

# Hebron Messenger

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NO 5

## FOLLOWING PAUL

"Brethren, be followers together of me" (Phil. 3:17). The title of this study will probably raise some questions. Should we, or should we not, be followers of God's servants? Did not Christ say, "Follow me" (Matt.9:9)? Is not that sufficient? And do we not read that God's overcomers are they that "follow the Lamb whithersoever he goeth" (Rev.14: 4)? Why, then, follow men? These are honest questions, and they deserve an honest answer. What did Paul mean when he said to the Corinthians, for instance, "I beseech you, be ye followers of me" (1 Cor.4: 16)? And what of his word to the Thessalonians, "ye ought to follow us" (2 Thess.3: 7)? And now this call to the Philippians "be followers together of me".

We must remember, in the first place, that there is the factor of godly example and this, indeed, is actually mentioned at the end of the verse we are considering, -"so as ye have us for an ensample". This factor also appears in numerous other verses such as 2 Thess. 3:9; 1 Tim.4: 12; and 1 Pet.5:3. Then, again, we have to recall what Paul said in 1 Cor.11: 1, -"Be ye followers of me, even as I also am of Christ". That, we would say, is the main thought to bear in mind, -"Follow me, as I follow Christ". It is surely right to follow our God-given leaders in those matters, and in those ways, in which they themselves are evidently following Christ. And it still remains that Christ Himself is our main concern, and He holds our first allegiance.

That Paul was following Christ in this case needs no proving. Anyone who reads through Philippians three, knows immediately that the great Apostle was not only following his Lord, but doing so in such away as to make him a shining example, for all time, of what true godliness is, and also of God's gracious design and purpose for His people. We certainly need not be perturbed when such an one says to us, "Be followers of me"! The only valid question in such a case is, -are we doing so?

In the pages that follow, we shall seek to trace what it was that Paul mind especially in mind when he said to the Philippians, -"Be followers of me", We shall find our question clearly answered when we examine the verses which lead up to the exhortation, -so that is what we shall be doing.

As we look over the chapter as a whole, we are confronted with three tremendous considerations, each of which demands our earnest prayer, and, we would say, our personal response. Let us consider these one by one.

In the first place, we learn that

### WE ARE TO FOLLOW PAUL IN HIS GREAT RENUNCIATION (vs.3-9).

The key verse in this regard would be verse seven, "But what things were gain (s) to me. Those I counted loss for Christ". Paul has been looking back over his life, particularly his life as a natural and unregenerate man, and now he gives this remarkable testimony regarding a complete change that has come over him. Something has happened, he says, which has compelled a complete reassessment of everything, -"Those things which were gains, I counted loss".

What the Apostle is saying is that, in those earlier days, there were certain natural assets of his in which he had greatly gloried, -and; he thought, legitimately so. He actually lists some of those supposed

"assets", but now testifies that everything has changed, -all has had to be revalued. The fact was that he had seen the Lord, and, in so doing, had seen those "gains" of his in a light in which he had never seen them before. He had encountered Truth, and, in the pure light of that Truth, he had been given an entirely new view of "those vain things that charmed me most". Now he openly avows that they are not only "vain things", -they are positively vile, and he actually uses the word "dung" in referring to them. Of this we shall say more later.

It may be well for us, now, to look at some of the listed details in this testimony, and to note what were some of the named areas of his erstwhile glorying. What was it, we may ask, that had needed to be so drastically revalued? As we said, there is quite a list, and it begins with verse five. At the beginning of that verse, Paul refers to what we may call his National Standing, -"Circumcised the eighth day, of the stock of Israel". How proud the original and "natural" Paul had been of that, and for so long; -"One of God's own chosen nation", he would say. But now, in the pure light that has emanated from Christ, he realises that all that must be changed. For the first time in his life, he begins to see, and to register, the actual truth about his nation, -and about himself. Important factors, which he had previously (and conveniently?) preferred to disregard, concerning "Israel", are now borne in heavily upon him, and it has shocked him. What, after all, even in the plain light of history, if nothing more, was this "Israel" of which he had so proudly boasted? Of course he knew the history, but discretion, maybe, had blinded him to detail, and kept him back from logical conclusions. Israel, unquestionably, was the most privileged of nations, but the same Israel had also shown itself to be the most despicable, -warranting not pride at all, but only pity! And Saul of Tarsus was part of it; and so was that "natural man" within the Apostle, -as long as that "natural man" was permitted to survive! But now he sees, and now he makes the drastic reassessment. The Light has dawned! In Christ's light he has seen light!

Perhaps we could be permitted here, to make a brief survey, in few words, of the sad history of Paul's nation, -although, to most, it will be well known.

Think of Jacob, for instance, the great father of the nation, his name now accepted as a synonym for craftiness and deception, and that in the holiest of matters, so that it is only in utmost grace that God was ever willing to call Himself "the God of Jacob". We know that Jacob, personally, was finally broken and made again, but history shows that the nation, which sprang from him consistently, manifested a similar shameful and unworthiness. Think of it. Rescued from Egypt, but immediately murmuring and complaining against the God Who had rescued them. Fed from heaven in the wilderness for forty years, yet loathing this bread, and lusting again for the leeks and onions of Egypt (Num.11: 5,6; 21: 5). Moses had been their heaven- sent deliverer, wielding the mighty powers of God against their tyrant enemies, but always dealing gently and patiently with his brethren, yet, from their side, they were almost ready to stone him (Ex.17: 4). We may say that, in their heart, atleast, they "killed their Prince of life". And so the story goes on. Building their idol groves, slaying God's prophets, and finally needing to be transported as captives to the land of Babylon. How Jeremiah wept over this incorrigible nation, -but all to no avail. They finally consummated their evil by crucifying the Christ Himself. And, as we are saying, this was Paul's nation, in which he had boasted so long; -"of the stock of Israel", he would say. Paul himself had come from that same "stock", with all its baneful history; -he was, indeed, a vital part and expression of it. Yet, in his time of blindness, he could only boast concerning it! How true it is that Satan has "blinded the minds of them that believe not, " making them completely unaware of the simplest and most obvious things! Often times, what [s plain history is never really seen, or accurately interpreted, -even by the most learned of this world, -until the True Light shines!

(To be contd.)

C.E.D.

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## LETTER FOR PRAISE AND PRAYER

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February 21, 2003

Dear Fellow -Believers in Christ,

Greetings in the precious and glorious Name of our Lord Jesus Christ, the Lord of glory and the Lord of all. Confessing Him as our Lord and Master, and committed to Him to obey and do His will, laying hold of life eternal we have received of Him, may we serve Him acceptably, in relation to that Kingdom that can never be moved (1 Cor. 2:8; Acts 10:36; Phil. 2:10-13; Heb. 12:28).

We have been considering Christ as the pattern for incorruptibility and glory. Continuing our thoughts concerning the above, we had mentioned about His inward separation and that it was an essential factor and feature of His life, which resulted in glory. That Inward separation that was so true of Him can be and must be made true of us, if we are to be sharers of His glory. Paul mentions the "circumcision of Christ" (Col. 2:11), and it may be connected with the principle of separation, to be made true in us. He says that it is a thing of the heart, an inward separating from what we are in ourselves and what we are in Christ, putting of a gap between the two. The New Testament says that by the enablement and power of the Holy Spirit, you can live on the ground of Christ and you need not live on the ground of what you are in yourselves. Living on the ground of Christ, you need not be a slave of yourself and yours in fullness; you are delivered. There is something that has separated inside, and if you live on the ground of what Christ is and not on the ground of what you are in yourself, you are on the ground of the incorruptible and on the ground of glory.

This may sound technical, but it can be made practical. We who have been truly born again, know that such a claim has been made in us, and that we are now two people. There is that side which is our new life, our new relationship, which is our Christ-connection. There is our old relationship with the old Adam. It is there. It is not cauterized, it is not annihilated. And we know that it is for us to take continually the power of the Holy Spirit, in virtue of that separating cross, to keep on the Christ-side, on the new side, and if we do, we know that it is glory. Very often we know the meaning of glory by touch of the other. Step over on to the other side and give way to the old Adam, and you know quite well there is no glory there.

Now that thing -inward separation existed perfectly, fully and finally in the case of the Lord Jesus Christ. But the Holy Spirit as the Spirit of that glory has come into us to make the divide. The Christian who has the most glory is the one who is walking most on the Christ-side of the line. There was divine in Christ of course; there were no two natures, there was no need for dividing between the sinful nature and the divine nature in Him. There was a constant gap between Him and the sinful man. The enemy, the great enemy of the glory, was ever seeking to contaminate Him, involve Him, pollute Him, corrupt Him. Do not let us think He never had to resist anything that He never had to say 'No' to another. That matter of how a sinless Man could be tempted is of course an old Theological problem, but there is no doubt about it that He fought our battle in all reality, -an inward separation, a divine and on the one side the new life, the ground of the incorruptible, which is the ground of glory. The mystery, says Paul, "which is Christ in you, the hope of glory" (Col. 1: 27).

The inward separation had its outward effect or outworking of separation from the world. From that we should not mean physical separation from the world. Not at all. He was right in it, in its throng and press,

in its affairs, with everything pressing upon Him. He was never seeking to live the life of a hermit, detached from the world, but right in it and yet while rubbing shoulders with the world, having all the contacts of the world in every form; there was distinctiveness about Him. He was not part of it, but apart from it; a wonderful outward separation.

While being able to talk with the grossest and the most defiled, and the people most involved in this world, He was yet by no means part of their system, their order, their way of life, but outwardly separate from the world. The most unhappy people in this world, we may say, are believers who try to have both the worlds. A miserable Christian is what we may call "a worldly Christian"- one in whom a constant civil war goes on between two kingdoms-seeking to get something out of this world undermining the world to come. A certain writer has illustrated this by the old border battles between Scotland and England. The people who lived in the border country never had a day's rest all their lives. One day it would be over-running from one side, next day from the other side. Thus such inhabitants of the border went through the most miserable existence possible. It is like that. If we try to live a borderline or borderland Christian life, we would be miserable persons without peace, rest, joy or anything else. We would never know exactly where we are, who our Master is, which way we are going, to whom we belong -a miserable existence.

The Lord Jesus was not like that. He was on one side and absolutely on one side. The borderline was a very wide one for Him. Indeed there was no borderline. He was attached to heaven and He maintained that attachment. If we are going to know glory now, and glory afterward, we will have to be on the same ground, as He was in this matter -no compromise with the world. We are in it having to do our work here, meet people here, be friendly in a way, yet not one with their nature, realm or way. It is a difficult thing -not as easy to do as to say. It works out in many practical ways. The point is that Christ was wholly for God, and because of that, His Father, the Father of glory, and the Spirit of glory rested upon Him, and the Father could give Him glory. Christ's humanity was glorifiable humanity. Not all humanity, indeed, no other humanity is glorifiable. His humanity was a unique humanity, capable of being glorified and it was glorified. Paul speaks of His (Christ's) body as glorified body. He also said that we are to be conformed to the body of His glory (Phil 3. 21). The Lord help us until then, to keep our bodies as temples of the Holy Ghost and glorify Him. (1 Cor. 6: 19,20). God helping we may continue these thoughts in our next issue.

God's servant Bro. Churchill, with co-brethren and saints of Carmel, Nellore are thankful for answered prayers on the occasion of the dedication of their newly constructed first floor large Prayer Hall, on 7th February. After Bro. G.T. Benjamin led us in prayer, we shared the thoughts on Elijah on Mount Carmel in 1 Kings 18, calling fire from heaven upon the sacrifice laid on the rebuilt altar of twelve stones, representing the unity of the nation, by which they were challenged to follow the Lord wholly. May the Lord by the fire of the Spirit, stir us to action to follow Him wholly, instead of halting between two opinions. Nearly a thousand joined in the service, which concluded with a love feast.

After the Lord's day service on 8th February, though we were rather tired, Bro. Krishna Reddy gladly drove us to Avilala, Tirupathy, about 130 kms. by road so that we could rest for the night before the busy programme of the 9th February. It began with the dedication of the upper rooms, the church at Jehovah-Shammah, Avilala, constructed for Sunday class ministry, stay of ministering brethren and the servants' living quarters. This was followed by more than 50 baptisms, including some from the newly set up branch assembly, about 20 kms. by road into the interior. About twenty-five villagers, mainly from non-Christian background gather there on the basis of Acts 2:42. We named it Jehovah-Jireh. God's servant Bro. Abraham and responsible brethren and saints express their thanks for your prayers for this occasion, and covet your prayers for their on-going ministry and witness.

Bro. and Sis. N. Rajan (responsible brother at Mizpah, House of Worship, Bangalore), covets our prayers for their daughter Mariahna Suzan, who was united in marriage with Bro. Joshua Vedam (son of Bro. and Sis. Joseph Vedam of Vizag), on 16th February at Bangalore, and for their united life henceforth.

The Home -call of young sister Elsie Kurien, the only child of God's servant Bro. Joseph Kurien and Sis. (Mrs.) Flora Kurien on the 18th February, was indeed a sorrowful news to all the saints and servants of the assemblies in the land who have known the family. The question may arise within us as to why such a death should overtake a family devoted to the Lord and His service. We have no explanation but to believe that the Lord Who redeemed her, enabled her to fulfil the span of years He had determined for her (Job 14:5) and took her Home. The funeral on the 21st February was attended by a very large company of saints and God's servants from A.P., besides those from Bangalore, the place of their early labours. The body was committed to the grave in the full assurance and affirmation of her faith as in Job 19:25,26- "I know that my redeemer liveth And though... worms destroy this body, yet in my flesh shall I see God". Do pray for Bro. and Sis. Kurien that the Lord's continued comfort may carry them on in His purpose.

Praying that we may walk worthy of the Lord, Who hath called us unto His Kingdom and glory, through Jesus Christ our Lord,

I remain,  
Yours in His grace,

K.PHILLIP  
2 Cor. 4 .6- 8  
Rev. 21 .9- 11  
Heb. 2 .3,4, 14

SECRET OF EFFECTIVE MINISTRY -5  
BAKHT SINGH

Many believers live as beggars rather than living as kings. Instead of having faith they are full of fear, doubts and anxiety. Our God is the God of Jacob. He has called us to be kings and priests forever, in His heavenly Kingdom. Now upon the earth we are being prepared for our kingship. Those who are washed by the precious blood of the Lord Jesus Christ will sing the same song in heaven as we read in Rev. 5: 9, 10, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." One day we are going to be with the Lord Jesus Christ as heavenly kings, as His co-workers forever and ever. First we will reign upon the earth for a thousand years and then we will reign in the new creation for eternity. Thus if we believe from the heart that my Lord, my Saviour and my Redeemer, has redeemed me by His precious blood to be His king to reign with Him, first upon the earth and then in the new creation for ever, then we can thank Him for every trial in our lives. Our trials give us the training for our position in heaven as heavenly kings. Thus we can overcome every trial, every difficulty and every hardship in our lives.

(To be contd.)

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# Hebron Messenger

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NO 6

## FOLLOWING PAUL -2

In Christ's light Paul saw light and he said, "But what things were gain to me, those I counted loss for Christ" (Phil. 3:7).

We need to understand that, Paul is not simply saying that he now regards those "gains" of his, as if they were "loss", -shall we say, "loss in comparison with Christ". While that is obviously true, that, by itself, would be a totally inadequate reading of the text. What he is saying is that they are loss, and only now has he come to see it. The illustration, of course, is that of an accountant, and Paul is now admitting that, in the past, his "accounts" have all been wrong, and his books in terrible confusion. What he had fondly reckoned were his "credits", are now discovered to be plain "debits"! And, all those years, he had been writing them in the wrong column, and entering them on the wrong side of his ledger! But now, at last, the light has come; -he has discovered the great fundamental error, and, by God's grace, the immense correction will be made. Henceforward he will account as loss what is loss; -he will faithfully "reckon" it according to its true character. That is the basic teaching of the passage.

The great underlying fact, of course, is that all these supposed "credits" really pertained to "Adam", and derived from Adam, and were apart of Paul's Adamic life. They were a part of the Adamic creation; a creation now darkened by rebellion, away from God, and, in all its parts, unacceptable. The Psalmist declares that this creation, even at its best state, is "altogether vanity" (Psa.39: 5). But Paul had not seen it, -hence his continued glorying in those "vain things". But now the Light has come, and henceforth his accounts will be different. He will personally endorse the Psalmist's word and say, "I know that in me... dwelleth no good thing" (Rom.7: 18). In God's mercy, Paul has now seen Christ, the One and Only "Man approved of God" (Acts 2:22), -raised from the dead and highly exalted. Now he realises that, because of his simple faith, he has his place and standing in that Newman, and has become, in fact, a member of His Body. Here, indeed, is the "new creation", where "old things" have passed away, and all has become new (2 Cor.5: 17). In other words, Paul has really perceived the inner essence of the Gospel. Now he knows that Adam, and things Adamic, have all been judged in Christ, and God has now secured His Second Man (1Cor.15: 47). Gladly, then, will he renounce those "old" Adamic things, and find his glorying, instead, in the Great Divine Alternative. In this way, Christ has become his All. He belongs, now, to God's new nation, -his citizenship is in heaven (Phil.3: 20). He boasts in earthly "Israel" no more; -only yearns over it in brotherly and sympathetic prayer. It has meant a deep and terrible severance by the Cross-, but O the immeasurable gains!

And the same Paul says to the Philippians, and to us, "Be followers of me". It is a fact that all who are in Christ will find that they cannot henceforth glory in any "old" national standing, for they are partakers, now, in an entirely new creation, "Where there is neither Greek nor Jew, circumcision nor uncircumcision... but Christ is all, and in all"(Col.3: 10, 11; Gal.3: 27,28).

Only the briefest reference now needs to be made to those other "gains" which Paul has listed in the passage, -the message is clear and uniform. What he has said about his National Standing is true, in principle, of all those other imagined "gains". He refers, in his list, to what we may call his "Social Standing", -"of the tribe of Benjamin". Quite apart from that major matter of the New Creation, which we have been considering, it would also appear that, in his earlier days, Paul had quite forgotten much of the

history of his boasted clan, -for example, that outstanding Benjamite, King Saul, who had spent the "better" part of his life seeking to slay the anointed David. If Paul had given due consideration to that, and to some similar episodes in the history of his tribe, he might have been less inclined to boast that he was part of Benjamin. (Incidentally, how ashamed some of us might be of our "social standing" and "family tree", if all the facts were tabled for all to see! How foolish. and how childish. it is for anyone to boast of anything, save in the Cross of our Lord Jesus Christ)!

The list goes on to mention what we could call his "Religious Standing", "concerning zeal, persecuting the church". That, on his own admission, was the sign and the measure of his previous vaunted "religion"; -"breathing out threatening and slaughter against the disciples of the Lord", -"binding and delivering into prisons both men and women", -"compelling them to blaspheme", "exceeding mad against them", and all "according to the perfect manner of the law of the fathers. ..zealous toward God!" In this religious fever, he willingly subscribed to, and participated in the heartless stoning of the Christ-like and Spirit-filled Stephen. It seems that, in every conceivable and diabolical way, he was dedicated to what he hoped would be the swift and final liquidation of God's true testimony. Such, he says, was his "religion" and such was his proud religious standing in the Jewish community.

The Apostle concludes his list by reference to what he thought was his high "Moral Standing", -"concerning the righteousness which is of the law, blameless". With such a record, he felt he could lift high the head in any company. Poor blinded Paul; -how totally astray in all his calculations! It was only when the light shone that he was prepared to bow the neck, and name himself, instead, the chief of sinners (1 Tim.1: 15).

Looking back over the section, then, we can only say that Paul had a revelation of Christ, and, with it, a corresponding revelation of the total corruption of Adam, and of all things essentially Adamic. Now he realises, with shame, that, for all his boastings, he was only a part of that corruption. Now, however, he has embraced the Available Alternative, and Christ, and Christ alone, is all his glorying.

It is in this context, notice, that Paul makes reference to what he calls the real "circumcision", -the people who truly are God's own. These, he says, are they, which "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil.3: 3). Only now has it dawned on him that that original rite of circumcision, instituted with Abraham, was but a figure, or illustration, of this far deeper thing pertaining to the spirit. Now he sees that it is "the flesh", in its totality, which is revolting, due to be cut off, requiring the deep surgery of the Cross, and fit only for out casting and burial. All this was clearly in Paul's heart and in his thinking, when he wrote "what things were gain to me, those I counted loss for Christ".

Thus it is that Paul pleads with the Philippians, "Be followers of me" (Phil.3: 17). He himself has embraced the Cross; he himself has accepted the righteous crucifixion, in Christ, of all that derives from Adam, and he would have the Philippians do the same, -"Be followers of me".

The question, of course, comes on to us, - "Are we following Paul in this regard"? Have we embraced that all- removing Cross? The question is, indeed, a deep one, but we venture to say it is basic to everything, not only for the life of the individual Christian, but also for the securing of a true Church testimony. But this is the sure pathway that leads on to the glorious reality of Resurrection, and to the unutterable blessedness of having the Living Christ Himself as our new standing, our new resource, and our new everything! God forbid that anyone of us should miss this way! To say the very least, we would all do well to pray earnestly about it.

(To be contd.)

C.E.D.

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## LETTER FOR PRAISE AND PRAYER

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February 28, 2003

Dear Fellow -Believers in Christ,

Greetings in the precious Name of our Lord and Saviour Jesus Christ, Counselor, The Mighty God and our everlasting Father. Once in the end of the world, He appeared to put away sin by the sacrifice of Himself, and may we be those who look for Him Who will appear the second time without sin unto our salvation, to become partakers of His glory, that shall be revealed (Isa. 9:6; Heb. 9: 26-28; 1 Pet. 5:1).

In our last issue, in consideration of the glory of the Triune God, we mentioned that the humanity of Jesus was a glorifiable humanity. He was actually glorified on the Mount of Transfiguration. He had fought through all those tests and trials and efforts to make Him to compromise, to let go and get involved. He had fought them right through to the pinnacle of the mount. There was nothing more for Him to do, as far as He was concerned, -anything more was for us. At that point, He proved Himself worthy of being glorified, and as Peter says, God gave Him glory on the mount. In the transfiguration of the Lord Jesus, God is showing through a representative Man, what He intends to do for you and for all-that we may be transfigured, glorified and made like Him.

His was a glorifiable humanity. His glorified humanity is the standard in heaven, for which God is working for every believer in Jesus Christ. It is a Man in glory, glorified, and He is there as the last Adam, the Second Man. Those very titles have no significance apart from other men of the same kind. What does 'I Adam' mean and what does 'man' mean, if they are not an inclusive, comprehensive and representative designations? The Scripture states quite clearly "the firstborn among many brethren" (Rom. 8:29). That is what He is to be, as many other Scriptures also confirm.

I believe, that was the secret of the Apostle Paul's life, from the first day of his conversion, right up to the end, when after so many years, and after seeing and knowing so much, he was still found aspiring, still stretched out. He had seen Jesus of Nazareth glorified and he said, "That is our high calling". This is so much in keeping with what we have read in the letter to the Hebrews. We read, "We see Jesus... crowned with glory and honour", and then we read on, "Wherefore, holy brethren, partakers of the heavenly calling" (Heb. 3:1). What is this heavenly calling? It is Jesus crowned with glory, as Man, according to God's eternal intention for man. Christ in a glorified humanity is the model, the pattern, the representation of God's intention for all who believe in Him.

So if we have received that eternal life, if Christ is in us, dwelling in our hearts through faith, this is our destiny. We have the basis of an incorruptible life, which will eventually emerge in the fullness of that glory, which He, as our Representative, now has. Faith not only believes for forgiveness of sins, justification and redemption, but faith in Jesus Christ also apprehends Him as the very humanity to which we are to be conformed. Faith takes hold of Him as He now is and says, "He is as He is because God wants me to be like that", and we know that the Spirit of glory is operating in us, on that basis everyday, to make us like Him, to transform us, that we may be transfigured and be conformed to His image. All the meaning of the activities of the Spirit of God in our lives is to lay a foundation for glory. And it is on these principles of the incorruptible that the Spirit works for glory.

May the Lord teach us to keep clear of this corruptible world, and to keep clear of that wretched old man. We may remember that magnificent, though so simple picture that Bunyan has given us, of the man with the muck rake who has a crown of glory over his head, -who is so occupied with his rake and so obsessed with what is in the mud, that he does not see the glory and misses it all. That muck rake is our old man and we are always turning him over to see if there is something good in him, some glory. We are seemingly incapable of learning this one lesson, that there is no glory in that realm. We should all forsake such investigations and lift our eyes to the Lord of glory. This is how we will find the way of glory. Let us keep on the Glory Line. May the Lord write His word upon our hearts.

The following few lines come from Bro. D.S. Christopher and Sis. Ruth Christopher after their visit to Brisbane, Australia, to meet dear Bro. and Sis. Golsworthy, who are both in the Nursing Home there. "Thank the Lord for the privilege we had to spend two weeks with the Golsworthys, whose health has deteriorated of late. Bro. Golsworthy felt refreshed and comforted and said, 'It is like having with me the whole Church in India'. He was joyfully remembering all the places where he had ministered and the names of many servants and saints. In spite of his failing health he is full of the joy of the Lord, testifying of His unfailing love and faithfulness. Spending a few moments with him, one feels a refreshing touch of the Lord's presence, His grateful and contented attitude, besides his words of testimony, have been helping the nursing staff of the home to be drawn to the Saviour.

"During our times of conversation with him, he was emphasising again and again the secret of effective service to the Lord. He was speaking of lowliness of mind and the servant hood attitude, quoting these words, 'The water hunts for the lowest place to flow and fill'. The Lord's filling is available for such humble servants. He himself of late has been experiencing such closeness with the Lord that he can 'smell the scent of heaven' he added. In prayer, he spoke of his readiness to go Home', but if the Lord has something more for him to finish on earth, he is ready to abide by that. He, with sister, sends loving greetings to all the saints in their 'beloved India' quoting Phil. 1: 3-6.

Praying that the Lord may enable you all to bear our present trials and afflictions patiently looking unto Him, our Great High Priest within the veil, Who is able to work all things together for good and to the praise of His glory,

I remain,  
Yours in His grace,

K.PHILLIP  
Rom 8: 17, 18, 28  
2 Cor. 4: 16-18  
Rev. 21: 4,5

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SECRET OF EFFECTIVE MINISTRY -6  
BAKHT SINGH

The fourth Name is, I AM THAT I AM (Exo.3: 12,14). The meaning of that Name is, the Lord will never change. What He has said, He will do. What He has desired and declared, He will fulfill. "God is not a man that he should lie; neither: the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall not make it good?" (Num. 23:19). In the case of Moses, God proved His faithfulness and fulfilled His promises. In the same way, we too need not depend upon our own courage or qualifications, but claim God's promises day by day and prove His faithfulness.

God prepared Moses for the very hard task of bringing God's people out of bondage, by revealing His four Names to him. We are also being prepared in the same way for an effective ministry. To become

unto Him more useful and fruitful, believe in Him as the God of Abraham and be His friend, sharing all your problems with Him. Know Him as the God of Isaac, and claim from Him the power of resurrection for all your needs. As the God of Jacob let Him prepare you for the high position of becoming His kings by your earthly trials. Finally, know that the "I AM THAT I AM", the living God, the faithful God, will always keep His promises. Whatever He has said in His Word, He must, He must fulfill it. By experiencing all that, you will become unto Him more useful and fruitful. (Concluded)

THE GREAT MOUNTAIN  
BAKHT SINGH

Reading: Daniel

Do we always realize that the mighty God wants us to have His very best? We human beings are so often satisfied, not merely with the second best, but even with the fourth or fifth best. When you go to the bazaar to buy vegetables, you look at the different qualities and wonder which kind is the best available. There are some vegetables, which are not very good. They are a few days old or are partly rotten. Some people, in order to save a few paise buy such fourth class vegetables, and even though they may get sick afterwards it does not matter. God wants them to have the very best but they choose the second or third best. Often God took His saints of old to mountains. How mighty was His purpose when He took Abraham onto the mountain. He took Moses also to the mount to reveal His eternal purpose, and later He took David to a mountain. Twice He took Elijah also to a mountain. Our Lord Jesus Himself went to the mountain-top, with Peter, James and John, and was transfigured there. Again, before He ascended to Heaven, He took His disciples there. When John was a prisoner on Patmos, our Lord said to him, "Come on to the mountain and see how the Bride is prepared". All these occasions on the mountains speak of some great spiritual experience, which God has for His people. But now, we want to know something about "the great mountain", referred to in Dan. 2:35. "... the stone that smote the image became a great mountain and filled the whole earth". That mountain speaks of the everlasting Kingdom of the Great and mighty God, and at the same time, it speaks about the Lord Jesus Christ Himself..Now this great mountain will not only fill the whole earth but it must also first fill the people of God themselves.

Let us look first at the prophecy itself. It was made by the Prophet Daniel in the year 603 B.C. and has been partly fulfilled. In this way God has been showing to all people that He has a heavenly plan for all the nations and kingdoms of the earth.

The great king Nebuchadnezzar of Babylon "one day had a dream, and he was very troubled because he had forgotten what he had seen in the dream. Some of us also have dreams, and by the morning we do not remember anything about them. So troubled was the king, that he gathered all the wise men of the whole kingdom to him and questioned them. "You tell me," he said, "what was the dream I had, and then tell me its meaning." These wise men and scholars were all paid from the king's treasury, but even to please him, they were unable to tell the dream and still less the interpretation. Then it was that this man Daniel was used by God to tell the king both the dream and the interpretation thereof.

(To be contd.)

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