

PREFACE

“Thank you all for giving me this opportunity and I thank God for this time. Thank you Zephaniah for emphasizing on the importance of speaking loudly. I was broken. Broken-hearted maybe. I was lost. But when I heard the missionary pastors preaching in Delhi, I did not have any idea of this application of the law in our lives. I was just going after the missionaries so that I might have some balm for my broken heart and all my problems. I did not expect to be even more wounded. But after reaching here (Bombay), it was something contrasting. I thought I would have some peace in my mind – some sort of calm and comfort, but the messages delivered added salt to my wounds. It was quite contrary. I was feeling uneasy. I thought they (the brethren) were quite aristocratic and did not have a sense of freedom. They seemed very much in fear and awe of presiding pastor. But as I contemplated over these few days, I can see the beauty of this system that is prevailing here. It reminds me of my childhood days when my father used to rebuke and chide me. I was better as a child than in my secondary school years when I was more independent and I really did not like it when people treated me in a lowly manner. I do not treat people badly and I do not like people to raise their voice at me. If they do this, I keep away from them and shun them. I like to stay alone and keep to myself. When I analyze my past, I have been a better person when my parents rebuked, chided and even whipped me. We need someone to correct us when we err and commit faults. The experience is really beautiful. At first I was quite dismayed and hazy with the system, but now I am convinced that this is how a Christian should live. Of all the churches that I have been to, there was this mutual understanding; the pastors do not scold you, they just give you advice once or twice and if you do not heed them, they leave you on your own to your own detriment. That is where I was. But now I feel like Martin Luther coming out of the Roman Catholic church – from darkness to light, but still affected by the darkness of the past system. I was watching all the things and had felt uneasy when I saw presiding pastor yelling at some of the missionary pastors and when the missionary pastors yell at others. [Zephaniah: “We must foster the ambience of the law. If you stay with Christ, you would feel uneasy because He would be rebuking the disciples, shouting, ‘O fools and slow of heart!’ Why would we feel uneasy? Our brother didn’t state it – it is because of pride and because of self-esteem and self-image and desire for praise. You are bloody dishonest. In fact, we are like dogs and even worse than them or swine. We are like dogs – we always go back to our vomit. Imagine if people called us dogs, what would be wrong with that? But our pride couldn’t accept it! So what is wrong if the preacher comes to reprove us? Paul said, ‘Beware of dogs!’ He was not talking about literal dogs, but those who trample upon the things of God. Christ said, ‘Do not give holy things to dogs’. He even called people dogs and Herod the king, saying ‘Go tell that fox!’ People said, ‘You’d better stop what you’re doing, or you’ll get into trouble with the authorities and Herod will stop you.’ True love is telling the truth to one another. For instance the book of Proverbs is full of this principle: open reproof is better than secret love. Real love is real care for the souls of people, and the way to save the soul is to speak in truth and honesty to them – to bring down their pride. But look at Judas. Open reproof is better than secret love, but the kisses of the enemy are deceitful. When Judas betrayed Christ, how did he do it? With a kiss! Christ needed to tell him, ‘Friend, betrayest thou Me with a kiss?’ When the enemy kisses you it’s the spirit of betrayal in them. But a friend indeed is a friend who speaks the truth. Especially the preacher sent from God. You can’t expect John the Baptist to say good things about you. He was sent to preach the law. He called the Pharisees: ‘O generation of vipers!’ They are poisonous snakes. All the hierarchy and the Bible College graduates! The axe is laid at the root of the tree. Don’t say that you’re the children of Abraham! Unless we repent and the Spirit of God works in us, we are vipers, we are all snakes, we are all dogs, we are swine, and it can come to the stage where we are even worse than animals. Not only are we beastly, but some have become demonic. The way of God is to break us down to humble us. So this is the ambience that we foster here. Although there may be that fear, but that fear is the fear of God. It’s not human fear, but the fear of God. Imagine you are living with the man of God. It’s the sense of holiness, because you know yourself. Actually if you come before the holy God, you would be very careful knowing you’re unclean. So it is with the man of God – it is the fear of God within you; it is not the fear of man which is a craven fear. The fear towards the man of God is a different thing. Imagine Moses was here! During the second phase of his life, he was scolding and scolding and scolding. You know him best in the book of Deuteronomy! It’s the same with God or any man or the true prophets of God. Presiding pastor showed this example of the prophet Micaiah. He was before a wicked king who said, ‘You never say anything good of me!’ That’s good – it shows Micaiah continually exposed his sin. That’s what pastor wants us to do to one another. We are not to win the affections of others, but to apply the law one to another, so that every one of us can be corrected. The task is to put the pride down – our own pride and the pride of others. To wound, and then Christ will heal and will lift up. It’s good that our brother observed this thing, because in the ambience of the false prophets they praise you and flatter you. They never apply the law to reprove and rebuke. They’re scared to offend your pride. In the end they flatter you and send you to hell. The true prophet wounds and attempts to bring you to Christ. The false prophets close their eyes to your sin and send you to hell. Right? The point is that the fear is mainly the fear of God. There may be a bit of this human craven fear, but it’s substantially the fear of God. That’s why there’s this sense of respect and carefulness.”] Thank you pastor. I guess I’ll have to be

spiritually spanked from now on. [Zephaniah: "This is good for us!"] I was thinking that if I really go along I'll have to be scolded and chided like Abel Kumar and all the rest of them. [Zephaniah: "But when they take it rightly they become meek. You see these brothers – their spirit is cleansed and it's actually a very beautiful spirit. They can take reproof and accept corrections. But it's not immediate but over time. A number of them have changed over a period of time. So if you really want the Kingdom of God, we must be willing to be like a doormat for others to step on. See that? The psalmist says this in Psalm 141:5 - Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. This is the psalmist David. If he was to say this, how much more should it be our desire. Smite is to smack. It will be an excellent oil. It will not kill us but will work for the good of our souls. If only we would be spiritually minded and accept the application of the law. You don't talk about the law theoretically – it is to be applied and to be applied all the time. Our fear is this: when the man of God stops rebuking us and our leaders close their mouth at us, that's actually hell for us."] There is a song called, 'I have decided to follow Jesus – no turning back!' When I think of that song, we actually have to turn back to see all our faults and the errors that we made. We have to turn and look back so that we might lower ourselves and submit ourselves to the people of God. This is a new shift. A diametrical shift – North to South and East to West and it's my prayer that God may really give me the strength to remove all this pride and ego away from me. Now I truly believe that the coast is clear for faith to come into our lives when we submit ourselves to the law so that we can be brought near to Christ. I know I will be sad at times. I thank all of you, especially the missionary pastors in Delhi for bringing me here. I know I will not regret anything at all. There are many doctrines to learn, but I know that there are people here who have thought these things over and over and I need to cling onto them. I was wondering, 'Should I be baptized?' But then I think that for the past 22 years I've never heard anything like this! I was never baptized. Perhaps God kept me from baptism for this moment. I have two sisters who were baptized but I never was. I was never fully convinced when the false preachers persuaded me to be baptized. Now the curtain has been opened for me to see the beauty of this Bible. I thought I should be baptized now and commit myself to the doctrines and I thought that God would show me more light and I should submit myself to the law that I might be brought unto Christ. I'm willing to undergo the law [Zephaniah: "By the grace of Christ!"] that I might obtain this salvation that I now realize that is something a man can strive for all his life and even end up failing to experience it. That's all I have to say. Thank you very much." Baruch (Lungoulien) Touthang's response to pastor's discourse on Preparatory Work, this is the 2nd phase of Part 3 as presiding pastor was absent in this meeting held at the brothers' bungalow; Green Mansion, Naigaon, Thane, Maharashtra, India; 8 May AD 2014