renewing and enriching life

revive

Vol. 18, Issue No. 5, 6 & 7 | 2023 May - July | Hebron, Kumbanad, Kerala | www.revivemegod.org

MESSAGE CONFIRMED BY THE MIRACLE

ACTS 3

March Past

Principal Pr. Dr. Saju Joseph welcomes guests and presents the Annual Report

CONTENTS

04

"CHRIST IS RISEN INDEED!"

Pastor Dr. T. Valson Abraham

EDITORIAL

07

HOLY, HOLY, HOLY

Pastor Dr. John K. Mathew

08

GOSPEL MESSAGE AND MIRACLES

Dr. C.T. Luiskutty

13

THE DIVINE STRATEGY FOR ANOINTED WITNESSING

Abraham Philip Ph.D

18

BLESSING FOR ALL NATIONS THROUGH ABRAHAM

Pastor. Jose K.G.

revive

renewing and enriching life

Vol. 18 | Issue 5, 6 & 7 2023 May – July

A magazine that will enrich and renew your spiritual life and give Christian perspective on current events.

e-mail : revivemegod@gmail.com
igotoibc@gmail.com
visit us : www.revivemegod.org

CHAIRMAN
PASTOR DR. T. VALSON ABRAHAM

MEMBERS
BRO. JACOB THOMAS
BRO. SUNNY KODUMTHARA

EDITOR
PASTOR DR. JOHN K. MATHEW

ADMINISTRATIVE EDITOR
PASTOR SAJU JOSEPH

ASSOCIATE EDITOR
MRS. STARLA LUKOSE

MANAGER
PASTOR T. J. ABRAHAM

CONTRIBUTING WRITERS
JUNE THOMAS
ANN ABRAHAM

PUBLISHER & PRINTER
Lt. Col. V. I. LUKE (Retd.)
HEBRON, KUMBANAD,
PATHANAMTHITTA, KERALA

PLACE OF PUBLICATION
KUMBANAD, PATHANAMTHITTA,
KERALA - 689 547

DESIGN
Beam Design S2dio
Ph: 93870 73135
beamfine@gmail.com

Cover & other photos courtesy: Google

POSTAL ADDRESS
P.O. BOX. 31, HEBRON, KUMBANAD
KERALA, INDIA, PIN - 689 547
Phone: 0469 - 2664075, 2665855
Mobile: 94476 08954

The views and ideas expressed in each article are those of the writer. - Editor

"CHRIST IS RISEN INDEED!"

Pr Dr. T. Valson Abraham
Founder/President
India Gospel Outreach

President
IBC and Seminary

President
India Pentecostal
Church of God

One Easter Sunday morning in the 1930s, a young British journalist, also an atheist and socialist, entered a Russian Orthodox Church in Kiev, in what was then part of the Soviet Union. This young man idealized the Russian Revolution as the beginning of a human utopia free ofallreligion. One day, he hoped to move there to participate in this man-made "heaven."

Instead of witnessing "heaven," he saw starvation, oppression and hopelessness. It was a time of man-made famine in which more than seven million died.

Instead of seeing the dying remnants of religion, he witnessed a sanctuary filled to capacity, people packing the aisles. He saw hope and joy rise in their faces when the priest declared, "Christ is risen!" They roared back, "Christ is risen indeed!" This took place three times, and each time, the congregation's response was louder than the time before. This shook the godless young journalist.

That shaken young man was Malcolm Muggeridge, who witnessed in humble peasants something supernatural he had no idea existed until that moment: living trust and hope in Jesus Christ, the risen Lord and Savior, who was carrying them through their wicked oppression. Later, Malcolm Muggeridge, the atheist, would become one of the most eloquent spokesmen for the risen Christ in the 20th century.

Just as in the 20th century world of Malcolm Muggeridge, we also live with trouble and oppression. Many are frightened and hopeless. But the message remains the same: Christ is risen! He is risen indeed! It really happened, and it makes all the difference in the world to each of us on many levels.

I invite you to discover for yourself through prayer and study of God's Word just what Christ's resurrection means for you, for your loved ones, for your

community and nation and for the world. Let us briefly consider some of those ways.

We must do this because the resurrection of Jesus Christ changes everything. It is the best possible news for every single human being on the face of this earth. It is one of two massive accomplishments that form the foundation of the gospel, or "Good News" (1 Corinthians 15:3-4). Those two accomplishments are these: "that Christ died for our sins" and "that He was raised on the third day."

The actual death of Jesus Christ is confirmed by the nature of His burial. In those days, one hundred pounds of spices were used to embalm his body. A stone weighing close to 2,000 pounds, or one ton, was used to cover the entrance of the tomb. These are signs that Jesus was fully dead and buried, unable to leave that tomb in any way—except by the power of God.

Paul, the one-time enemy of Jesus Christ, who once persecuted the church and ridiculed the resurrection, saw the risen Christ himself! He reports that Jesus not only appeared to the disciples but to more than five hundred people at the same time (1 Corinthians 15:5-8).

Paul dares to say that if Christ is not risen, his own preaching is worthless and our faith is worthless. Why would he say this if he knowingly promoted a hoax? Time and again, scoffers have tried to disprove Jesus' resurrection, but every time, they fail. Many times, they change their minds and put their faith in Jesus Christ when theyhonestly study the evidence for themselves (for example, Frank Morrison, Who Moved the Stone?).

The truth is, the resurrection of Jesus Christ shapes your present and future existence. Through His resurrection, it is possible for you to experience eternal life, not only by going to heaven when you die but alsoin the present.

Through the resurrection of Jesus Christ, we receive healing of bodies and spirits. We receive forgiveness of sins. We receive a new way to live our lives. We receive the power to live fruitful lives. Even in our present bodies that decay and die, we receive the power to live supernatural lives. By the resurrection, all of our faith and preaching become worthwhile and bear great fruit. Because of Jesus' resurrection, we receive the Holy Spirit.

Through His resurrection, Jesus Christ gains the right and authority to intercede for us at God's right hand. Through His resurrection, we gain the authority and right to destroy the works and rule of demonic powers that have tried to cripple and destroy us, our loved ones and our nation. Jesus' resurrection enables us to recover what the enemy has taken from us.

Jesus' resurrection insures us that all we do for Him in His Name will bear fruit and do good in the lives of others and for His Kingdom.

Jesus' resurrection provides us with immortality. Even when our physical bodies die, we receive new bodies with new powers, free of all weakness and the power of death.

Jesus' resurrection does not remove all our troubles, but even as He experienced victory over evil, He enables our own troubles to work for us rather than against us. We have hope, even in the midst of our trials, even as did those people suffering the oppressions of Stalin's deadly dictatorship. Jesus' resurrection brings God's justice to work on our behalf.

Above all, the resurrection of Jesus Christ gives us the possibility of true relationship and friendship with God, removing every barrier that has prevented this friendship (Revelation 21:3-4). Relationship with God is the key to everything that is good in this life and the life to come.

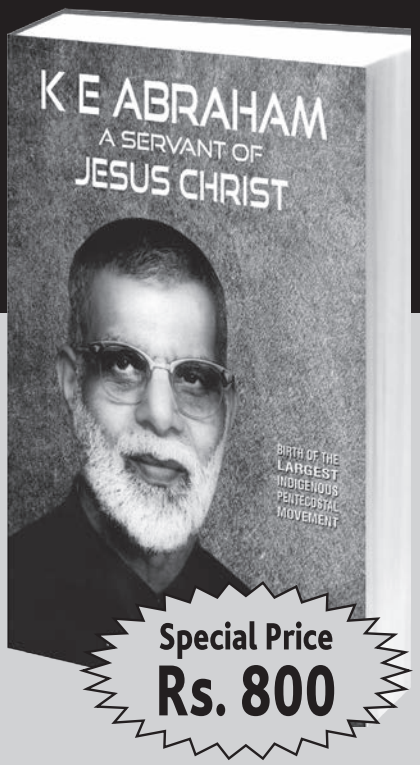
In short, the resurrection of Jesus Christ gives us a new and higher purpose for living. It sets the stage for new and more satisfying desires we never dreamed possible. Even as Paul has written, "Those who live should no longer live for themselves but for Him who died for them and rose again" (2 Corinthians 5:15).

Jesus is risen! He is risen indeed!

* * * * * * *

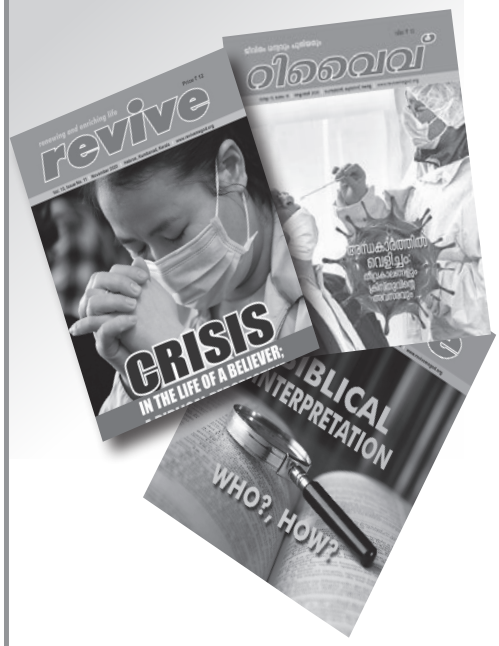
Father God, thank you for raising your Son from the dead that I might have eternal hope through Him. Since you are for me, who can be against me? Nothing can separate me from your love because of what Jesus has done. I place my trust in You through the power of His blood and His resurrection life. In the Name of your risen Son. Amen.

FIRST TIME IN ENGLISH
Autobiography of
Pastor K. E. Abraham



Rare photos, 17.5 x 24 cm Size, 448 pages
Hardcase binding, Price : Rs. 1000

Available at : **IBC and Seminary Office, *revive* Office, K. E. A. F. Book Depot Kumbanad, IGO Campus, Kozhimala**



REVIVE SUBSCRIPTION RATES

	INDIA	US, CANADA, GULF
1 Year	Rs. 130.00	$ 40.00
2 Years	Rs. 250.00	$ 60.00
3 Years	Rs. 370.00	$ 90.00
4 Years	Rs. 500.00	$ 110.00
5 Years	Rs. 600.00	$ 130.00
Lifetime membership	Rs. 2000.00	$ 500.00

SUBSCRIBERS IN INDIA Cheques, Drafts, Money Orders etc. in Indian money may be issued in favour of **Revive** and mailed to **Revive, P.O. Box 31, Kumbanad, Kerala - 689 547**

EDITORIAL

Pastor Dr. John K. Mathew

HOLY, HOLY, HOLY!

The Bible without equivocation claims that God is holy.

Isaiah 6:3 provides the most potent declaration. The prophet Isaiah at the moment of his calling received a vision of the Lord sitting on His throne with seraphims on either side and one seraph called to the other seraph and said, "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory".

R. C. Sproul makes this insightful observation about Isaiah 6. "The Bible says that God is Holy, holy, holy. Not that he is merely Holy, or even Holy, holy.

He is holy, holy, holy!. The Bible never says that God is love, love, love or mercy, mercy, mercy, or wrath, wrath, wrath, or justice, justice, justice. It does say that he is Holy, holy, holy, the whole earth is full of his glory".

The primary meaning of Holy is 'separate'. When the Bible calls God Holy it means primarily that God is transcendentally separate. He is so far above and beyond us that he seems almost totally foreign to us. To be holy is to be 'other' to be different in a special way.

Therefore, the question is how can humans approach a holy God? It is impossible so that the holy God reaches out to humans in his love and Christ is the embodiment of love. The Bible says, " But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin" (1 John1:7). If we are Biblically literate we know that it is positional sanctification.

The Christian life begins with a step of faith. But that step leads to a walk of faith. The Christian life can be compared to a walk. In fact, this is one of Paul's favorite pictures." I, therefore, the prisoner of the Lord, exhort you to walk in a manner worthy of the calling with which you were called" (Eph.4:1). Again in verse 17, he says " that from now on you walk not as other Gentiles walk, in the vanity of their minds". According to Apostle John, " I have no greater Joy than to hear that my children walk in truth"(3 John 4). The relationship between truth and holiness is similar to that between light and vision. Light cannot create an eye or give a blind eye vision, but it is essential to see. Where ever light penetrates, it dissipates the darkness and brings everything into view. In a similar manner, the truth cannot regenerate or impart spiritual life, but it is essential to the practice of holiness. Wherever truth penetrates, it dissipates error and reveals everything for what it really is.

When we believe in Jesus Christ as our Savior, God looks at us through the Lord Jesus Christ. He sees us in all the white holiness of His Son. Our sins are imputed to the account of Christ and His righteousness to our account. That doesn't mean that all our activities are automatically holy. Holiness has to be practiced in all our activities on a daily basis. Please don't forget that we need to follow holiness, not Hollywood !. ●

GOSPEL MESSAGE AND MIRACLES

DR. C.T. LUISKUTTY

Former Professor of Engineering and Physics at the Oral Roberts University, Tulsa, Oklahoma.

Former Principal of New India Bible Seminary, Kerala. Vice President of the Inter Collegiate Prayer Fellowship (ICPF)

In Acts Chapter 2 we read about the advent of the Holy Spirit in a manner never seen before and the beginning of the New Testament church. What is described in the following chapters is a manifestation of the power of the Holy Spirit, according to the promise of Jesus Christ just before His ascension (Acts 1:8). First, Peter who was timid until now, even to the point of denying knowing Jesus at the time of His trial, was empowered to make a bold and powerful speech about Jesus which led to the repentance and conversion of thousands. Also many wonders and miraculous signs were done by the apostles so that everyone was filled with awe (Acts 2:43). There was great fellowship among the believers which led to praising and worshiping God. There was a great change in their attitudes as they shared their possessions in order to meet the need of other brothers and sisters.

In Chapter 3, a specific miracle brought forth by the Apostles Peter and John in a public place (at the temple gate) in front of a large group of people is highlighted. In short, a lame man was healed, as they commanded him to walk in the name of Jesus Christ of Nazareth. People were astonished hearing about the miracle and they came running to the apostles. Now they are trying to deflect the general public's attention away from them because they knew fully well it was not their power that caused the miracle, but the power of the Holy Spirit which was working through them. They used this opportunity to proclaim the gospel of the Lord Jesus Christ and lead them to salvation.

The miracle described here was not fake. The man was above forty years old; he was a fixture at the gate of the temple sitting or lying there daily, begging for alms. The people there knew the man well. His miracle was sudden, but not accidental. The apostles gave him something they possessed at the moment --

healing in the name of Jesus Christ. The man was ecstatic, the result of the miracle was evident and nobody was able to challenge the genuineness of what happened.

In Acts 2:43, it is recorded that many wonders and signs were done by the apostles even before this incident. But the healing of the lame man at the temple gate is the first one recorded in detail in the history of the church. What lessons can we learn from a study of this event?

1. It was a normal and familiar setting. The lame man was placed at the temple gate every day. For him it was a normal day. Even when the apostles came by, he did not expect something special, but a small amount of money to meet his needs.

2. The apostles were on their way to the temple for prayer. They were devoted followers of Jesus Christ following the Jewish custom of praying at the temple (in the temple complex but outside the actual building). They wanted to utilize every opportunity to praise and pray, especially with other like-minded people.

> **The miracle described here was not fake. The man was above forty years old; he was a fixture at the gate of the temple sitting or lying there daily, begging for alms. The people there knew the man well. His miracle was sudden, but not accidental. The apostles gave him something they possessed at the moment -- healing in the name of Jesus Christ.**

3. The lame man in a pitiable condition came to the apostles' attention. The man was looking at them expectantly. The return look of the apostles was not casual; they fastened their eyes on him. While all the others perceived his apparent need for some money, the apostles were able to see beyond that. They drew his attention to them. This is unusual. In most cases the passers-by, even though they are going or coming out of the temple, ignore such beggars. Some may throw a coin in that direction. But Peter and John were entering into a conversation with him. He must have been glad they saw him. But still expect-

ed only a penny or two. The first part of Peter's statement must have disappointed him. Peter said, "We have no money!" But he continued, "But we do have something else and we'll give that to you." It must have aroused his curiosity as well as that of the on-lookers. "If they don't have any money, what is it that they possess to give to the beggar?" To the surprise of all of them, Peter said, "Jesus Christ from Nazareth gave me authority to do this. So I order you to rise up and walk."

Peter and John knew the power of the name of the Lord Jesus Christ and the authority that they had been given by the Lord. Before giving the great commission to go and make disciples of all nations, Jesus told them, "All authority in heaven and on earth has been given to me." A few days earlier, Jesus had told His disciples, "Just as the Father has sent me, so I am sending you." On that occasion He breathed on them and there was a symbolic impartation of the Holy Spirit to them. Now they had the experience of being filled with the Holy Spirit on the Day of Pentecost, they have been sent by the Master with authority and the command given to exercise that authority and power. Finally the opportunity was here to exercise that authority and bring healing to a man in need.

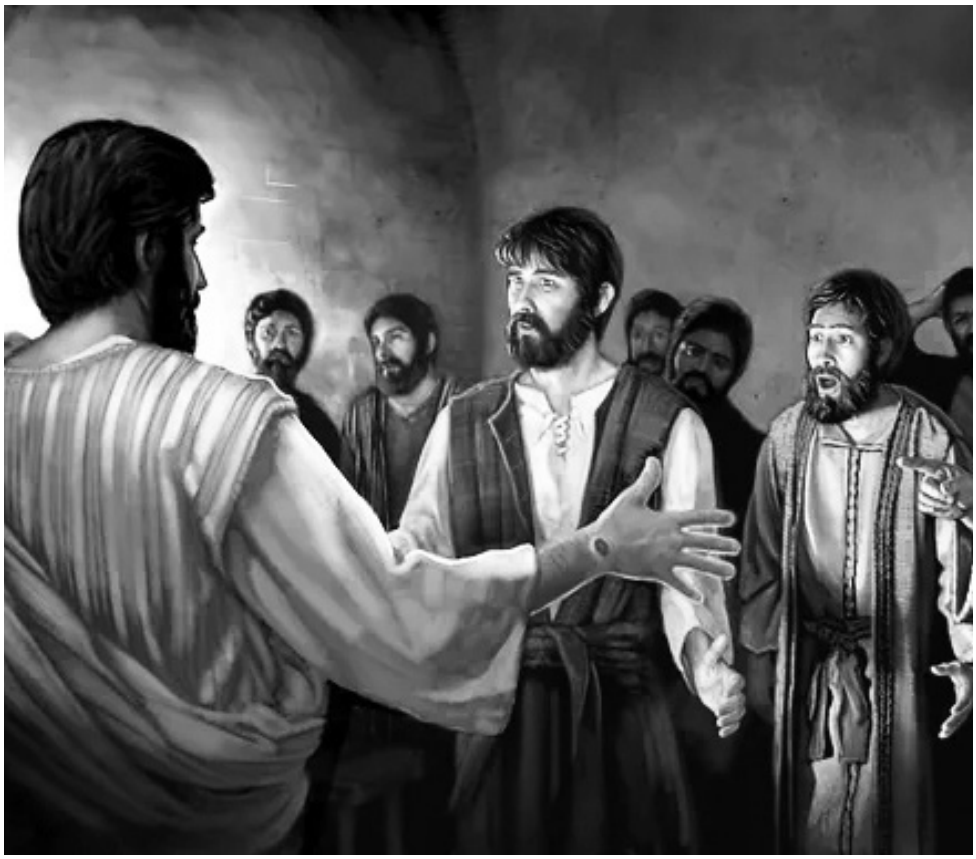
4. The apostles acted in faith. Peter took the lame man by his right hand and lifted him. This shows their complete confidence in the name of Jesus Christ.

5. There was instantaneous healing which all could witness.

6. The healing enabled the hitherto lame man to enter the temple, and

The apostles acted in faith. Peter took the lame man by his right hand and lifted him. This shows their complete confidence in the name of Jesus Christ.

There was instantaneous healing which all could witness.



there was great joy, and resulted in spontaneous praising of God.

7. Peter and John used this miracle to draw the crowd's attention to Jesus Christ. They boldly proclaimed the Gospel reminding them of their actions in the recent past. It was they who crucified Jesus, but God raised Him from the dead and now He is alive, powerful and active. The Gospel was not a new invention, but had its foundation on the Scriptures they professed to follow. Now they needed their sins to be blotted out. The Jesus who brought forth this great miracle is the One who will forgive their sins. All they needed to do was believe and repent and turn away from their sins. They were heirs of Abraham's blessings, but had to receive them by faith in Jesus Christ.

This was an opportunity for Peter and John to project themselves as great miracle workers. It is quite possible that many other religious leaders, apostles, and even Jesus himself must have passed this way before. Peter and John accomplished something none of them had done. What an opportunity to present themselves as great miracle workers, demand respect from the on-lookers and even make some financial gains! Remember, they were men with no silver or gold!

The disciples of Jesus Christ were under great pressure. The question they faced was, "By what power, or by what name, have you done this?"

But what they were interested in was meeting the great need of lame beggar, lifting up the name of the Lord Jesus Christ, proclaiming the Gospel that leads to repentance and bringing glory to God.

8. The acclaims that follow are short-lived. Soon the religious leaders got Peter and John arrested and were placed in custody overnight. Next day they were to stand trial before the religious court. They performed a miracle in the name of Jesus whom they had crucified; this offended the high priests and the religious folk. Jesus was presented as an example of God raising the dead; this offended the Sadducees, a major religious sect that did not believe in miracles or resurrection. The apostles were teaching the people the truth with the help of the Scriptures; this offended the rabbis and scribes as they were trying to suppress the truth. The Pharisees must be upset because of thousands were believing the Gospel preached by these former fishermen and accepting the New Way.

The disciples of Jesus Christ were under great pressure. The question they faced was, "By what power, or by what name, have you done this?"

9. Answer to this question was given to the general public the

previous day. Now they got an opportunity to exalt the name of Jesus before the elite of the society. They did not perform this miracle in their own power, now they cannot satisfactorily answer their question in their own knowledge. They were uneducated (by the standard of the world) and common people. But the Holy Spirit came to their rescue. Peter, filled with the Holy Spirit spoke to them boldly and in an irrefutable manner. Peter's answer reiterated the fact that it was the same religious leaders who crucified Jesus and a great visible miracle was performed by His authority.

10. The Jews believed in Jehovah, but not in Jesus; the Greeks and the Romans, who, probably, were listening had their own gods. But the 'unschooled, ordinary' men drew attention to the name of Jesus and emphasized that there was no other name by which they could be saved. This is the crux of the Gospel. If a miracle is performed in the name of Jesus, this truth must be proclaimed. Because of the living proof who was walking before them and glorifying God, the religious leaders had no option but to release the apostles.

What we learn from this event should be applied to our life and ministry today. What happened at the temple gate was not an isolated event. Many other miracles are recorded in the Acts of the Apostles and history of the church is replete with many similar stories. Even today God performs miracles.

Miracles are an integral part of the proclamation of the Christian gospel. Usually God performs a miracle to draw the attention of a group of people so that the opportunity can be used to proclaim the message of salvation. Usual miracles include instantaneous healing of severe sickness, restoration of a non-functioning limp or organ, or casting off demons. Many people (both the beneficiaries and the performers) consider a miracle as an end in itself. But God sees this as a means to draw attention to His power and mercy. Usually spectacular miracles are seen in places where people are not familiar with the message of Christ. We should not expect miracles all the time. Once a sickness was healed miraculously does not mean that that person will not be affected by the same or another disease ever, or always miraculous healing will occur. If a person's allegiance to Christ is solely dependant on miracles, there is a good possibility that he or she would fall by the wayside soon.

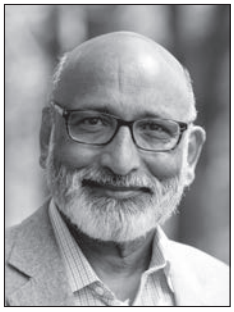
Whatever is considered a miracle (supernatural exercise of faith, gift of healing, working of miracles -- see 1 Corinthians 12:9,10) is a gift of God to be operated by the Holy Spirit. It is not given permanently to anybody. And it should not be used for personal fame, financial gain or leverage for advancement.

The great attention given to Peter and John as a result of the miracle at the temple gate was utilized to preach the message of salvation. The visible miracle gave evidence to their trust in God and authority to exercise the power in Jesus' name. The greatest benefit of this name is its power to bring salvation to a sinner and begin to transform him to the image of Christ. "But to all who did receive him, who believed in his name, he gave the right to become children of God" (John 1:12). Healings may come and go, demons may leave and return, financial fortunes may fluctuate. But the entry in to a position of a child of God is permanent as long as he or she believes in the name of the Lord and stays in close relationship with Him They will continually proclaim victoriously and joyfully, "See what kind of love the Father has given to us, that we should be called children of God; and so we are" (1 John 3:1). Visible physical miracles are of temporal value, but the miracle of salvation is of eternal value.

The world will not know (recognize, approve, honor) the children of God. Apostle John continued, "The reason why the world does not know us is that it did not know him" (1 John 3:1). Jesus came to His own and performed great miracles and they despised Him, rejected Him and crucified Him. Peter and John performed a great miracle. The consequence? Imprisonment, persecution, hard questioning and rebuke. But they rejoiced in it because they had the opportunity to lift the name of Jesus and bring thousands to faith in Christ. Later we see Paul and Barnabas in Lystra. There also a lame man was healed, and the people were ready to venerate them as gods. Paul restrained them and proclaimed the Gospel. Soon the enemies of the Gospel were able to turn the crowd against the apostles and they stoned Paul and left him for dead.

It should be emphasized that all miracles do not glorify God. If all our attention is on miracles, the devil may use some persons or media to perform what seems to be supernatural events. This is to deflect people's attention away from Christ. A Divine miracle will bring honor to God; there is no room for ego there. People will be saved and set on a path of true discipleship of Christ -- a path of denying oneself, taking up the cross, and following Jesus every day wherever He leads. As they pursue this path and enjoy fellowship with Christ, they will be steadfast in their faith -- miracle or no miracle in their journey. ●

THE DIVINE STRATEGY FOR ANOINTED WITNESSING



ABRAHAM PHILIP, Ph.D

Dr. Abraham Philip is a Stephen Olford Fellow of Expository Preaching and president of Proclamation Ministries.

He is the author of five books, including his recent publication, *"Musings That Matter: Reflections on Christian Faith and practice."*

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. Acts 1:8

Leighton Ford, a former associate evangelist of Billy Graham, spoke many years ago at an outdoor crusade in Halifax, Nova Scotia, Canada. Billy Graham was scheduled to speak the following night but arrived a day earlier. So, Graham decided to attend the service incognito and hear Leighton Ford. Because Graham was wearing dark glasses and a hat, no one recognized him. An older man on the grassy field listened intensely to the gospel preached by Leighton Ford. When the evangelist gave the invitation, many people came forward as a sign of their commitment to Christ. The older man, who sat in front of Billy Graham, showed no sign of going forward to give his life to Christ, so Graham decided to do a little personal evangelism. He nudged the man before him and asked, "Would you like to accept Christ? I'll gladly walk down with you if you want." The old man looked him up and down, thought it over momentarily, and then said, "Naw, I think I'll just wait till the big gun comes tomorrow night." After the service, when Billy Graham shared this incident with Leighton Ford, they had several good chuckles over it.

The motivational thrust of the text before us is that witnessing Christ is not a task relegated just to the "big guns" of the church; it is a mandate given to all, including the "little guns." This text represents the last words of Christ to His disciples on a mountainside in Galilee before He ascended into heaven. Of all the things Jesus could have said to His disciples, He chose to give them their marching orders to be His witnesses. It is generally understood that the last words of a dying man or someone going on a long journey carry enormous significance and require special attention. Our text is one of five New Testament passages that call us to action—to be witnesses of Christ (Matt. 28:18–20; Mark 16:15–18; Luke 24: 47, 48; John 20:21; Acts 1:8). We may

regard this call to action as the mission statement for the church. As a call to action, we must carry out the instruction of Jesus faithfully and make witnessing a lifestyle. Marvin Newell wrote, "It is not our responsibility to bring the world to Christ; but it is our responsibility to take Christ to the world."

Our text reveals that witnessing, whether done one-on-one or in mass meetings, involves three critical elements: power, people, and places. These three elements together form the grand equation for reaching the world for Christ. This essay will show how these elements interrelate in a symphonic harmony for fulfilling the Great Commission.

The Holy Spirit Imparts the Power for Witnessing

Jesus said, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses." In a parallel text recorded in Luke's gospel, Jesus said: "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high" (Luke 24:49). The point Jesus was making in this verse was that, for effective witnessing, we need the power of the Holy Spirit; the Holy Spirit is indispensable for anointed witnessing.

> **We must remember that any work we do for God requires God's power. We cannot do it on our strength. Before Jesus went to the cross, He told His disciples, "Without Me you can do nothing" (John 15:5b).**

We must remember that any work we do for God requires God's power. We cannot do it on our strength. Before Jesus went to the cross, He told His disciples, "Without Me you can do nothing" (John 15:5b). He knew His disciples needed divine power to execute His commission. Hundreds of years before Christ (520 B.C.), when Zerubbabel faced the monumental task of rebuilding the temple of God, God encouraged him through the prophet Zechariah, saying, "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' says the LORD of hosts" (Zech. 4:6).

Effective witnessing requires enduement with power. The English verb "endued" (Greek: enduo) means to be clothed with a garment. To witness for Christ without being clothed with Holy Spirit power is to witness nakedly. No one wants to hear a naked person, and a spiritually naked person is vulnerable to the assaults of Satanic forces. The word "power" is a translation of the Greek noun *dunamis*, from which we get the English words "dynamite," "dynamo," and "dynamic." *Dunamis* may refer to one's ability to do extraordinary deeds (Acts 2:22) or power inherently residing in a thing or person (Matt. 22:29). It may also refer to the divine force or moral excellence working in a person (2 Cor. 12:9; 2 Peter 1:3). In the case of evangelism, *dunamis* refers to the ability to share the gospel with boldness (Acts 4:31; Eph. 6:20), discernment (Acts 13:9–10), and divine guidance (Acts 8:29).

Growing up in Hyderabad, India, I used to go each year with my parents to Kerala to see my grandparents. The most common mode of transportation in those days was the train, pulled by a

massive steam engine. As a boy, I was awe-struck by the sight and sound of the train engine as it made its way into the station, puffing and sounding its distinctive whistle. It was fascinating to see the fireman inside stoking the fire to get a full head of steam. When sufficient steam pressure was built up, the engineer could do one of two things: pull the whistle cord or direct the steam into the pistons. Blowing the whistle would make an impressive sound and let everyone know the train had arrived. But the ultimate purpose of building the steam was not to make noise but to send it into the pistons to move the train. God, the Holy Spirit, is the "engine" thatdrives us to witness Christ.

Going for the souls of people is no ordinary task; it requires the aid and power of the Holy Spirit. Only the Holy Spirit can instill in us a passion for souls. Jesus, our Lord, depended on the power of the Holy Spirit to preach the gospel (Luke 4:14, 18; Acts 10:38). Stephen, the first martyr in the history of the church, witnessed Christ by the power of the Holy Spirit (Acts 6:10; 7:55). Barnabas, "full of the Holy Spirit and faith," reached many for Christ (Acts 11:24). The Holy Spirit empowered the apostle Paul to preach the gospel (1 Cor. 2:4; 1 Thess. 1:5). The book of Acts, indeed, is the history of people witnessing for Christ by the power of the Holy Spirit. Without the aid and enablement of the Holy Spirit, all we can say is, "who is sufficient for these things?" (2 Cor. 2:16b).

People are convicted and drawn to Christ when the Holy Spirit is at work in our witnessing. Jonathan Edwards (1703–1758) was one of the sterling figures during the First Great Awakening in America in the early eighteenth century. On July 8, 1741, he preached a sermon titled "Sinners in the Hands of an Angry God" in Enfield, then a part of Massachusetts. He had preached this sermon several times before with no remarkable effect. But on this occasion, it was different. He was a manuscript preacher, so he read the sermon to his audience but could not finish it. Under the conviction of the Holy Spirit, people cried out for salvation; they felt that the floor they were standing on was caving into the pit of hell. Many came to the saving knowledge of Jesus Christ that day. The incontrovertible evidence of witnessing for Christ or preaching the gospel under the power of the Holy Spirit is the conversion of souls, not how eloquent or loud one is or how scholarly or amusing one's presentation may be (1 Cor. 2:4; 1 Thess. 1:6).

The prophet Isaiah wrote, "How beautiful upon the mountains are the feet of him who brings good news" (Isa. 52:7). The "him" in this verse referred to Jesus, the Messiah. Now that Jesus had come and ascended to heaven, the "him" is replaced by "those," as Paul wrote: "How beautiful are the feet of those who bring good news!"

The Holy Spirit Enlists the People for Witnessing

"But you shall receive power when the Holy Spirit has come upon you; and you [italics mine] shall be witnesses." The New Living Translation (NLT) reads: "But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere." The "you" in the text refers to Christ's followers. Witnessing Christ is not

the task of just anybody or everybody. It is the duty of all who belong to Christ and whom He sends. The high privilege of witnessing Jesus belongs to people saved by grace through faith, not the angels in heaven who do not know what it means to be saved by grace. The account of Cornelius' conversion in Acts chapter 9 attests to this truth. The angel who appeared to Cornelius had to yield to Peter, the fisherman, whom God enlisted to show Cornelius the way to salvation.

The prophet Isaiah wrote, "How beautiful upon the mountains are the feet of him who brings good news" (Isa. 52:7). The "him" in this verse referred to Jesus, the Messiah. Now that Jesus had come and ascended to heaven, the "him" is replaced by "those," as Paul wrote: "How beautiful are the feet of those who bring good news!" (Rom. 10:15 NIV). Now, we are the feet of Jesus upon the mountains and the valleys, and we announce the good news. Jesus enlists and sends all His followers, regardless of race, gender, ethnicity, or station in life, to share the good news—what God in Christ has done for us.

In his book *What's Gone Wrong With the Harvest*, James F. Engle showed, by way of a scale called the Engle Scale, that the journey from unbelief in a supreme being to faith in Christ involves a series of steps. God uses different people to stair-step the person toward faith in Christ. For instance, God may use one person to move a person from unbelief in God to belief in the existence of God and another person to stair-step that individual to an initial awareness of the gospel. Thus, a Christ follower may be one of several people God uses to stair-step a person to the point of new birth.

Sometimes God enlists people for specific assignments. God enlisted Philip, the evangelist, in the middle of a revival in Samaria to tell about Jesus to the Ethiopian high official (Acts 8). The Holy Spirit enlisted Paul to be the missionary to Gentiles (Acts 13:46; Eph. 3:1). That said, we cannot overemphasize that witnessing Jesus is a duty assigned to all believers. Douglas LeRoy notes: "Witnessing for Christ is the obligation and command of every believer. Believers are either witnessing for Christ or against Him. Someone has said: 'Silence is golden, but when it comes to witnessing, it is just plain yellow.'"

"And you will be my witnesses, telling people about me everywhere" (Acts 1:8 NLT).The content of our message is Jesus–His life, teachings, death on the cross, and resurrection from the grave.A gospel devoid of Jesus is "a different gospel" (2 Cor. 11:4; Gal. 1:6, 7).Witnessing Jesus should be verbal (in words) and visual (in how we live). The apostle Paul understood the significance of this when he wrote to the church at Thessalonica: "For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake" (1 Thess. 1:5).

The Holy Spirit Designates the Places for Witnessing

"And you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." God has designated the entire world as the church's target for gospelizing. Jesus commissioned the disciples to be His witnesses in Jerusalem, Judea, Samaria, and the end of the earth simultaneously, not sequentially. This means the church collectively has a global mission–to spread the gospel worldwide. Individually, however, we may find ourspecific "Jerusalem," "Judea," "Samaria," or beyondwhere we can be the most effective witnesses for Christ. That could be our place of work, where we shop, where we live, and our friends, relatives, associates, and neighbors. That is "our world" in which we move and have the opportunity to witness.

Matthew 28:18–20statesthe paradigm for witnessing. "Go therefore andmake disciples of all the nations." The word "Go" in Greek reads "having gone" or "when you have gone," which means that as we go about our daily life, in our meandering, we must seize every opportunity to tell others about Jesus.Although the imperative is "make disciples," the expression "having gone" draws its imperative mood from thephrase "make disciples."It is essential to remember that God maysometimes direct our pathto specific places for witnessing, as He did in the case of Paul (Acts 13:4; 16:6–10). Another example is Philip, who was sent to Gaza to witness Jesus to the Ethiopian nobleman(Acts 8:26).

Conclusion

The Holy Spirit's power is a prerequisite for effective witnessing. Once,some pastors gathered to discuss conducting a series of evangelistic meetings in their town. They talked about whom to invite as a speaker and what kind of music to have. The names of several speakers, some well-known, were mentioned. One preacher suggested, "Why don't we invite D. L. Moody as our speaker?" Everyone thought it was a great idea except for one young preacher. He asked, "What's so special about D. L. Moody? Does he have a monopoly on the Holy Spirit?" Several pastors in the group were shocked by this young man's outrage at one of the most sought-after speakers of that day. One old pastor, who had spent many years in the ministry, looked at this young man with steely eyes and said, "Mr. Moody does not have a monopoly on the Holy Spirit, but the Holy Spirit has a monopoly on him."

Friend, does the Holy Spirit have a monopoly on you? If and when the Holy Spirit has complete control of us, we, as His enlisted people, willhave the power to be witnesses in placesthat God has designated for us.Soli Deo Gloria. ●

INDIA BIBLE COLLEGE AND SEMINARY

EXTENSION PROGRAM

The IBC extension program is designed for those who have the desire to study the Bible systematically but have no opportunity to go to a Bible College. The aim of this program is to equip the believers with sound theological teaching so they may partner in world missions. The course will enable the students to grow scripturally and prepare for Spirit empowered Christian Ministry.

COURSES OFFERED	DURATION	ELIGIBILITY
B.Th. (English)	3 Year	PDC or +2 or above
Dip. Th. (Malayalam)	2 Year	SSLC

A golden opportunity to be equipped for Christian Ministry through sound theological training

For Details Contact:
The Co-ordinator, Extension Program
India Bible College and Seminary
Hebron, Kumbanad, Kerala - 689 547

Tel: 0469 - 2657776 / 2657876 • E- mail@ibc.ac.in, igotoibc@gmail.com • www.ibc.ac.in

MUST-BUY BOOKS FOR YOU

Read and enrich your marriage life

VIVAHAM PARAMEL (MARRIAGE ON THE ROCK)

Jimmy & Karen Evans

Pastor T.S. Abraham

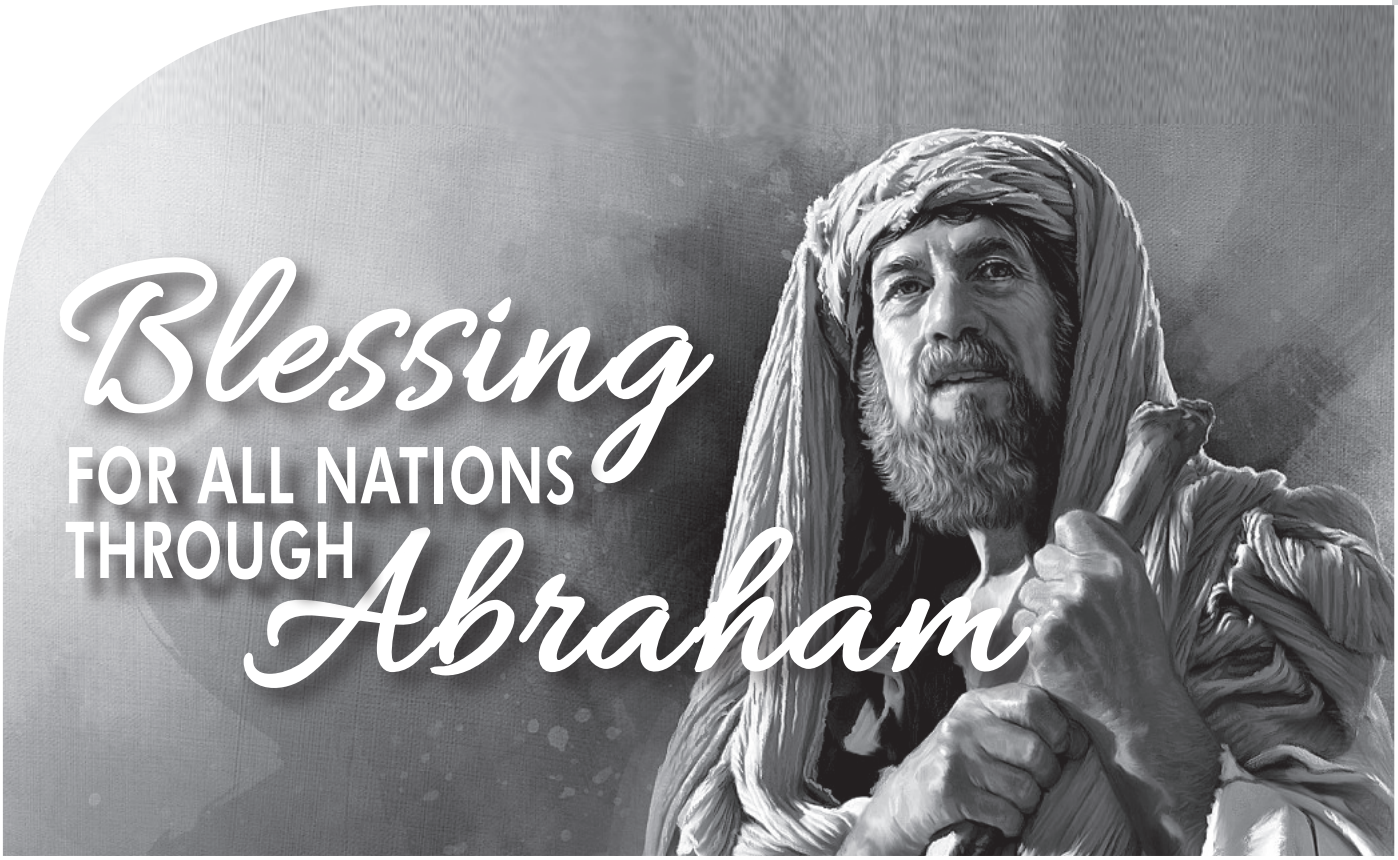
A Tribute to a Faithful Servant of God

Crumbs From The Table

Rev. Dr.T. Valson Abraham

For copies contact:

India Bible College & Seminary
Hebron, Kumbanad, Kerala - 689 547
Ph: 9447608954



Blessing FOR ALL NATIONS THROUGH Abraham

PR. JOSE K.G., CHICAGO

Former Principal of
Faith Theological Seminary
and Bible Teacher.

Now pastoring a church
in Chicago

The Uniqueness of the Abrahamic Blessing

The calling of Abraham begins with a seven-fold blessing. Bible calls it blessings of Abraham.

1) **I will make you into a great nation**
2) **I will bless you**
3) **I will make your name great**
4) **You will be a blessing**
5) **I will bless those who bless you**
6) **Whoever curses you I will curse**
7) **All peoples on earth will be blessed through you**.

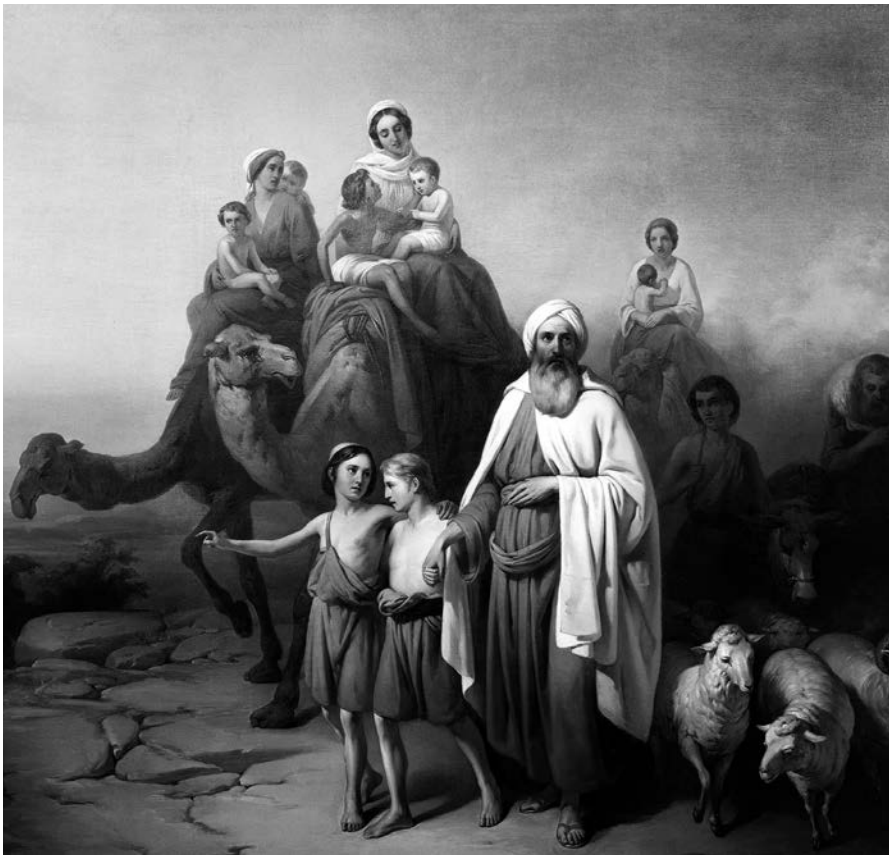
Blessedness is initially the recognition of a divine relationship. "I will bless you" is a personal word from God to Abraham. Many other blessings are corporate. Whatever Abraham thinks blessings until now, he must leave and follow God. There is a blessing in leaving the blessings of Ur. Blessedness is also a sufficiency for whatever life may bring. Blessed not by getting rid of dangers and burdens but in strength to bear them as we see in the life of Joseph, Moses, Joshua, Daniel, and Paul. Blessedness is in the knowledge that one may become a blessing. It is not blessing for friends and curse on enemies. We rarely hear people pray, Lord, make me a blessing; everyone prays 'bless me'. God does not bless a person so that s/he can soak it in, but so that s/he can pass it on, 'You will be a blessing'. Every one of God's blessings is a call for us to bless. Our relationship to Him is not

guided by our small desires but by His transcendent purposes. The fifth blessing is the capstone: "All peoples on earth will be blessed through you." This promise is so important that it is repeated five times in Genesis (Gen18:18; 22:18; 26:4-8; 28:14). Through Adam all the peoples of the earth were cursed. Through Abram, they will be blessed. Abram is the beginning of God's answer to Adam. The first eleven chapters of Genesis pose a simple question: What is God going to do to fix things? Sin, evil and death threaten the planet. Will God do anything? And, if so, what will He do? The rest of the Bible is the answer to that question (and it's a very long answer), but it starts right here with Abraham.

All families blessed in thee is a principle to each of us. Every person is a possible blessing to the whole world. One family to be a blessing to all families. Every child of God is a center of blessing. A devout person is a blessing to those who can receive his influence. To be a blessing through the power and favor of God is highest honor. Blessing can only be realized and enjoyed in the exercise of faith and obedience.

All families blessed in thee is a principle to each of us. Every person is a possible blessing to the whole world. One family to be a blessing to all families. Every child of God is a center of blessing. A devout person is a blessing to those who can receive his influence.

To be a Christian is a blessing; a Christian has a blessing in him. The blessed life is a revelation of God. We are blessed under His guidance. When we begin with God, blessed life is just the common place, and the highway wherein we walk. God's estimate of us is the measure of our faith. Our worth lies in our faith. The influence of Christianity on purity and happiness of families is evident from the Roman empire to the present. It reminds us of the final call in the NT "Blessed of my Father come and occupy…!" (Mt 25:34).



We cannot simply insert ourselves into a biblical text. There is a problem with claiming the personal blessing of Abraham for ourselves, expecting physical, earthly blessings. Such blessings were given to Abraham, as a specific individual in history, for a specific reason. Applying that to our life is more than bad hermeneutics; it leads to serious error. We need to differentiate between universal blessings and particular blessings.

Abraham the Pioneer

The glory of human history is its pioneers, 'one who goes before, as into the wilderness, preparing the way for others to follow. The pioneer will have more discouragements and struggles. The greatness of the pioneer is that he goes on in spite of uncertainty and unfulfillment. He does not need assurance of quick results, if only he is satisfied that his directions correct. He does not have to perceive the end from the beginning; sees a God who sees what he cannot see. Abraham did not dispute with God and departed. His inner and outer man were relatives. Terah, his old father did not rebuke being too full of fancy, nor charged him to abide in Ur. The reason according to Heb 11:10 is that, spiritually, Abraham had built a city, a dwelling place for new hope, new purpose, new ideals. Everyone stands at a difficult obedience at the call of God. There are also people who did not aim strongly enough at anything as Lot, Esau, the rich young ruler, Nicodemus and so on. Abraham's inner strength and happiness comes not from worldly things, but from a sense of purpose above this world. He wanted to know his God appointed destiny.

Abraham did not dispute with God and departed. His inner and outer man were relatives. Terah, his old father did not rebuke being too full of fancy, nor charged him to abide in Ur. The reason according to Heb 11:10 is that, spiritually, Abraham had built a city, a dwelling place for new hope, new purpose, new ideals. Everyone stands at a difficult obedience at the call of God.

H e is the beginning of the cure because he is the beginning of a line, a very long line that we will follow throughout these posts. It runs through men of great repute, like David the king, and through women of ill repute, like Rahab the harlot. It runs through religious leaders like the high priest Joshua and through pagans like the Moabite, Ruth. It runs through forgotten people like Obed and unforgettable people like Solomon. The long line runs through a young woman – almost a child – named Mary. It is through him that the promise comes to fulfillment: all the nations of the earth are blessed, and the creation itself will be cured. The end of the picture is a sanctified and glorified multitude in worship that never ends (Rev 7:9).

Great lives are trained by great promises. A call of God sends its trumpet tone into us. It is a call to closer communion; a call into loneliness. Often, we dare not to be alone. We will not leave traditional views. The call to faith is not to be better than your fellows, but to be better than yourself. On the altar some fragment of self-life has to be offered.

It is a blessed journey of sacrifice. God never calls men making them less than they are. His calls are upward; towards fuller light, purer joy. Our life is an expression of Divine influence.

Blessing for the whole world Through the Cross

Galatians 3:1-4:31 is the major section of the book and has the main theological argument of Paul. Apostle Paul explains in Galatians 3:13-14 that Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. That highest 'blessing' which came upon Abraham can only be obtained by us at the foot of the Cross! This is the Gospel, which was first preached to Abraham and promised to all the families of the earth.

> **Lack of faith is the only sin God cannot forgive. Faith is part of his equipment to battle in life.**
> **Man is incurably a religious creature, but he is immature until he possesses a faith that is strong enough to master his mind. It is disputed whether faith is the instrument or the accompaniment of hearing.**

He criticizes the church in Galatia that you are foolish in mixing the message of God's grace to Moses' gospel. Crucifixion is the center of Paul's understanding of Jesus. The cross delivers from this present evil age (Gal 1:4) and terminate the lordship of the law, which is our life (2:19-20; 4:5). The People are bewitched when their eyes are off the cross as the center of Christian life. Their new behavior was so strange with the liberating message. But Galatians pervert and confuse the gospel with the law for easy salvation. In the cross every statement must be tested, each teaching corrected or confirmed. The cross is an objective fact of history before it becomes a subjective fact of experience. Men across the centuries, as did the Galatians, often get their eyes off the cross and follow contrary gospels.

Blessings by Faith

Lack of faith is the only sin God cannot forgive. Faith is part of his equipment to battle in life.

Man is incurably a religious creature, but he is immature until he possesses a faith that is strong enough to master his mind. It is disputed whether faith is the instrument or the accompaniment of hearing. Isaiah asks at the unbelief of the people "Who has believed our message?" (Isa 53:1). There is no higher privilege for mortals than the gift of Holy Spirit. Since Galatians received this gift through believing the gospel and not by obedience to the law, they must give importance to faith than the law. The Holy Spirit is received by faith; the final salvation depends on faith. It is a believing hearing that welcomes the gospel and leads

the hearer to entrust himself to Christ. The Spirit took the place of Torah as the life element of the Christian.

Faith is the response, the answering of God's knock on a person's door. The grace of Christ is the knock. Humans do not have the power to believe in Christ; they have only the power to reject Christ. The God who does the knocking will not force his hand, yet not only asks for his response but demands it. 'No' and 'Yes' are opposite sides of the same coin. God of the universe takes time to knock my little life, stands and waits for me to answer. Think of the eternal Christ at my door. I must be important, significant, and worthwhile to him. The least I can do is to open the door. God cannot be a better friend than each man permits Him to be. Even Christ is limited by an attitude that declines to respond. "And he did not many mighty works there because of their unbelief" (Mat 13:58). More people responded to the knock of the cross. The cross is Christ's strongest, most insistent and most eternal knock at the door. On the cross He uttered, "I thirst" and His greatest thirst was thirsted after. Human mood in the NT is not aspiration but acceptance. There is no reaching out of human heart in search for God, but experiences the awareness of the touch of God on him. Faith is not an attainment through self-discipline but acceptance through self-surrender.

The Failure of the Law

There was an early Jewish doctrine of 3 epochs-the age of chaos, the age of the law, and the messianic age. Paul's Jewish education had taught him that the law would be abrogated with the advent of the messianic age. The Law did not prevent sin but convinced humans that they were so bad that nothing could save them Except mercy through Christ. The law had only fading glory from the beginning (2 Co 3:13). The law as a way of salvation was bound up with nationalistic customs; but faith was God's way for all (Rom 3:21-25). Abraham stands righteous simply by virtue of his faith in God, and not by virtue of meritorious achievement before God. The spiritual attitude of a person, who is conscious that in himself he has no strength, and no hope of a future, and who nevertheless casts himself upon, and lives by, the word of God which assures him a future, is the necessarily and eternally right attitude of all. Abraham was saved through faith four hundred and thirty years before the law.

Revelation is not by flesh and blood (Mat 16:17). Flesh here refers to relying on inadequate resources, the law (Gal 3:3). According to John 3:6 'born of flesh is flesh; born of the Divine Spirit is human spirit'. No flesh is justified by the deeds of the law; it is by the deed of Christ on the cross that justification comes to flesh (Rom 3:20). A Christian must begin in the Spirit and grow in the Spirit and mature in the Spirit and end in the Spirit (Gal 3:3). Some who leave the church may not be worthy to come back again as they have ended in the flesh.

A curse was believed to be a living entity which generated a poisonous atmosphere all around its victim. The curse of the law is the curse pronounced on the law-breaker in Deut 27:26. Deut 21:23 states that cursed are those hang on a tree. From this curse Christ has redeemed His people, by becoming a curse on their behalf (Deut 21:22; John 19:31). Christ enduring the cross was His supreme act of obedience to God Rom 5:19 and that in Christ God was reconciling the world to Himself (2 Cor 5:19). The curse which Christ became was His people's curse. The cross planned by those that hated Jesus, remains the strongest means of ending hate; made by evil, it delivers from evil, made in fear, it saves from fear. The cross was made to kill, but God made it the instrument to remove hatred and pride from our heart. Christ became a curse, which means, He submitted to the curse pronounced by the law. Now we are free from both its demands and its curse.

The term redeemed is drawn from the commercial world, purchasing things, buying back a captive. The essential idea is that all are slaves to sin under the curse of the law; Christ paid the price of freedom; those trust in the ransom price is set free. Because Christ was sinless, He can die on behalf of sinners and absorb their curse. And because He was divine, He could perfectly satisfy the justice of God (Rom 3:21-26). Now the curse is over and can receive the Holy Spirit. Those live under the law inherit a curse now. But to the Jews, the Messiah enjoyed the unique blessing of God, whereas a crucified person, died under the curse of God. The identification of the crucified Jesus with the Messiah was a blasphemous contradiction to the Jewish expectation.

Blessings of Abraham Gen 22:18.

Paul introduces his distinctive understanding of the program of salvation in Galatians. The history of salvation begins with Abraham, to whom the gospel was preached in advance (Gal 3:8), and reaches its climax in Christ. Between the promise to Abraham and its fulfillment in Christ, came the age of the law, because of transgressions (Gal 3:19), but the law lacks any direct or effective relevance to the saving work of God. Now everything depends not on Israel's history but solely on faith. Paul has changed his doctrine of salvation after becoming a Christian. The true salvation-history is Christian salvation history. Gentiles occupy a special place in salvation-history as promised to Abraham that through you all the nations of the earth will be blessed.

Having believed the gospel and got righteousness and they are Abraham's sons. When Jews wish the highest possible well-being, they wish, 'May you be like Abraham'. Thus, Abraham and his descendants were to bless and be a blessing, and all mankind would acknowledge themselves beneficiaries of the overflow of their prosperity and happiness. God's kingdom, for which the world had been created, belonged to Abraham and his heirs.

The blessing of Abraham (the blessing promised to Abraham) is the blessing which Abraham possessed and enjoyed during his lifetime, together with the ever-increasing blessing promised to his descendance, and to all mankind. The law makes the distinction between Israel to whom it was given and the Gentiles. The substance of the promise is the gift of the Holy Spirit. The curse is transformed into a blessing.

The blessing (promised) of Abraham in relation to the NT is three blessings: justification by faith, sonship to Abraham by faith, and reception of Holy Spirit by faith (Mat 3:11). Mat 8:11 tells that many from east to west join the blessings of Abraham (Gen 12:3). "The sons of the kingdom" is the Semitic term for national Israel. Jesus condemns Israelites in John 8:39-58, "If you were sons of Abraham, you would do the works of Abraham". Abraham is father of believers, not ethnic Israel (Gal 3:7).

What is this "seed" of Abraham that would bless all peoples? The answer is found in Galatians 3:16: "Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ." Your father Abraham rejoiced to see my day, and saw it, and was glad?" It was in the lively exercise of faith and hope, as grounded on the "seed" promised in the text, that he was filled with holy joy, while he looked forward to the time, when this glorious Savior would appear in the world to be a blessing to it.

The first covenant was made on the basis of faith and fellowship between God and Abraham, and was never recalled. Can God deny Himself and make of none effect his own covenant? (Gen 17). God used Jeremiah to prophecy on establishing the New Covenant. The New Covenant would make it possible for God to deal directly with humanity without any intermediary person or nation (Jer 31:31-33; 50:5). The promise in Gen 17:4 You shall be father of multitude of nations, refers to gentile believers (Rom 4:17).

Responsive Prayer of Dedication
Rev. Dr. T. Valson Abraham and Rev. Jinzon Mathew

Graduates in praise and worship

Rev. Emmanuel P.G. and Pastor C. T. Mathew led in prayer

Kunal Prashant Banerjee

Sis Minikutty K.N.

(Graduate Speakers representing English and Malayalam medium)

THEME VERSE RECITATION - 1 COR. 15:55-57

Dhyanika Grace - **English**

Ashish Kumar - **Hindi**

Mahipada Joseph - **Telugu**

Josh Ebenezer - **Marathi**

Itta Francis - **Yerukula**

Jibin Johnson - **Gujarati**

Manish Das - **Bengali**

Lola - **Mara**

Yarusha Rathore-**Chhattisgarhi**

Susmitha Chaudhary - **Nepali**

Samuel Bohein - **Burmese**

Noel Sunny - **Punjabi**

Blesson Benny - **Haryanvi**

L.C. Pakhaisa - **Mizo**

Mruthyunjaya J. - **Kannada**

Lungingmang Chongloi-**Manipuri**

Joel C. Saji - **Greek**

Joshua Mathew - **Arabic**

Kaidondinliu Chawang-**Liangmai**

Rojin Raju Daniel - **Malayalam**

Graduates receive certificates from the President of the Seminary

Abeeda Sara Joseph

Dhyanika Grace

Jithendra Kumar

Joel C. Saji

Joel Kurian Mathew

Joshua Mathew

Jerin A.

Kaidondinliu Chawang

Sabhithi Anand Kumar

Vineeth S.

Gaddam Charis Joanna

Gowshick

Mruthyunjaya J.

Presentation of BD Graduands-Dr. Jose L

Convocation Message - Bro Philips Dayanidhi
(Vice-President, Bosch Global Software Technologies)

Presenting the ATA Graduands is Rev. Ajeesh George,
Academic Coordinator, (ATA)

Awarding of Certificates to Malayalam medium students by Vice-Principal, Pastor P.A. Mathew

Blesson Paulose

Minikutty K.N.

Wilson S. Abraham

Certificate in Biblical Learning Graduates

Responsive Prayer of Dedication
led by Pastor Phinny Kuruvilla and Bro. Isaac M. J.

Mrs. Starla Luke announces
special prizes and awards for students

K.E. Abraham Best Student Award
Joel Kurian Mathew

Academic Proficiency Award
for BD Student-Joshua Mathew

FELICITATIONS

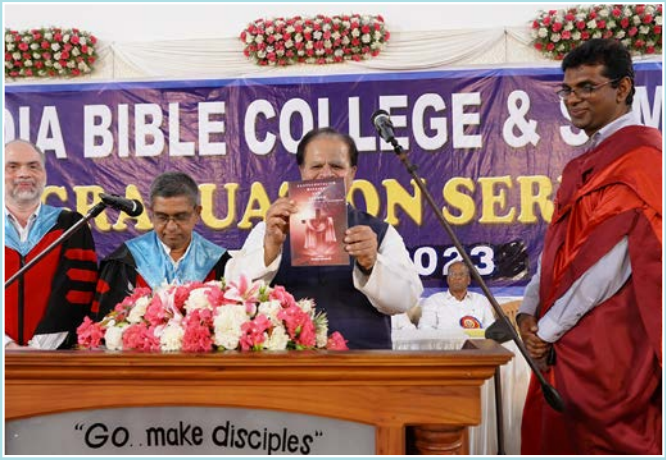
Rev. Jacob Antony
Koodathinkkal, Secretary, Kerala
Auxiliary, Bible Society of India

Pastor Thomas Mathew
President-IPC Australia
Region

Felicitations - Rev. Dr. Arren Bennet Lawrence
Regional Secretary, Asia Theological Association

Audience in worship center

Release of PLEROMA - Annual college souvenir

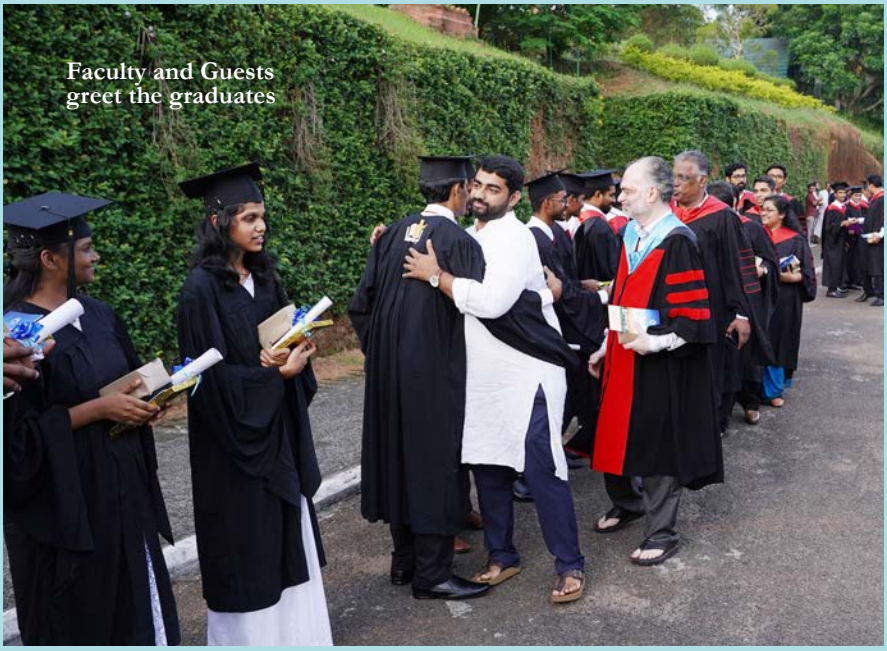


RELEASE OF FESTCHRIFT in honor of the 70th Birthday of Rev. Dr. T. Valson Abraham

Bro Mathew John-Gospel Singer

IBC Melody - Our melodious rendered anointed songs of praise

Vote of Thanks - Bro. Jacob Thomas, Treasurer, KEAF



Faculty and Guests greet the graduates

News paper Reg. No. KERENG/2007/22479

REVIVE (ENGLISH)
2023 May – July

Date of Publication : 04/07/2023

Graduates with President, Principal, Faculty and Management

Published by Lt. Col. V. I. Luke (Retired), from P.O. Box 31, Hebron, Kumbanad, Pathanamthitta, Kerala, India. Editor: ***Dr. John K. Mathew***