

Hebron Messenger

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NO 14

FLEE FROM THE WRATH TO COME

Scripture Portion: Luke 16:19-31

Just as there is heaven for the children of God, there is hell for sinners. The Psalmist says, "Who knoweth the power of thine anger?" (Psa.90: 11). The wrath of God is reserved for all sinners. This subject fills my heart with sorrow, but it is my duty to warn the readers about the great punishment that awaits sinners. Both curse as well as blessing come from God. Jesus blessed His disciples before leaving this world, but the last thing in His second coming will be to drive the sinners away from His presence. Just as the love of God the Father planned everlasting blessedness, so the justice of God prepared everlasting punishment for sinners. The Spirit of God brought thousands of souls to salvation (Acts 2:41), because they repented of their sins. If a sinner turns away from the grace of God, then what will happen to him? The Word of God is very clear. The Lord Jesus said, "...these will go away into everlasting punishment" (Matt.25: 46). The curse for breaking God's laws rests upon every person. If a man does not repent of his sins, he must depart from God with an unrepentant heart.

Several facts about hell are revealed in the Bible. The Word of God tells more about hell than about heaven. The reason why the Lord of glory tells about hell is very clear. For those who are born of the Spirit of God, their way to heaven is clear. Their feet are set on a narrow path. They are on the King's highway. The way of holiness is filled with divine life. But the way to hell is dark and dangerous. That is why there are many warnings in the Word of God. Hell was not in God's original plan. He had no intention of creating hell. The Word of God says in Gen.1: 1, "God created the heaven and the earth". There is no mention of hell there. In God's original plan, He had no place for hell. However, when there was rebellion among the angels of God, those angels who fell by reason of pride, became demons. God prepared hell for the Devil and his fallen angels (Matt.25: 41). Later on, man under the influence of the Devil, rebelled against the Creator, became proud and fell in sin. Then God resolved that wicked men also should have a portion in hell. Man's crimes, -pride, uncleanness, rebellion are the same as the Devil's. In every country there are jails. When men break the laws of the Government they are put in the jail. In the same way, God puts those who break His laws in hell. God never intended this for man. His original intention was that man should be perfect, and live forever with God in heaven. When man sinned, God's eternal laws were broken. Yet He sent His Son, the Lord Jesus Christ, to atone for man's sins. He shed His precious blood and died upon the cross to save man from the punishment of hell. By various means God gives the message of salvation to mankind. The pardon for sins and the gift of eternal life are offered to man. But when he refuses God's love and His way of salvation and tramples under his feet the precious blood of Christ, God has no alternative; He must send him to the prison of hell as a law -breaker.

The Bible tells us that in hell there is everlasting fire. Behind the city of Jerusalem, there was a place where all the garbage was thrown. Some times when criminals were executed, their bodies were thrown into that pit as a mark of shame. In that place fire burned all the time. The Lord used that as an illustration when He said, "...cast into hell, into the fire that never shall be quenched" (Mark 9:45). But in heaven there is happiness; there are treasures of joy, times of feasting and rest, all the bliss of Paradise. The everlasting fire of hell is not the fire that we know of. The fire of hell burns in the spirit, in the tender sensitive part of man, in his spirit. Hell is also described as outer darkness (Matt.8: 12), where there is no spiritual knowledge, no prophet of God, no Word of God. We read in God's Word that God is light. But in hell there is darkness. There is no Spirit of God, no love or compassion of God; nothing of God is there; only outer darkness. Hell is also called the bottomless pit (Rev.9: 1). There, man goes lower and lower in moral condition. Hell has no bottom. Throughout eternity, every day, sinners become more and more sinful. Here on earth there are many influences to stop you from going into darkness. In hell there is nothing. The Spirit of God and the Word of God keep you from darkness. In hell you cannot improve your condition. You sink lower and lower every day. The Bible also tells us

that hell is a wine -press (Rev.14: 19). In the winepress grapes are crushed to get juice. In hell sinners will be pressed and broken under the wrath of God. Also the Bible calls hell the second death (Rev.20: 14). The second death is the banishment of a soul from the presence of God. Dear reader, pay heed at least now to the Word of God. Hell is outer darkness, bottomless pit, God's winepress, and second death. Oh sinner, flee from it.

Now let me tell you about the suffering in hell. The first great suffering is, to be driven away from the presence of God. The Lord Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). If you reject the Lord Jesus, there is no other way to the Father. The way is blocked. There is a great gulf between the Father and yourself. If you reject the Way, there is no other way. You can never see His glorious face. You can never feel His presence. Even though now you may receive some blessing from God, you will be separated from Him for eternity. That separation is final.

Secondly, in hell there is not a single good thing. Satan has nothing good to give you. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1: 17). God is the giver of every good thing. When you are separated from God, every good thing is gone. When the sun goes down, all the light is gone. When God departs from you, every grace departs from you. There is no strength for your weakness, no rest for the weariness of your soul. Every good thing about which you are hearing now, you will never hear in hell. There is no Saviour to save you, no joy and no peace to be found in hell.

Thirdly, you will remember all the lost opportunities. "But Abraham said, Son, remember..." (Luke 16:25). You will remember how you refused the salvation, even after hearing the Word of God; how God spoke to you, and how you refused to receive the grace of the Saviour. From eternity to eternity you will remember how you refused the Son of God. Finally, the Bible tells us that the sufferings of hell are forever and ever. Here upon the earth, you may have sorrow today and joy tomorrow. In hell, the wrath of God remains forever and ever. Criminals who refuse salvation which God offers in His grace will be tormented forever and ever. This is the end of the sinner's journey.

Reader, turn, turn, why will you die in your sins? God is warning you that there is a dark and dangerous place, reserved for sinners. He is giving you warning after warning to flee from the wrath to come. Flee to the Lord Jesus Christ. He alone is the refuge from the wrath. To escape from divine wrath hide yourself in Jesus. Believe on the Lord Jesus, you will be saved from the wrath of God. If God has spoken to you, flee to Christ. Believe that He died for you on the cross, to bear the penalty of your sins, and rose again from the dead. Repent of your sins, come to Him and ask for full forgiveness. He will save you from the wrath of God. D.S.

LETTER FOR PRAISE AND PRAYER

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Dear Fellow -Believers in Christ,

Greetings in the precious and mighty Name of our Lord and Saviour Jesus Christ, of Whom we have received grace for grace to love Him and serve Him acceptably, in the ministry of His glorious Gospel. May He by His Spirit help us all in an increasing measure, that as we communicate and commend the Gospel, our own lives may reveal its power (John 1:16; 1Tim.1: 11,12; 4:12).

We have been considering in the previous issue, the fatherhood metaphor the Apostle Paul speaks of, concerning Christian leadership based on 1 Corinthians 4. In this connection the well known writer Leon Morris comments, "While in the different circumstances of today, preachers may well hesitate to call others to imitate them, it still remains that if we are to commend our Gospel, it must be because our lives reveal its power. My brothers and sisters, that is probably the most important thing of all, for us to learn. We need to cry to God that He will give us a life that is exemplary".

Secondly, we may consider -a father's love. The second implication of fatherhood is love. It is not a sentimental or emotional attitude of which Paul is thinking in calling them his beloved children (4:14), but in the kind of love which he refers to in 2 Cor.12: 14, 15, where he is not speaking of being possessive, but of being expendable for their sake. He did not count even his life dear to himself: he would gladly be spent on their behalf. Now that is a quality in Christian service, which is absolutely indispensable. "...the good shepherd giveth his life for the sheep" says Jesus, and although He gave Himself in an atoning and redemptive way and we do not do so, yet the same spirit of sacrificial giving of ourselves should be the basis of the whole ministry. "I am therefore greatly disturbed when I find Christian leaders, unwilling and reserved about the way in which they will give themselves to their people" says the writer. The Apostolic pattern, the example of a father's love, which distinguishes the good Shepherd from the hireling, is a readiness to spend and be expended for the sake of their souls. So then, like a father, we have to love with a sacrificial, gentle Christ like love.

Thirdly, we consider a father's faithfulness. You will notice that in verses 18 to 21, combined with this deep and costly love, there is an equally deep and costly faithfulness, in the way Paul dealt with his spiritual children. True love is never blind, and true love is never soft. It is of course the mark of a father that if anyone is going to be utterly faithful with his child, it would be he. Others will be more easily satisfied than he. For his part he will never be content with a spiritual life that is mere talk. "I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word but in power". Talk does not satisfy his father -heart. He wants to see the evidence of the power of God. So he will deal faithfully with all forms of arrogance, pride and self-interest. If he cared for them less deeply, he would deal with them less faithfully.

Summarizing we may conclude, our ministry to others must be marked by the humble submissiveness of the servant, by the wise faithfulness of the steward, and by the loving example of the father. This means that the Christian worker must be concerned not with the status of office, but with the service; not with his own interests but with Christ's; not with his own glory but with God's. That is indeed the core of this whole introductory passage of 1 Corinthians 4. What was at stake in Corinth was nothing less than the glory of God. And Paul's jealousy for it was just the reflection of the burning jealousy in the heart of God for His own glory. "My glory will not give to another". For this reason God will always resist the proud, but give grace to the humble.

We must accept, dear brothers and sisters with humility that this is what is at stake in a thousand ways in our generation. This is the challenge we must all face. Is there some area in our life where God is being robbed of His glory? Is there some area of our service where He is being robbed? Do we really care for the world around us? The ultimate thing that matters to God, wherever the

Gospel is being preached, is that there are no areas where He is being robbed of His glory. That is the ultimate motive of evangelism -the glory of God. And that is the vocation and destiny of the Church. May Jeremiah's words keep ringing in our ears, "...let him that glorieth glory in this...that I am the Lord..."(Jer.9: 24). The Lord continue to write this word upon our hearts.

The saints and brethren of Horeb, the church at Kolhapur, would have us to thank and praise the Lord for answered prayer for the provision of a full time servant, Bro. Epaphras Ghogle, to stay with family, in their midst. They covet our continued prayers for them, as our brother Ghogle takes up the burden of the ministry and the work of the Lord in the surrounding places, in fellowship with the responsible brethren in Horeb. We are sorry to say that Bro. Sharad Misal and others with him by virtue of their gathering separately on their own, are no more in fellowship with us.

Kindly pray for the revival of the saints and the work of the Lord as a whole being carried out through the church at Jehovah -Shammah, Chennai, as they complete 63 years of their ministry and testimony, on 12th July. Its inception, as you know, has been through the instrumentality of late Bro. Bakht Singh with his early co-workers and fellow-saints.

Pray for Sis. S. Sharon, daughter of Bro. B. Selvanayagam (responsible brother in Mizpeh, Trichy) and Bro. Yesudas Amos, (son of late Bro. Jesudas, Chingleput) as they were united in marriage on 30th June, in the church at Mizpeh, Trichy. Bro. Theodore Reginald solemnized the event.

Since January 1990, when our dear Bro. Bakht Singh visited the Gond community at Coimbatore, naming the place of their gathering as "Ishwar Ka Ghar", the Lord has been blessing the work among them. The Lord burdened them to preach the Gospel to the Gond community living elsewhere in India. During the past ten years, Bro. Anand Abraham, the leading brother among them, and Gonds at Coimbatore have been going to different parts of India for evangelism. A few of the Gond community at Khandwa (M.P .), responded to the Gospel, and have been gathering for prayer and fellowship in a small Prayer House built for them there. On 30th May 2004, Bro. R. S. Kuruvilla of Patmos Prayer House, Coimbatore, who has been supervising this work, started "Breaking of Bread" at Khandwa. Bro .Johnson Solomon, servant of God of Bhusawal, ministered God's Word. Please continue to pray for this work among the Gond tribal community, both at Coimbatore and in different parts of North India.

Praying that the grace of our Lord Jesus Christ be exceeding abundant toward us all to serve Him acceptably, that God alone be glorified in all things through Him,

Acts 20: 19,24

1 Cor.15 .10

Rev. 22 .1,3

I remain,
Yours in his grace,
K.PHilip

WE BEHELD HIS GLORY
BAKHT SINGH
Scripture Portion: 2 Peter 1

Peter had the privilege of seeing the glory of the Lord Jesus Christ as he himself testifies in 2 Peter 1: 16, and he had the same burden for those to whom he wrote this epistle. We as believers in the Lord Jesus Christ should see the glory and the virtues of our highly exalted Lord. We pray that the Lord may help many of us to see His beauty, majesty and glory. That is possible through the personal experience of the Lord Jesus Christ as we read in verse 2. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord". As we go on receiving new glimpses of the glory of the Lord Jesus Christ, we find grace and peace multiplied automatically. Now we want to see how the Lord Jesus Christ opened the eyes of Peter who testified saying, "we...were eyewitnesses of his majesty", so that we too can have the same privilege and experience. Peter's experiences are recorded in God's Word for our edification. When we first see Simon Peter, he was a God fearing man waiting for the Messiah, but his eyes were not opened to see the Lord's glory. Our Lord went on leading him from one experience to another till he began to see His glory. God used many experiences and trials to bring Peter to that position and it is so with us also, so that we too may see Him as He is.

In John 1: 40-41 we read how Andrew brought Peter to the Lord Jesus. He was a young man at that time waiting for the coming Messiah. There were several young men who thought that the Messiah would come again to restore the kingdom of David. That is why they could not recognise the Lord Jesus Christ when He came as a Saviour. For the same reason, till today, the Jews as a nation are blind about salvation. They are waiting for the Messiah but not for the Saviour. They think that they should again rule over" all nations as in the days of David and Solomon. These young men were waiting and longing for God's kingdom to come upon the earth straightway, because they could not understand fully the prophecies in the Scriptures about the coming of the Lord Jesus. All the sacrifices and offerings in the Old Testament, prophesied about the coming of the Lord Jesus as the Saviour, but they did not understand. They only thought about other prophecies concerning the coming King. No doubt He will reign as the King of kings, but before that He had to come to seek and to save sinners, who will by His grace reign with Him as kings and priests. God had shown John the Baptist that on whom he would see the Holy Spirit descend as a dove, the same was the Saviour and Messiah (John 1: 31-35). When John the Baptist baptized the Lord Jesus Christ this sign was fulfilled. When he saw the Lord passing by, he said, "Behold the Lamb of God", and two of the disciples of John the Baptist, having heard these words followed the Lord Jesus Christ. The Lord turned round and saw them coming after Him, and asked, "What seek ye?" They said, "Rabbi, where dwellest thou?" He said, "Come and see", and they went and spent the whole day with Him. (To be contd.)

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NO 15

THE LITTLE CITY

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man" (Eccles.9: 14.15).

No one would expect to find the basics of the Christian Gospel in this Book of Ecclesiastes which majors on things "under the sun" (ch.1: 3 onwards), and deals with the "vanities" of this world (1: 2;14 etc.). It is said that Solomon wrote the Book "when he was away from God", and it stands as a solemn warning to any and all who are inclined in that direction .How true it is that we were made for God, and men find no rest until they rest IN God!

Yet, in this Book, we do have what we may call the true "basics" of the Gospel, -not least in the verses above quoted. There we are told about a "small city", and a vicious assault on the city by a strong and powerful enemy, and then the saving of the city by a poor wise man; all of it depicting, we believe, the essence of the Gospel. We propose to look briefly into the story, but with the earnest prayer that some who read may perhaps find God's own answer to some of the deep needs that are in their hearts.

First let us think of: THE GREAT TRAGEDY

The scene is indeed a sad one; -a great king going to all lengths to annex to himself a small and sparsely populated city. Perhaps it reminds us of the avarice sometimes displayed by powerful nations in our own day, but more reminiscent, we believe, of the early chapters in the Bible. There we read that when Adam and Eve were the sole occupants of the Garden of Eden, the great ambitious "Lucifer", avowed enemy of God, mounted his hellish attack on "infant humanity", determined to possess for himself the whole human race. Reasons for the assault are given elsewhere in the Bible, but our point, for now, is that the assault was made, and, in this case, "the city" actually fell to the tyrant. Adam and Eve willingly yielded themselves to Satan's control, with the result that their offspring, right up till today, are integral parts of his "kingdom". Here is the root explanation of all the miseries of mankind; -Satan has become "the prince of this world" (See John 12:31; 14:30; 16:11). There, indeed, is the "great tragedy" and all of us are part of it. Thank God, however, that was not the end, for we now read of what we may call

THE GREAT VICTORY

The same story goes on to tell us of a poor wise man who, by his wisdom delivered the city (v.15). Here, we believe, is a foreshadowing of the redeeming work of Christ; -at least an illustration of it. Some may not quickly see the connection, but let us notice a few Scriptures, which speak to us about Christ, so that the parallel may become apparent. In Corinthians we read, "...though he was rich, yet for your sakes he became poor" (2Cor.8:9). How true indeed! We recall how He was born in a stable (Luke 2:12), and later known simply as 'the carpenter's son'. He Himself declared, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). And when finally He died, the very clothes He wore were stripped away from Him (Matt.27:35). A "poor man" indeed, but He was the One Who "delivered our city" through His redeeming work on Calvary.

And how all-surpassing was His "wisdom"! Again and again, throughout His earthly ministry, He was able, with a few penetrating words, to confound the cleverness of His enemies, as, for instance,

when He said to the crafty Pharisees, "He that is without sin among you, let him first cast a stone at her" (John 8:7). Countless examples could be given, and it is no wonder that He was later called the very "wisdom of God" (1 Cor. 1: 24).

And what can we say of the all-surpassing wisdom of His Cross? It was by that wisdom that He indeed "delivered the city". By His dying for us; -accepting in Himself the death that we deserved, He met all the righteous claims of God and purchased a glorious deliverance for us. Yes, it was at Calvary that the strong enemy was defeated and our city delivered. Even the willing slaves of Satan (and such we all are by nature) can now be set free from their sins, and know anew "glorious liberty" (Rom.8:21) -IN CHRIST! The Bible tells us that those who will call Christ "Lord" from the heart (Rom. 10:9,10), and place their total trust in Him will be saved (Acts 16:31). In closing, we note the final emphasis in the Ecclesiastes story

THE GREAT MYSTERY

The actual words of the text are these; -"yet no man remembered that same poor man" (v.15). It reads like an anti-climax, and that, indeed, it is. We naturally ask 'How could such a deliverer of such a needy city ever be forgotten or despised?' But how true to life this is, -specially as regards the Christian Gospel! Even up till today, the Great Lord Jesus Christ IS "despised and rejected of men" (Isa.53:3), and whole multitudes still "hide their faces from Him", -foolishly neglecting His "Great Salvation" (Heb.2:3). This, surely, is the mystery of all mysteries. Please think of it. God's own dear Son came into this world to save sinners, and by His own atoning death unpicked the works of the devil (Heb. 2:14), purchasing the most amazing liberation the world has ever dreamed of, and yet we still have to say, "Who hath believed our report?" (Isa.53: 1). How many of earth's millions, hearing the Gospel story, have personally enthroned this "Great Deliverer"? What have you, for instance, done with "Jesus, which is called Christ?" (See Malt.27: 22). We urge you, right now, to come personally to Him. Kneel at His feet, confessing all your sins, and trust Him, and Him alone, to be your Lord and Saviour. It is then, and then only, that you will personally experience His glorious deliverance. He is ALIVE today; He loves you personally; He will hear your cry and forgive all your sins. We tell you from experience, "If the Son therefore shall make you free, ye shall be FREE INDEED" (John 8:36). You dare not delay longer. Come to HIM right now. C.R.G.

LETTER FOR PRAISE AND PRAYER

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Dear Fellow -Believers in Christ,

Greetings in the precious and wonderful Name of our Lord and Saviour Jesus Christ, Who "ascended up on high ...ascended up far above all heavens, that he might fill all things". His words to Mary Magdalene on that early morning of resurrection, "...go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God", reveal to us His great desire for us to be His brethren. That is, on the basis of resurrection union with Him, He is calling us to the life on high. Let us therefore seek His grace day by day, to remain no more earth-bound, but long for the heights in Christ, quickened by His Spirit, that raised Him from the dead (Eph.4:8-10; John 20:17; Heb.2:11, 12; Rom.8:11; Eph.2:5,6).

In consideration of the above-mentioned divine call to be in the good of the life above, we may look into Psalms 120 to 134, called the Psalms or Songs of Ascent. They speak of climbing up out of the deep, dark valley, on to the sunny heights. This is where the Lord desires His people to be always.

Psalm 84 speaks of passing through the valley of weeping, but in that connection we ought to underline the two words, "passing through", for this valley is never meant to be the dwelling place of the people of God, but only a passage through which they pass. Zion is the mountain-home, where God wants His people to abide. It is surely instructive to note that the Lord established periodic ascents

as an ordinance in Israel. All their males had to go up to Jerusalem thrice a year. God meant these going up ordinances to be governmental in nature, that is, the people of Israel were not to be governed by the plains or valleys, but to be a people of the mountains. They might have to spend time, perhaps much time, down below, but their normal life was continually interrupted by the command to go up. Their life, their real life, was up in the high places. If we could have joined their caravans thrice a year, as they made ready and got on the march, leaving the valleys and plains and going on the upward way to Jerusalem, we would have found that these journeys had a tremendous impact on the lives of the people. These songs for instance became songs for all time. They were provided for the ascents thrice a year, but they were not reserved for those particular occasions only. They became the perpetual songs of Israel in which we ourselves find much of abiding value. This is because the Lord's mind for His people is that they should not abide in the deep and shadowy places, though from time to time they may have to pass through the valleys, but they should be a people of the heights, with their lives governed by that which is above and not by that which is below.

The large place which mountains had in the life and ministry of the Lord Jesus should impress us very much. This can be verified in Matthew's Gospel which begins with the Mount of instruction in chapter 5 and finishes with the Mount of commission in chapter 28. It can be noted that all through the Gospel, the peak events were associated with mountains as though these found an answer, a response, in the very heart and nature of our Lord. Is it not true that Jesus came and passed through the valley of weeping in order to meet us and lift us up out of it?

His whole life, in every aspect and activity of praying, teaching and working, was a life on a high plane, -a lifting, returning move to heaven, which would take with Him as many others as possible. There was nothing in the low level of this world's ways to give Him any pleasure. So it was not surprising that He loved the mountain heights. The very nature and spirit of the Lord Jesus was a complete contradiction of the natural course of human movement, which is steadily slipping lower and lower. The whole effect and influence of His presence anywhere was to lift upwards. He only came by way of this valley of tears to lift us up out of it.

Mountains suggest and represent ascendancy, security, and vision. Firstly, ascendancy or elevation -"I will lift up mine eyes unto the hills" (Psa.121: 1). To take our eyes off what is here -self, circumstances and the rest - and to set them on the One, Who is the Lord over all, high and lifted up on the Throne, is itself an elevating experience. "Looking unto Jesus" is the one thing, which will bring us up out of the valley of despair, for the place where our vision rests, affects the course of our lives. It is in every sense an uplifting experience to be joined to the Lord in heaven. It is morally elevating and spiritually emancipating.

Most of us are conscious that our need is a higher level of life. We are too small. Our valley is a hemmed -in place, narrow and limited. We must get on to the mountains to get enlargement, with a sense of being liberated from the littleness of life, freed from its smallness and pettiness. If this is true, naturally it helps us to interpret the spiritual truth reminding us that God has "raised us up together with Christ". Individually and collectively in the church, every great deal of the trouble, weakness and paralysis which we suffer, is due to our failure to maintain our true position in the heaven lies in Christ. If we could get up higher, move on to a higher ground, and leave behind the things which belong to the shadows and valleys, we should find ourselves living in the good of the mighty will of God for us. We may continue these thoughts in our next issue.

We were sad to receive the news of the Home call to Glory of Bro. Peter Massey, son of Bro. Munshi Massey, the latter functioning with Bro. Koshy and others in the ministry and work of the Lord, in the International Assembly at Syracuse, on July 8th, after a long period of illness. While in secular service in an important financial set up based at Syracuse, he was keen to be a witness and minister of the Lord Jesus. He visited Pakistan, his homeland several times, as well as Hebron and some of the major assemblies in India. He rests from his labours (Rev. 14: 13). Let us pray for the comfort of all his family members. We covet your prayers for the God's servants' gatherings, God willing to be held from 29th to 31 s~ July, in the newly constructed hall at Bethany, Pune, mainly meant for our co-workers in Maharashtra. Bros. G. T. Benjamin, Habakkuk and some us have been invited to participate, by God's servant Bro. Paul Jacob and co-workers of the church there.

The Lord granted us a profitable and precious time in the ministry and fellowship connected with the 63rd anniversary of the church at Jehovah- Shammah, on the 12th July, besides the two days

Of the weekend. We dwelt upon the prayer of Moses in Exodus 34, after he saw all the goodness and glory of the Lord and worshipped Him (Exo.34:6-9). The climax of his prayer and intercession was, "...pardon our iniquity and our sin, and take us for thine inheritance" (v.9). According to Jehovah's original promise in Exo.19:5-7, He responded, "...Behold, I make a covenant. ..I will do marvels"(v. 10). This was one of the most important promises His honoured servant late Bro. Bakht Singh claimed again and again together with His co-workers and elders, as they began the ministry in that compound, calling it Jehovah -Shammah, as revealed to them from Ezek. 48:35, " ...and the name of the city from that day shall be, The Lord is there" (margin-Jehovah - Shammah). Do pray that the Lord's presence and power may be enjoyed by His saints there and they may continue to promote His foreordained purposes in unity and harmony unto the Lord's glorious appearing for His true Church.

Praying that we may be energised and equipped by the Holy Spirit, to live in the enjoyment of our heavenly position and hence our privileges in Him, as we unreservedly commit ourselves to live and labour under His Lordship and Headship in the Church which is His Body,

Psalm 125 : 1 ,2
Eph. 1 : 4-6
Jude 20,21

I remain,
Yours in his grace,
K.PHilip

WE BEHELD HIS GLORY -2 BAKHT SINGH

John the Baptist saw the Lord Jesus and said, "Behold the Lamb of God" (John 1 :29); he never said, "Behold the Messiah", yet Andrew understood that He was the Messiah. There are many names given to the Lord Jesus Christ and one of them is, "The Lamb", which means the One Who came into the world to die as God's Lamb for the sins of the whole world. The Jews sacrificed a lamb without blemish on the Passover day. But they never knew the purpose of that sacrifice. When John the Baptist called the Lord Jesus the Lamb of God, he prophesied that Jesus would die as God's Lamb for sinners. If you want to know the Lord Jesus, first of all you should know Him as "God's Lamb". The Jews were looking for a great King who will have a kingdom. They were God- fearing and good people but they were blind spiritually. All of us have to pray again and again, "Lord, open my eyes to see Thy glory and beauty".

Andrew having found Simon, brought him to the Lord Jesus Christ and straightway the Lord said, "Thou art Simon the son of Jona: thou shalt be called Cephas". In other words, "Simon, I know who you are. I know your name, I know your father's name. You will be called by a new name in future". Now Andrew did not tell the Lord Jesus Christ anything about Simon, but our Lord knew everything. Simon heard these words and wondered, "What wonderful words these are! What a wonderful Man He is! He knows my name, He knows my past and my future too". He was wonderstruck, but still blind spiritually. We do not find any inward change in Peter yet. He only knew that our Lord is a great and a wonderful Person. In the same way, people throughout the world admire the Lord Jesus Christ for His great love, power, life and sacrifice. But they do not know Him by experience, nor have they seen His glory. Simon heard wonderful things that day but no change took place in him. He continued doing his own business of fishing. Had he known Him as he should, he would have straightway followed Him. Many people are like that. They hear many sermons, shed many tears, and shake their heads in the meetings, but when they go home they shake off everything that they have heard. They return home as they came.

Then the second instance when Peter met the Lord Jesus Christ is recorded in Luke 4:38. Peter's mother-in-Law was down with high fever. When the Lord heard that, He Himself came to Simon's house. What a privilege and what an honour! He came, rebuked the fever with one word and immediately she was healed. She rose up and served them. Now Simon was watching carefully. He must have said to himself , "What a wonderful man! A man of authority! With one word the fever has

gone away! She has become normal and has begun to serve immediately". Looking at Jesus Christ, Simon might have said in his heart, "I have never seen such a man in my life! " What a change had taken place in that home! But no change had come in Peter. He was like a man who goes to a doctor and keeps on saying, "What a wonderful doctor, what a great doctor, what a clever doctor! He has so many degrees and titles!" If someone asks him, "Has he cured you?" the answer would be "No", because he has no personal experience. You too may go on saying about the Lord Jesus Christ, that He is a wonderful man, a wonderful Saviour and a unique person. But tell me first, has He wrought any inward change in you? If not, no matter what you say about Him, it is of no use. (To be contd.)

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