

Hebron Messenger

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September 4, 2005

NO 18

HELP FROM ABOVE-8

SEVENFOLD HELP OR BLESSINGS FROM THE LORD (Security)

"The Lord shall preserve thy going out and thy coming in" (Psalm 121 :8). This is the sixth help we receive from the Lord. We are always under the watchful eye of our God as He has taken up the responsibility of looking after us. When VIPs of any country go out on the road, there is so much of security placed all around them. It is the duty of the security contingent to see that the VIP is safe at all times. We have seen how careful they are when it comes to the security of the President of any country. If he is to visit a particular city or town, the security persons will go there one week earlier. Though we are not great people like VIPs, God has promised to preserve our going out and our coming in. He has the largest army in this universe at His command. There is an innumerable company of angels, ready to do His bidding. Hence there is no one who can protect us better than God. We know how at times human security fails resulting in the death of the VI P. But none can penetrate the security provided by God to His people. We must believe that God is able to provide us with perfect security.

For several years David had to hide from king Saul to protect his life. At times, he lived in a cave. On other occasions, he lived in the wilderness. Sometimes his hiding place was an old fortress. Through his exercise of trying to protect himself in these places, he came to the realisation that his true security was in the hand of God. Later he was able to say that God was his perfect security. In Psalm 18 we have the words, which David spoke when God had delivered him from all his enemies and from the hand of Saul. "The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom will trust; my buckler, and the horn of my salvation, and my high tower" (Psalm 18:2). In this verse David uses seven words to describe God. All these seven names are based on the security and protection that God gave him during his years of persecution. David said these words out of his experience and did not merely use them to praise God in beautiful words. He was able to truly say, "The Lord is my rock and my fortress". If you meditate on the sevenfold description given by David, you will be able to understand something of the perfect security that God provides.

Firstly David says, "The LORD is my ROCK". The rock speaks to us of stability and strength. No one was able to attack David when he was taking cover behind a rock. We must experience God as our rock. Our enemies cannot reach us, as God our rock is giving us cover. When David stood on the rock, he was fearless

as a lion. If we have the Lord Jesus as our rock, we also will be fearless. Though people may scheme against us to do us harm, they will fail because we are on the Rock, the Lord Jesus Christ. In our culture we find that many people are afraid of evil powers. But the believer has no such fears. The Word of God says, "...greater is he that is in you, than he that is in the world"(1 John 4:4). So we should never be afraid of any evil powers.

Secondly, David describes God as "my FORTRESS"(Psalm 18:2). In ancient days the fortress was an essential part of military defence. Kings took much care in building fortresses. In 1 Sam.23: 14 we read that when David was being pursued by king Saul, he dwelt in the strongholds of wilderness. The stronghold or a fortress makes it difficult for the enemy to approach you. While dwelling in the stronghold, David would have thought about his true stronghold, which was God. As believers we must remember that in Christ we are safe. The expression "in Christ" occurs so many times in the epistle to the Ephesians. In Christ we are safe both spiritually and physically. No king will be foolish to come out of his fortress when there is danger. We must learn to abide in our fortress, Though our relatives, neighbours or outsiders plan to do us harm because we belong to the Lord Jesus, we must not get disturbed but abide in our fortress the Lord Jesus. We should never try to fight back or take revenge. What the enemy wants is to bring us out of our fortress and to make us rely on our own strength.

Thirdly, in Psalm 18:2 David says that God was his DELIVERER. Many a time David got into trouble because of his foolish acts, but God delivered him out of every situation. Once he found himself in the camp of his enemy because of his own foolishness. To escape from king Saul he went into the territory of king Achish of Gath. That was a big mistake in his life. Later when he found himself caught in the hands of king Achish he decided to act as a mad man. This story is written in 1 Samuel 21. But God in His mercy delivered David out of the hands of Achish. After this experience of deliverance he wrote Psalm 34. In verse 4 he says, "I sought the LORD, and he heard me, and delivered me from all my fears". Again in verse 7 he says, "The angel of the LORD encampeth round about them that fear him, and delivereth them". We as God's people must experience His deliverance. Firstly; He delivers us from our sinful nature. Then He delivers us from physical harm and danger though we get into such difficult situations due to our own foolishness. In Psalm 124:7 David further speaks on God's deliverance, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped". The enemy sets different kinds of Vraps to catch God's people. It may come in the form of a marriage proposal or a business partnership or an unholy alliance. Because of their desire to earn money, some believers get into business partnership with unbelievers. In a short while, they realize that they have made a mistake. Then they find it extremely difficult to get away from that situation. God has to deliver them. We all make such mistakes in our lives. But the Lord in His great mercy delivers us again and again. (To be contd.)

N.J.

LETTER FOR PRAISE AND PRAYER

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August 22, 2005

Dear Fellow-Believers in Christ,

Greetings in the mighty and magnificent Name of our Lord and Saviour Jesus Christ, Whose Kingdom is an everlasting Kingdom and Whose dominion endureth throughout all generations. May our eyes wait upon Him, Who gives us meat, the meat of His Word, related to His exaltation and perfection in His spiritual Kingdom. In the enjoyment of things spiritual and eternal, may we be qualified and equipped as we look for the blessed hope of His return and reign and our participation with Him. Let us therefore serve Him acceptably, in relation to that Kingdom which cannot be moved (Psalm145:13, 15; Eph.1 :19-21; Heb.12:28).

The letter to the Ephesians highlights the exalted position of the believer in union with Christ. Apostle Paul seeks to nourish the saints at Ephesus with the strong meat of the Word, unlike those at Corinth, to whom he says, "I have fed you with milk... for hitherto ye were not able to bear it" (1 Cor. 3:2). He writes in Eph.1 :3 that the Triune God hath blessed us with all spiritual blessings in "HEAVENLY PLACES in CHRIST". Only by the Holy Spirit's activity and unction can we enjoy these blessings in the unseen world of spiritual reality, as different from the heaven of nature (the sky) or the heaven of glory(the final state of the redeemed).

The five uses of the expression "Heavenly Places" in the Ephesians letter indicate that the "Heavenlies" is the sphere in which "principalities and powers" continue to operate (Eph.13:1 0; 6:12), in which Christ reigns supreme and His people reign with Him(1 :20, 2:6), and in which God hath blessed us with every available spiritual blessing in Christ(1 :3).In verse three, God the Father, the Lord Jesus Christ, and spiritual blessings (meaning Holy Spirit blessings) are mentioned, thus reminding us that if we are in the Son, every blessing of the Holy Spirit has been given to us by the Father. No blessing has been withheld from us. However in experience, we have to grow into maturity in Christ, be transformed into His image, explore the riches of our inheritance in Him, and appropriate the same. In Col. 2:10 we read that we are complete in Him. Who is the head of all principality and power.

Although the Triune God hath blessed us with all spiritual blessings in heavenly places in Christ, we face the evil trinity of the world, flesh and the devil, through principalities and powers, against our clearer apprehension and fuller appropriation of these blessings. Only by the "exceeding greatness of his power to usward" (Eph. 1 :19) work(ng in us can these blessings become experiential in our lives -personal, family and the fellowship of the Church. Thus from the heavenlies Paul brings us down to earth, to remind us of the opposition we face to wage a warfare and battles we have to go through, beneath surface

appearances. He warns us of their hostility and teaches us how to overcome them, by being strong in the Lord and putting on His armour (Eph.6:10-13). The period between the Lord's two comings, we may say, is characterised by conflict. The forces arrayed against us are powerful, wicked and cunning. How can we expect to stand against the assaults of such enemies? We are far too weak. Also many of our failures and defeats are due to our foolish self-confidence and independence, as well as under-estimation of the enemy. The Lord enable us all to be watchful against the wiles of the devil, by being strong and by being strengthened in His might (6:10).

Speaking of the past blessing of election, Paul reaches back in "his mind" "before the foundation of the world" -before creation, before time began into the past eternity in which God Himself existed in the perfection of His being. Here is Apostle Paul's first chapter of Genesis, "In the beginning was the election of grace". God formed a purpose in His mind concerning both Christ and us. He determined to make us (who did not exist) His own children through the redeeming work of Christ (which had not yet taken place). It was a definite decision that a community of redeemed people be chosen in Christ before the world's foundation.

It arose from an entirely unmerited favour, and He chose us that we may be holy and blameless before Him. Holiness is thus the very purpose of our election and the predestined love of God as the source of our election. Ephesians 1 :5 reads, "...unto the adoption of children (sons) by Jesus Christ to himself". The purpose of His loving fore-ordination of believing people in Christ is twofold. It concerns at once their character and their state. He chose us out, that we should be "holy and without blemish" in His sight and "unto adoption as sons through Jesus Christ unto himself". These two purposes are, God's sons must be holy and holy men are His sons. For this we are elected from the beginning. Nay, much more, with this end in view the world was founded and the human race came into being, to provide God with such sons (Col. 1 :27-29; Jude 24) and that Christ might be "the firstborn among many brethren" (Rom. 8:28-30).

God's purpose is that they should be holy - they should be saints. They are devoted to God by their own choice and will, meeting God's choice and will for them. Imperfect they may be, by no means as yet "without blemish"; but they are already and abidingly "sanctified in Christ Jesus" (1 Cor. 1 :2) and "sealed" for God's possession by the Holy Spirit (Eph. 1 :13, 14). In this fact lies their hope of moral perfection and the impulse and power to attain it. Their task is to perfect their existing holiness (2 Cor. 7: 1), cleansing themselves from all defilement of the flesh and the spirit. Let no Christian say, "I do not pretend to be a saint". This is to renounce your calling. You are a saint if you are a true believer in Christ and you are to be an unblemished saint. The Lord write this word upon our hearts. 15th August being the countries Independence day and holiday, special gatherings were arranged in many of our assemblies. Pray for the ministry fulfilled by the Lord's messengers, Bro. John Stewart at New Jerusalem, Tirupathi, Bro. Theodore Reginald at Proddatur, Bro. J.C.Rao at Hebron and other servants in different assemblies throughout the country. More than 1500 gathered for the Youth Reunion held at Hebron on the 15th, and the youth had a profitable time and an opportunity for decision and fresh commitment to Christ.

In Chennai, about 800 brothers and sisters from Jehovah -Shammah and the branch assemblies, went forth in open air Gospel preaching at Ambattur and its surroundings, preaching in the streets and selling gospel portions worth Rs.4000. Pray for the salvation of souls yet to be saved in that city.

As the Scripture exhorts us in 1 Tim. 2:1, 2 we must pray for all those who are at the helm of affairs in our states and at the Centre, for the proper governance of the country, granting freedom of faith, worship and service of our God, as enshrined in our constitution, as well as for the safety and integrity of the country.

Praying that the Lord may keep us participating in His eternal purpose in and through His elect effectively, by our holy life and obedience to His Word and Spirit,

Rev. 22: 11- 12, Jude 20: 21- 24, Rev. 21 : 1-3.

I remain, Your in His grace,

K. PHILLIP,

GOD'S SERVANT 5

BAKHT SINGH

In almost every case God uses someone to train us. In some cases it is rather painful. Those who have rebelled against that period of training have been sorely tempted, and some have fallen. But God in His mercy wants to save you from falling.

At last God put Elisha to a definite test (2 Kings 2). There we read of the last journey which Elisha and Elijah took together. It is only at the end of that journey that the real ministry of Elisha began, but first he had to pass all those definite and final testings, so that he could be declared as God's worthy and true servant. The previous ten years of training were surely not a waste of time. God could have prepared Elisha for a short time, and then have taken him immediately into His service, for the need was very great. But God is never in a hurry! A divine law has to be fulfilled before anyone can enter the service of God, and so it was with Elisha. The journey began at the place called Gilgal, and Elijah asked Elisha to stay at Gilgal while God sent him on to Bethel. That is how God tested Elisha -He would not use any compulsion or force on him. But Elisha replied that he would go along with Elijah. He refused to leave him. If Elisha had wanted he could have stayed at Gilgal, and have sent Elijah away. But he said, "I am not going to stay any more at Gilgal. I am determined to go with you further". If we refer back to the book of Joshua, we shall find the meaning of Gilgal. In Joshua 5:9 we read, "And the LORD said unto Joshua, This'day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal." Though the children of Israel had left Egypt so many years before, yet they were still under the reproach of Egypt. But at Gilgal, reproach

was rolled away.

Now we are concerned with those who are in the Lord's service. Even though you are born again and God has forgiven you of all your sins, and made you His child, you still carry upon yourself the reproach of Egypt. Because of what you were and did in the old worldly days, the reproach is still upon you. Even though God has forgiven you for what you have done in the past, yet you find your neighbors will not appreciate that there is a change in your life. You find people reminding you of what you did many years ago. For this reasons some who are called for God's service in North India, run away to South India. They go to some place where no one knows anything about them, and where they can escape the reproach. "Now no one will know me in these parts" they think, and decide that this is an easy way of escaping. But you can run to Timaturu, the forsaken town, and the reproach of Egypt with go with you even there. Do not think that by going to far places, you can deceive people and make them believe something about you that is not true. This is the reason why some preachers find it hard to stay in the same place too long. They will stay for one or two months and then say that the Lord has spoken to them to go on to another place. Yes, you can even show many verses from the Word of God, but if the real reason is that the reproach of Egypt is troubling you, you will fail as so many other preachers have failed because they never waited patiently till the reproach of Egypt was rolled away. Wherever God has called you, there stay till you are proven and tested.

I remember in Karachi when I began to serve the Lord, people began to say all kinds of things about me. Some wrote very filthy articles saying so many evil and wicked things about me, that I thought it would be better to run away from Karachi to some other and better place. But God kept me there for five years till the very same persons who had so maligned me had to confess that they were used by the enemy to say all those evil things about me. One by one they all came and apologized. Servant of God, do not run away from the job God has given you. If God has called you to be His servant remain where God has put you, inspite of the hardships and troubles you may be passing through. Do not think that you are superior spiritually, and that nobody understands you. You must convince people that God has spoken to you. You must stand firm, and get victory, first of all in your own life and then over the evil reports of men. Very often there is some foundation for what men say about us. You may be born again but you still have the old nature, and because of that old nature you may be doing things that are shameful and dishonouring to God. Often because we are inexperienced, we are deceived by the old nature and that is why the reproach of Egypt is not rolled away. When you lose your temper, and in small things show greed, whether for money, or for good food, this is something shameful in a servant of God.

(To be contd.)

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NO 19

HELP FROM ABOVE-9

SEVENFOLD HELP OR BLESSINGS FROM THE LORD (Security 2)

In Psalm 18:2 David uses seven words to describe God, Who had become his security and protection. We have seen in our last issue the first three words, Rock, Fortress and Deliverer.

Fourthly, David calls the Lord "my GOD". This expression brings before us the most important truth about our salvation. Many people in the world believe in God and in a general way call upon Him for help. But only the Christian believer can say, "He is my God". In John 1: 12 the Bible says, "But as many as received him (Jesus Christ), to them gave he power to become the sons of God, even to them that believe on his name". This thought is made clearer in Gal.3:26; "For ye are all the children of God by faith in Christ Jesus". It is by believing in the Lord Jesus Christ, the Son of God, that you become a child of God. Only when you have such an experience, you can call God "my God". David's experience with God was so close that he was able to call God in such a way. David was later described as a man after God's own heart. When the Lord Jesus rose from the dead and appeared to doubting Thomas, he immediately called the Lord Jesus "My LORD and my GOD" (John 20:28). Mary Magdalene who was crying near the sepulcher said, "...they have taken away my LORD" (John 20: 13). Paul says in Gal. 2:20, "...I live by the faith of the Son of God, who loved me, and gave himself for me". Can you also honestly say that the Lord Jesus Christ is your God? Then and only then, you will have perfect security. You must be able to call the Lord Jesus your PERSONAL Lord and Saviour.

Fifthly, David calls God "my BUCKLER" or "my SHIELD". David was a man of war and knew the value of the shield in times of war. A shield protects you from the fiery darts of the enemy. Ephesians 6:16 speaks to us of taking "the shield of faith". It is the privilege of every believer to have the shield of faith. But see what God promised Abraham in Genesis 15: 1. "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy SHIELD, and thy exceeding great reward". This was a wonderful promise to Abraham. God said that He Himself was a shield to him. Abraham was returning after winning a battle with four kings and had refused the wealth of Sodom, which was offered to him as a gift. God was delighted to see the faithfulness of His servant. So He appeared to him in a vision and declared, "I am your shield and your exceeding great reward". What more can we ask from God? He is there

to protect us as our shield. Some believers are worried thinking that others may harm them. They are even suspicious of their fellow-believers, thinking that they will harm them. If we believe that God is our shield, we do not have to entertain such fears or suspicions. Remember the promise given in Isaiah 54: 17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn". By believing such promises, we can prove that God is our shield.

Sixthly, David says that God is his "HORN OF SALVATION". It is rather a peculiar description of God. In ancient days a horn was the sign of power and strength. In the Bible the word "horn" is used frequently. An animal with big horns is always strong and powerful. They are its strength and pride. No one dares to go near such an animal. When David says that the Lord is the horn of his salvation, he speaks to us of divine strength and the boasting that we have as a result of our salvation. If we would be saved by any other means than the sacrifice of the Lord Jesus, we would not be able to say such a thing. It is the Son of God Who has accomplished our salvation. So He is able to lead those whom He has saved, into a victorious life and thereafter to glory. As the horn of our salvation, He provides us with divine strength to fight all our life's battles. This is how Paul was able to say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Our Lord Jesus is the secret of our divine strength. In Isaiah 41: 10 God says, "...I will strengthen thee". This strengthening work is carried on in our inner man and it is accomplished by the Holy Spirit. This is what Paul prayed for the Ephesians believers. "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man" (Eph.3: 16). It is because of this strengthening work that as believers we can face persecution or other difficulties.

When the Lord called me for His service, I was wondering as to how I would face the opposition of my family members, because they expected me to take up a job in Marine Engineering at the completion of my studies. When I conveyed my decision to my parents, both of them were very sad and even began to cry. It was heart-breaking to see them crying. Some other relatives of mine were very angry at my decision. They tried their best by threat and other means to dissuade me from obeying the Lord. At that time I prayed, "Lord, strengthen me to face this opposition". The Lord fulfilled His promise and strengthened me to obey His voice. As food gives strength to the body, the Holy Spirit of God uses the Word of God to give us divine strength. Those who receive divine strength from the Lord Jesus can truly say that the Lord is "the horn of my salvation".

Seventhly, David says that the Lord is his "HIGH TOWER". During David's time high towers were used for two purposes. Firstly, it was the ultimate place of security for kings. Secondly, the high tower was used by watchmen to spot the enemy from a long distance. Thus the high tower speaks to us of the protection and security God has provided for us. When we are in the Lord as our high tower, we can see the enemy afar off. In 2 Cor.2:11 Paul says that we are not ignorant of the wicked devices of the devil. The Lord gives us a warning in time so that we may not be caught in the snares of the enemy. When some unbelieving relation or friend brings to us an attractive suggestion, the Spirit of God immediately warns us of the danger involved in it. That was how David escaped from the hand of the enemy many a time. He had to depend on the Lord to get all his directions for all his movements. Before he ventured out David

had the habit of asking the Lord, "Lord, shall go or not?". Even before going out for battle, he sought clear directions from the Lord. That is why he was later able to say that the Lord was his high tower. You also please pray in your heart and say, "Lord, I want You to be my high tower". The devil is always trying to make young believers useless in God's service by luring them to take wrong decisions. That is why as young believers we must learn to seek guidance from the Lord. We must learn to hear His voice through the Word of God. "Thine ears shall hear a word behind thee saying, This is the way walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa.30:21). The Lord Jesus is the best person to guide us because He knows the end from the beginning. He sees everything from far off. It is the privilege of the believer to have the Lord Jesus as His high tower. (To be contd.)

N.J.

LETTER FOR PRAISE AND PRAYER

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September 9, 2005

Dear Fellow-Believers in Christ,

All praise and honour, glory and thanksgiving be unto Him, even our Lord and Saviour Jesus Christ, Who hath red us in His mercy and goodness into the ninth month of the year. May we be found as His people, holy and blameless so that He may delight to find His home amidst us as His household and family, according as He hath chosen us in Him, before the foundation of the world (Rev.5:9, 10, 13; Eph.1 :4,5; 2:19).

Ephesians chapter 1 can be divided into two sections. First, Paul blesses God for having blessed us in Christ; then he prays that God will enlighten the eyes of our heart that we may grasp the fulness of the blessing. We may follow Paul's example for a healthy Christian life -keeping praise and prayer together. By prayer we develop an appetite to know and experience our spiritual privileges in Him more deeply. We must keep praying, while praising Him for that which we have known and received thus far in Christ, that we may know the fullness of what He hath given us.

Since the blessings God bestows on us in Christ are 'spiritual', it is only by "the spirit of wisdom and revelation" that we can know them (Eph.1: 17). The spirit of wisdom and revelation proceeds from the Holy Spirit already dwelling in the believers (v.13). But it must belong to their own spirit and direct their personal mental activity- the spirit of revelation becoming the spirit of their mind (4:23). Paul prays that through this inspired wisdom, his readers may have their reason enlightened to see the grandeur and wealth of their calling. Differences exist amongst: believers in regard to this vision in the eyes of the heart and hence

their enjoyment of the wealth of their calling. Supposing there are two believers sitting side by side in the same House of Prayer, the same gate of heaven; one sees heaven opened and hears the eternal song. His spirit is a temple filled with the glory of God. The other sees the place and the aspect of His fellow-worshippers; he hears the music of the organ, the singing and the sound of the preacher's voice. But as for anything besides, any influence from another world, there is nothing to him at that moment.

How can we explain this insensibility -not the strangeness and distance of divine things alone that causes it? Their familiarity has the same effect. We know the Gospel so well. We have read about it, listened to it, gone over its points of doctrine hundreds of times. But the awe of things eternal, the mystery of our faith, the Spirit of glory and of God rest on us no longer. So there comes to be as it is said, "Gospel-hardened hearers" and "Gospel-hardened preachers", The eyes see -and yet see not, the ears hear and hear not; the lips speak without feeling and the heart is waxen fat. This is the nemesis of grace abused. It is the result that follows an inevitable psychological law, where outward contact with spiritual truth is not attended with an inward apprehension and response. How we need to pray, in handling these great themes, for a true sense and saviour of divine things, that there may be given and ever given afresh to us "a spirit of wisdom and revelation in the knowledge of God"!

The Apostle desires that with the heart's enlightened eyes his readers may see three things -the hope to which God calls them, the wealth He possesses in them, and the power which He has prepared to exert upon them as believing men. Firstly, the hope of God's call. The call of God takes us back to the very beginning of our Christian lives. "Moreover whom he did predestinate, them he also called..." (Rom.8: 30). Our calling upon Him to save us was a response to His call to us in His foreknowledge. His call therefore is not a random or purposeless thing. He called us to something and for something. His call is referred to as "the hope of his calling" (Eph.1 :18). It is the expectation which we enjoy as a result of the fact that God has called us. That expectation according to the New Testament is rich and varied. God has called us to belong to Jesus Christ (1 Cor.. 6:19,20; Isa.43:1); into the fellowship of Jesus Christ (1 Cor.1 :9); and called us to be saints (Rom. 1 :7;1 Cor. 1 :2). It is a holy calling since He Who has called us is holy (2 Tim.1 :9;1 Pet. 1 :15, 16). As His holy people we are liberated from the law, not to lapse into slavery again (Rom. 8:2; Gal.5: 1,13). Another characteristic is the harmonious fellowship across the barriers of race, class, caste or culture, for we are called in one body to enjoy the peace of Christ (Col.3: 15). We must live a) ifc worthy of the/calling to which we have been called "...forbearing one another in love" (Eph.4: 1,2). While we as His household enjoy peace within, we are bound to experience opposition from the unbelieving world. Yet we must not retaliate; "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21). Besides we know that beyond the suffering lies the glory, for God has called us "unto his kingdom and glory" (1Thess.2: 12; 1 Pet.5: 10). Paul calls this the upward call of God in Christ Jesus (Phil.3: 14) and he presses on towards this goal. From eternity the Father of spirits has predestined us to be holy and without blemish before Him. He called us to Christ and holiness, to freedom and peace, to suffering and glory. It is a call to an altogether new life, in which we know, love, obey and serve Christ, enjoy fellowship with Him and with each other, and look beyond our present

sufferings to the glory, which will one day be revealed. This is the hope to which He has called us and Paul prays that our eyes may be opened to know it and lay hold of it. God helping, we will continue in our next issue.

Let us thank the Lord for the gathering of believers as little flocks, in various villages and small townships of our land, especially in Andhra Pradesh on the basis of Acts 2:42, through the labours and witness of many. We had the opportunity to have a small gathering for servants at Siloam in Neduvarupalle on 23rd August and at Bhattulapalle on 24th August, when God's servants Bros. John Subba Reddy, Glen and others shared in the ministry. The gospel team by van from Jehovah-Jireh with God's servant, covered nearly 20 villages and 20 testified in baptism. The dedication of the new Prayer House Bethel, was on 24th August. Also the same afternoon at Ammavarupalem, a small village nearby, the thatched Prayer House was named Zion. A little further from Nellore, their branch assembly was named Moriah. At Podalakkur, where the gathering place is in a house, we had the institution of the Lord's Table with Bro. Nandan Rao, God's servant, and others. Pray that the Lord may raise up suitable labourers who can feed and minister to these flocks, mainly from non-Christian community, and build them up under the Headship of our Lord Jesus.

Bro. Solomon Reddy, God's servant, with co-brethren and saints at Khammam would have us to thank and praise the Lord for enabling them to have their place of worship fully renovated, elevated, enlarged and beautified to seat many more. It was named El-Shaddai by His honoured servant, late Bro. Bakht Singh, nearly three decades ago. On Sunday the 4th September, we had Worship and the Lord's Table there closing with a message of dedication and thanksgiving for the newly built hall for His service. Brothers G. T. Benjamin, B. Timothy, Dyvaprasad, John Stewart and myself with others participated in the ministry closing with love feast in which many hundreds participated joyfully. In the afternoon, we had the opportunity to lay the foundation for a small House of Worship named New Jerusalem, about 5 kms from El-Shaddai, in Kaluva ghatt area. Also on Saturday the 3rd September we had the opportunity to dedicate the Prayer House named El Bethel at Teldarupalle and Elim at Naikamgudem. These details of village ministries and townships are spelt out in detail for our prayers for proper divine provision for the follow up work. As the Lord says, "The labourers are few" compared to the growing need, especially in rural areas of our land, which we can easily lose sight of. Praying that the Lord may grant us all His abundant grace to walk worthy of the calling to which we have been called in Christ Jesus our Lord, and coming King,

Eph. 4 : 1- 4, 1 Thess. 2 : 12 , Gen. 17: 1- 3,5.

I remain, Yours in His grace,

K. PHILLIP,

GOD'S SERVANT 6

BAKHT SINGH

Some people's mouths water when they see good food. If they do not get good food, they give hints as to what they want. Then if all their schemes fail, they are sure to fall sick. Is God's Name honoured by such carnality? Is it any wonder that you carry upon you still the reproach of Egypt and that you are still at Gilgal? It is because you have never learned to get away from this crafty nature. If we stand before men as God's servants, we must be free from all reproach, whether in money matters, or dress, or food, in our going about or in our manners. If you are a servant of God, people will watch everything you do, and mark whether you have the least sign of worldliness in your behaviour or talk or dress. Does the very method of your going about prove to people that you are a servant of God? The whole world is watching where we sit and how we walk. In this way God trained Elisha step by step till all men knew that God had indeed called him. During ten years of training he proved that he had no love for money or clothes or home or name or fame. That is how God will prove us also, till everything which is subtle, hidden and crafty in our natures is revealed to us, confessed and removed from us. The first question we want you to put to yourself is: "Is there any reproach of Egypt upon me?" you are a servant of God and you have been called to serve Him and because of this you are going to be measured by different standards than other people. You cannot be measured by the same standard as the ordinary man of the world, because you are standing in the Name of God, and speaking in His Name.

I remember long ago the Government of Sindh sent a messenger to a brother in Sindh with whom I was staying. That messenger was riding on a fine horse and he came into the compound at the same time as I did. He did not dismount but called for someone to receive the message. I asked him why he would not come down from the horse and deliver it himself, to which he replied that he was a messenger of the Government. In the same way, as God's servants we must stand or act with the dignity that becomes a servant of God. Alas! how many God's servants fail to represent Him in the right way! The old nature will come up again and again in money matters and moral life. God puts His servants through many a hard and difficult test, and for this reason many have to stay at Gilgal for many many years. Worldliness in some form or the other comes up again and again and there are many so-called preachers who have many marks of the world or of the old nature in their speech and in their life. Your yea should be yea and your nay should be nay. In everything we have to shine as lights for God in this world. We are a spiritual people and not a worldly people, and only by living and moving on that spiritual plane can we convince people that we are God's servants. Let us examine ourselves again and again and ask ourselves: "Am I still bearing the reproach of Egypt? Oh! God, deliver me from that weakness of the old nature in my life". The devil is so subtle that he brings those temptations in different ways to all of us, and it is for each one of us to examine our conversation and manners in every detail, that the Name of our holy God may not be blasphemed because of our failures. (To be contd.)