### A WILLING REDEEMER

We note that Boaz says to Ruth, "Fear not; I WILL do to thee all that thou requirest; ...then WILL I do the part of a kinsman (redeemer) to thee" (Ruth 3:11, 13). And it is clear he spoke with a studied and full understanding of the great personal cost that would be involved (See ch. 4:5). Already qualified, he was also WILLING.

It is very important for us to notice the great difference between "qualified" and "willing", -something carefully brought out in the unfolding events of our story. We are told that, in this particular case, there was another "kinsman" who was equally qualified, and who was, in fact, given the first option to exercise his right. For certain reasons, however, he declined the opportunity, and left the door open to Boaz. His words were, "I CANNOT redeem... lest I mar mine own inheritance" (Ruth 4:6). Much, perhaps, might be said about that (and Rom. 8:3, 4 might give us a safe clue!), but our simple point, for the moment, is to show that there is a world of difference between "qualified redeemer" and "willing redeemer"; -and only Boaz was both qualified AND willing. We read how he stood before the elders of the city and formally declared this; -stating, in fact, his complete readiness to fulfill all the associated responsibilities. He was prepared to proceed whatever might be the cost.

This, surely, brings our own Glorious Redeemer into clearest light. As Perfect Man He was qualified to redeem, but the marvel is, HE WAS ALSO WILLING! Boaz took a costly way, no doubt, (involving marriage to a despised daughter of Moab!), but what was that compared with the costly way which OUR Redeemer took for us? With awe and gratitude, we recall the words of Peter, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, ...But with the precious blood of Christ, as of a lamb without blemish and without spot" (1Pet.1: 18,19). O, thank God for Christ our WILLING Redeemer! When fallen men so desperately needed a Redeemer, and when God in Heaven was saying "Who will go for us", the ready answer of our Saviour was, "Here am I; send me" (Isa.6:8)! The Scriptures make it so plain that our Lord went willingly to the Cross-for our sakes. He Himself said, "I lay down my life... No man taketh it from me, but I lay it down of myself" (John 10:17,18). We read in Isaiah, "He... is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa.53: 7). Indeed, each one of us can say, He "loved me, and gave Himself for me" (Gal.2: 20). It all reminds us of that old familiar song:

"There was one who was willing to die in my stead  
That a soul so unworthy might live;  
And the path to the Cross He was willing to tread  
All the sins of my life to forgive".  
O, thank God for that Willing Redeemer

C.R.G.

(To be contd.)

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## LETTER FOR PRAISE AND PRAYER

Hebron,  
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Telephone No.27613066  
October-27-2003

Dear Fellow -Believers in Christ,

Greetings in the precious and prevailing Name of our Lord and Saviour Jesus Christ, in Whom we are being built together for a habitation of God through the Spirit. Having been saved by His grace and become "his workmanship, created in Christ Jesus unto good works..." (Eph. 2:10), we are enabled to contribute such spiritual wealth to the building of His House, as Israel in their day were enabled, having been delivered by the blood of the lamb and separated from Egypt. "...let them make me a sanctuary; that I may dwell among them" (Exo.25:8), has its practical application, through our willingness, even in this dispensation. (Eph. 2:8, 10, 22; 1 Pet. 2:5; 1 Cor. 3:9)

Continuing our thoughts on the Tabernacle from Exodus, we find that these materials are listed some seven times for us, all of them earthly and some of them very costly. We may well ask where from the tremendous amount of rich materials came -the blue, gold, scarlet, jewels, skins etc. We' are told that when they emerged from Egypt, they were commanded by God to ask and receive them from the Egyptians. There was no dishonesty about this, for the whole nation had worked hard in Egypt and they deserved payment for their years of labour. As it turned out, the Egyptians were only too glad to pay them off in the end, and to get them out of their way. So the rich material, the precious gems and metals, all represented the fruit of their hard labours in Egypt. It may even have been, that some of the skins and goats' hair came from actually the work done in the wilderness. But in any case, it was their work, which provided the stuff from which the Tabernacle was made.

What does all this mean to us? How can we, who have realised that the only thing worthwhile and priceless in the spiritual realm is CHRIST HIMSELF, provide rich and beautiful material for God's House? The answer is, while it is true that everything is of Christ, it is also surely true that the different aspects of Christ represented by the colours, the rich materials and the priceless gems must be appreciated and appropriated by us, and then we can contribute such spiritual wealth to the building of God's House. Our labours, our sufferings, and even our failures make us capable of appropriating and understanding more of the depth of Christ's sufferings and riches of His love. So we have a contribution to make which comes out of personal experience. For God's people there was nothing from their experience in Egypt- which could not be translated into values for God. So that is how the Tabernacle was built.

No Christian should ever have a boring or wasted day, for it is out of our daily experiences with CHRIST and our growing understanding and enjoyment of His work and worth that we can provide some more

building materials, for the place set apart for God's dwelling in our lives. Our various backgrounds, our different temperaments and temptations will make us understand the Lord in slightly different ways. Our new experiences of need or victories over sin will provide an appreciation of Christ from a new angle. In this way, each day can provide new opportunities for us to contribute something of value to God's dwelling among His people.

There must be room for God in our lives, as we know that a whole area was required in order to make a place for this Tabernacle. All around were pitched tents of the people of Israel, but right in the middle there was a clearing, so that if there were no erection of the Tabernacle, there would have been a great gap. The beginning of having a place set apart for God in my life is the provision of an area for Him. I may argue that if I am a Christian, then Christ must be living in my heart already, so that I may assert that there is certainly a place for Him. But this in fact is only potentially so, as far as practical experience is concerned. I am the one who must clear a place for God and keep it clear, if I am to enjoy His living presence. I have a place for my work, a place for my reading, an area for my family and friends, but what about God? Where is the sacred part that cleared space, upon which He can erect His Home?

There can be no spiritual building of the Tabernacle unless some space is given for God's living presence. He needs room and time in our lives so that out of communion and intimacy with Him, the **VISIBLE** evidence of **HIS HOUSE** may appear. Here then is the great challenge to us all, for how can people encounter God if an assembly, family or individual leaves no place for Him in their activities? It is no use complaining that the Church is cutting no ice or making no impact, if the fault is ours, because we are not making room for God. Where does vital impact come from if not from the fact that God is there? Supposing a man had walked into the camp of Israel, he would have seen the Tabernacle higher than all other tents, in the middle with a cloud resting over it; a tent so striking that he would immediately have enquired, "Who dwells in that great house?" So much depends upon this factor of clearing the ground for Him, making place right at the **CENTRE** of our **LIVES** so that there can be room for Him. This and this **ALONE** will produce the impact on the world the **CHURCH** ought to make. When we **GIVE TIME** and **PLACE** to Christ, then we shall be truly building for God. God helping we would like to continue on these thoughts in our next issue.

The 50th Anniversary (Golden Jubilee meetings), were well attended at Zion, House of Worship, Marikuppam, Bangarapet. More than a thousand joined for 20th October, the day of thanksgiving, since God's servant late Bro. Bakht Singh had a meeting in their hall. Many from Bangalore and surrounding areas were present, inspite of the heavy rain that made the area inconvenient for comfortable seating. Bros. Paul Sudhakar, John Stewart, Isaac Alexander of Hermon, Bangalore, G.T. Benjamin and myself shared in the ministry, exhorting them to "Arise and shine" (Isa. 60:1), freed from every darkness that might have set in over the years. More than fifty servants were present for the one-day gathering, for prayer for the work and sharing His Word. Bro. Paul Sudhakar reminded us of the very importance, of the Christian ministry committed to us and that we must take heed to fulfill it effectively, by prayer and total obedience to the voice and direction of the Lord (Col. 4:17), and not as a matter of routine. As desired by the leading, responsible brethren of the church at Zion, Marikuppam, K.G.F. the following names of the brethren were announced for prayer. They are already functioning in the church; however pray for them to be prepared, proved and set apart in due course of time - Brothers T.J. Yesudass, O.I. Timothy, Iyyakutty, Dr. Manohar, and Bro. L. Jacob for the office of Eldership, and Bros. Elisha, V. Samuel, John Narasimham, Devadanam and Bennyforthe office of deaconship.

The Convocation at Beer-Sheba, Ahmedabad was attended by about 300 and the Lord used Bros. Lazar Sen, Theodore Reginald, J.C. Rao and others for the ministry of His Word. There were some decisions and several came to a fresh commitment. Twelve brothers and sisters testified in baptism. Let us pray for the follow-up work.

The Chhattisgarh Convocation held at Bilaspur brought together a company of 200. Some have decided for the Lord and a few were baptized through the ministry of Bros. Eddy Williams, R.S. Kuruvilla, Paul

Jacob and Paul of Tuticorin. They covet our prayers for the future of the work in Chhattisgarh.

Pray for God's servant Bro. Devasahayam of Kanigiri, hospitalised in Ongole for Cardiac and other problems.

Please pray for the Youth Camp being held in Bombay from 25th October to 27th. Bro. J.C. Rao and others are sharing the ministry.

Bro. Lazar Sen covets prayers as he plans to leave for Hongkong for two weeks', ministry, God willing, early in November.

Though belated, we request your earnest prayers for young Bro. Samuel Stephen, God's servant at Kukatpalli, Secunderabad, who met with an accident and sustained serious injuries. He has been suffering from breathlessness because of blood clots in his lungs.

Bro. E. Subba Raju of L.B. Nagar, Hyderabad, covets our prayers for his second son John Paul who also met with an accident and has undergone surgery.

Praying that we may walk according to Ephesians 2:10 and be His workmanship to contribute to His House,

I remain,  
Yours in His grace,  
K.PHILLIP

1 Pet. 2: 5  
Eph. 2: 22  
Psa. 132: 13-15

## **THE PREACHING OF THE CROSS -2** **BAKHT SINGH**

In Corinth, believers were divided. Some said they belonged to Paul, some to Apollos, some to Cephas and some to Christ (1 Cor. 1 :12). They were full of hatred and jealousy. That is why Paul says in 1 Cor. 2:2, "I determined not to know any thing among you, save Jesus Christ, and him crucified". He also told them about the great things God had purposed to give them. "... 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" (1 Cor. 2:9). There was no need for them to glory in the miracles done by the apostles in the past. We can also have the same weakness of glorying about the past. We should rather enter into the great purpose of God as revealed in 1 Cor. 2:9. God wants to do so much for us, far beyond our understanding. But these great mysteries can be understood only by the deeper work of the cross of the Lord Jesus Christ and by the power of the Holy Spirit. That is why the apostle had such a burden to know among the Corinthians nothing but Christ crucified (1 Cor .2:2).

The believers at Corinth gloried in their Bible knowledge, because they had plenty of knowledge. They gloried in their utterance also (1 Cor. 1: 5- 7). They believed in and waited for the second coming of the Lord Jesus. They had more gifts than other people. In spite of all these advantages they remained babes. It is quite possible to be like that. That is the sad condition of many believers even to day. With all the preaching and knowledge, there is no depth in their spiritual life. They live a life of defeat, and are dry spiritually. There is no spiritual oneness among them, whether they are God's servants or believers. There is no understanding of deep spiritual matters; they know only repentance and salvation. But Paul says, God wants to give great things, and for that we need to understand the deeper meaning of the cross of the

Lord Jesus Christ.

The power of the death of the Lord Jesus Christ helps us to die with Him as Paul testifies in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me". Before we can die with Him, we have to understand how He died for our sins. He became our Substitute. He did no sin, He knew no sin, yet He died for us. "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (2 Cor. 5:21). "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:23, 24). "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). We must remember this fact day by day, not just think about it now and then. It will take our whole life, even eternity to know this unchanging, divine love of the Lord Jesus Christ. First of all, we must know that He died for our sins (Rom. 6:23). God is just. He must punish us for the sins, which we committed by word, deed and thought. We think that the sins of deeds only are great sins. But before our God, "any thing that breaks our contact with Him is sin. A few drops of water in a switch causes all lights and fans to go off. Once in a big building we found that lights were going off very often. When one of us went to see the cause, he found few ants running in and out of the switch. Small ants only, but because of them fuse was going off and the whole building was in darkness. Even so, a sinful thought or deed breaks our contact with God.

Now who can count evil thoughts? In Mark 7:21-22 we read, "For from within, out of the heart of men, proceed evil thoughts, adulteries, Fornications, murders, Thefts, covetousness..... an evil eye, blasphemy, pride, foolishness". Though we do not want, thoughts of hatred and jealousy often come into us. In the same way, all our idle words will be counted. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment"(Matt.12:36). We have to be punished for our sinful deeds, words and also thoughts. If we can count our bad thoughts of one day, they are more than the number of our hairs. If that is true of one day, what about every day? If we put all our thoughts together, our punishment will be very great. Our sins are so many, that we deserve eternal death. But our Lord Jesus Christ as our loving Creator bore all our punishment on the cross. His love is very great! Many parents pay the debts of their children. Some children throw stones and break the neighbour's window panes. Then the parents will pay the cost of the glass. Similarly, the Lord Jesus Christ our Creator, paid the penalty of all our sins. That is why He allowed people to do to Him whatever they wanted. If He wanted, He would have brought fire from heaven, as the disciples wanted to do in Luke 9:52-54. But He rebuked them and said, "...the Son of man is not come to destroy men's lives, but to save them" (v.56). As our loving Saviour He bore all our sins in His own body. He gave His hands and feet to be pierced, face to be spat upon, hair to be plucked, and back to be scourged. Every joint of His body became loose. When He was scourged His whole body was bruised, for the scourges were made of steel pieces. He gave all as the Scripture says. That is why it will take us eternity to thank Him sufficiently. Do you thank Him for dying for your sins? How many times do you thank Him? You may take hardly a minute. Many thank Him only as a routine, and not from their hearts.

(To be contd.)

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# Hebron Messenger

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NO. 23

## BOAZ-5

We now move on to what must be the most precious thought concerning Boaz, and where we see him as

### THE LOVING BRIDEGROOM

The text reads very simply;-"So Boaz took Ruth, and she was his wife" (Ruth 4:13). We have no details of any special celebrations that would have marked the occasion, but, in one way or another, it would have been a memorable time indeed for the whole Bethlehem community. Even back in verse 11, where but a few of the citizens were witnessing Boaz give his legal consent to the union, there was an outburst of happiness, and we read, " And all the people that were in the gate, and the elders said, We are witnesses. The LORD make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel". That was perhaps an indication of the rejoicings that later marked the marriage day itself. Be that as it may, it was certainly a marriage made in heaven-God had planned it, and God had done it, and that is always the secret of highest happiness. It was all a part of God's ongoing purpose. Boaz the redeemer was now Boaz the bridegroom.

Here, without a doubt, we have a beautiful picture of Christ and His Church; -a "great mystery" (Eph. 5:25-27, 32) woven deep into the texture of both Old and New Testaments. It is God's eternal purpose that His Son should be both the Redeemer and the Husband of His people, unfathomable mystery indeed! The final pages of our Bibles are taken up with what is called "the marriage-supper of the Lamb" (Rev.. 19:9), and we read, "Let us be glad and rejoice,... for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7). The language there is necessarily pictorial, and only the Holy Spirit can unfold the glorious meaning to us. We only know that God's redeemed people are destined for splendours unimaginable, and satisfactions beyond all telling.

Much of that, no doubt, belongs to the future and we gladly wait for it. We dare to say, however, that there are blessed foretastes of it, which we may know inwardly, as Christ becomes everything to us in spiritual experience. Already He is prepared to share with us all He has and all He is. This is holy ground, indeed, but at least we can begin to love Him as He deserves, and to show that love without restraint. Once we have tasted redemption, we shall find ourselves led on into an ever-increasing adoration of our Dear Redeemer. Our Maker will be our Husband, -even now! Our Boaz will marry us! (See Isa. 54:5).

We now come to our final thought concerning Boaz. In Ruth 4:15 we have the words, "He shall be unto thee

"A RESTORER OF THY LIFE AND A NOURISHER OF THINE OLD AGE"

Those words, we know, referred primarily to Obed, who was later born to Boaz and Ruth, but we suggest they can apply equally to Boaz himself. After all, the little baby Obed was but anew expression of Boaz his father, and, what is more, Boaz had already shown himself to be a "restorer" and a "nourisher" to many, -not least to Naomi and Ruth, when they returned in their sorrow from the land of Moab. And, most certainly, he would continue to do so, right till the end.

All this reflects the continuing and never ending care which our Lord Jesus bestows on those who are His own. Having loved them, He loves them "to the end" (John 13: 1). And He has said, "I will never leave thee, nor forsake thee" (Heb. 13:5). We remember how the Lord promised. His disciples that He would NOT leave them comfortless, but would come to them, and be in them; and be in them forever (John 14:18,16). He is our Greater than Boaz, and He is prepared to be the Nourisher of our Old Age! As we read in Isaiah, "Even to your old age I am he; and even to hoar hairs will I carry you" (Isa. 46:4). We would say it is one of the glories of the Christian Gospel that believers may not only know Christ as their personal Saviour, but also as their perpetual Strength. He is the Real Manna, and He sustains us till the end.

That phrase, "Nourisher of thine old age" (Ruth 4:15), has always been a comfort to those who have served long in the battles of the Lord. "Paul the aged" (Philem.9) was one such, and we recall that, when he was in prison in Rome, and when he knew that his earthly "course" was finished, and the time of his "departure" was at hand, he was able to say to Timothy, "the Lord stood with me and strengthened me" (2 Tim. 4:6, 17. Earlier in the chapter (vs. 10' 16), he had told with sorrow how human helpers had failed him; -but not so his faithful Risen Lord!

Some who read these lines may not be old in years but we have learned that, in one way or another, our Dear Lord sees to it that all His people are brought to some kind of weakness, or, shall we say, some form of dependence upon Himself. This, we are sure, is the ordained way for real Christian living; -we have to "learn to lean", and to trust Jesus for everything (See Rom. 1 :17 etc.). It is God's own plan that Christ's strength be made perfect in our weakness (2 Cor. 12:9). No wonder the Psalmist says, "He weakened my strength in the way" (Psa. 102:23). One of the strangest principles of heaven is that it is "the lame" who "take the prey"! (See Isa. 33:23). But we may be sure that our GREATER THAN BOAZ will always see us through, and in all our personal helplessness, He will "nourish" us. As the hymn-writer puts it,

Every need so fully met in Jesus,  
Not a longing that He will not fill,  
Not a burden but His grace will lighten,  
Not a storm but His own peace will still.

Praise God, then, for our own Far Greater Boaz; - Mighty Man of Wealth; Glorious Redeemer; Heavenly Husband! He will surely nourish us RIGHT TILL THE END!

C.R.G.

(Concluded)

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### LETTER FOR PRAISE AND PRAYER

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November-8-2003

Dear Fellow -Believers in Christ,

All praise and honour and glory be unto Him Who hath redeemed us through the blood of Jesus Christ, and accepted us in the Beloved, to be builded together as His Holy Habitation through His Spirit, Jesus Christ Himself being the Chief Cornerstone. May we co-operate with the Spirit of God, in fitly framing us together for growth into a Holy Temple in the lord. May the vision of this temple, more glorious than Solomon's Golden Temple, the latter House more glorious than the former, enable us to serve the lord acceptably, and according to the pattern (1Cor. 6:19; Hagg. 2:9; 2 Cor. 6:16; Rev. 21: 22,23). As His Holy brethren and as partakers of this heavenly calling, let us give diligent heed; to make our calling and election sure (2 Pet. 1: 4, 10), and be made an "eternal excellency" (Isa. 60:15) in relation to Mount Zion (Heb. 12:22,23).

The lord Himself designed the Mosaic Tabernacle. He wanted to meet His people there. It was a shadow of the heavenly (Heb. 8:5; 9:8,9). The Tabernacle was made in 1500 B.C. Moses built it according to the pattern shown to him in Mt. Sinai (Heb. 8:5). The men and women who worked on it were inspired of God and filled with His wisdom (Exo. 31: 1-6; 35:25). When Moses completed it, God's glory filled it (Exo. 40:32-35). We have become a greater and more perfect Tabernacle, by receiving the Triune God in our hearts (Heb. 9:11). So our LIVES should be BUILT according to the PLAN of God. Otherwise we will not be accepted by the Lord for any reward (Matt. 7:21-23).

The Tabernacle was a wooden structure. We find no foundation or stone in it. It could be dismantled and carried from place to place. Our body is like a tabernacle (2 Pet. 1: 14). When we are saved we are only babes in Christ, and do not have a steady life. We keep obeying the dictates of our body through the five senses. We need to bring our body under subjection and not allow it to reign over us (1 Cor. 9:27).

The Levites were anointed and appointed for the service of the Tabernacle and they encamped around the Tabernacle (Num. 1: 53). Aaron and his sons were also Levites, but they were separated for a higher service in the Tabernacle. Coming to Eph. 4:11-13, we find that God has appointed apostles, prophets, evangelists, pastors and teachers, and other anointed co-workers, to perfect the saints, for the ministry, for the edifying of the Body of Christ. The Spirit of God governs and guides this ministry under the Headship and Lordship of the Lord Jesus Christ. There are diversities of gifts, differences of administrations, and diversities of operations, but the same Spirit, and the same Lord, and the same God worketh all in all.

In Lev. 6:13 we read, "The fire shall ever be burning upon the altar; it shall never go out". When Nadab and Abihu offered strange fire before the Lord, the fire of God consumed them (Lev. 10:1- 5). We have to serve the Lord in holiness. In this New Testament period, the Lord wants our thoughts and imaginations, intentions and interests to be holy (Matt. 5:20-30). Our service should be for the glory of God (1 Cor. 10:31). Though no more under the Law, we have to live under grace and receive not that grace in vain.

Solomon's temple did not last long, because of the disobedience and backsliding of the children of Israel. It was destroyed in 606 B.C. (2 Chron. 36:7). We know well that we are the temple of the Triune God Who dwells in us (1 Cor. 3:16). Therefore we must present our bodies as a living sacrifice, holy and acceptable unto God (Rom. 12: 1, 2) .We should not defile the temple of God (1 Cor. 3:17).

Solomon's temple had a foundation of huge stones, costly stones and hewed stones that were cut and made ready at the quarry (1 Kings 5: 17,18; 6:7). That speaks of deeper established life. We are broken, chiselled and made ready for the Master builder's use. The hammer, which moulds us, is the Word of God. We are made great stones by the working of the exceeding "GREATNESS" of His power to usward who believe, communicated by His Spirit (Eph.1: 19; 3:16). We are made costly stones by our consecration and SACRIFICIAL LIFE (Phil. 3:8). We are made hewed stones when our OLD NATURE and habits are BROKEN through trials. The whole House we read, was overlaid with gold. Through trials we become purified, even the FIERY TRIALS we are permitted to pass through (1 Pet. 2:4-6; 1

:6,7; 4:12-14).

Ten tables were also there (2 Chro. 4:8). Tables may be considered in the light of our fellowship, and the work of serving one another for His sake. We should not do eye service. We have to esteem others better than ourselves. We must serve in love and not under law; our service should be graceful because we work with Jesus and for Jesus. We do better service under the anointing of the Holy Spirit than the service of the Old Testament times.

Solomon's temple ended in destruction, and Herod took 46 years to rebuild the last temple which touches the birth and ministry of our Lord, although finally destroyed by Titus in A.D. 70. But Jesus said, "You have made it a den of thieves". The Lord wants to live in our hearts and transform us into His glorious spiritual temple forever. Not only our spirit, but our body too will be transformed into His Eternal dwelling place. Jesus' body was transformed to teach how precious our body is. Our vile body, -thanks be to His triumph and resurrection-will be fashioned unto His glorious body (Phil. 3:21 ). In view of the many-sided aspects and requirements of the Kalimpong Convocation, God willing to be held from 13th to 21st December, we would continue to covet your prayers for preparatory work going on at EI- Shaddai. The Lord may plan and provide all things connected with the ministry of the Word as well as mundane aspects of the gatherings.

Our young sister (Mrs.) Victoria, who was serving the Lord at Sironcha, Maharashtra, was suddenly called to Glory, on the 3rd of November. Please pray for the comfort of her family members.

With a sense of loss we mention the sudden Homecall of Bro.. Tabor Moses on 7th November as he was about to entrain to Hyderabad from Delhi with family, after he received the Indian Police Medal for his distinguished service in the Central Bureau of Investigation. It is worth remembering that his grandfather late Bro. Lawrence (Railways) had been with us from the inception of the Lord's Testimony at Hebron and his father late Bro. Moses was helping in the assembly ministries. Pray for the comfort of his old mother, wife, children and all relatives.

It has pleased the Lord to promote His servant Bro. Reuben Rai to Glory on the 7th November after a period of hospitalization at Gangtok, Sikkim. In spite of his longstanding ill health, he served the Lord in holiness and humility of mind, in association with us and the Lord's Testimony at Kalimpong for more than three decades. He rests from his labours (Rev. 14:3). Pray for the comfort of his wife, daughter and other family members.

Praying that we may live and labour, looking for His appearing in this blessed hope,

I remain,  
Yours in His grace,

K.PHILLIP

Exo. 25 : 8  
Matt. 6: 18,  
Phil. 2 .12-16

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**THE PREACHING OF THE CROSS -3**  
**BAKHT SINGH**

See the Lord Jesus taking your place, bearing your punishment, your curse and your condemnation upon Him and you will know that He is so loving, holy and perfect. Wicked people mocked Him, reviled Him, and pulled His hair, but He did not say one word. He gave Himself fully. In the world, even if one has

committed murder, he will not be punished unless his crime is proved by two or three witnesses. Without witnesses there cannot be any punishment. But in the case of the Lord Jesus Christ there were no witnesses, yet He was punished. He has full record of all our sins. We may forget what we have done, but He says, "My dear child, I know how many sins you have committed. I have paid the price for all your sins". So we have to go on thanking Him. It must be from the heart. For the power of the cross to come into our lives, we must spend much time in thanking the Lord for dying for our sins.

If any one pays our debts we will be very grateful to them. In my school days I was once traveling by train to go to my hostel. I slept and went beyond the station where I had to get down. Only at the next station I woke up and realised what had happened. I got down there, went to the stationmaster and said to him, "Sir, I overslept, which I should not have done, and so did not get down at the right station". He was a kind man. He gave me food and put me in the next train. Even today, I am grateful to him. The Lord Jesus did so much for us; how much more should we be thankful to Him! That is why our worship round the Lord's Table is so important. If we take part in the Lord's Table worthily and thank Him for the very fact that He paid all our debt and saved us, the power of resurrection will come into us. If we thank Him day by day for dying in our stead, sin becomes very sinful to us. Then we begin to hate sin and say, "How can I grieve the Lord again and again?"

There were two brothers who were always quarrelling. One day as they were having food, they started quarrelling again. One of them threw a knife at the other in anger. Then the mother put forth her hand to protect the other brother. Her hand was cut. They both felt very much ashamed for hurting her. Thereafter whenever they quarreled, the mother would say, "My dear boys, I get hurt whenever you quarrel", and she would show her hand. That is how every time we commit sin, we grieve our Lord. We must remember how much He suffered for our sins and thank Him adequately and sufficiently and learn to hate sin. We must love Him for His great love, which no one else can ever show; love which constrained Him to die for us.

He died not only to forgive our sins but also that we may die to our sinful nature. Many people stop at the first stage. They confess their sins, receive forgiveness and stop there. Through the power of His death we can die to our sinful nature with which we were born. Sin is like a serpent or a scorpion. No amount of milk can change their nature. Supposing a man takes a serpent and feeds it with milk everyday for some months. Then one day he puts his hand in its mouth. It will surely bite him. Then that man may say, "Mr. Serpent, how much milk I gave you and looked after you? Why did you bite me?" Then the serpent will say, "Sir, I am born like that, I cannot help because it is my nature". So also, we have inherited from our first parents Adam and Eve, their sinful nature. Many scholars and great men have tried to overcome their sinful nature, but all have failed. That nature must die. Cancer cannot be cured by any medicine or injections. The diseased part must die. That disease is too horrible. People who have suffered from cancer may think that they are alright, but after a short time they find that they were wrong. We also may think, "I have conquered this sin, I have conquered that sin", but the very next day we will fall into the same sin again. Every day you say, "I won't fall, I won't fall", but you will be surprised to see how you fall again and again. We are defeated, either by word, thought or deed. We have to appropriate the power of the death of the Lord Jesus Christ daily and go on dying to our sinful nature.

By faith we must pray saying, "Lord, I don't depend upon my will-power or strength. You help me to die to my sinful nature". None of us should be careless about this, otherwise we are liable to be deceived. We must ask the Lord Jesus Christ for His thoughts and His desires, saying, "I am.. troubled with sinful thoughts and desires. Lord, please help me to die to these sins". It is a daily warfare. There are wicked, evil and unseen powers coming upon us. Because of that so many times you are full of fear and evil thoughts. You must die to all these. Do not depend upon your own strength or will-power. Ask the Lord to pour His power of death into you that you may die. This is how we have to die daily and receive the power of Christ into us.

(To be contd.)

# Hebron Messenger

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## WHY DID CHRIST COME INTO THIS WORLD?

Thinking men and women everywhere must surely be agreed that there is something very remarkable, and strangely unique about what we call, "The Christmas Season". The attention of millions is somehow directed to that simple event that took place that day in the little town of Bethlehem. It is as though God Himself is rising up and saying, "All men, -take note; -this is the Answer to everything". He would have every eye focused on that stable, and all that is transpiring within it. He would have us know that this is His Way. The season itself is one of His sovereign miracles.

I wonder, too, if it has ever occurred to you that every letter we write, and every document that is registered, carries with it some recognition of the birth of Christ. The very date it carries looks back through the centuries to that "day of days", and to what God did for us at that time. Even the newspapers we read, are dated according to that event. Surely an Almighty and All-knowing God stands behind this remarkable phenomenon.

The important thing for us, however, is to understand THE REASONS WHY CHRIST CAME. To help us in this matter we shall now consider a number of statements, which the Lord Himself made concerning it. When we put these statements together, we shall have the perfect picture of the Christian Gospel. We shall know precisely why He came amongst us. We shall then be faced with the decision as to what we will do aboutt.

The first of our verses will be found in Matt.5: 17, where our Lord said, "Think not that I am come to destroy the Law: -I am NOT come to destroy, BUT to fulfill".

The Lord was referring here, of course, to the first five books of the Old Testament, otherwise known as the Pentateuch, -and particularly to the Ten Commandments, which are the very heart and core of that Law". In Matt.5: 17, He is saying that one reason for His coming is that He might "fulfill that Law. Let us look closely at that statement.

There are a number of ways in which it could be said that Christ fulfilled the Law. He fulfilled its Messianic promises, -and also its remarkable "types", -and certainly He kept those Ten commandments, -but to get the Lord's own intended meaning in that verse, we need to look at the passage that immediately follows it (i.e.vs.21-48), -and explains it. Our Lord points out that, while Moses might simply say, "No murder", He says, "No anger"; -Moses speaks of "No adultery", -but He says, "No lustful LOOKING". And so it goes on. Moses speaks of some kind of "selective loving"; -Christ speaks of LOVE FOR ALL, -sacrificial and unbounded (See vs.43-48). It is in that sense that Christ "fulfilled the Law", -He brought it to its "fullness". The Law only gave us a glimpse of Divine Righteousness; -now we are to have a full view. And that will come to us through Christ; -through what He taught, and through what He was.

We need to see that the single and simple purpose of the Mosaic Law was to show us our sinnership (See Rom.3: 20; 5:20), and in that way, set the stage for the Gospel of God's GRACE. Although elementary, it had sufficed for its own purpose, but now it must be "filled out", -and Christ was here to do just that. He did not come to destroy it, but to "fulfill" it. He would "fill it out", -He would bring it to its full stature.

We must add, here, that this, "filling out", or enlarging, of the LAW was itself a great mercy from the Lord, for, while Heaven has everything to offer to convicted sinners, it has nothing to offer to those who persist with their delusions that they have some righteousness of their own. Some might foolishly think that they have kept the ten commandments, but the fuller unfolding will surely convince them that they need some other way, - the way of God's mercy and God's grace, -all about to be revealed (See Eph.2: 8,9; Luke 14: 11). On all accounts, then, we must thank the Saviour that He came NOT to destroy the law, BUT to fulfill it!

That brings us on, now, to the second key verse of our series, -again a negative and a positive. We refer to John 3:17 where our lord said, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved". The Lord is saying that He did NOT come to condemn, BUT to save.

Let us look at that negative statement first; -"not to condemn". There are many who have grossly misinterpreted that statement, and made it imply that Christ is somehow more lenient, and is able to disregard our sins, -and the righteous judgement of them. That, of course, is FAR from the truth, as most of us will agree. What the Lord was really saying was that He did not come to our world with condemnation in His mind, -it was SALVATION that He had in view; -that was His consuming passion. Moses and the Law were more than sufficient to condemn the whole Adam race; -His was the positive task, SAL V A TION for those who were already condemned. HE comes to lift us up again. All glory to His Name!

As for the positive side of John 3:17,- O, how much could be said about that! He came to save! O, what oceans of happy Christian truth are found in that simple word, "SA VE"! It is often said that Christ's salvation covers the past, the present, and the future:-

As for the past...He saves us from the PENALTY of sin (by bearing that penalty for us, -1 Pet.2: 24; Isa.53: 5 etc.).

As for the present... He saves us from the POWER of sin (by working into us our rightful share in His death and resurrection: -See Rom.6: 3-14).

As for the future... He will save us from the very PRESENCE of sin (by taking us away, at His chosen time, to be with Him in Glory (John 14:2).

All that, of course, is true, and happy is the man who presses on into these ever -deepening discoveries. One thought we would like to add, relates to the original word used for "saved" in John 3:17. That word is "SOZO" and it is also used in Acts 4 in relation to the physical healing of an impotent man, and we are told he was "made whole" (v.9), -shall we say "restored to 100% condition". Exactly the same word, "SOZO" is translated "saved" in v.12, and there refers to spiritual salvation, -"we must be saved". We can only conclude that spiritual salvation is also a "restoration to normality", -a recovery of the divine plan for His human creatures. Thank God, we can all be "made whole" in that sense also. Our Lord came to do just that, -not to condemn but to "make whole". All praise to His Name!

C.R.G.

(To be contd.)

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## LETTER FOR PRAISE AND PRAYER

Hebron,

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Telephone No.27613066  
November 15 2003

Dear Fellow -Believers in Christ,

Greetings in the precious Name of our Lord and Saviour Jesus Christ, in Whom we have redemption through His precious blood and in, Whom we have been sealed by the Holy Spirit, to be built up as His Holy Habitation, -the House of God, the Church of the living God. May He equip us by His grace and wisdom, to be labourers together with Him, under His Headship, anointed and appointed, to fulfill the ministry we have received of Him, for the edification of the Church, the Body of Christ (Eph.1: 7,13; 2:19-22; 1Tim.3: 15; 1Cor.3: 9,10).

Continuing our thoughts on the Tabernacle, dwelling place of God, the third point we may say is the fact that it entailed much WORK to build the Tabernacle. It neither grew up of itself, nor did it drop down out of heaven. It was the result of Israel's joint LABOURS. They found that there was a lot of work to do, and there were men who were given special skills by the Spirit to lead the rest in the hard work of weaving, carving, casting etc. The same is true spiritually in connection with the Tabernacle of the true Church. There will be no real expression of God's mind unless there are people to put in REAL WORK, that is, people who are not just happy -go -lucky Christians, living without purpose. It should be such, who are seriously dealing with God, and are seeking to give expression to what they have come to understand of Him. This readiness to express what has been experienced is the sort of work necessary to the building of God's House. When men and women live like this, they BRING spiritual WEALTH into the assembly. But when there is no such exercise then the result is spiritual poverty. It is amazing when people have only slow means of transport with long working hours, there were those who STOLE TIME from their sleep to express what they have experienced of God. Even out of their strenuous existences they could make rich contributions to the House of God. One cannot think that there can be cheap ways of getting a rich house. What has been picked up or brought over from the past cannot be a substitute for a fresh apprehension of Christ, born of up -to -date experience of His hand upon us.

With the labours of the Israelites there was need for a certain order, a pattern. They were to be sure to conform to the pattern given in the mount. Such order means freedom, freedom for each part to be properly related to the other parts and fitted into the whole. If there is no ORDER there is no freedom but ANARCHY. The House of God needs an ORDERLY FREEDOM, which makes it possible for each man to find his own place and make his DISTINCTIVE contribution to the whole.

Let us in conclusion consider the sequence in which the Tabernacle furniture is mentioned. The description begins with the Ark, which was right in the middle of the Holy of Holies, and moves out from the Ark to the Veil or covering, then to the lamp stand and the Table of Shew Bread and then on past the brazen Altar to the Door of entry .The description then returns from the door, dealing with priestly garments which the entrant must put on, and then on his return journey the last thing to be mentioned is the ALTAR of INCENSE. Thus In the ORDER given to Moses, the revelation suggest that God starts from the heart of things to go out to man in welcoming love and His purpose of bringing MAN back with HIM into INTIMATE COMMUNION -the return journey typifying His RE-ENTRY with MAN. This time however stress is laid on the suitable: equipment for fellowship with God. So man must put on his PRIESTLY GARMENTS for only by that which typifies the mediatorial work of the lord Jesus can finally arrive at the ALTAR of INCENSE to begin his COMMUNION by PRAYER.

So the actual order of listing the material and furnishings Of the Tabernacle depict for us the truth of God's OUTGOING to MAN, and the way in which man can be brought back into a relationship of FACE to FACE COMMUNION with God -the DWELLER of the HOLY of HOLIES.

Having been shown this we are confronted with the basis on which the Sanctuary is sustained (Exo.30: 11-16), which is represented by the half shekel. The whole relationship between God and man is kept living and real by the payment of the ATONEMENT MONEY, the value or price placed upon each individual as he is redeemed from EGYPT. Everyone had to pay the same price; whether they were rich or poor, all were REDEEMED on the SAME BASIS, SILVER being the very foundation of the whole Tabernacle. Now this is important for us, since If we do not keep in view the fact that we are all REDEEMED at the same cost, we shall soon be despising or rejecting our fellow-worshippers and once we get superior, and begin to devalue others, we destroy our relationship and our way unto God. The silver of atonement. is essential.

So is the Laver (Exo.30: 17-21), for there can be no communion without cleansing. As important also is the unique anointing (Exo.30: 22-'43) for FELLOWSHIP depends upon the FRESH anointing of theSPIRIT. Following this we are instructed concerning the incense (Exo.30:34-38), for PRA VER is another "MUST" if we are to know the real family life together.

In conclusion we are reminded of the Spirit -GIVEN WISDOM, which is needed by those who are to be builders in the Tabernacle (Exo.31: 1-6). It is noteworthy that Bezaleel is the first whom the Bible describes as being FILLED with the SPIRIT. It needs the Spirit FILLING to BUILD the HOUSE. If we ask what is God's purpose in filling a man with the Holy Spirit, the answer is that such a FILLING is to result in the BUILDING of the House of God. May the Lord write His word upon our hearts, so that we may vitally contribute to the building of His House in this dispensation of the Spirit of God.

Kindly pray for the dedication and thanksgiving gathering with a day for the servants' gathering, God willing, at the newly constructed Bethesda Prayer House at Srikalahasti on 18th and 19th of November.

Also pray for the marriage of Bro. John Prabhakar with Sis. Esther at the New Jerusalem House of Worship, Tirupathi, God willing on 19th November, who are in the full time service of the Lord.

Bro. Ashphia, God's servant at Bitragunta, covets our prayers for the construction of Shalem Prayer House at Kotturu.

It has pleased the Lord to promote to Glory, God's servant Bro. Manohar of Bethesda, Pamarru, on the 15th of this month. He was suffering from Asthma and chest problems, however he laboured with us in the furtherance of the Lord's Testimony in various parts of Krishna Dist. for more than four decades with all his physical infirmities. "...they may rest from their labours; and their works do follow them" (Rev.14:13), may be said of our brother. Let us pray for his family and the saints of the church at Bethesda, Pamarru.

Praying that we all be given grace for grace to make an increasing contribution to the building and the beautifying of His House, wherever we are gathering as His true worshippers in Christ,

I remain,  
Yours in His grace,

K.PHILLIP

1 Cor. 15: 1'0, 58

John 4: 34,36,38

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## THE PREACHING OF THE CROSS -4 BAKHT SINGH

Apostle Paul says in Gal. 2:20, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me". We have to give complete charge of our lives to the Lord Jesus Christ. That is the purpose of having morning quiet time. His life should control us the whole day.

Thirdly, the Lord Jesus Christ died that we may die to the world. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal.6: 14). Not only should we be delivered from our sinful nature but also be delivered from worldly attractions, such as honour, fame, fashions, glitter and glory of the world. We are easily attracted by earthly glory, but the Lord Jesus Christ put an end to all these by His death. We must not imitate worldly people in our conversation, deeds, dress and manners. "For our conversation is in heaven" (Phil.3: 20). We see many believers imitating worldly people in dress, hairstyle etc. All these show that they are; living in darkness, If we follow worldly people In conversation, dress, music etc, we become spiritually weak. We- must die to all the things of the world. It is only possible by the power of the cross of our lord Jesus Christ. Whenever a temptation comes to you to imitate worldly people, pray, "Lord, have mercy upon me; I am tempted to follow the world in my ways and dress. Please help me to follow Your; ways". We have to live as pilgrims and strangers in this world, as God's peculiar people. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy. but now have obtained mercy" (1 Pet.2:9, 10). It should be seen in our dress, conversation, ways. and everything else that we are really a heavenly people. But sad to say. Many believers become worldly. That is why they are dry spiritually; they have knowledge but no power Only by a deep work of the cross, can one be delivered from these attractions.

See for instance, Joseph was the most wealthy man in the whole of Egypt. He was next to Pharaoh. But he was never deceived by the glory of Egypt. Before he died he said to his people, "Carry up my bones from hence" (Gen.50: 25; Exo..13:19; Josh.24: 32). If you go to Palestine, even today you can see Jacob's well, and Joseph's tomb side by side. Even though his brothers deceived him because of jealousy, he felt more one with them than with the Egyptians. He identified himself with Abraham and his people but not with the people of Egypt. This is possible only by the cross of the Lord Jesus Christ. We should not be deceived by worldly methods, worldly fame, worldly glory, worldly honour, and worldly ways. It is a great temptation in the West. But the working of the cross of the Lord Jesus Christ can deliver us from all these and we can enjoy the things, which are kept for us in heaven.

Thus, the power of the cross of the Lord Jesus works in a threefold manner, First of all, the Lord Jesus died in our stead that our sins may be forgiven. Secondly, He died that we may also die to our old sinful nature and live as new people, for the new nature only will qualify us for Heaven. Thirdly, He died that we may die to the world, that is, we may be delivered from worldly attractions and live as pilgrims and strangers in this world.

May the Lord give us all a full experience of this power of the cross of the "Lord Jesus Christ.

(Concluded)