

Hebron Messenger

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NO 12

UNION IN CHRIST -10 (Enemy's weapons to cause division)

We have seen that God's eternal purpose has to be fulfilled through the Church coming under the perfect sovereignty of the Lord, which thereby leads on to perfect oneness in Him. So we find that Satan, having full reason to fear this, knowing that his final overthrow will follow fast on the Church coming to this position, uses all his weapons and ingenuity to hinder the Church from giving to the Lord that full sovereignty. And when the Lord is not given His place as the Lord among believers, sooner or later, the result will be evident by break in fellowship, and in strife and division. When there is division among believers the root cause is sin of some kind; and this causes loss of vision, blindness and stubbornness against the Lord to such a degree that such people will begin to justify their state of division. If they continue in this condition and instead of being ashamed of their weakness begin to glory in their "superiority" over the rest, and if they thus begin to glory in what is actually their shame (Phil. 3:19), the Lord shall have to do to them as He said He would to the church in Thyatira, "... I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works" (Rev. 2:23). Their testimony in life shall wane and they shall be as those who have been spued out by the Lord. They then come to such an attitude that they completely lose the understanding of the meaning of union and functioning in the Body of Christ. When the enemy gains such ground in any group of believers, they become enemies to the cross of Christ and to the final purpose of God for which it stands.

The Lord has however made sufficient provision for warning us. And you, dear reader, at the very beginning of your Christian life, have to understand that this is a foundational matter, and through the laying on of hands you testify that you understand the significance of the Body of Christ at least in some measure, and you also realize your place and function in it.

But the enemy will attack you in many ways, as he has done in the past centuries. So we shall discuss briefly some of the weapons he uses to create division and strife.

1. Names: Deep down in the heart of man is the sinful nature to make a name for himself, to call things after his own name, to make a name of his own coining for something associated with him, and to glory in it. We can see this plentifully in the unconverted heart, and if believers are not careful it will creep into their lives also.

2. Thus we see that no sooner does the Lord bless an effort to serve Him in His Name for His glory, than the tempter whispers in the ear and you find people calling themselves by names which they themselves have made. "... let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4). Thus among the Corinthians there were some who said, "I am of Paul"; and all those individuals formed one group and no doubt would carry their name with them even though they were "scattered upon the face of the whole earth" and would be proud of their name. Likewise there were those who said, "I am of Apollos" (1 Cor. 1:12). Needless to say they would have had their own reasons to justify these names, though those might have been

different from those which the arch-enemy suggests to us today. When Paul rebuked the Corinthians for only saying "so", he was endeavouring to crush the evil at the source. This "saying so" naturally leads on to glorying in that group, and next to envying another group, and next to strife, and so on to established and deep rooted division (1 Cor. 3:3).

It is significant that Paul does not say that those who have fallen a prey to the enemy in this way, have ceased to be the children of God; he only says that "They are babes in Christ" who have need of milk and not of meat. They had forgotten the fundamental doctrine of union in the Body of Christ, and Paul asks them, "Is Christ divided?" (1 Cor. 1:13). They were in a condition similar to those who were rebuked in Heb. 5:12,13 who also needed to be taught again "which be the first principles of the oracles of God", and had "need of milk and not of strong meat", as they were "babes".

The Church is "mystery" as we have seen; it is heavenly in origin and in nature and in calling, and believers have their citizenship in heaven. Thus although the world tried to call the children of God by many names, the sovereignty of God did not allow any of them to survive except the name given to them in Antioch, that is, "Christians" (Acts. 11:26). This name is all-inclusive, as is the body of Christ. But the natural mind is not satisfied with an all-inclusive-name as it does not give room for glorying in any thing other than Christ, and you find everywhere people talking of "their mission", "their society", "their group", "their movement" and "their work". Some call themselves after a person, perhaps a great servant of God, as Paul, Peter, Luther or Wesley; other call themselves after the place of origin, or their sphere of functioning, perhaps a town or a country such as London, America, Sweden or Denmark, or South Arcot or India. Other call themselves after a special day on which they emphasise their teaching, such as the Seventh Day or the Day of Pentecost. Others have taken their names from word of God itself, such as the Church of God or Disciples of Christ; the difference being that whereas in the word of God they are used by the Spirit of God for all true believers, these people use it in a limited way for their own group. It is reckoned that there are hundreds of groups like this throughout the world.

In the laying on of hands we testify that we understand the heavenly nature of the Church and refuse to accept any name however good it may be, and we acknowledge our union with all our fellow-believers as members in the body of Christ. (To be contd) C.E.D

LETTER FOR PRAISE AND PRAYER

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27/5/2006.

Dear Fellow-Believers in Christ,

Greetings in the precious and prevailing Name of our Lord Jesus Christ, the King set upon the holy hill of Zion, unto Whom God hath promised as we read in Psalm 2:6,8, "... I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession". In the light of this predetermined goal in the heart of God the Father for His Son, we may pray and labour on, sustained by the High priestly prayer of our Lord Who is Priest and King, at the right hand of the Majesty on High. As His faithful and obedient labourers, may He grant us grace to know and do His will in our families, fellowships and ministry of the Church, or wherever it may please Him to place us as His full time servants or ministers, in the future (Psalm 50:1,2,5; Matt. 9:37,38; John 12:24,26).

The month of May is closing upon us, and let us remember with thanksgiving the various Convocations, Gospel Campaigns and Youth Camps held throughout our land, that the Lord may accomplish His word according to Isa. 55:11 in the lives of the hundreds of youth in our assemblies, as well as others who participated.

The saints, servants and responsible brethren at Eshcol, Ongole, are grateful to the Lord for answered prayers, with the supply of all the needs of the Holy Convocation held in their midst from 16th to 21st May. Bros. Neville, Paul Sudhakar, J.C. Rao, Purnachandra Rao, B. Timothy, John Stewart, besides some of us, shared in the ministry of the Word during family prayers, youth meetings and the main gatherings. In spite of the summer heat, much grace was granted to all. Our fellow - servants like Bros. Samson and Elia, supervised the heavy burden of the preparation of food and serving with many others, to cater to the five thousand participants. Sisters from Hebron and also Sis. (Mrs.) K. Phillip shared the word during the sisters' gatherings in the afternoons. Pray for the many who decided for salvation and growth in the knowledge of the Lord, to become "the saints of Zion" desiring its joy, holiness and beauty to be experientially true for them. All participated in the procession on Saturday the 20th in the proclamation of the Gospel in the town.

God's servant Bro. Paul Jacob and the elders of the church at Bethany, Pune, would have us to thank the Lord for making the Youth Camp in their midst a blessing with nearly 350 participants. pros. Sam Williams, Jayanth Rao and John Stewart were among the main messengers based on the theme "The Lord hath chosen you". They covet our prayers for the follow-up work.

Pray for the Gospel Campaign held in Warangal District closing with the special meeting on the 20th May in which Bro. G.T. Benjamin participated.

Continuing our thoughts on the Apostle Paul's statement, 'Being made conformable unto his death', or being "crucified with Christ" (Phil. 3:10; Gal. 2:20), we may consider the following. Firstly, the cross was the supreme demonstration of Christ's absolute conformity to the will of God. That principle may be expressed in other terms. We might speak of His submission to the will of God, of His abandonment to the will of God, of His acquiescence to the will of God. There are suggestions in all these words of the possibility of elements, which were not present. Submission may presuppose a previous rebellion. Abando, and acquiescence are words, which may leave upon the mind the impression that there had been some difficulty, which was overcome by voluntary surrender. The word 'conformity' does not include any such ideas.

The will of God was the master passion of the life of the Lord Jesus. That may be granted without argument. It is clearly evident that in the mind of Christ there was the ever-present consciousness that the will of God was ultimately that of suffering and sorrow through which it would be possible for Him-that is, God-to communicate His grace to man. Thrice in the story of the life of the Lord Jesus, we discover Him choosing voluntarily the will of God even while He knew that it included suffering, sorrow and shame; at His baptism when He consented to be numbered among the transgressors; on the Mount of Transfiguration, when He discussed with the heavenly visitors the accomplishment of His Exodus; and on the occasion of the express desire on the Greeks to see him; when His soul was troubled, He prayed, "Father, glorify thy name". He revealed the fact of His conformity to the will of God. May this word be written upon our hearts. God helping we may continue further in our next issue.

Bro. Kenneth Timothy was enabled to spend a short time in Auckland in the early part of May. He with the local leading brethren Bros. Phillip, Joel, Praveen and Sekhar, are thankful for the Lord's gracious working in their midst to overcome the past differences

or dissensions and henceforth continue in unity together under the Headship of the Lord as one assembly for His glory. They continue to covet our prayers or their enrichment and establishment in this direction.

The Youth camp for Telangana area, as well as the Hindi speaking areas from the North, is going on at Hebron from 23rd May and will continue till the 28th Sunday, in which nearly four thousand young people are participating, Bros. Neville, Theodore Reginald, Paul Sudhakar and some of us shared the word on the theme "More than conquerors" taken from Romans 8:37. The procession of Saturday the 27th morning in the neighborhood, encouraging the youth to be witnesses and publishers of the Gospel through songs and Scripture, was very inspiring. Ninety young brothers and sisters testified in the waters of baptism. About seven hundred decided for salvation and restoration and more than eighty have shown their desire to serve the Lord full time.

In Shalem House of Worship at Vishakapatnam, a Youth camp will be held for the first time from June 1 to 4. The saints and brethren there covet our prayers.

Praying that as the children of Zion we may rejoice in our King, and serve Him acceptably in reverence and godly fear, for His Kingdom that cannot be moved,

Psa 149:2,4, Heb 12:22,23,28 , Rev 17:14.

I remain, Yours in His grace,

K.PHILLIP.

WE BEHELD HIS GLORY BAKHT SINGH

Scripture portion: John 1:1-18

We trust the Lord will help us to see His glory in a new way as we study this passage. Of course, it will take us all eternity to appreciate the Lord Jesus Christ in all the fullness of His glory. In this world we can get only a few glimpses.

As we read John chapter 1, we realize that when John speaks of Christ's glory, he does not think merely of supernatural or miraculous works done by our Lord. His very life was a revelation of glory. "In him was life; and the life was the light of men" (v.4). The main purpose of the coming of the Lord Jesus Christ was that sinners might receive from Him the gift of eternal life. Few understand what that eternal life is. It is described in Cot. 3:4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory". Life and glory go together. Glory is the perfect work of salvation accomplished by the Lord Jesus Christ. It is like the new life that comes from a tiny seed, which one day becomes a huge tree and brings forth fruit. The life of the tree is known by the fruit. Much cannot be said of the tree till it brings forth fruit. In the same way, our life in Christ is a seed which will one day bring us glory when He appears a second time. When He will come again, we shall be like Him with immortal and incorruptible bodies. This is the glory, which John beheld.

In the beginning of the chapter John speaks of the power of God as the Creator of the universe. Though many saw His miracles, and heard His preaching, they did not recognise Him (v.10). They appreciated His preaching, "Never man spake like this man" they said, and they were thrilled to see His miracles. But they did not know Him for they were spiritually blind. John, in saying that they beheld His glory, did not refer to His miracles. He was one of those who followed Jesus day and night and witnessed His miracles. He was one of those who followed Jesus day and night and witnessed His transfiguration, but

he did not refer even to the transfiguration of Christ when he spoke of beholding His glory. The glory was that "of the only begotten of the Father full of grace and truth." God's glory is seen in God's grace. Without knowing God's grace, it is impossible to see God's glory. "And of his fullness have all we received, and grace for grace" (v.16). The apostle had experienced the grace of God, and he foretold about a day when he would be filled with God's fullness.

Many of us believe that God has forgiven our sins. But can we say with confidence that we shall be filled with God's fullness? Here, the apostle proclaims that God's grace is so wonderful that one day we will be filled with His fullness. We cannot achieve this by any human qualification or knowledge, or any human attempt. We can be filled only by grace. (To be contd.)

OUR INHERITANCE –5 BAKHT SINGH

Some people work day and night but some work only when they are watched. Others work with a double and troubled heart, and some with no heart. Such men cannot serve God. They will remain a failure. They can deceive men; they cannot deceive God. Our prayer is that God may give us mighty men who are not double minded or double - hearted but men prepared to go to any part of the world with the Gospel. Hebron must be such a place of spiritual training ground for mighty men.

Sixthly, Hebron was also a place of rejoicing and oneness. "More over they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel" (1 Chro. 12:40). They brought their offerings. What a wonderful sight it must have been when they brought for their king all these things! Hebron is a place of offering where people come joyfully, where they give liberally and abundantly and bring joy to far-off lands. Hebron is a place of oneness where each one takes his share. We thank God for those who have been taking their share in the Lord's work. The work will go on, and we pray that the work may be fully completed.

Finally, Hebron is a place of implicit obedience. "And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, whither shall I go up? And he said, Unto Hebron" (2 Samuel 2:1). When God tells us to go, we must go. When God commands, we must obey.

Thus, Hebron speaks ' separation, worship in spirit and truth, spiritual warfare, perseverance, the K ingship of the Lord Jesus Christ, rejoicing and oneness among God's people and obedience.

May the Lord enable us to enjoy these truths in our lives. (Concluded)

Hebron Messenger

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NO 13

UNION IN CHRIST –11 (Enemy's weapons to cause division –2)

We have seen in the last issue that the enemy's first weapon to cause division among God's people is "Names". We shall now see some more of his weapons.

(2) Membership: The next step after having made and fixed a name for a group, is to force other people to decide which group they belong to, and to make out membership and a register of names for them. Obviously no name can be on two registers, and public opinion is made very strong against those whose names have not been recorded in any of them. Hence the necessity to decide. All sorts of means are used to gain people to a group. The number on the membership roll and the money needed for support for the organisation, become chief things. So such believers tone down the qualifications for membership. Unbelievers and those living in sin, are all welcome and labeled as "members" in this evidently false church. Very soon they receive the right to vote and to lead, while all the time they have refused in their hearts to receive the grace of God. Monetary gifts, facility for education, houses to live in, persuasion with words of Scripture to convince that their own teachings are based fully upon Scripture, are all unscrupulously used to increase the membership. Those believers who build up a "church" in this way have to suffer severely for their misdeeds, and instead of being the head they become the tail, and have to submit to the rule of the enemies of God who have crept into their groups and have now become their leaders, as deacons, and elders, and pastors and bishops. If they want to escape from this slavery under unbelievers they have to leave in their hands their goods, buildings, lands and prestige and even their "name" which they themselves had made. But this cost becomes too great for them, and they prefer their spiritual slavery, with earthly prosperity and prestige, as did many of the children of Israel in Babylon. We quote below the Word of God which comes to all such, for their prayerful consideration.

"...and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and adorned with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration ... And the woman which thou sawest is that great city, which reigneth over the kings of the earth... And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 17:3-6,18; 18:4,5).

"Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14- 18).

In the laying on of hands we testify that we are not members of any group whatever, and we do not desire our names in the membership roll of any group, and that our names are in the Book of Life which is in the hand of the Lamb of God (Rev. 21:27).

(3) The "We" spirit: This is a very subtle deception of the enemy, and it may be quite unconscious, undetected or thought innocent. Thus we may find believers who carefully deny that they belong to any group, and yet unconsciously talking or perhaps thinking only, in terms like this ; 'We do not do things in this way; we have a different practice which is more Scriptural; we do not believe in this or that;' and so on. What does this "we" mean? It evidently stands for a group of people who think as we do, and of whom we unconsciously feel we have more relationship with them than with others. To the natural man this may appear harmless; but let us beware of the small beginnings of sin. "Wherefore receive ye one another, as Christ also received us to the glory of God" (Rom. 15:7).

Our fellowship is in the common life we have in Christ and not in intellectual agreement. "And this is the record, that God hath given to us eternal life" (1 John 5:11). As we recognise this life in each other, we shall be able to enjoy love and fellowship in Christ. Frequently believers will find it hard to agree in doctrinal teachings; but when they continue to maintain their fellowship in life, they will in due time be able to find out the line of the Spirit's approval. When Korah and others rebelled and questioned Aaron's right to ministry, God made his rod alone to bud and yield almonds. Where there is God's approval it will be seen in the Life revealed Hence it is not good and not necessary for us to judge one another as far as possible. A study of Romans chapter 14 will be very instructive.

(4) Pet Doctrine: This is another weapon used by the enemy to cause division among believers. Some teachings which may be correct according to Scripture, are emphasised and given a place of preeminence, so that every opportunity is seized to speak about that teaching and to defend it; and consequently happy fellowship with such people becomes impossible until one consents to agree with them. Unwillingness or inability to agree with them results in rupture and break in fellowship. Thus instead of giving the preeminence to the Lord Himself a teaching is given that place.

(5) Rules and Regulations: Many groups have rules and regulations of their own. Some claim to get them all from the Scriptures, and others frankly do not. Even if they do, often they require their members to accept these rules and regulations even without attempting to convince them through Scripture that their claims are genuine. Thus we find practices prevalent among people for generations, and they have now become traditions, so that they frankly say that they were good enough for their fathers and must be good enough for them also.

The Lord condemns this kind of practice, and says, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Mall. 15:7-9).

Our spiritual life is born out of the heavenly revelation that Jesus is the Christ (Mall. 16:16; 1 John 5:1). As it is begun by revelation, it also grows by revelation. Growth into fulness can never come through obedience to the rules and regulations of men, however good they might be. We should be able to say of all our spiritual principles, "... I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:12).

Paul had not been present when the Lord instituted the breaking of bread in remembrance of Him until He come again. But he could easily have got all the details from Peter and the other disciples; he could have trusted that they would tell him only the truth. Yet Paul was not satisfied with such instructions from men. The Lord's Table had an important spiritual significance; and he evidently felt that he should get the revelation from the Lord Himself, and accordingly got it. "Every one that seeketh findeth". So now he is able to say with authority, "For I have received of the Lord that which also I delivered unto you (1 Cor. 11:23).

On the other hand, man's religion is based upon dead works, traditions, and all kinds of activity without the seal of life in the Spirit. God requires repentance from all such dead works. Whether it may be baptism, or the laying on of hands, or the breaking of bread, or the mystery of the Church, or any other heavenly mystery, it must be received by revelation from God.

The laying on of hands implies therefore that I am testifying that I have been delivered from the bondage of obedience to the rules and regulations of men whereby life is stunted, and have come into the life governed by revelation from God, by which I have fellowship with all those who have such fellowship with the Lord. (To be contd.) C.E.D.

LETTER FOR PRAISE AND PRAYER

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Dear Fellow-Believers in Christ,

All honour and power, riches and glory, be unto Him, Who in His infinite love and mercy hath led us into the middle of the year, through our Lord Jesus Christ. Who is the same yesterday and today and forever. As the Great Shepherd of the sheep may He work in us all that which is well pleasing in His sight, to do His will (Rev. 5:12; Heb. 13:8; 20,21).

The 6th of June brought to our remembrance His honoured servant, late Bro. Bakht Singh, as it marked his hundred and third birth anniversary. People of God throughout our land and regions beyond also would have remembered the same, thanking the Lord for raising such a chosen vessel to be His mouthpiece and messenger, for the salvation of many many thousands in our land and in countries beyond. That evening being the church prayer meeting for us at Jehovah-Shammah, Chennai, we took the opportunity to listen to his recorded message of prayer and thanksgiving on the 25th December 1959, being the day of the dedication of Hebron, House of worship, at Golconda Crossroads, Hyderabad.

The earnestness and ardency with which he worshipped and praised the Lord and prayed, seeking the Lord's blessing for the many — sided needs and cares of His people, reminds one of Solomon's prayer in 2 Chron. 6:6-14,15,20 and the answer of the Lord in 2 Chro. 7:12-16. That prayer was His honoured servant's heart-cry, highlighting what the House of God should be for the pleasure of God, first and foremost, and our consistent conduct in it. His burden had been that the saints may make it a place of blessing and satisfaction for all who come to seek Him within its walls day after day. Though not exactly verbatim, the following lines are His servants own expressions in prayer as much as we could grasp by listening. It is written for the spiritual benefit of the writer and reader, also a brief abstract of the part of the message given.

God's servant drew the attention of all to Psalm 26:8, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth", and said that with that desire all should set their feet, as they enter the newly constructed place of worship. His prayer was, "Heavenly Father, we thank Thee for commanding us to shift into this compound and we thank Thee for all the means Thou didst use to secure this place for Thy service.

We thank Thee for the plan, for the construction and all the help Thou didst give. Be pleased O Lord, to dwell amongst us as we gather here and make it a Tabernacle of Thy Glory. All who come with love for Thy habitation may sense the Majesty of Thy heavenly rule and reign in Thy eternal House. May it be a house of joy, a house of worship and prayer, a house of fellowship, a house of service, a house of sacrifice, a house of revelation and spiritual illumination, a house of salvation, a house of bread, with no lack. May bonds be broken, wounds be healed, eyes be opened, and lives transformed. Thy word may go forth with power, Thy life flow like a river and Thy power be manifested in all gatherings, small or big, on special occasions. O God, make Thy word to go forth to every part of India, Pakistan, and to regions and lands beyond. O God, verify Thy promise, "... from this day will I bless you... and in this place will I give peace..." (Haggai 2:19,9). May it be so we beseech Thee. Falling upon our faces we worship Thee. O Father, reveal Thyself to us in a fresh way. All may be given the same welcome in this place and none may be allowed to go empty. We pray in the Name of our Lord and Saviour Jesus Christ".

This prayer flowed from the heart of His honoured servant, at the dedication service of the newly constructed Hebron, House of worship, on Friday the 25th of December 1959. On the 27th of December, the last Sunday of the year 1959, saints gathered for the first worship service at Hebron. The whole prayer is a wonderful combination of the believer's life and faith and duty - what God hath done through Christ and even doing yet through Him. It also exhorts us, what we must be, and do in consequence, to share and show forth the divine perspective and principles of the House of God, as the Lord's servant visualised and actualised in and through his labours in the Gospel, in association with the labourers and leaders the Lord raised through him. The central theme of the late servant's prayer and proclamation, we may say, is the "Household of God", the Church, a new society (Eph. 2:19), — how it is brought into being through union with Christ and Him crucified, how it grows through prayerful proclamation and the lives of saints who will pay the price to live their lives worthy of it.

Bro. Bakht Singh emphasised in his message on that day, that we should not be carried away by externalities, the shape, size and show of the new structure the Lord has provided, but should keep our eyes upon the Lord, Who "dwelleth ? in temples made with hands" as the martyr Stephen brought it home to the nation of Israel in Acts 7:48- 51. He also quoted Isa. 66:1,2, where it says that the Lord is looking, "even to him that is poor and of a contrite spirit, and trembleth at my word". He pointed out that "As we enter into His House with joy and rejoicing this day, we should endeavour our utmost to give the Lord joy and true satisfaction. This is only possible as we cultivate a contrite and humble spirit, willing to tremble at His Word at all costs, and not stumble".

We also read before the saints the same evening, from his book "Forty Mountain Peaks" in which this salvation of the Lord Jesus is compared to a high mountain range. Bro. Bakht Singh emphasised the primary, need of humility of heart to be the dwelling place of God, quoting Isa. 57:15. "For thus saith the high and lofty One that inhabiteth eternity, ... I dwell in the high and holy place, with him also that is of a contrite and humble spirit..." He writes that, "It is inward humility that is required of God. By faith you have to say sincerely and honestly, Lord, I am prepared to have all my plans broken, all my thoughts and desires taken away... come and live with me, carry out Your thoughts and desires in my life. Such an experience will make you the dwelling place of God. How can this happen? The answer is, in daily dying to self, in fellowship of the cross of Christ. Do not live a life of barrenness and defeat,..",

"Remember them.. who have spoken unto you the word of God: whose faith follow.., holy men of God spake as they were moved by the Holy Ghost" (Heb. 13:7,2 Pet. 1:21). Let us see that we "refuse not him that speaketh" (Heb. 12:25).

Please pray for the marriage of Bro. Sathyaraj, God's servant at Ejipura, Bangalore with Sis. Ruth, a handmaiden of the Lord serving at Hebron, on 27th June God willing, to be solemnized by Bro. G.T. Benjamin at Hebron.

God's servant Bro. Raja Rao at Carmel, Nellore, covets our prayers for the marriage of his son John Isaac with Swarna Kumari, God willing to be solemnised by Bro. G.T. Benjamin, at the above House of Worship, on 17th June.

God's servant Bro. Mokshanandam of Hosur is again admitted for dialysis in Bangalore. Pray that the Lord may recover him from this critical stage and supply his needs.

Please pray for God's servant Bro. K. Habakkuk, who is suffering from several ailments Praying that we may yield ourselves to the deeper work of the cross to enjoy experientially, the humility, purity and brotherly charity, in unity, so that the Lord may form us corporately as His Dwelling place, giving Him rest and satisfaction, Psalm 132:13,14, I Chron 28:2, Exo 31:17.

I remain, Yours in His grace,

K.PHILLIP.

WE BEHELD HIS GLORY -2

BAKHT SINGH

The work of salvation begins by grace, continues by grace and ends by grace. God's glory can be seen by experiencing God's grace. When we are filled with His grace, we will see God's glory. The apostle Paul gives this message in all his epistles with the same burden (Rom 1:7; 16:20(b); I Cor. 1:3; 16:23; 2Cor. 1:2; 13:14; Gal. 1:3; 6:18; Eph. 1:2; 6:24; Phil. 1:2; 4:23; Col. 1:2; 4:18; 1 Thess. 1:1; 5:28; 2 Thess. 1:2; 3:18; 1 Tim. 1:2; 6:21; 2 Tim. 1:2; 4:22; Titus 1:4; 3:15).

He repeated the same words with the purpose that we might know God's grace in its fullness. He associates mercy and peace with grace. God took Paul through painful experiences to show him the full meaning of grace. In 2 Cor. 12:9-10, he says truthfully that he takes pleasure in infirmities. That shows us that we need more grace to experience God's peace and mercy and that we may become fruitful and overcomers in trials and infirmities. We need His grace in trials, reproaches and persecution. In the same chapter in the earlier verses Paul speaks of being in paradise and seeing wonderful things. After that experience, God allowed a thorn in his flesh. Paul besought the Lord thrice to remove it. Ofcourse he was not an ordinary man like we, who murmur and complain even for little pain. Paul's thorn gave him very severe pain, so he asked the Lord to deliver him. But God said, "My grace is sufficient for thee." God taught him to know His grace more fully through the thorn in the flesh. What Paul could not know by going to the third heaven, he learned by pain. He experienced the all sufficiency of God's grace in pain and suffering. He was a preacher of grace, because he had experienced grace. Thus he knew the mighty power of God.

Some of you may be passing through bitter experiences in life. Your wounds may be deep and painful. But narrating your woeful tale to others will do you no good. God wants you to experience His grace in abundance. He allows pain and sufferings in your life to teach you to experience His grace in abundance. It is His way to make you know His grace. His grace will give you peace, joy and blessing, and bring glory to Him. By grace we become partakers of His glory. When God's grace turns a sinner into a righteous person and when he is made a partaker of God's glory, we can behold His glory. (To be contd.).