

Hebron Messenger

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NO 7

"I KNOW THAT MY REDEEMER LIVETH" (Job 19:25)

Those few words spoken by Job thousands of years ago have brought untold blessings to countless souls down through the centuries. They are relevant in many situations, but our simple purpose, just now, is to show how they also constitute the very essence of true Christian testimony, and, at the same time, point the way to personal experience of God's saving mercy. We shall do this by considering the FOUR KEY WORDS in the statement -each of them very significant and helpful when it comes to knowing Christ as personal Lord and Saviour.

The first of these is that word "Redeemer": - "I know that my Redeemer liveth". To "redeem", we know, is "to restore to original ownership by payment of a stipulated price", and our Bibles have much to say about this. We can even say that, in matters of the soul, the idea of "Redemption" is peculiar to the Christian message. Paul said, "...we have redemption through his blood, the forgiveness of sins" (Eph. 1: 7; Col.1: 14). And there is the parallel word of Peter, "...ye were not redeemed with ...silver and gold, ...But with the precious blood of Christ" (1 Pet. 1: 18, 19).

The Old Testament word for "Redeemer" is particularly interesting and informative. The Hebrew word is "GAAL", and that same word is also frequently translated "kinsman", that is, "relative". The reason for this is that, under the Levitical law, the right to "redeem" belonged to the "kinsman" and the two words became interchangeable. It meant that the one who was the "close relative" was authorised to buy back into the family heritage any property that had to be forfeited for any reason. The whole Book of Ruth, in our Old Testaments, is a classical example of this.

This surely explains why Christ had to become a MAN, and enter into this world as man. He was becoming our "relation", so that He could lawfully "redeem" us. We are also told that He was "made ... sin for us" (2 Cor.5: 21), and this was a still closer identification with us (See also Matt.3: 15). In these two respects, then, He was fully related to us, and eminently qualified to be our "Redeemer". Here is one of the marvels of the Gospel; God has provided us with this perfect "Relative-Redeemer" so that we may be fully restored to Himself (1 Pet.3: 18)! All praise to His Name!

The next key -word is "LIVETH"; -"I know that my Redeemer liveth". Here, of course, we are at the very heart of all true Christian "testimony"; we have a LIVING Saviour! Christianity itself is firmly based on this GREAT HISTORICAL EVENT; Christ ROSE FROM THE DEAD on the third day; -and "He is ALIVE FOR EVERMORE"(John 20:1-18; Rev.1: 18)

It is interesting to note that, when Paul was outlining "the gospel which he preached", most of what he had to say was about the resurrection of our Lord. Whilst just a few words sufficed to cover the glorious fact of Christ's atoning death (1Cor.15: 3), the main emphasis was that, after that death, CHRIST ROSE AGAIN, and was "seen" by a whole succession of reliable and fully accredited witnesses (See 1 Cor.15: 1-8), so that the resurrection, too, was a fully -proven historical event!

A Christian, then, has good reason to testify, "I know that my Redeemer LIVETH". He knows it from simple history, and, better still, he knows it in his own inward experience. He can say with Paul, "Christ liveth IN ME".

And that, indeed, is the "witness" of Christ's living Church. The resurrection of Christ is something positively embodied into that Church. Our Lord said, "...Because I live, ye shall live also"(John14: 19).

And there is the "Testimony". We must ask ourselves, "Are we giving out that testimony today"?

Next comes that all-important word "MY": "my Redeemer liveth". Here, the matter becomes a very, very, personal one; my own conscious ownership. The question that faces us all is, "Have we made that Redeemer ours; have I made Him mine"? We all have to face it; have we actually taken that essential "step of faith"? The Bible plainly says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

It is our conviction that, if we really see our need, that "step of faith" will not be difficult. But we are so proud, and a willingness to repent comes but very slowly! We would suggest, however, that just one honest look at the TEN COMMANDMENTS would greatly help us here, for we are all guilty on all points; -in one way or another (See Matt.5:21 ,22 etc.)! Very obviously, we need that Redeemer!

The greatest aid to faith, however, is just a sight of the Redeemer Himself. He "draws" us irresistibly by His incomparable mercy and compassion, and we can only "run after" Him (Song of Solomon 1: 4). And, once we have come, we shall be singing like that happy Bride in the Song of Solomon, "I am my Beloved's and my Beloved is MINE"(2:16; 6:3). There will be no doubt, then, that our own Redeemer lives.

Finally; in our text, is that wonderful word "I KNOW". Job knew that his Redeemer was alive; - and he knew it thousands of years before Christ actually appeared! The Bible makes it very clear that God not only wants us to HAVE salvation, but He wants us to KNOW we have it! We read, "These things have I written unto you...THAT YE MAY KNOW that ye have eternal life" (1John 5:13). Blessed assurance, indeed!

We would say that this assurance comes to the believer in two distinct ways. First, it comes from God's unfailing WORD, -the Bible. That Book says, "Believe on the Lord Jesus Christ, AND THOU SHALT BE SAVED" (Acts 16:31). My response is, "I have believed, and I have done so from my heart, and so I AM SAVED"! On the basis of what is written in the Book, I KNOW! Then comes the second way. Once we have taken our stand on God's Word, we find we have a further assurance; -one that is deep within ourselves. God's Holy Spirit enters into us and forthwith "beareth witness with our spirit, that we ARE the children of God" (Rom.8: 16). Thus we are able to say with full assurance, -" I know". And we shall be part of that Great Living Church which bears the same testimony.

We ask you now, in closing, "Can you now say with Job of old, "I know that my Redeemer liveth"? Settle it without delay, and add your voice, and your life to the same glad testimony, -"I know that my Redeemer liveth".

LETTER FOR PRAISE AND PRAYER

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Dear Fellow-Believers in Christ,

Greetings in the precious Name of our loving and living Saviour, the Lord Jesus Christ, Who was lifted up from the earth, speaking of the death He died to draw all men unto Himself. Blessed be His Name, and all honour and glory be unto Him, Who willingly, vicariously gave Himself, to be lifted on that cruel cross of shame and sorrow more than two thousand years ago, as our Sin-bearer and Sacrifice. Having put away our sin by that one sacrifice of Himself, God the Father raised Him from the dead, and lifted Him to the Throne of God, where He continues evermore, as our High Priest by the power of an endless life, able to save us to the uttermost. That is the dominant theme in the minds and lips of all His worshippers and witnesses, throughout the world in this season known as Easter (John 12:32; Heb. 9:26; 2 Cor.13: 4; Acts13: 48).

Apostle Paul never grew tired of reminding his readers of the cross of Christ. With a great sense of indebtedness to the Saviour he could write, "...the Son of God who loved me and gave Himself for me" (Gal.2: 20). So moved and motivated by Him he clearly reflected the supremacy of the cross in his ministry. The priority he gave to the message of the cross in his preaching is nowhere so plain than in his first letter to the Corinthians. They were in danger of being entangled in the subtleties and speculations of the Greek philosophy with its wisdom, mingled with the carnalities of self. There he proclaims, "unto them which are called...Christ the power of God, and the wisdom of God" (1Cor.1: 22-23).

What the Bible teaches concerning the centrality of the cross of our Saviour, from Genesis to Revelation, we must recognise afresh in our times, especially as we pass another Easter season. We need to review our lives, as His witnesses and workers, and especially as men in leadership and eldership over His flock. We ought to review as to what proportion of our life and ministry is devoted to the centrality and reality of the Saviour's cross. We have to admit that although we have the phraseology of the cross, we are still in the periphery of its power and purpose.

Hence the churches and the fellowships of God's people we are ministering unto, are not inspired to press forward in their heavenly calling. On the other hand we have to admit that there is a decline of spirituality in our assemblies or fellowships, giving rise to dissensions or divisions. The Lord make us all crucified messengers of His cross. May our inner man be fortified by His Spirit (Eph.3: 16, 17), and may Christ dwell in our hearts by faith to make our lives reflect and radiate His spirit of sacrifice and servant hood. The Lord make it all the more true for the writer as well for the reader by His grace.

Herewith we mention some of the dedication and thanksgiving gatherings we and our co-workers were enabled to participate in, for the encouragement and establishment of His flock.

The dedication service of the newly built House of Worship, "Carmel" at Ambur took place on 12th March at Ambur, with many of our fellow -servants and saints participating. They came from various parts of N. Arcot and nearby places. It was an occasion also to bring to remembrance, the faithful labours of late Bro. M. Stephen, who laboured in Ambur and surrounding districts for more than four decades. His son Bro. Daniel Stephen with other brothers in responsibility covet our prayers for the future of the ministry.

The newly constructed Prayer House at Pachanapalli, a small village in Chittoor district was dedicated on the 16th March. God's servant, Bro. Joshua, son of late Bro. Arul Doss, who laboured there for the past four decades, covets our prayers for their future ministry. This was preceded by a gathering of nearly eighty servants of God, mostly from Rayalaseema who were present for prayer. Bro. Isaac (Kadapa), Bro. Samson (Proddattur), Bro. Nehemiah (Anantapur), and Bro.Dyva prasad (Tirupathi) also participated in the ministry.

On 17th March, the newly constructed Bethany Worship Hall, situated near the border of Tamilnadu at Lakshmpuram was also dedicated. Pray for God's servant Bro. Timothy and others in responsibility ministering to that little flock.

At a small village Bhimavaram, about 40 kms from Ongole, Prakasam District, the brethren arranged special gatherings for three days with God's servants and saints from neighboring districts participating. A small flock is gathering there in the house of Bro. Sundar Rajan, a native of that village but now employed in Chennai. We have named it Horeb. Pray for the brethren helping in the work and ministry, with others sent from Eshcol, Ongole, through Bro.John Subba Reddy. Also the same evening of 10th March, the newly constructed Prayer Hall near Police Lines in Ongole, was also dedicated, naming it Shechem. That was the place where the man of God, Joshua, gave his farewell message to all Israel challenging them to serve the Lord faithfully following his example (Joshua 24:1,15). Pray for Bro. John Subba Reddy and others from Eshcol, as they seek to help forward the future ministry at Shechem.

We need to pray for the team of about twelve brothers from Hebron fellowship who have proceeded to Delhi for open-air ministry and outreach in Haryana. Bros. Theodore, J.C.Rao and some of us will be sharing the ministry of the evening special meetings arranged in a hired facility. Pray that the tract and literature outreach ministry may lead the needy and hungry souls to salvation. Also the team may be

protected from the interferences or hindrances of unreasonable men.

Pray for the Special Gatherings held in connection with the dedication of the new Prayer House at Vempalli, named New Jerusalem, on 19th March by Bro. G.T. Benjamin. A team of Hebron brothers was able to join them by road to help in the open air ministry. Also pray for Bro. Prakash, God's servant there, with the brothers in responsibility.

Pray for the ministry fulfilled by Bro. John Stewart at Siyyon Prarthana Bhavan, Balasore from 16th to 20th March, when many people from different parts of Orissa and Khargpur were also present. Pray that the Lord may accomplish His Word.

God's servants, Bros. K. Habakkuk and Samson, were enabled to participate and dedicate the new Prayer House, Jerusalem, at Peddanaveedu, near Markapuram, in the special gathering held there on the 15th March. Brethren there covet our prayers.

Pray for God's servant Bro. Aspia who has been hospitalised at Secunderabad for serious liver complication.

We need to pray earnestly for Bro. Paul Sudhakar's son, John, admitted in I.C.U. at Care Hospital, Hyderabad. He was found in a critical stage as he was brought from Bahrain, with one lung collapsed, and is kept under ventilator process.

Pray for the V.B.S. ministry to begin in Hebron from April 26th. Pray also for sisters going out to help in the V.B.S. ministry in different assemblies.

Bro. Israel, God's servant at Shalem Prayer House, Nellore, covets our prayers for his daughter Sara Keren and her husband Dr. Ramchandran who were united in marriage on 14th March at Shalem, Nellore.

Praying that this Easter season may mean a new visitation of the Lord by His Spirit to renew our vision and mission for the upbuilding of the Church and extension of His Kingdom, as true messengers of His cross.

1 Cor.1 :20-24 , Rom.8:28-32 , 1Pet.1:1.10

I remain,
Yours in his grace,
K. Philip

EVERLASTING LOVE - 3

BAKHT SINGH

God's love cannot be fully comprehended by ourselves alone. It is something we can comprehend only with all saints, as Paul says, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge--! (Eph.3: 18).

That is why believers should come together as a church, and take part in the Lord's Table by faith, knowing that believers in other parts of the world are doing the same. If by faith we take part worthily and rightly, the result will be a greater love for fellow-believers, a greater longing to see the Lord face to face, and a greater desire to be like Him and with Him in all His fullness. Your standard will be Himself, you will want to be like Him only, and not like any preacher or prophet. He is our standard, and the stature of God's standard for us, that we may overcome all limitations. Do we realize that God is doing a work in each one of us and that work will go on, till this body of clay is laid aside? When men

build a building with cement, in the beginning there is only the mould, and into this they pour the concrete and cement. Outsiders see only the mould, but inside the cement builds up into a wall. When the work is complete, the mould is removed, and the building can be seen by all. That is how God is working in us. Outside is the body of clay, full of frailty; bones and muscles and flesh that are full of pain and weakness. But within us God is building His own life. In our spirit, that work will go on till we become like the Lord Jesus Christ. This body of clay will one day be cast aside, and we shall have a new body, in which we will overcome present limitations, for that body will contain the fullness of God. In preparation of that, the Lord is now working in us that we may receive His Divine life in fullness. Sin, failure, and disobedience, hinder the flow of that life. Before you partake of the Lord's Table you should examine yourself, and you will see all kinds of faults and failures which prevent the life of God from flowing freely in and through you. When those failures are confessed and washed away, there will be a great and constant flow with the result that life will be fuller, and there will be a greater longing to see the Lord face to face.

That is why we need to examine ourselves before we go to worship. If we have any bitterness in our hearts, or jealousy, or hatred, communion with our Lord and His saints will be clouded, and there will be no joy nor true appreciation of His love. If there is anyone with whom we are not on talking terms we should first be reconciled. "Therefore if thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt.5: 23-24). Otherwise the Lord's Supper is a mere ceremony or ritual, without true meaning. If however we come with joy, having our sins confessed and our hearts sprinkled from an evil conscience (Heb. 10:22), we shall surely come to know "... with all saints what is the breadth, and length, and depth, and height; And ...the love of Christ, which passeth knowledge", that we might be filled with all the fullness of God (Eph.3:18-19). Therefore "let a man examine himself, and so let him eat of that bread, and drink of that cup"

(1 Cor.11 : 28).

(Concluded)

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NO 8

"THREE GIANTS"

Read: Isa. 45:24; Jer. 23:6; Eze. 14:14-20; Phil. 3:3-9

According to God's promise we look for a new heaven and a new earth (2 Pet. 3:13). This is the hope of all believers. God's righteousness is the nature of the new dispensation. It ought to be the great concern of our lives that we are found in possession of the kind of righteousness which is going to fill and to characterize the new dispensation. As the above passages reveal, both Paul and Peter show great diligence in this matter of righteousness, utterly and ruthlessly refusing any other ground than that of God's righteousness. "Only in thee have I righteousness...". "The Lord is my righteousness". This ground of truth is constantly being assailed by the enemy of our souls, hence the need to give diligence, that at the last we may be found in Him, clothed in His righteousness.

When the Lord's judgments are in the earth, this kind of righteousness will be the only delivering factor (Eze. 14:14-20). Here are three giants in the realm of righteousness - Noah, Daniel and Job. They represent the only kind of righteousness which God will recognize and accept. Noah -Imputed Righteousness. (Rom. 3:21, 22; 4:6; Heb. 11:7). Daniel -Inwrought Righteousness. (Dan. 1:8). The righteousness of God wrought in us by a process of sanctification.

Job -Incorruptible Righteousness. A righteousness which cannot be destroyed;" which triumphs over all the enemy accusations. There are three references in Scripture to three other giants, but in the realm of unrighteousness -Sheshai, Ahiman and Talmai. These giants were responsible for preventing the children of Israel, from coming into their inheritance, i.e., "the glory of all lands" (Eze. 20:6), which Paul sought to possess (Phil. 3:8). From the following references we can see how real these giants were to the children of Israel. They represent a very real enemy-activity to prevent the people of God from coming into their inheritance - a conscious enjoyment of the righteousness of Christ (Num. 13:22, 28, 33; Deut. 9:2; Josh. 15, 14; Jud.1:10,20).

"Others saw the giants, Caleb saw the Lord, They were sore disheartened, He believed God's word."

They saw the giants, and then saw themselves as grasshoppers. Caleb saw the giants, and then saw the Lord.

Sheshai -'Whitish', i.e. something less than white. Ahiman -'Brother of Man'. 'Man' was the word they used for the Manna, a heavenly mystery. This is the brother of that. Talmai -'an accumulation', 'to pile up'. Let us give careful consideration to these giants who were responsible for the overthrow of the children of Israel, lest we also fail after the same manner of disobedience. Sheshai would represent Giant Yesterday. He challenges us concerning our past, the sins of yesterday. He presents something of a 'whitish' past, but it is not equal to God's whiteness. God paints in many colors, but He never paints so gorgeously as when He paints in white." What of our yesterdays? Have we a past made

white, pure white in the blood of the Lamb? Or is it only a 'whitish' past? The wounds of sin may be healed but the scar of sin may remain. David's sin was forgiven and put away, but the scar remained and he was very conscious of it; "my sin is ever before me" (Psa. 51 :3.) The scar was there, and as often as he saw it, he thought of the terrible sin of yesterday. But is he under a cloud of condemnation? No, he is right out in the beautiful sunshine of God's pardoning grace (see Psa.32). Have we finished with the sins of yesterday? When through some fresh associations, memory is awakened, reminding us of something of the past, making it live again as though it were but yesterday, does our conscience condemn us then? At such a time can we sing with blessed confidence: "What though the accuser roar, Of sins that I have done; I know them all, and thousands more, Jehovah findeth none."

Noah is the answer to the Giant Yesterday. He is the heir of the righteousness which is by faith. Only Noah was found righteous before God. The whole world was condemned. Noah's righteousness alone could deliver him. But eight souls were saved. The others were delivered from that awful house of wrath by claiming relationship to Noah and by being with him in the ark. The only righteousness that can deliver us from God's judgment -is the righteousness of Christ. By faith we must claim relationship to Him and be with Him in His death. He was "delivered for our offences, and was raised again for our justification" (Rom. 4:25). If we would be delivered out of this present evil world and have a place in the new heaven and new earth, we must be in possession of this kind of righteousness.

The meaning of the name Ahiman suggests Giant Today. The Manna had to be gathered day by day. When the enemy cannot accuse us of our yesterdays, he will certainly seek to accuse us of today's sins. What about today? Hear his accusations. his taunts as he holds Today before us. "You call yourself a Christian! You say you are born again! What about that temper, pride, selfishness, jealousy?" And so, when we think we are well rid of giant Sheshai, his brother Ahiman stands towering over us, threatening to rob us of our inheritance in Christ.

The righteousness which Daniel represents is the answer to the Giant Today (Dan. 1: 8; 3:18; 6:4, 16, 12-23). If the Spirit of God is going to do a work of sanctification in our lives, working in us the righteousness of Christ, He must find in us that same purpose of heart. It is obedience from the heart that brings freedom from sin (Rom. 6:17, 18). It is our response to the truth that enables the Holy Spirit to complete His work of sanctification in us, the obtaining of the glory of the lord Jesus Christ (2 Thess.2:13, 14).. The ultimate test will be as to how much of His righteousness, His fine gold, (Rev. 3:18), is found in us. The type of righteousness Daniel represents, will be the only delivering factor in that day. Talmi- 'an accumulation' suggests something for tomorrow. We have to deal now with Giant Tomorrow. Somehow, we have got through today, but what about tomorrow and the next day? How many are tormented by this Giant Tomorrow! In Job we have a full answer to all the torments of Tomorrow. The giants are all the time trying to get us to be occupied with ourselves. To see them and then to see ourselves as grasshoppers! That is what the enemy was doing with Job. He began with a burnt offering which represents Christ's perfect, spotless righteousness and then his eyes got turned in looking to his own righteousness. But the story has a wonderful ending. Job ends as he began, with the burnt offering (1: 5; 42:8). He ends by seeing the lord! "...now mine eye seeth thee" (42:5). The enemy is put to flight and Job stands, clothed with a righteousness which is incorruptible, unassailable.

Others saw the giants. Caleb saw the Lord! And it is said of that man -"...Caleb drove thence the three sons of Anak, Sheshai, Ahiman and Talmi..." (Josh. 15:14). "Only in the Lord shall one say of me: I have righteousness". Can they say this of me? "The Lord is my righteousness". "Behold Him there, the risen lamb! My perfect, spotless Righteousness, The great unchangeable I AM The King of Glory, and grace." L.C

LETTER FOR PRAISE AND PRAYER

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Dear Fellow-Believers in Christ,

Greetings in the triumphant Name of our risen Lord and Saviour Jesus Christ, Who hath begotten us to a lively hope by His resurrection from the dead. May we be enabled to enter into this triumph in a greater degree experientially, as we affirm afresh in faith the words of the Psalmist, "I will triumph in the works of thy hands" (Psa. 92.4). Anointed with fresh oil, may we be found planted in the House of the Lord, flourishing and a means of spiritual nourishment to the Household of faith (1 Pet. 1:3; Psa. 92:10,13; Col.2:13-15).

In continuation of our previous meditation on the enemy's assault upon our body, soul and spirit, in the spiritual warfare we are involved, in the furtherance of the Lord's Testimony, we may now consider what is generally known as, "Paul's thorn in the flesh". The Apostle always comes to our help for spiritual insight and illumination in these matters, drawn from his own deeply trying and despairing experiences. Paul has placed it on record that because of the greatness of the revelation that came to him, lest he should become exalted above measure, there was given to him a thorn in the flesh, a messenger of Satan to buffet him, to smite him in the face. For this thing he besought the Lord thrice, but the Lord said, "My grace is sufficient for thee,," (2 Cor. 12:9). The "thorn in the flesh" was undoubtedly a physical weakness and it is called "a messenger of Satan". The whole direction of it, was from the enemy's side, and was a working of death.

In relation to that, Paul speaks of death working in the flesh. It was all in the direction of death he was facing death and fighting death all the time. But the point is that while Satan most clearly had to do with this physical state, as the statement shows and the Lord Himself permitted it, it did not work out in death. On the contrary, the course of that man's life is the course of continual triumph over that death and Satan. The power of death assails, and the Lord does not all the time prevent the Devil from attacking these bodies, is manifest. But that does not mean that the Lord intends us to die. One might reason and think that if the Lord sends a messenger of Satan, whose effect is death, surely the Lord means us to die. There is no justification for such an argument. Quite the opposite is the case.

The Lord had a very salutary purpose for everything in the case of the Apostle, and this working of death was expressly used to keep the man spiritually alive. For had he not had the thorn, his spiritual life would have been smitten with a blight. Let us hear his own words: "Lest I should be exalted above measure...". Find a man exalted above measure and you find a man of poor spiritual life, a dwarf whose spiritual life has been blighted. Find the man who is kept humble in this way, and yet triumphant in a way which is not explainable on natural grounds, and you will find the man who is a giant in the spirit.

We have to admit that the enemy does attack the body. He impinges upon what is already there and seeks to intensify it and cripple the saints. But the experience and statement of Apostle Paul is one great, clear, divinely inspired declaration. It is this that even in the presence of natural handicap, natural weakness, or something in which the Devil himself has come in, at given point in the permission of God, there can be the demonstration of a triumphant life. That life can carry us on, to the fulfillment of a great divine purpose, which need not be curtailed because of natural conditions. Let us get hold

of this reality.

Let us not sink under our condition and say, "Because such and such is the case with me, the divine purpose in a greater dimension is impossible in and through me." That would be despair and not faith. The Apostle's declaration has always been thus, "... 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" (Gal. 2:20). What a living it was -in his case it was a life over ever-present death.

But it was a battle. The second letter to the Corinthians reveals the traces of that battle. Paul emerged victorious though despaired of life, and was laid so low that he never expected to recover. He bore the marks of the battle after battle with death and continued on his course long after he wrote the second letter to the Corinthians. Some of the glorious things found _expression after that- that which has come out in his epistles, to establish and enrich the Church universal, for centuries that have followed. Let us also believe the possibilities of the Lord's life within us, and disclaim all the arguments in our own state. Let us disown that which the enemy would impose upon us by reason of how we feel, and how things appear. May the writer and reader take this to heart, having faith in the faithfulness of our Lord.

God's servant, Bro. J.C. Rao and co-brethren in responsibility in the House of Fellowship. Delhi, would have us to thank the Lord for answered prayers for the Easter week ministry in their midst. The team from Hebron, Hyderabad, together with the local brethren had a very encouraging time in the outreach ministry with song and Scripture portions for sale, in some selected parts of our capital city. The evening meetings were held in church halls, with Bro. Theodore and some of us. They covet our prayers for the follow-up work. In Chennai they had the Gospel raid in Tinnanur area, when about 800 brothers and sisters from all the branch churches of Jehovah –Shammah also participated. Gospel literature was sold and evening public meetings in the school open ground drew many. Bro. Jayaraj from Tirupathi, Bro. Theodore and some of the elders participated in the three days' meetings.

Bro. Paul Sudhakar, God's servant based in Hyderabad with family, would have us all to thank the Lord for the measure of recovery granted to his younger son John, after being hospitalised, in a very critical stage of one lung collapse in the I.C. unit. The family wishes to convey thanks to all who visited and prayed and helped them, extending love and sympathy in so many ways. Pray for quick recovery for John as he underwent a surgery on the 7th April, at Care Hospital, Hyderabad.

With a sense of sorrow and sadness we mention the promotion of God's servant Bro. Aspia, son of Bro. Jacob Williams of Arkonam, to Glory on 25th March after a period of hospitalisation. He came to Hebron as early as 1977 to be trained to function as a full time servant, and was sent to Bitragunta assembly after his marriage. He was diligent and active in open-air ministry, and gifted in song and music and sale of literature in this out- reach ministry. Pray for his wife Sis. Florence and only son and other family members. The funeral that took place on the 26th March was an occasion for many saints and servants from Andhra Pradesh and Tamilnadu, to come together, to express their sympathy with the household in bereavement. He left us with the inspiring assurance, "I have finished my course... I know that my redeemer liveth... and though... worms destroy this body, yet in my flesh shall see God" (2 Tim. 4:7; Job 19:25, 26).

We, as a family, thank the Lord for answered prayers by many for the health and recovery granted to my wife Sis. (Mrs.) Phillip, after she underwent Hysterectomy in Kalyani Hospital, Chennai, a month ago. I would also covet yours prayers, since I have to undergo a cataract operation with intra ocular lens implantation God willing by 23rd April, by one of the specialists in Chennai. As such, I have been advised to avoid constant travel and continued activity in these days both before and after. Hence I may be

excused for my inability to respond favorably to many of the gracious invitations to share in the ministerial needs of servants and saints of various places.

Praying that the Lord may grant us all increasing faith and deep dependence on the High Priestly ministry of our risen, exalted, Lord and Saviour, to carry us through, pursuing and promoting His purpose and emerge as His workmanship, for His praise, .

Job 23: 10,11,14 Isa. 43: 1, 2, 13, 16 Jer. 46: 27,28 ;

I remain,
Yours in his grace, K.Philip

HE HATH DONE ALL THINGS WELL

BAKHT SINGH

Scripture Portion: Mark 7:31 -37

This small fragment in the Word of God has a message for all of us. I want you to remember these words and allow the Holy Spirit to write them on your hearts. From the moment we accept the Lord Jesus Christ as our personal Saviour, receive the gift of eternal life and begin the life of walking with God. we have the privilege and honour to prove God and to enjoy His power, in a greater measure every day. Many people get discouraged and are cast down during trials, afflictions, hardships and sufferings. Those who know God, know that these trials. Afflictions, sufferings and hardships are the means of knowing Him in a deeper way, and as we go on proving Him. We can testify again and again, "I know, my Lord does all things well!"

It is good to remember that whatever God gives is for eternity, and also that whatever He does, He does perfectly. He does not leave any work unfinished or incomplete, nor will He do anything half-heartedly or shabbily. When man on the other hand, has some job to do, often he will not do it fully. Some sisters sweep the rooms, and instead of removing the dust, gather it all in a corner and leave it there; or when they wash vessels, they often do not wash every part of the vessel properly both inside and outside. Some people while erecting a building spend too much money in the beginning, and when the money is over, the doors and windows are made with very poor wood, or perhaps they even have no window- frames, and use cardboards to cover the space. It is human nature to leave things undone or half done. But God does not work that way. Whatever He does is done thoroughly, and is complete and perfect. We may not understand God's ways and dealings with us. We may have to go through many painful experiences and face disappointments for many years, yet one day we shall say, "I know, my Lord has done all things well". So let these words sink deeply into your hearts. Our Lord delights to do all things well and to make us complete and perfect, and to do this He has to take us often through aH these strange and painful experiences.

Many years ago in a weaving factory in Calicut, I saw how cloth was woven and beautiful designs were brought into the cloth.

(To be contd.)

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