

# Hebron Messenger

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## THE TABERNACLE OF GOD WITH MEN

**"And I will set my tabernacle among you: and my soul shall not abhor you"  
(Leviticus 26:11).**

Out of every eight promises in the Bible, seven are in the Old Testament. How much we would lose if we neglect the Old Testament and all His wonderful promises! Even in the three promises given to us for our churches for this particular calendar year, two are from the Old Testament and the third one from the New. Regarding the promises of God we need to remind ourselves of three basic truths. Firstly, according to 2 Corinthians 1: 20, "... all the promises of God in him are yea, and in him Amen". Only those who are in the Lord Jesus Christ, i.e. those who are born again, regenerated have claim to anyone of these promises. Secondly, all these promises are inseparably linked with some condition demanding our obedience, and such a command is found either in the same verse or in the same chapter. Thirdly, all these promises have a tight schedule in the divine scheme of things; God fulfils them in His own time. That is the reason why the writer to the Hebrews reminds us in Hebrews 6: 12 not to be slothful, but through faith and patience inherit the promises.

Having seen these three basic conditions, we enter into this beautiful promise, "I will set my tabernacle among you: and my soul shall not abhor you." The first prominent thing about this promise is this, that the Lord never spoke about His tabernacle or dwelling place as long as the people of Israel were in bondage. God would not speak about His dwelling place to a people still in bondage and in poverty. The only cry of Moses again and again before Pharaoh was this "Let my people go that they may serve me". Pharaoh suggested a dwelling place for God right in Egypt but Moses would not accept it. "Let my people go," first let them come into freedom before there can be fellowship. Pharaoh may build the treasure cities like Pithom and Ramses with the slaves, but God will never build His dwelling place with those who are in bondage. We are certainly not speaking about a visible tabernacle but the invisible spiritual dwelling place of God. That is the reason why when people down through the generations began to worship the temple instead of the God of the temple, God allowed it to be destroyed again and again. Solomon's temple was destroyed by the Babylonians. Later Zerubbabel built the temple and God allowed it to be destroyed once again. Herod built a beautiful temple for forty-six years, but Christ never honoured it. The real temple, the real dwelling place of God are His children in whose heart the Lord dwells. Such a spiritual temple can never be built by slaves, who are in bondage.

Secondly, before speaking about the tabernacle, the Lord began to reveal His Law to His people. After the people were delivered from the bondage of Pharaoh and the land of Egypt, we find the first united song of worship in Exodus 15. And in that song they were inspired to sing, "I will prepare him an habitation" (v .2). Nevertheless the Lord did not speak about the tabernacle immediately. The subject of tabernacle comes in Exodus 25, but before that He gave them a threefold Law. Firstly, He gave them the moral law -how to keep themselves holy and sanctified before God. Most of the Ten Commandments speak about our personal sanctity and purity. Secondly, social law -how to behave one

with another. And thirdly, the ceremonial law -regarding service to God. Only after enlightening God's people with these three- fold law, He began the subject of the tabernacle. How careful God was to choose the workers, before He could start building His tabernacle! The people must be delivered, the people must be enlightened.

Thirdly, this beautiful promise also shows us the great longing of God to be in the midst of His " people. In fact, the people were so frightened about the holiness of God Jehovah that they pleaded with Moses. "You go to the top of the mountain, hear the voice of God, come back and tell us the counsel of God". But God's heart was not satisfied in staying far away on the mountaintop. He wanted to set His tabernacle among them and be a part of them and be in the midst of them. " I will set my tabernacle amongst them". "I will set my tabernacle among you".

Genesis chapter three closes with a sad note, "So he drove out the man" (v .24). Till that day God used to come down from heaven and walk with man. but when sin entered God drove out the man. It is a very sad verse in the Bible. Human sin and God's holiness cannot co-exist. But praise God; the Bible closes with these words. "Behold. the tabernacle of God is with men" (Rev .21 :3). The Bible begins with the driven out man and it closes with God making the man himself, His dwelling place. This wonderful transformation took place because of the cross of Calvary. The Passover Lamb in Exodus chapter twelve foreshadows the death of Christ to reconcile the alien man, the estranged man, with the Holy God. It is in the heart of God to dwell with you, to dwell with me and to dwell amongst us. He went in search of Zacchaeus in Jericho and told him, "Zacchaeus. make haste, and come down; for today I must abide at thy house." Zacchaeus never invited Him. Jesus invited Himself into his home knowing the desire of his heart. Even to the church at Laodicea which rejected Him, He says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him...". The Lord is more anxious to dwell with us than we are to dwell with Him. "I will set my tabernacle among you".

Fourthly, God is not going to make this tabernacle all by Himself. He is going to invite people to work with Him to build His tabernacle. Leviticus 26:11 should be balanced with Exodus 25:8. Leviticus26:11 says, "I will set my tabernacle among you" and Exodus 25:8 says, "Let them make me a sanctuary". The same echo is found even in the New Testament teaching. "I will build my church" (Matt.16:18) must be balanced with 1 Corinthians 3:9. "...we are labourers together with God." God is going to set His tabernacle among us; He is going to build it with us.

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## LETTER FOR PRAISE AND PRAYER

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Dear Fellow -Believers in Christ,

Greetings in the precious Name of our Lord and Saviour Jesus Christ, our refuge and strength and a present help in trouble. Praise be unto Him, Who does answer prayers and has promised to be with us in trouble, and deliver us and honour us, as we read in Psalm 91: 15- our Motto text promise. May we be enabled to set our love upon Him, Who is able to work all things together for our good, and work them also after the counsel of His own will (Psalm 91: 2; 46:1; 91 :15-16; Rom.8:28; Eph.1 :11).

Paul the apostle begins his second Epistle to Corinthians with a note of ascribing

blessedness to the Father, the Father of mercies and the God of all comfort. Then he adds, "Who comforteth us in all our tribulation". Further down in verse 8 he writes about the trouble, which came to him in Asia- pressed out of measure that he despaired even of life. Then he adds, speaking of the deliverance of the Lord in three tenses, past, present and future, helped by the prayers of many.

In 2 Cor. 4:7 Paul states that, "we have this treasure in earthen vessels". The following verses reveal the troubles, distresses, perplexities, persecutions; such a vessel is subjected to in its service for the Master, yet bearing its treasure. We read that he was pressed, that he was perplexed. Was Paul really pressed? And really perplexed? Did he despair of life? We may wonder how such experiences can happen to a person like Paul. But therein we understand that God's people, believers, called to be saints, are not another order of angelic beings. So we see that Paul was not so very remote from us. Paul was a man, like anyone else, viewing from human standpoint.

Here is a man who is afraid, yet he is strong. He is encompassed by foes, yet he is not bound. He looks as though he is overcome, yet he is not destroyed. You can see; he is weak, yet he declares, that when he is weak, then he is strong. You can see that he bears in his body the dying of Jesus, yet he says that the life of Jesus is also manifested in his body. You hear his evil report, but you also hear his good report. He appears to be a "deceiver" nevertheless he is "true". He seems to be "unknown" yet he is well known. He is one "dying" and still "lives". He is "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things". Here is a true Christian, disciple and a servant of Jesus. ,

We must realise what it means to be a Christian and a servant of this order. To be such a one is to be a person in whom there is a fundamental inconsistency -one in whom there is an inherent paradox. This paradox is of God. Some people conceive of believers or saints as being "all treasure" and "no earthen vessel". If they meet the earthen vessel anywhere they feel things are all wrong. But God's conception is totally different from men. Here is God's thought -"we have this treasure in earthen vessels". So it is not a hopeless case if the earthen vessel is in evidence. God's purpose does not nullify the earthen vessel. It puts the treasure there. It is always in the earthen vessel that the treasure is found.

We may conclude that there is not a soul whose earthen vessel is so earthen that the treasure cannot appear in it. , The beauty of the treasure is enhanced by the earthen vessel in which it is placed. Paul was a man, a real man. but the life of the Lord shone out through his life. He was not an automation, he had feelings and he was neither invariably sorrowful nor was he invariably glad. At the very time when he was sorrowful, he was also glad. It is thus. the characteristic of Christian faith that even while the tears flow. the face of true believer can relax into a smile.

"In the life of a normal Christian", writes Watchman Nee, the man of God, "just when faith rises positively to lay hold of God. a question may simultaneously arise as to whether he might perhaps be mistaken. When he is strongest in the Lord. he is often most conscious of inability. When he is most courageous, he becomes aware of fear within. When he is most joyful, a sense of distress breaks upon him. This paradox is evidence, that there is treasure in the earthen vessel".

People who are naturally weak are always apt to think that they are no good because of the earthen quality of vessel. But there is no need for dejection since the treasure within the vessel is of such quality as to shine forth with added splendour from within such a vessel. So the whole question finally points to this -it is the quality of treasure and not of the quality of the vessel that contains it. It is folly to stress the negative aspect. Our concern is with the positive. The Lord is able to manifest Himself in

the life of everyone of us and when that comes to pass many will behold the treasure.

Bro. Rajaiah (minister and elder in the church Berachah, Dubai) and Mrs. Molly Rajaiah would have us to thank the Lord for answered prayers concerning the marriage of their daughter Phebe Sheba with Victor Solomon (son of Bro. Anand Rao of Pileru) held at El-Bethel, Vellore on 11th April, with Bro. Theodore Reginald and myself participating in the solemnization.

" Sis. (Mrs.) Elizabeth Kuruvilla, mother of Bro. R.S. Kuruvilla, Coimbatore, was called Home to Glory on 7th April, after a period of hospitalization at Vellore. She came to her grave in full age (Job 5:26), lovingly ministering to the household of faith as well as her own. Let us pray for the comfort of all who would be missing her.

After a long period of sickness, our dear sister (Mrs.) Joyce Golsworthy was promoted to Glory on the 7th of April, which happened to be her 93rd birthday. She along with her husband, our beloved brother Raymond Golsworthy laboured much in the Lord among the saints in India as well as in several other countries. She was a woman of prayer and of sacrificial service.

Bro. Golsworthy, though frail and weak, has accepted the Lord's will in the Home call of his wife. When the news reached him, he said, "What a lovely celebration of the birthday!" He quoted Rev. 22:4, which says, "They shall see his face; and his name shall be in their foreheads".

Bro. John Stewart dedicated the Prayer House 'Bethel' at Manthini, near Godavarikhani, on the 15th April, where the Lord has established a Testimony through the labours of Bro. Moses, God's servant at Godavarikhani.

Bro. Nehemiah, the Lord's servant at Anantapur needs our prayers at his vocal chords have failed and he is asked to refrain from speaking for three months.

While we praise God for the remarkable recovery granted to John, son. of Bro. Paul Sudhakar, we covet your prayers for full and speedy recovery as he is still in the I.C.Unit of Care Hospital, Hyderabad.

Praying that we all be kept as His chosen vessels, containing His treasure, meet for the Master's service,

2Cor.4:6,7,11 2Tim.2:19-21 John12:24-26

I remain, Yours in his grace,

K.Philip

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## HE HATH DONE ALL THINGS WELL - 2

### BAKHT SINGH

Many years ago in a weaving factory in Calicut, I saw how cloth was woven and beautiful designs were brought into the cloth. First of all, I was shown a small room where drawing masters were preparing designs of valleys, mountains, birds, animals etc. Then the same design was transferred first to another paper and then again to a larger paper. Then holes were made in a cardboard at different distances and it was cut into many small pieces. All that one could see was hundreds of pieces cut in the cardboard,

with hundreds of holes. Then I saw different colored threads passing through the cardboard, and at last the weavers began to work with the machine. Gradually the design was seen on the cloth. Is not this a picture of our lives? At present there may seem to be nothing but holes in your life. Several holes have pierced your heart at different periods; yes, you are carrying wounds in your heart, and perhaps these very wounds are causing much pain. But remember this, those very same holes, those wounds, will bring a heavenly design into your life. Then you will say, "I know, my Lord has done everything perfectly; He never makes a mistake." So, as a believer in the Lord Jesus Christ if you are going through any kind of painful experience, please do not be downcast. What you do not understand now, you will know later. Our Lord bought us with His precious blood, and He will not leave His work unfinished in us.

Let us look at the passage from which our subject is taken. The man who was deaf and had an impediment in his speech was brought to the Lord Jesus Christ when He came to the sea of Galilee, through the coasts of Decapolis. These stories in the Gospel are recorded to teach us what sin does to us, and how our God can change our lives. By means of very expressive language we are made to see that we are sinners. Those who cannot say truthfully that they have peace in their hearts can be compared to this man in Mark 7. People who are deaf and dumb are helpless in the ordinary phases of life, and it is the same with man spiritually. If he is not born again he can never hear the voice of God. As sinners we are deaf spiritually, and alas! even after we are born again, when we fall into sin we cannot hear the voice of God.

Let us take an example from the Word of God. Eli was the high priest of Israel. Because of his constant disobedience, failure and negligence, he became deaf spiritually. His sons were living a life of sin, adultery and fornication in the House of God, and he did not restrain them. One night the Lord spoke to child Samuel. Samuel heard His voice, but Eli did not! He was an old man who was familiar with the Scriptures, the law and the prophets, and had enjoyed many privileges and rights. But because of his repeated disobedience and negligence he could not hear the voice of God. The child Samuel, however, simply ran when he heard the Voice. He could say, "Speak, Lord, for Thy servant heareth". A man is deaf spiritually either because of lack of experience, or disobedience, or in some cases simply because he has no desire to hear the voice of God.

Take another example. Saul and his companions were going to Damascus, and God knew that Saul's heart was prepared to receive His words. So when God said, "Saul, Saul, why persecutest thou me?", Saul heard the voice clearly, and fell down. His companions thought that it was only some noise, but for Saul it was the Voice of God, and he could answer, "Who art Thou, Lord?" In the same way the Lord is speaking to us. Some like Saul will hear His voice and answer, "Lord, tell me what Thou art saying to me, I am ready to hear what Thou hast to say". For others, it does not matter what we say or how we say it, they will not hear God's message. What is your attitude to this matter? Will you allow God to open your ears to hear His voice? For months, or years perhaps, you have not heard the voice of God, because of sin, disobedience and defilement. God's Word will reveal your sin, and show you how your deafness can be taken away. This is the glad tidings that we bring to you, -God's message of good news! - that if you have been deaf for years, or for a short period only, today the Lord Jesus Christ Who does all things well, offers to cure you by the touch of His hand, and instantly His still small voice will be heard by you. (To be contd.)

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# Hebron Messenger

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NO 10

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## THE TABERNACLE OF GOD WITH MEN.2

In our previous article we have seen four truths in relation to God's dwelling place. Firstly, God uses delivered people to build His tabernacle. Secondly, He cleanses and enlightens them before speaking to them about the tabernacle. Thirdly, He has a great longing to dwell among His people. Fourthly, we are labourers together with God for the building of that dwelling place.

Fifthly, such a tabernacle is going to be a collective effort. "Let them make me a sanctuary" (Exo.25:8). In the House of God every born again, redeemed child of God has a portion and a ministry to contribute to build up the House of God. The Lord is inviting each one of us to know our calling, our gift and our ability given by the Holy Spirit and contribute our mite to the building up of His House." As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet.4:10). As we have the gift and are called to be stewards in the House of God, we all contribute to the building up of the glorious House of God. That does not mean that we are ruling out the rulership that God sets in His House. God Himself sets authorities, but He gives the ministry, an ability, a portion to each and everyone of us. The blueprint was given to Moses, but Moses was not going to do it alone. He needed an Aaron, he needed a Hur, he needed the Levites and the priests, he needed an Aholiab, a Bezaleel to join him and build the house. Much later, God was going to show His pattern to David but he was not going to build it alone; he needed Solomon and all those who were consecrated to the service of the Lord. Though He revealed the whole purpose and plan to Moses, He never told him, "You build Me a sanctuary"; He said, "Let them make me a sanctuary". It is a team and a collective effort. Dear brother and sister, have you recognized your calling and your ministry, and are you contributing to the House of the Lord? As to the fact of our calling we are all alike, but as to the field of our calling we are not alike. The Bible tells us, "Let every man abide in the same calling wherein he was called" (1 Corinthians 7:20). I must save myself from two dangers in the building of the House of God. Firstly, to monopolize the work and take everything into my hand and secondly, interfering in the ministry of another, where God has called a particular brother or a sister to contribute to the House of the Lord. As the people of God we need to encourage each other, exhort each other; build up each other for this teamwork.

Sixthly, those who are going to contribute positively to the House of God are chosen people. The Scriptures demand a threefold prerequisite condition before a person could contribute to the House of the Lord. Firstly, he must do it willingly and gladly. "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Exo. 25:2). It is not all Israel, though they are all redeemed, though they are all regenerated and brought out of Egypt; it is only those who had a willing heart. Secondly, He asked things from those whom He had already enriched. That is the reason why in Egypt He never asked anything from any man or woman because He knew fully well they were impoverished. Before asking them to, contribute something, the first thought of God was to enrich them. And that is why He made them to borrow, to take from the Egyptians and enrich themselves. Those whom He has enriched, He asks from them what they can give Him. David said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee" (1 Chronicles 29:14). It is the enriched people that the Lord is asking to contribute. And thirdly, He asks participation and ministry from those who are obedient. This promise in Leviticus 26:11 is given to those who fulfill verse 3. "If ye walk in my statutes, and keep my commandments, and do them". Then He proceeds with so many promises. Those who build up the House of God are those who walk with Him in obedience now.

Seventhly, this tabernacle is going to be for God's glory. "Let them make me a sanctuary". His glory,

His glory alone is the center of the whore!" construction. There is always a conflict in the building up of the House of God. The enemy will intervene to build something for the glory of man. He wants to dethrone God and say, "All the glory will not be yours. You have to share it with the man here". That is the reason why in the church at laodicea the Lord was standing outside. He had no place inside, though there was a big congregation. Numerically they were very strong inside. Incidentally the word Laodicea means the voice of people. It was the voice of the people that prevailed in that congregation and not the voice of God. God says, "Let them make me a sanctuary", I will build my Church". It is going to be His Church. Let it be our heart's desire this year to contribute positively for the glory of God and for the building up of the tabernacle.

Let us remember these seven truths in relation to His tabernacle.

1. Firstly, He will never use those who are still in bondage. God's great desire is to deliver us, liberate us, before He could invite us to build with Him. Only delivered people can build His House.
2. Secondly, before He speaks about the tabernacle, He gives us the Law to cleanse us and enlighten us.
3. Thirdly, it is the greatest longing of God to be in our midst. The tabernacle is at the heart and purpose of God. This tabernacle, the first visible structure, was a simple ordinary looking tent. But to describe it and to give instructions relating to its construction, do you know how many chapters the Bible takes? To describe the whole universe and whole creation, the Bible takes only two chapters. But to describe a simple looking tent called tabernacle, the Bible takes 50 chapters; 13 in Exodus, 18 in Leviticus, 13 in Numbers, 2 in Deuteronomy and 4 in Hebrews. Fifty chapters are devoted exclusively for the tabernacle. That teaches us one profound truth. The world was created for the sake of the Church, for the sake of His tabernacle.
4. Fourthly, He is not going to do it alone. He is inviting man to come and join Him. We are going to be partners with God; we are going to be labourers with God.
5. Fifthly, it is going to be a collective team effort. Only when each one of us contributes to the House of God, will it be raised as a glorious House.
6. Sixthly, it is by the chosen people, who have a willing heart, who are obedient and who are enriched by the Lord, that the tabernacle is built.
7. Seventhly, it is built for the glory of God and for the glory of God alone.

(Concluded)P .S.

### **LETTER FOR PRAISE AND PRAYER**

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Dear Fellow -Believers in Christ,

Greetings in the precious Name of our Lord and Saviour Jesus Christ, and God our Father Who hath chosen us and accepted us in His beloved Son. Blessed be His Name Who hath apprehended us for New Jerusalem, promising to write upon us the Name of His city, even His new Name. May we be prepared and qualified for these privileges of His high calling as addressed to the church in Philadelphia (Eph. 1: 4-7; Rev. 3:10-12; Heb. 11: 16; 13:13, 14).

The historic Jerusalem, as identified with the patriarch Abraham and his seed in Palestine has all along been the center of contest, conflict, dispute, siege and assault for the nation of Israel. The Psalmist urges to pray for the peace of Jerusalem, for she has known tribulation beyond any other city on this earth. This is suggestive and significant and has a spiritual application for the history of the Church and her conflict. What a history of conflict the true spiritual people of God have! The Lord says to His true ones, "In the world ye shall have tribulation..." (John 16:33).

To come really into a living relationship with Christ as a vital part of His Church means to come into the conflict of all the ages -to realms of ceaseless conflict. But there is a reason, and the best of reasons, for when once Jerusalem (from above) is set, she comes down from God out of heaven, and is set in her place at the center of the Universe. No other power will be able to lift itself against her. The Church is thus destined to occupy the place of centrality and supremacy in Christ throughout all ages to come.

We might profitably draw out from the life of Abraham certain foundational features that spiritually constituted him for that city. The features of that heavenly city can be traced from the life and walk of Abraham, before God. Hence they must be actualized in us also who are the spiritual seed of Abraham (Gal. 3:27 -29; Rom. 4: 11,12), if we are to come into the good of all the blessings promised to the overcomer in Revelation 3, with the name of the city, and His own new Name written upon them. This last fragment is highlighted in the last promise in this year's Motto card.

The first step toward this city drawn out from the life of Abraham, is the "heavenly vision he received." "The God of glory appeared unto our father Abraham" (Acts 7:2). That is the heavenly vision. In the New Testament we should call it Divine revelation-God revealing Himself. What is the Church? It is the place where God is revealed; the place of heavenly vision. The Church is the 'embodiment of the revelation of God in Christ. The Church has to be the sphere in which men and women come to knowledge of God, an ever-growing knowledge of God. The Church is not just something to carry out a set order of things, or to maintain a form. The Church is the place where abides the living unveiling of God, and just as soon as something claiming to be the Church ceases to be the place where the living unveiling of God abides, it ceases to be what God calls the "Church". When it fails in these divine features, God withdraws Himself. It may go on, but God withdraws. When Jerusalem ceased to be the place of the revelation of God to the nations, God withdrew. The purpose of the Church in God's mind is that it should be the sphere of the abiding and continuous unveiling of God -the God of glory appearing.

It is a grand thing to belong to that Church, and to know that Church. Are we able to say that in the local assembly to which we belong, the God of glory is appearing from week to week? Our hearts are warmed when the Lord is pleased to show Himself to us. The feature, which was foundational in the life of Abraham, is also foundational to Jerusalem, with the earthly as well as the heavenly. It is the governing law for the Church, the New Jerusalem. Hence it should be true of us if we are to have that name written upon us. We will continue this, God helping, in our next issue.

Bro. T .E. Koshy would have us thank the Lord for enabling him to fulfill the ministry of the Word for over three weeks in his itinerary, leaving Syracuse on 7th April, touching London, Amsterdam, Nuremberg, Kulmbach and other places in Germany, closing with Weinfelden (Switzerland). He would have us to pray that the Lord be pleased to accomplish His purpose according to Isa. 55:11 through the ministry accomplished. From May 1st to 8th he would be touching Montreux (Switzerland) and finally Metzingen, Germany, reaching Syracuse by 11th May. Pray that the Lord may water the seed sown.

We would like to mention that Bro. Golsworthy was greatly encouraged by the presence of Bro. and Sis. D.S. Christopher at the funeral service of his wife. He considered their presence, and the tributes sent by Bro. G. T. Benjamin and sisters at Hebron, as representing God's people in India, whom they both loved and served for several years. May the Lord continue to comfort and strengthen him.

Bro. Sumitra, one of the responsible brothers in the church at Gulbarga would have us to thank the Lord for enabling Bro. John Stewart with Bro. Martin of A.G, Colony, Secunderabad, to reach in time and participate in the marriage of their son Yedidiah with Sis, Ruth Sharon. He covets our prayers for their united life and witness.

The 25th anniversary gathering of Zion, Venkateshpuram, Bangalore was held on Sunday the 24th April, Bro. Isaac Alex, Bro. John Stewart and many others participating. God's servant there Bro. Mohanraj and leading brethren covet our prayers for their future ministry.

Please continue to pray earnestly for John, son of Bro. Paul Sudhakar, in the Care Hospital, Hyderabad. After being in the hospital for 40 days, he is suffering from bedsores and swollen feet:

Please pray that proper treatment be given to him and all needs be supplied.

Please pray for the Regional Youth Camps at Jerusalem, Kurnool from May 11-15, and at Eshcol, Ongole, from May 17-25, also non-resident Day Camp at Hebron from May 25-29, Also pray for the Youth Camp at Beer-Sheba, Ahmedabad from June 1-5. Pray that the Lord may anoint and appoint His ministers, and all helpers in the youth ministry for the many-sided ministries and responsibilities of those days. Pray also for the Holy Convocation to be held at Rajahmundry from May 24-29, and at Lucknow from May 25-29.

Praying that the Lord may keep us all in the path of faith and friendship and full surrender to our Lord, as patriarch Abraham, to enjoy our full privileges with His saints of the heavenly Jerusalem,

2 Cor. 4: 6, 7,11    2 Tim. 2: 19-21    John 12: 24-26

I remain, Yours in His grace.,

K. PHILLIP,

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### HE HATH DONE ALL THINGS WELL - 3

#### BAKHT SINGH

We see that the man in Mark 7:31-37 had an impediment in his speech and could not speak clearly. He had to make signs if he wanted anything. But what a change when the Lord touched him! His tongue was loosened, and we are told that he spoke plainly and clearly. As sinners we were like the dumb man who could not speak. But now we can talk with God. Even though we may only exclaim, "Mighty God, Wonder-working God, Holy God, Just and Merciful God," yet there is a real meaning in these words because we truly know God and can speak plainly with Him. When we receive eternal life, which is divine, spiritual and new, the change is at once evident, and we are able to speak with God clearly, plainly and distinctly, at any time and anywhere.

Speaking is very embarrassing for one who stutters, even if he is not wholly dumb. I know what I am speaking about, for that was once my own difficulty. I stuttered and stammered, and many times even when I simply went up to a man to ask the way, he would look at me and say, "Well! What do you want?" for there I could stand with my mouth open, and words would not come out of my lips! It is similarly very embarrassing to go before God and feel absolutely dumb spiritually. But there is no need for that! The man who truly knows God can speak to Him as a friend to friend. The Bible says that men of God spake thus with Him. as Abraham and Moses, and it is the wonderful experience of all who love Him, to speak with Him plainly, freely, boldly, intimately and lovingly. Those who do not truly know Him cannot do so, and hence they have to memorize the prayers of others or read the prayer book. They have no intimate fellowship with the Lord. How do you speak with God? Once I was afraid even to speak to my father because I did not know him well, but in later years, as I came to know him better, I loved to spend much time in his company. Are you like that? Do you speak only a few words with difficulty with your Lord, like a husband and wife who are not on speaking terms?

The friends of the dumb man wanted the Lord to touch him, and this is the thing we also need. A living and loving touch of the Lord Jesus Christ is the thing that is necessary to free us from our deafness and dumbness. He is ready to touch you, not for a short time, but with an eternal touch. For example, if I put on this electric switch, the two wires will be connected and immediately electricity will flow because of this contact. Something like this happens on the day you are born again; eternal life flows into you, not for one day but forever.

The Lord took the dumb man aside from the multitude. Was He afraid of doing a miracle before the multitude? Of course not, but there was a purpose in everything He did. If you want your tongue to be loosened, and if you want to be freed from deafness and to have the life of the Lord to flow in and through you, then you must leave the multitude. The multitude is the world, and if you still want to cling

to worldly lusts and vanity and labour, you cannot have this intimate life with the Lord. You have to be free from the worldly things. Further, his ear was touched; every part affected had to be touched. At the moment you may not know what is meant by being born again or what is atonement, or justification. But it means just this, that if you allow Him to touch your tongue, it will be loosened and a new life will flow in and through you. Love for the world will go away, and there will be a desire to read the Word of God continually, and to have the joy of continuous talk with Him.

The Lord sighed! How expressive are these words! Our Lord has concern for our eternal salvation, and sends His messengers again and again. "Be opened!" He commanded. Only the Creator with a personal authority can say such words. No man, however great, can forgive your sins, but He Who said, "All power is given unto Me," can do so. The Lord Jesus Christ Who loved you and gave Himself for you wants to touch you today, to enable you to hear His voice, and to speak with Him freely, plainly and lovingly. Are you prepared to come apart from the multitude to be touched by Him? He is waiting for you. Let the living God touch you.

(Concluded)

## **LET THIS MIND BE IN YOU**

**BAKHT SINGH**

Scripture Reading: Genesis chapter 26 Isaac was born when Abraham and Sarah had become very old, and had passed the age of child-bearing. Isaac is a type of the power of resurrection. This power gives us victory in our trials, difficulties and problems. Only through the power of resurrection we can enjoy our great salvation more fully. By this power the Lord Jesus Christ conquered death and rose again. The disciples began to emphasize on this great power again and again. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). The grace of God and the power of resurrection go together. The Lord wants us to enjoy fully and be profited by that power.

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# Hebron Messenger

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## HELP FROM ABOVE Introduction

### Scripture Portion: Psalm 121

In the Book of Psalms there are fifteen special Psalms, called the songs of degrees or the songs of ascent. They are Psalms 120 to 134. The reason as to why they were called the songs of degrees is not directly mentioned in the Bible. Nevertheless it is believed that they were special Psalms sung during the festival times of the people of Israel. All the males of the people of Israel were required to go to the temple of God in Jerusalem three times a year (Deut. 16:16). The temple of God was situated on a high mountain. So as the people went for the three annual feasts, they had to take an upward winding road to reach the temple. It is believed that these songs were sung during the upward journey to the temple of God. That is why they were called the songs of degrees or ascent. The Psalmist speaks of such an experience in Psalm 42:4, "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday". Then Isaiah 30:29 says, "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel".

The upward journey of the people of Israel to the House of God in the mountain of the Lord can be compared with the spiritual upward journey of a believer. As the people of Israel desired to reach the House of God, believers in the Lord Jesus Christ have a desire to reach heaven. Our Christian life is an upward journey. From the songs of degrees we can learn many important spiritual lessons, which are useful in our Christian walk. If you meditate upon each Psalm, from 120 to 134, God will teach you such lessons. Psalm 121 is the second song of degrees and it is well known and well loved by believers through all generations. Many believers read this Psalm to assure themselves of God's presence and protection. It is told that the first verse of this Psalm was recited by the third astronaut who set his foot on the moon. When he saw the beautiful mountains on the face of the moon he was reminded of Psalm 121: 1 and he exclaimed, "I will lift up mine eyes unto the hills, from whence cometh my help."

In these articles we are going to take a fresh look at Psalm 121 so that the Lord may teach us simple but valuable lessons which we should know in our upward spiritual journey. Proverbs 4:18 says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." May our lives be such. The first verse of Psalm 121 is actually a question in the original language. "Shall I lift up mine eyes to the hills? From whence should my help come?" Many people in Israel had the bad habit of worshipping idols on mountaintops. But the Psalmist having asked the question, "Shall I lift up mine eyes to the hills? From whence should my help come?" gives the answer in verse two, "My help cometh from the LORD, which made heaven and earth". The idols which people worshipped never claim to have made the heavens and the earth. But the Psalmist says that he is worshipping Jehovah Who made the heavens and the earth. That excludes all other gods who were only idols. Can you also truthfully say, "My help cometh from the LORD who made heaven and earth?" There is in fact no Other god who can help us in

anyway. The Lord God Jehovah is the true and the living God. It is by believing in the Lord Jesus Christ, the Son of God that we can become the children of God. (John 1: 12). Have you thought about the kind of help the Lord God is willing to give you if you turn to Him with all your heart? Let us look at this Psalm 121 and learn about the sevenfold help or blessings which come to us from the Lord.

(To be contd.) N.J.

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## LETTER FOR PRAISE AND PRAYER

Hebron,  
Golconda Crossroads,  
Hyderabad -500 020, A.P., India.  
Telephone No.27613066, 20-5-2005

Dear Fellow -Believers in Christ,

Greetings in the wonderful and glorious Name of our Lord and Saviour Jesus Christ, of Whom we have received grace for grace. Saved and seated with Him in heavenly places, we are made His workmanship, to walk in the paths He hath foreordained for us to the praise of His glory, in His Church (Psa.84:11 ; Eph. 2:6,8,10; John 1 :16).

We are seeking to continue the features in the life of Patriarch Abraham, which highlight the features of that city he was looking for. We have considered firstly, the heavenly vision he received when the God of glory appeared to him, or revealed Himself to him from heaven. Secondly, this revelation from heaven wrought in Abraham an essential separation from the earth, beginning with his abandoning his country and kindred at the command of God (Gen. 12:1). And he "went out" from his native land, land of his natural birth, natural relationship and natural interests. He went out and everything had to be new. It was separation.

In the Lord's dealing with Jerusalem on earth over the centuries, this principle of separation was hammered out through His prophets. Again and again the Lord appealed to Jerusalem continuously to be clean, to be separate, to be holy, and to stand for God wholly, in the midst of the nations. But Jerusalem's tragedy was the tragedy of lost separation, over which the prophets wept, warning her again and again. This we must admit is the tragedy of the Church too. You cannot violate God's thoughts for His people. The Church needs to realise her heavenly relationship with her Lord, calling for an utter separation from the world. Then only can God wholly and joyfully associate Himself with her.

Thirdly, there is the call for the heavenly citizenship. Hebrews 11: 10 reminds that Abraham "looked for a city which hath foundations, whose builder (Architect) and maker is God. "We read that Abraham saw something a long way off and hailed it (John 8:56). "By faith Abraham, when he was called..., obeyed; and he went out... These all died in faith, not having received...'" (Heb. 11 : 8, 13). His citizenship was not a citizenship of this earth at all, but heavenly. The true seed of Abraham are the believers (not the Jewish nation), who are linked with the "Jerusalem, which is above... which is the mother of us all" (Gal. 4:26). That is how Paul puts it. So the Apostle says, "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour..." (Phil. 3:20).

Fourthly, an important feature of Abraham's life was that he was a pilgrim and a stranger.

He dwelt or sojourned in tents, having no part in the land. This is a feature of heavenliness. Pilgrims and strangers here, but belonging to the heavenly country, with heavenly citizenship (Heb. 11: 13-16).

Fifthly, Abraham sought no earthly patronage from this world. He had none. No doubt he did service, in the interest of certain righteous principles, and his service may have been of value to those in this world. The spiritual service of the Lord's people on this earth has always been of some value to this world -even this ungodly world. The Lord alone knows what the world would be, we may say, without its people. Abraham said "no" to those of this world, of the cities of Sodom and Gomorrah, who had derived some benefit from his activity. They offered, him some reward to patronise him. But Abraham refused and stood outside.

This has been one of the deeply laid snares of the devil, to make something of the service of ; God's people on this earth to confer upon them recognition, titles and position to make them ; something here on this earth amongst men. We - have to admit that when such gifts are offered, and ; recognition is granted with some positions given, there has come a farewell to the deep spiritual note. That is an end of the real spiritual value of that life. The tragedy of many a really valuable servants of ! God who were once mightily used of God in a spiritual way, have finished life without that spiritual value and vision they once enjoyed, by accepting awards from this world. To maintain heavenliness, separation is essential, holding fast the maintenance of spiritual values. God helping, we may continue in our next issue further features of the life of Abraham, as applied to the city he looked for.

Let us pray for the ministry rendered during the Special Gatherings, Convocations and Youth Camps held this month in various assemblies in our fellowship. Bro. G.T.Benjamin with Bro. Paul Sudhakar and elders from Jehovah-Shammah, Chennai, were enabled to participate in the ministry, in the gatherings held at Jehovah-Nissi, Vellore, from 7th to 15th May, with 'stay in' facilities of a Convocation. Pray for those baptised and others who decided for the Lord and the follow up ministry.

Nearly 15 brethren from Hebron participated in the few days' Gospel Campaign around Challapalli and nearby villages. The evening Gospel meetings held outside drew many new comers, when Bro. Paul Sudhakar gave the Gospel, calling them to profess faith in the Lord Jesus by a decision. Nearly 150 decided.

In Jerusalem, Kurnool, the regional Youth Camp drew more than a thousand, with facilities for their stay. Bros. Eddy Williams, John Sundar Rao and John Stewart enjoyed liberty in the ministry based on the theme taken from Dan.11 :32. Bro. G. T. Benjamin was enabled to participate on the last day.

Pray for the Youth Camp going on at Eshcol, Ongole, which will close on Sunday, the 22nd May. God's servants Bro. Theodore, John Subba Reddy and John Stewart, with others are carrying on the ministry, with more than a thousand participating. Pray for the many who have decided for the Lord and recommitted their lives.

Pray also for the Special Gatherings held at Nellore from 17th to 22nd May with Bro. Paul Sudhakar and others ministering the Word, that the Lord may accomplish His Word.

Pray for the Youth Camp being held at Pune from 17th to 22nd May with many from Maharashtra participating. Bros. Eddy Williams, Paul Jacob and others are sharing most of the ministry. It has pleased the Lord to promote to Glory Sis. (Dr.) Stella Butt on 13th May after being confined to bed for several years. She outlived her sisters, coming to her grave "in full age" of over 96 years. She was well known to the saints and servants at Hebron from the inception of the Lord's work at Hebron, as one of whom the Apostle

says, "...it is the first fruits... and... they have addicted themselves to the ministry of the saints" (1 Cor. 16:15).

Pray for the comfort of Sisters Daisy John and Sowmyamma John as their brother Kanaiah John was called Home on 14th May, suddenly after a brief period of hospitalization at Vellore.

Bro. T.E. Koshy and saints of the assembly at Syracuse would have us to pray for the arrangements of the forthcoming America Convocation to be held God willing from 13th to 17th July, and that some of us may also pray and avail of their invitation to share in the few days' ministry of the Word of God.

The Holy Convocation at Rajahmundry has been postponed to June 7th to 12th as the college premises where the meetings are held are not available till then.

Please pray for Bro. Dyva Prasad, God's servant at Tirupati, as he has been admitted in the C.M.C. Hospital at Vellore for intestinal disorder. Also pray for Sis..Pearl of Hebron, who has been hospitalised in Hyderabad due to severe cardiac problem.

Praying that the Spirit of God through His Word may grant us a fresh vision of the heavenliness of "Jerusalem from above... the mother of us all", to be a growing expression of the same in our families, and fellowship of the Church,

Heb.13:14,20,21 Rev. 21 :10,11 Psa.50:1-3

I remain, Yours in His grace.,

K. PHILLIP,

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## LET THIS MIND BE IN YOU-2

### BAKHT SINGH

It was God's plan to make Isaac a partaker of the sevenfold spiritual blessing which He promised to Abraham in Gen. 12: 1-3, because that blessing was also meant for the seed of Abraham. But Isaac had to understand these promises by experience. So in the beginning of Genesis chapter 26 God reminded him of these promises. "Sojourn in this land, and I will be with thee; and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father" (v.3). He had to learn patiently to be led by the Lord. For sometime he did not obey the Lord fully, and dwelt in Gerar for a long time. There was a great temptation for him to tell a lie concerning his wife Rebekah. "And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon" (v.7). Doubt and fear came into his heart. The Lord had confirmed His promise and there was no reason for him to doubt and fear about Rebekah or about himself. Nobody could do them any harm yet he was afraid and his heart was filled with doubt. That is why he stayed too long in Gerar. But God overruled and protected him from the men of the country. "And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death" (v.11).

Then again Isaac was tempted to stay in Gerar longer than he should because of worldly prosperity. "Then Isaac sowed in that land, and received in the same year an

hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great" (vs. 12, 13). Even though he received hundredfold fruit that year and became very prosperous, still that was not the place for him to stay. God in His goodness helped him to move out. He had not yet received the blessings, which God had kept for him. God has always much more to give us than what we have. Because of jealousy the men of Gerar pushed him out of the country. Many believers think God is with them and that they are in His will because of their earthly prosperity. Many have lost their joy and peace because of their desire for worldly possessions. Many young men agree to marry unbelievers because there is a desire in their hearts for money, so they go on bargaining. They may get what they demand but later on they land themselves into trouble and end in misery. In the same way when Isaac became prosperous the people of the country became jealous of him.

The people of Gerar forced Isaac to leave the country and go away. The king was also afraid of him and he was compelled to leave the country and go elsewhere. "And Abimelech said unto Isaac, Go from us; for thou art much mightier than we" (v. 16). Whatever he received materially did not bring him real joy. Those who acquire much wealth by worldly wisdom finally end up in tears. There are many believers who go abroad for the sake of money. They earn much money, and become worshippers of money. Because of this love of money they get . into many family problems and get involved in court cases. God showed Isaac that he had a lesson for him to learn and so he came to the valley of Gerar. "And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there" (v. 17). God wanted him to go further away but because of the wells which his father had dug he stayed there and thus failed to find God's will (Gen. 26:18-20). The people of the country began to provoke him and strive with him. Generally strife comes through jealousy. Our neighbours, friends and relations try to find fault and strive with us. Even though the servants of Isaac dug the wells, which belonged to his father, still the people of the land were jealous of him and strove with him. Because of strife, that place was called 'Esek'. "And they digged another well, and strove for that also: and he called the name of it Sitnah" (v. 21). Sitnah means hatred. Because of love for money believers often get involved in court cases through hatred and jealousy. There is contention between brothers and sisters and father- in-law and son-in-Law. But as Isaac moved wisely, he saw a better place. "And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land" (v.22). Because he refused to be involved in quarrels and contentions God showed a large place. God gave him a large heart to forgive the people who pushed him out of the country. (To be contd.)

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