

Hebron Messenger

Published Fortnightly

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August 6th, 2006

NO 16

THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM - 2.

We saw in our last issue that God has called us with a six fold calling;

1. Called to God's eternal glory.
2. Called to be heirs of God.
3. Called to be kings.
4. Called to judge angels.
5. Called to be the bride of Christ.
6. Called to adoption.

We have already considered in the last issue the first calling to eternal glory. Let us now say a little about God's people being CALLED TO BE HEIRS OF GOD.

This is stated for us in Romans 8:16,17, where we read: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ".

Our "heir-ship", evidently, is based on the fact that we are, indeed, God's true children; — and that, in turn, is related to the marvelous miracle of NEW BIRTH. That new birth is what has made them Christians, — and there is no other way of becoming a Christian. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God... Marvel not that I said unto thee, ye must be born again" (John 3:3,7). When we hear the gospel, and, in our hearts, believe on the Savior, God's Holy Spirit actually enters into us, — and we find ourselves "born from above". The in—coming Holy Spirit brings with Him the very Life of Christ, — and the very Heart of God. Thus, in a very real sense, we become God's children, and therefore His heirs, — and joint - heirs with Christ; — a marvelous miracle indeed!

Here, again, is something far beyond present comprehension, — for who can say what it means to be an HEIR OF GOD? We can only humbly accept the Bible statement, and believe that we are, indeed, the destined owners of all that God owns. It would not be wise to try to imagine all details, or how it will all work out; — that will surely come to light in God's good time.

We note that Peter endorses what Paul has said. He tells us, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3,4).

Peter's emphasis here is on the purity and permanence of this great inheritance; — it does not fade away! Earth's inheritances are very different from that; — how quickly they "fade away"! How wonderful it is that trueborn Christians can anticipate an inheritance that abides, — even as God Himself abides!

James, too, agrees with both Paul and Peter when he saw "...my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

Finally, there is the great confirming word of John in the Book of Revelation, "He that overcometh SHALL INHERIT ALL THINGS; and I will be his God, and he shall be my son" (Rev. 21:7). Indeed, those are the words of God Himself, — through John!

How wonderful that even we are the chosen HEIRS OF GOD, through Christ, and joint-heirs with Christ! May God help us to receive and enjoy as much as He intends us to receive and enjoy while we are here below, — and to wait patiently for the much more that is yet to come! (To be contd.)
C.R.G.

LETTER FOR PRAISE AND PRAYER

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28/7/2006.

Dear Fellow -Believers in Christ,

Greetings in the precious and exalted Name of our Lord and Savior Jesus Christ, Head over all things to the Church, His Body, the fullness of Him that filleth all in all. As the One ascended far above all heavens, may He bestow to His Church throughout the world, and much more to His Church scattered in the various states of this land in particular, His fivefold gifts for the edification of His Body. Let us ask the Lord particularly for the gifts of pastors and teachers, to feed His flock in the assemblies in fellowship with us and build them up, for the possession of their inheritance with all the saints in light (Eph. 4: 9-13; Col.1:12-13; Acts 20:28, 32; 1 Pet. 5:1-4).

Continuing our meditation on the God of hope as highlighted in the prayer of Apostle Paul (Rom:15:13), we find that he has made known to us how these most desirable and requisite blessings may be obtained. Firstly, they are to be sought in prayer as is evident from Paul's example. Secondly, they can only be attained as the heart is occupied with the "God of hope", that is, the promising God, for the things we have to hope for are revealed in His promises. Thirdly, these blessings come to us "believing", i.e. by faith laying hold of the things promised; "fill you with all joy and peace in believing". Many seek, though vainly, to reverse that order. They will not believe God until they feel that they have joy and peace, which is like requiring flowers before the bulb has been set in the ground. We may ask, "But how can we have joy and peace while engaged in such conflict — mostly a losing one — with indwelling sin?" The answer would be, "You cannot successfully oppose indwelling sin if you are joyless and full of doubts, for 'the joy of the Lord is your strength' (Neh. 8:10)". There is no genuine joy or peace except in "believing" and in exact proportion to our faith will be the joy and peace.

“...that ye may abound in hope”. This clause gave the Roman saints and us, the reason why the Apostle made the above request, and the design ahead in view for them (or us in this age). They were established as to the past and joyous in the present. He would have them to be confident for the future. The best is yet to be, for as yet the Christian has received but an earnest of his inheritance. And the more he is occupied with the inheritance itself, the better equipped he will be to press forward to it, through all difficulties and obstacles. For hope is one of the most powerful motives or springs of action (Heb.6: 11, 12).

In our day some of the Lord’s people need to be informed that the word ‘hope’ has quite a different meaning in the Scripture from that accorded to it in everyday speech. On the lips of most people ‘hope’ signifies little more than a bare wish, and often with considerable fear that it will not be realized, being nothing better than a timid and hesitant desire that something may be obtained. But in Scripture hope signifies a firm expectation and confident anticipation of the things God has promised (e.g. Rom. 8:25; Heb. 6:18). As joy and peace are to increase in “believing”, so too does hope. through the power of the Holy Ghost”. The Father is the giver, but the Spirit is the communicator of grace. Though it is the Christian’s duty to be filled with joy and peace in believing and to abound in hope, yet it is only by the Spirit’s enablement this can be realized. The joy and peace and hope are not carnal emotions or natural acquirements, but spiritual graces, and therefore they must be divinely imparted. Even the promises of God will not produce these graces unless they be divinely applied to us. Note that it is not merely “through the operation”, but through the “power” of the Holy Spirit. Nor can these graces be increased or even maintained by us in our own strength — though they can be decreased by us, through grieving the Spirit. That hope is but a vain fancy, which is not fixed on God and inwrought by Him. Let us conclude this with the prayer of the Psalmist, “Remember the word unto thy servant, upon which thou hast caused me to hope” (Psalm 119: 49).

Bro. John Subba Reddy, together with the brethren in responsibility and help in the ministry have been praying for some time that the Lord may help to bring about in their midst in the church at Eshcol, Ongole, the divine order of eldership and deaconship, for the effective feeding of the flock and the up-building of the many hundreds of believers who gather at Eshcol, week by week. Out of the four brethren who shared the responsibility and ministry with the Lord’s servant, only one is left for their help. So they requested that we should go and teach the church the spiritual equipment and qualifications for those who are to be brought forward with the prayers of the saints. Thus they may be granted a time of preparation and proving according to 1 Tim. 3:10; “...let these also first be proved, applying to the setting apart of elders as well as deacons.

As you may remember, His honored servant, late Bro. Bakht Singh had set apart six of us as chosen brothers, to assist him in the matter of the appointment of elders as e as 1983 — late Bros. Dasan, Amrithraj, and Martin, as well as Bro. Lazar Sen and myself (K. Phillip), besides Bro. Koshy in the States. Some us were enabled to accompany him in the setting apart of elders in Mumbai, Ahmedabad and such. Later, at Rourkela, Kazipet, and Palayamcottai, we ourselves had to go as Bro. Bakht Singh was by then confined to bed. But we followed the guidelines he had laid down for such ministry.

Accordingly I had to follow the same guidelines and spent 22nd and 23rd July with the saints and servant at Eshcol, Ongole, exhorting them from 1 Timothy 3 and Acts 20:17-37 being Paul’s example and manner of life, as he reminded the elders of Ephesus. We wanted the saints to keep on praying, that we name three more for preparation and approval for eldership (five in all with the Lord’s servant) and seven to function as deacons. God willing, we expect to be in Ongole by the 26th of August to announce the names of those who should be called into this responsibility, for a further period of prayer and preparation before they can be set apart, and be accepted of the saints. Kindly pray for the fulfillment of this, according to the Lord’s interest for His glory in the Church.

Sis. Sarala Ashirvadam, the Lord’s handmaiden at Hebron, underwent a major abdominal surgery at Vellore on the 28th July and is advised to undergo chemotherapy. Please pray for her speedy

recovery.

Praying that the Lord, the risen living Head of the Church, may answer the prayers of His saints and servants to meet such need for the pastoral care and feeding of the flock of God, and help forward the furtherance of the Lord's Testimony in our land,

Jer. 3 : 14,15, Ezek 34: 1,12,23, Psa 78: 70-72.

I remain, Yours in His grace,

K.PHILLIP.

WE BEHELD HIS GLORY -4 BAKHT SINGH

The things of God become more real than the perishing visible things, when we see God with our spiritual eyes. Even though in the world we may be extremely foolish and stupid, so stupid that we cannot repeat one word correctly, yet we can understand those things which are hidden from the wise, the prudent, the prophets and the angels (Matt. 13:17; 1 Pet. 1:12), because the Lord Jesus Christ, Who is the Way, the Truth and the Life, has come into us. The same truth opens our eyes and helps us to see God's glory and beauty till at last we shall be transformed into His image and become like Him. We are going to be partakers of His glory that is yet to be revealed according to 1 Pet. 5:10. Do you want to see His glory? Then first of all, you must taste His grace. Let the Lord Jesus Christ become your truth and live in you, for He alone can set you free from the punishment of sin and from its slavery. In this way you will become a partaker of the divine nature, and you will see more of God's glory and the fulfillment of His purpose.

Further, God wants to fill His House with glory. In Hag. 2:9 we read, "The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts". These words tell us in a very clear way God's purpose and thought for us. The heart of God is bubbling over with divine love for us. God is love and He loves us and wants us to receive that love in fullness. These words in Hag. 2:9 were spoken at a time when the people of God had come back to Jerusalem from Babylon. As prophesied by Jeremiah the prophet, they had been in Babylon as captives for seventy years because of their sin and rebellion and according to that prophecy, they returned after seventy years. How true is God's Word! Every word in the Bible is inspired by the Holy Ghost and it is full of many true deep spiritual meanings. When these captives returned to Jerusalem, they saw their beloved city ruined and their houses burnt down at the command of king Nebuchadnezzar. They also saw their temple in ruins and naturally when they looked upon that ruined temple, they were in tears. God reminded them of the glory of the temple that had been built by king Solomon; a wonderful temple, like which none other has ever been constructed since. According to 1 Chro. 28:19, God Himself had given the pattern of that temple to David, and king David had handed over the pattern to his son, Solomon. Men filled with the Spirit had worked day and night on the building; a unique building in every way judging by the plan, material and other things. When the work was complete, God's Word tells us in 2 Chro. 7:1, that His glory filled the temple and the whole nation was full of joy. The glory which had departed in the days of Eli the High Priest, when Ichabod had been written over Shiloh because of the sins of his sons, had come down in that wonderful temple built by Solomon.

Now this was the very temple that the returning people of God found in ruins. Till today the Jews go to Jerusalem to weep over a part of the wall of that temple. Even though the temple was destroyed so many years ago, to this day they weep and wail over the ruined temple. The main part of the temple is destroyed completely. Now you see there a Mohammedan mosque. One portion of the wall contains some of the very stones, which were used by Solomon for the same building; a very small portion of the outside wall of the temple contains one very large stone. Once a year the Jews go there to weep by this stone. While they weep they rub one stone against

another, and wail and lament for days together. They have done this for many centuries and the stones are being worn out. That shows how as a nation they still grieve for the past glory of the temple. Now the people who returned from captivity, on seeing the temple ruined and completely burnt said in their hearts "We will never be able to have such a temple again". In the days of Solomon, Israel had been a glorious kingdom. King David had subdued the enemies of the children of Israel, and Solomon being a wise king, had obeyed God's Word. Now when the people returned from captivity however, there was no David and no Solomon and no glory of their kingdom. They had returned after seventy years of captivity and whatever they had possessed in times past had been lost. They had hardly any money to build even their own houses. Then how were they going to ever have another temple like that of Solomon? At this time God's message came to them through Haggai. The Lord was saying, "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" (Hag. 2:3). Only very old people could tell of what they had seen. They must have been about eighty five years of age to be able to tell of Solomon's temple and its glory, because they had been captives for seventy years. So God was calling all the old people because they would be able to tell others what they had seen eighty five years before; and in grief they said: "You will never see such a wonderful temple as the one that was built in the days of Solomon."

Then God spoke in Hag. 2:9. "The glory of this latter house shall be greater than of the former," as if to say, "Don't weep over the ruined building any more. I am going to give you a better house which will never be shaken or burnt down and that house will have true and everlasting glory, which will exceed the glory of Solomon's temple." That prophecy would be fulfilled when "the desire of all nations" would come (Hag. 2:7). Even though the temple was rebuilt twice, never again did it attain its first glory. Surely this prophecy in Haggai does not refer to the earthly building. It was a prophecy of the second coming of the Lord Jesus Christ in His full glory. We will know the full meaning of glory only when He returns with all His holy angels and saints. During His first appearance He came to seek and save sinners. He came as a carpenter of Galilee. He humbled Himself and went about seeking sinners. But when He comes a second time. He will come in full glory. First of all He will judge all those who have rejected Him then He will establish His new heavenly House and that heavenly House will be filled with God's glory for eternity; and you and I are going to be part of that wonderful House. As we have already seen, in the days of Solomon and David, they used very precious stones, and very expensive timber for the house; but now the Lord Jesus Christ is gathering worthless sinners who will be fully transformed till their glory shall exceed that of the angels.

We have been sought and saved and prepared for that happy day of surpassing glory, a glory that can never be compared to the glory of the temple built by king Solomon even though it was built at God's command and according to His plan. That temple though so glorious was only a shadow of what was to come (Heb. 8:5). First of all, at God's command Moses built the tabernacle, and the same plan was magnified in Solomon's temple. Yet both the tabernacle and the temple built by Moses and Solomon were only shadows of the House, which is now being built by the Lord Jesus Christ. If the shadows were so glorious, how much more the real House! In a shadow nothing can be seen clearly and fully. God's Word tells us clearly that the tabernacle and the temple were only shadows. You and I have the wonderful privilege of being a part of the real House, which is being built to contain God's full glory. In that temple of old, precious stones brought from many places were used (To be contd.)

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NO 17

THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM -3

We can now move on to our next main thought; — something closely related to what we have just been saying. The Bible tells us, also, that we are CALLED TO REIGN WITH CHRIST. Again and again, the Bible declares that the Christians are God's destined kings, and further, that we are appointed to REIGN OVER ALL in fellowship with our Savior! We all need to see and realize that, being a Christian, is a regal matter. It is not just rescue, it is an enthronement alongside the Divine Rescuer Himself. Let us again list some relevant Scriptures.

In Rev. 1:5,6, we read, "... Unto him that loved us, and washed us from our sins in his own blood, And hath MADE US KINGS AND PRIESTS unto God and his Father; to him be glory and dominion for ever and ever. Amen."

In Rev. 3:21, Christ Himself says, "To him that over-cometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne".

In 2 Tim. 2:12 the word is, "If we suffer, we shall also reign with him".

In Rom.5:17 Paul tells us, "...they which receive abundance of grace and of the gift of righteousness shall reign (reign as kings, —Berkeley) in life by one, Jesus Christ". This, we would say, is a particularly helpful reference. The thought, conveyed in the context, is that while in Our previous condition, we were reigned over by the awful powers of death, that is now all changed, and we are the ones who reign in the greater power of our Savior's Life! This is a great "turn around" indeed!

As for the Old Testament, Daniel is particularly outspoken on the KINGLY CALLING of God's saints. Speaking of God's coming Kingdom, he says, "...the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever" (Dan. 7:18; — see also vs. 22 and 27).

Long before that, and again speaking of God's coming Kingdom, Isaiah said, "Behold, a king shall reign in righteousness, and princes shall rule in judgment"(Isa. 32:1); — a beautiful fore view of fellowship in dominion!

All these verses, both in the Old Testament and New, take us right back to the first chapter of the Bible, where we have the record of the original creation of man, and where the divine purpose of man's dominion is first introduced. We read, "And God said, Let us make man in our image, after our likeness and LET THEM HAVE DOM1N1ON (v.26). Admittedly, in that verse, the aria, or scope, of the "dominion" seems to be restricted to the animal kingdom, but, very beautifully, the Scriptures that were to follow unfold to us the comprehensiveness of rule that God, even then, had in mind. In other words, Gen. 1:26 was but the beginning of a tremendous revelation about to be unfolded. Let us briefly trace the story.

When we get to the Book of Psalms, and when the Psalmist is also dealing with the subject of "Man", we have the statement, "Thou (God) madest him (man) to have dominion over the

works of Thy hands; Thou HAS TPUTALL THINGS under his feet" (Psa. 8:6). The next two verses again mention the animal creation, but, evidently, something far more was actually in view; — "ALL THINGS under his feet"? When we reach the Epistle to the Hebrews, we find the writer there also quoting from Psalm 8, and he is the one who emphasizes very strongly that, when the Psalmist spoke of "all things" (in Psalm 8), he meant, literally, "ALL THINGS", and with no exceptions. The verse reads,

— "Thou hast put ALL THINGS in subjection under his (man's) feet. For in that he put all in subjection under him (man), he left nothing that is not put under him"(Heb. 2:8).

Very interestingly, we also observe that, when the Apostle Paul quotes from Psalm 8 in his first letter to the Corinthians, he is careful to point out that there is one exception to the "ALL things"! The statement reads: "...he (God) hath put ALL things under his (man's) feet. BUT when he says ALL things are put under him, it is manifest that he is excepted, which did put all things under him" (1 Cor. 15:27). So, God Himself is the one exception! (The inference here is very important, and most challenging; — namely that if we are to "reign over all", we must still accept the RULE OF GOD over us!). All this is a beautiful, though gradual, unfolding of God's great plan.

It may be well, at this point, to insert a comment on some possible, (but unwarranted) reactions to this thought of Christians being "kings over all"! It seems to suggest some degree of "domination", and perhaps a mild element of tyranny somewhere included! Such thoughts, however, become quite impossible once we understand the KIND of dominion" that is in view. We remember how the Lord Jesus said, "...Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister (servant); And whosoever will be chief among you, let him be your seniant (slave)": Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:25-28).

In a word, then, servant hood is the sign of sovereignty in God's Kingdom, and the garment to be worn by those who REIGN WITH CHRIST is the garment of humility. This was most clearly shown in the case of Christ Himself. Philippians Two traces the pathway very clearly; — He "made himself of no reputation, and took upon him the form of a seniant... Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:7-9).

Putting it briefly, we may say, it is a matter of servanthood before sovereignty, or, as we often hear, the Cross before the Crown! Someone has said, "Amongst men we aspire in order to reign, but, with God, we expire to do so; — we only reach distinction through extinction".

O how true is that word in Isaiah where God says, "For my thoughts are not your thoughts, neither are your ways my ways.... For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9).

The Bible speaks of a LAMB in the midst of the Throne (Rev. 5:6; 7:17, etc.), and that, surely, is the spirit of those who will REIGN WITH CHRIST.(To be contd.) C.R.G.

LETTER FOR PRAISE AND PRAYER

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4.8.2006.**

Dear Fellow -Believers in Christ,

Blessed be the God and Father of our Lord Jesus Christ, the God of all comfort and consolation, Who comforteth us in all our tribulation, even the God of hope and patience, Who would have us to be like-minded, that we with one mind and one heart glorify Him. May He direct our hearts to the love of God and unto the patient waiting for Christ, our glorious hope, unmoved by and unashamed of the afflictions we may pass through, in the furtherance of the Testimony of our Lord in the land (2 Cor. 1:3,4; Rom. 15:5,6; 2 Thess. 3:5; Tit. 2:13,14).

We may consider together this prayer of the Apostle for the Thessalonians in 2 Thess. 3:5, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ". We may consider something of what God's Word teaches on this most necessary fruit of divine grace. The Savior Himself exhorted us, "In your patience possess ye your souls" (Luke 21:19) and His Apostle declared, "ye have need of patience" (Heb. 10:36). Patience is a most necessary grace for the Christian. Patience is required in order to perform our duties constantly, to swim against the tide of popular sentiment, even on an uphill course with fortitude and endurance.

This patient waiting for Christ may be defined as "The grace of hope fortifying our resolutions for God and His way, that we may be steadfast till our work is finished and warfare is ended". There is a threefold patience spoken of in Scripture. First, a "laboring patience" which consists in our doing the will of God in self-denying obedience, however irksome it proves to the flesh. The same Greek word rendered "patiently waiting" in this text is translated as "patient continuance in well doing" in Rom. 2:7, which is in contrast with those whose goodness is as a morning cloud, and as the early dew it goeth away" (Hosea 6:4). Christ defined the stony-ground hearers as they who "are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." But He declared that the good-ground hearers are they who "having heard the word, keep it, and bring forth fruit with patience" (Luke 8:14-15). "... many of his disciples went back, and walked no more with him" (John 6:66), but of the apostles He said, "Ye are they which have continued with me..." (Luke 22:28).

Second, a "suffering patience", which meekly bears whatever affliction God hath appointed for us. Where that grace is exercised the soul does not faint in the time of adversity nor turn back in the day of battle. When the dispensations of divine providence are most trying to flesh and blood and we are tempted to resist them, even then we would say, "What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Piety does not exempt any from trouble and sorrow, but it does enable us to make manifest the sufficiency of divine grace in all conditions and circumstances. As God is honored by the exercise of our love and zeal in performing His precepts, so He is greatly glorified by our quietness and submission when He calls upon us to experience suffering. Our fidelity to Him must be tested by enduring evil, as well as in doing good, and the exercise of patience is as much needed for the bearing of one as it is for the joyous performance of the other.

Third, a "waiting patience", which consists of quietly tarrying for God's pleasure after we have both done the perceptive will of God, and fulfilled His providential will. So the find this more difficult to exercise than either of the former, yet it is required of us. "... be not slothful, but followers of them who through faith and patience inherit the promises... For ye have need of

patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 6:12; 10:36). God is pleased to test our patience, and often there is no reward for doing the will of God unless we do wait. Though God is never behind His time, He seldom comes at ours. "And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out..." (Exo. 12:41,42). That great promise of deliverance was performed punctually, not only to the day, but to the very hour. Those four hundred and thirty years expired during the hours of darkness, and God did not wait till the morning light. There is o remedy or relief for us but in patiently waiting, calmly but confidently expecting the divine performance. The Lord write His word upon our hearts.

It is a matter of thanksgiving and rejoicing, that we were enabled to gather together with the saints, who have been all along gathering at Hermon, Fraser Town, Bangalore, after a period of nearly 21 years. The Special Thanksgiving meeting was held on Saturday the 15th July with invitations to believers of the various assemblies in Bangalore. It was followed by the Lord's Day worship and Breaking of Bread, thus testifying to our unity and oneness in the Church, which is His Body. They covet our prayers for their effective continuance as a local church and at the same time remain in true affiliation with the church at Hebron, Hyderabad, (Indigenous Churches India Trust), for help end counsel if need be in ministerial and administrative affairs locally. Bro. G.T. Benjamin, myself and John Stewart enjoyed liberty in sharing the word during those gatherings.

The elders and fellow-servants at Beersheba, Ahmedabad, covet our prayers for the Youth Camp, God willing to be held in their midst from 12th to 16th August. Bro. J.C. Rao from Delhi would be the messenger, with others helping in the ministry of those days.

Saints at Bethany, Bilaspur, covet our prayers for the special meetings to be held in their midst God willing, from 21st to 24th August. Bro. Eddy Williams and some of us would be participating in the ministry.

Please pray for the following ministries to be held during 26th September to 1st October, being holidays. Though the dates overlap, let us pray for those who can participate wherever they are led to, to enjoy spiritual benefit and blessing.

Bro. G.S. Rao of Antioch Prayer House, Allahabad covets our prayers for the Convocation in their midst from 27th September to 1st October. Bros. G.T. Benjamin, Paul Sudhakar and others will share the ministry. Pray for the Gospel team proceeding from Hebron to that area from 18th to 25th September that they maybe used of the Lord to reach the unreached in the North, with the message of salvation.

The saints and brethren of the House of Fellowship, Delhi, solicit our prayers for the 50th Anniversary gatherings of their Testimony at Delhi, God willing to be held in the rented facilities of the All India Prayer Fellowship League, New Delhi, from September 26th to October 1st. Bro. Neville of Sri Lanka, and some of u would be there to participate in the ministry of the Word based on the theme, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Pray for all the preparatory work. Food and accommodation are being arranged for all who come.

The 50th Anniversary gatherings of the Church at Hephzibah, Pallavaram, Chennai, will be held God willing from 26th September to 1st October in the facilities of a Convent premises, near Tambaram. Pray for all the preparatory work and arrangements for the same.

Bros. T.E. Koshy and Lazar Sen are with Bro. Habib in the church at Rock County, N.Y., U.S.A. They covet our prayers as they are setting apart elders there according to the Word of God.

Pray for Sis. (Mrs.) Suman Bhatt, (wife of God's servant late Bro. Champaklal Bhatt), aged

nearly 86, as she is laid up with partial paralysis.

Praying that the God of patience and hope may sustain and strengthen us as we continue to press on in our heavenly calling

James 5:7,8 , 2 Pet 1:4-8, Luke 8:15.

I remain, Yours in His grace,

K.PHILLIP.

WE BEHELD HIS GLORY -5 BAKHT SINGH

In the temple built by Solomon, precious stones were used, brought from many places. The best timber available in Lebanon was used and the pure gold of Ophir. Everything was so wonderful and so precious in the temple. But today the Lord is choosing men like you and me who are stupid, defiled and useless (1 Cor. 1:26-28). Is not this a mystery, that while the temple of Solomon was full of precious and wonderful stones, the Lord Jesus Christ is building the true House by choosing men like you and me; men who have been completely ruined, defiled and marked by sin!

Now let us see some examples of the transforming power of our Lord Jesus Christ. In the country of Japan, they make wonderful vessels from very filthy, dirty rags. If you go to Kobe, Yokohama and Tokyo you will see shops in which are displayed these vessels made of rags. Each vessel is worth thousands of rupees. They are so beautifully made, yet they have been made of rags. These filthy and dirty rags have been gathered and through chemical process have been made into beautiful vessels. If these Japanese scientists are so clever, how much more the Lord Jesus Christ our Redeemer! He has an everlasting power to transform us to be like Himself.

In Luke 23:43 the Lord Jesus said, "Today shalt thou be with me in paradise". To whom were these words spoken? To a murderer, a man who was crucified that day along with the Lord Jesus. When the other murderer began to revile the Lord Jesus Christ saying, "If thou be Christ, save thyself and us", this man said, "Dost not thou fear God we indeed justly; for we receive the due reward of our deeds : but this man hath done nothing amiss"? Then he added, "Lord, remember me when thou comest into thy kingdom" (Luke 23:39-42), and the Lord said, "Verily, I say unto thee, Today shalt thou be with me in paradise". This is Gods glory. The worst possible murderer was transformed by the grace of God in a minute. This man could never have been reformed. We do not know how many times he must have been in jail, for men often go many times to jail before they finally commit a murder. No prison, no jailor could change this man's heart; but something happened at the cross! He must have been watching very carefully how the Lord was suffering. He had been watching for six hours, how they nailed Him and reviled Him, railed upon Him and mocked Him, and yet all He said was, "Father, forgive them, for they know not what they do". Suddenly the man's eyes were opened and he knew the Man beside him was his Savior. So he cried, 'Lord, remember me when thou comest into Thy Kingdom.'" What a revelation! Even though he confessed with his own mouth that his sin deserved the cross, for it was so great, yet somehow he also knew that he could be in God's Kingdom. Just by looking at the face of the Lord Jesus Christ, God's grace was poured into him constraining him to say those words: "Lord, remember me! Lord, remember me!" and that murderer became a saint. What a mystery! What a salvation! What a grace! What power! (To be contd.)