

Braman Foundation of Charities REVIVE MAGAZINE

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The BFC Editorial

We welcome you to 2019. God Bless You! Thank you so much for all your praying, devotion, and love. The Lord continues to expand His work through BFC, Praise the Lord!

In 2018, we had over 7 conferences and various mission travels throughout Africa and India. BFC firmed up an alliance with Child Evangelism Fellowship (CEF), Alliance World Fellowship (AWF) and Leadership Resources International (LRI). In 2019, we will increase several trips to India and Africa, as well as add work in Rwanda. Pray for our conferences that BFC continues to serve and fulfill its mission, "To Love Thy Neighbor".

Domestically through the BFC work in Church of God in Christ (COGIC), BFC serves through its Operation Blessing Bag, Discipleship Training and Men's Ministry. Inspired through Matt:25 "I was in prison and you visited me", the BFC work in the New York State prison continues and its Life Line program is used in bridging men and women into Christian men's groups all over NY state including NYC.

We pray that as BFC continues to Love Thy Neighbor that we are bless, protected and highly favored. That we continue to serve the Lord and His people through Love.

We are reminded so that this life is not our but the Lords. Therefore, our money and our bodies are not ours but rather we are to be good stewards of what He has given us.

We ask that the Lord further His Kingdom through BFC and that we leave all our burdens at the foot of His cross. For we know that His yoke is easy, it is light.

Father, preside over us all as we work to usher in thy 2nd coming into a world in turmoil. Oh Lord, bless us, use us and change no circumstance in us, but change us to conform to thine image. Amen!!

God Bless You as you study the words of Andrew Murray. In this issue we feature his book, Absolute Surrender.

Welcome to 2019!

God bless and thank you!

Meet Andrea Murray

As a young man, Andrew Murray wanted to be a minister, but it was a career choice rather than an act of faith. Not until he had finished his general studies and begun his theological training, in the Netherlands, did he experience a conversion of heart. In a letter to his parents, Murray wrote, "Your son has been born again. ... I have cast myself on Christ."

This "casting of the self" became Murray's life theme. Sixty years of ministry in the Dutch Reformed Church of South Africa, more than 200 books and tracts on Christian spirituality and ministry, extensive social work, and the founding of educational institutions—all these were outward signs of the inward grace that Murray experienced by continually casting himself on Christ.

"May not a single moment of my life be spent outside the light, love, and joy of God's presence," was his prayer. "And not a moment without the entire surrender of myself as a vessel for him to fill full of his Spirit and his love."

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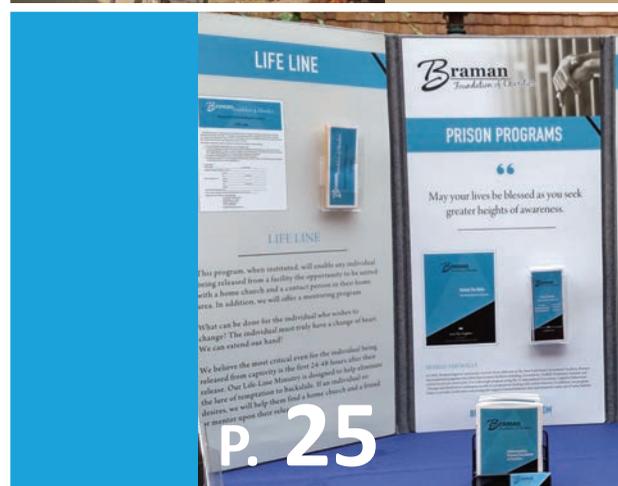
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Peter's Repentance

by: Andrew Murray

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly" (Luke 22:61, 62).

That was the turning-point in the history of Peter. Christ had said to him: "Thou canst not follow me now." Peter was not in a fit state to follow Christ, because he had not been brought to an end of himself; he did not know himself, and he therefore could not follow Christ. But when he went out and wept bitterly, then came the great change. Christ previously said to him: "When thou art converted, strengthen thy brethren." Here is the point where Peter was converted from self to Christ.

I thank God for the story of Peter. I do not know a man in the Bible who gives us greater comfort. When we look at his character, so full of failures, and at what Christ made him by the power of the Holy Ghost, there is hope for every one of us. But remember, before Christ could fill Peter with the Holy Spirit and make a new man of him, he had to go out and weep bitterly; he had to be humbled. If we want to understand this, I think there are four points that we must look at. First, let us look at Peter the devoted disciple of Jesus; next, at Peter as he lived the life of self; then at Peter in his repentance; and last, at what Christ made of Peter by the Holy Spirit.

Peter the Devoted Disciple of Christ

Christ called Peter to forsake his nets, and follow Him. Peter did it at once, and he afterward could say rightly to the Lord:

"We have forsaken all and followed thee."

Peter was a man of absolute surrender; he gave up all to follow Jesus. Peter was also a man of ready obedience. You remember Christ said to him, "Launch out into the deep, and let down the net." Peter the fisherman knew there were no fish there, for they had been toiling all night and had caught nothing; but he said: "At thy word I will let down the net." He submitted to the word of Jesus. Further, he was a man of great faith. When he saw Christ walking on the sea, he said: "Lord, if it be thou, bid me come unto thee"; and at the voice of Christ he stepped out of the boat and walked upon the water.

And Peter was a man of spiritual insight. When Christ asked the disciples: "Whom do ye say that I am?" Peter

was able to answer: "Thou art the Christ, the Son of the living God." And Christ said: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And Christ spoke of him as the rock man, and of his having the keys of the kingdom. Peter was a splendid man, a devoted disciple of Jesus, and if he were living nowadays, everyone would say that he was an advanced Christian. And yet how much there was wanting in Peter!

Peter Living the Life of Self

You recollect that just after Christ had said to him: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Christ began to speak about His sufferings, and Peter dared to say: "Be it far from thee, Lord; this shall not be unto thee." Then Christ had to say:

"Get thee behind me, Satan; for thou savorest not the things that be of God, but those that be of men."

There was Peter in his self-will, trusting his own wisdom, and actually forbidding Christ to go and die. Whence did that come? Peter trusted in himself and his own thoughts about divine things. We see later on, more than once, that among the disciples there was a questioning who should be the greatest, and Peter was one of them, and he thought he had a right to the very first place. He sought his own honor even above the others. It was the life of self strong in Peter. He had left his boats and his nets, but not his old self.

When Christ had spoken to him about His sufferings, and said: "Get thee behind me, Satan," He followed it up by saying: "If any man will come after me, let him deny himself, and take up his cross, and follow me." No man can follow Him unless he do that. Self must be utterly denied. What does that mean? When Peter denied Christ, we read that he said three times: "I do not know the man"; in other words: "I have nothing to do with Him; He and I are no friends; I deny having any connection with Him." Christ told Peter that he must deny self. Self must be ignored, and its every claim rejected. That is the root of true discipleship; but Peter did not understand it, and could not obey it. And what happened? When the last night came, Christ said to him:

"Before the cock crow twice thou shalt deny me thrice."

But with what self-confidence Peter said: "Though all should forsake thee, yet will not I. I am ready to go with thee, to prison and to death."

Peter meant it honestly, and Peter really intended to do it; but Peter did not know himself. He did not believe he

was as bad as Jesus said he was.

We perhaps think of individual sins that come between us and God, but what are we to do with that self-life which is all unclean, our very nature? What are we to do with that flesh that is entirely under the power of sin? Deliverance from that is what we need. Peter knew it not, and therefore it was that in his self-confidence he went forth and denied his Lord.

Notice how Christ uses that word deny twice. He said to Peter the first time, "Deny self"; He said to Peter the second time, "Thou wilt deny me." It is either of the two. There is no choice for us; we must either deny self or deny Christ. There are two great powers fighting each other—the self-nature in the power of sin, and Christ in the power of God. Either of these must rule within us.

It was self that made the Devil. He was an angel of God, but he wanted to exalt self. He became a Devil in Hell. Self was the cause of the fall of man. Eve wanted something for herself, and so our first parents fell into all the wretchedness of sin. We their children have inherited an awful nature of sin.

Peters Repentance

Peter denied his Lord thrice, and then the Lord looked upon him; and that look of Jesus broke the heart of Peter, and all at once there opened up before him the terrible sin that he had committed, the terrible failure that had come, and the depth into which he had fallen, and "Peter went out and wept bitterly."

Oh! who can tell what that repentance must have been? During the following hours of that night, and the next day, when he saw Christ crucified and buried, and the next day, the Sabbath—oh, in what hopeless despair and shame he must have spent that day!

"My Lord is gone, my hope is gone, and I denied my Lord. After that life of love, after that blessed fellowship of three years, I denied my Lord. God have mercy upon me!"

I do not think we can realize into what a depth of humiliation Peter sank then. But that was the turningpoint and the change; and on the first day of the week Christ was

seen of Peter, and in the evening He met him with the others. Later on at the Lake of Galilee He asked him: "Lovest thou me?" until Peter was made sad by the thought that the Lord reminded him of having denied Him thrice; and said in sorrow, but in uprightness:

"Lord, thou knowest all things; thou knowest that I love thee."

Peter Transformed

Now Peter was prepared for deliverance from self, and that is my last thought. You know Christ took him with others to the footstool of the throne, and bade them wait there; and then on the day of Pentecost the Holy Spirit came, and Peter was a changed man. I do not want you to think only of the change in Peter, in that boldness, and that power, and that insight into the Scriptures, and that blessing with which he preached that day. Thank God for that. But there was something for Peter deeper and better. Peter's whole nature was changed. The work that Christ began in Peter when He looked upon him, was perfected when he was filled with the Holy Ghost.

If you want to see that, read the First Epistle of Peter. You know wherein Peter's failings lay. When he said to Christ,

in effect: "Thou never canst suffer; it cannot be"—it showed he had not a conception of what it was to pass through death into life. Christ said: "Deny thyself," and in spite of that he denied his Lord. When Christ warned him: "Thou shalt deny me," and he insisted that he never would, Peter showed how little he understood what there was in himself. But when I read his epistle and hear him say: "If ye be reproached for the name

of Christ, happy are ye, for the Spirit of God and of glory resteth upon you," then I say that it is not the old Peter, but that is the very Spirit of Christ breathing and speaking within him.

I read again how he says: "Hereunto ye are called, to suffer, even as Christ suffered." I understand what a change had come over Peter. Instead of denying Christ, he found joy and pleasure in having self denied and crucified and given up to the death. And therefore it is in the Acts we read that, when he was called before the Council, he could boldly say: "We must obey God rather than men,"



Lord, thou knowest all things;
thou knowest that I love thee”

and that he could return with the other disciples and rejoice that they were counted worthy to suffer for Christ's name.

You remember his self-exaltation; but now he has found out that "the ornament of a meek and quiet spirit is in the sight of God of great price." Again he tells us to be "subject one to another, and be clothed with humility."

Dear friend, I beseech you, look at Peter utterly changed—the self-pleasing, the self-trusting, the self-seeking Peter, full of sin, continually getting into trouble, foolish and impetuous, but now filled with the Spirit and the life of Jesus. Christ had done it for him by the Holy Ghost.

And now, what is my object in having thus very briefly pointed to the story of Peter? That story must be the history of every believer who is really to be made a blessing by God. That story is a prophecy of what everyone can receive from God in Heaven.

Now let us just glance hurriedly at what these lessons teach us.

The first lesson is this—You may be a very earnest, godly, devoted believer, in whom the power of the flesh is yet very strong.

That is a very solemn truth. Peter, before he denied Christ, had cast out devils and had healed the sick; and yet the flesh had power, and the flesh had room in him. Oh, beloved, we want to realize that it is just because there is so much of that self-life in us that the power of God cannot work in us as mightily as God is willing that it should work. Do you realize that the great God is longing to double His blessing, to give tenfold blessing through us? But there is something hindering Him, and that something is a proof of nothing but the self-life. We talk about the pride of Peter, and the impetuosity of Peter, and the self-confidence of Peter. It all rooted in that one word, self. Christ had said, "Deny self," and Peter had never understood, and never obeyed; and every failing came out of that.

What a solemn thought, and what an urgent plea for us to cry: O God, do discover this to us, that none of us may be living the self-life! It has happened to many a one who had been a Christian for years, who had perhaps occupied a prominent position, that God found him out and taught him to find himself out, and he became utterly ashamed, falling down broken before God. Oh, the bitter shame and sorrow and pain and agony that came to him, until at last he found that there was deliverance! Peter went out and wept bitterly, and there may be many a godly one in whom the power of the flesh still rules.

And then my second lesson is—It is the work of our blessed Lord Jesus to discover the power of self.

How was it that Peter, the carnal Peter, self-willed Peter, Peter with the strong self-love, ever became a man of Pentecost and the writer of his epistle? It was because Christ had him in charge, and Christ watched over him, and Christ taught and blessed him. The warnings that Christ had given him were part of the training; and last of all there came that look of love. In His suffering Christ did not forget him, but turned round and looked upon him, and "Peter went out and wept bitterly." And the Christ who led Peter to Pentecost is waiting today to take charge of every heart that is willing to surrender itself to Him.

Are there not some saying: "Ah! that is the mischief with me; it is always the self-life, and self-comfort, and self-consciousness, and self-pleasing, and self-will; how am I to get rid of it?"

My answer is: It is Christ Jesus who can rid you of it; none else but Christ Jesus can give deliverance from the power of self. And what does He ask you to do? He asks that you should humble yourself before Him.



Missions: December 2018 South Sudan

CEF Training in Juba, South Sudan.

Announcement: The pastors of South Sudan have announced the formation of the Bible Institute of South Sudan.

Strategic Alliance:



Since 1937

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CHILD EVANGELISM
FELLOWSHIP[®]
Reaching children worldwide™





Missions: January 2019 Uganda

During our conferences, we are using Leadership Resources International (LRI) Bible Studies on the Book of Jonah. Pastors from South Sudan and Kenya have helped BFC grow conferences in this region and we will continue to host them in 2019 at the Enro Hotel.

Our trips to Uganda have allowed us to make solid relationships with several churches in Mityana.

We hope to start utilizing our Mission Travel Program in the future for this region.



Strategic Alliance:



Leadership
RESOURCES



Missions: Kenya

BFC continues to support the PEFA Church of the Lake Region. Peter Midodo presides over the region and is committed to Bible Training and designing various pieces of literature.

We are using conferences with LRI and CEF to carry out God's work.

In Northern Kenya, we have been in communication with Life for Need Integrated. This started in 2017 and several pastors have attended our past conferences.

There is currently no church, school or orphanage in the area. More to be revealed in months and years ahead.





Missions: Asapalli School Update

Asapalli currently has the capacity to house over 200 children in the Hostel. The school owns 8 acres of land. The administrative staff includes 17 school teachers, 17 manual laborers, 2 office workers and 1 general care taker. The school seats over 700 children daily.

In 2018, Asapalli broke ground on their 3rd school building. This will allow them to seat 1250 students a day.





Second story slab construction work going on we just had dedicatory prayer now amidst rain.



Absolute Surrender

by: Andrew Murray

"And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I am your and all that I have" (1 Ki. 20:1-4).

What Ben Hadad asked was absolute surrender; and what Ahab gave was what was asked of him--absolute surrender. I want to use these words: "My lord, O king, according to thy saying, I am your, and all that I have," as the words of absolute surrender with which every child of God ought to yield himself to his Father. We have heard it before, but we need to hear it very definitely--the condition of God's blessing is absolute surrender of all into His hands. Praise God! If our hearts are willing for that, there is no end to what God will do for us, and to the blessing God will bestow.

Absolute surrender--let me tell you where I got those words. I used them myself often, and you have heard them numberless times. But in Scotland once I was in a company where we were talking about the condition of Christ's Church, and what the great need of the Church and of believers is; and there was in our company a godly worker who has much to do in training workers, and I asked him what he would say was the great need of the Church, and the message that ought to be preached. He answered very quietly and simply and determinedly:

"Absolute surrender to God is the one thing."

The words struck me as never before. And that man began to tell how, in the workers with whom he had to deal, he finds that if they are sound on that point, even though they be backward, they are willing to be taught and helped, and they always improve; whereas others who are not sound there very often go back and leave the work. The condition for obtaining God's full blessing is absolute surrender to Him.

And now, I desire by God's grace to give to you this message--that your God in Heaven answers the prayers which

you have offered for blessing on yourselves and for blessing on those around you by this one demand: Are you willing to surrender yourselves absolutely into His hands? What is our answer to be? God knows there are hundreds of hearts who have said it, and there are hundreds more who long to say it but hardly dare to do so. And there are hearts who have said it, but who have yet miserably failed, and who feel themselves condemned because they did not find the secret of the power to live that life. May God have a word for all!

Let me say, first of all, that God claims it from us.

God Expects Your Surrender

Yes, it has its foundation in the very nature of God. God cannot do otherwise. Who is God? He is the Fountain of life, the only Source of existence and power and goodness, and throughout the universe there is nothing good but what God works. God has created the sun, and the moon, and the stars, and the flowers, and the trees, and the grass; and are they not all absolutely surrendered to God? Do they not allow God to work in them just what He pleases? When God clothes the lily with its beauty, is it not yielded up, surrendered, given over to God as He works in its beauty? And God's redeemed children, oh, can you think that God can work His work if there is only half or a part of them surrendered? God cannot do it. God is life, and love, and blessing, and power, and infinite beauty, and God delights to communicate Himself to every child who is prepared to receive Him; but ah! this one lack of absolute surrender is just the thing that hinders God. And now He comes, and as God, He claims it.

You know in daily life what absolute surrender is. You know that everything has to be given up to its special, definite object and service. I have a pen in my pocket, and that pen is absolutely surrendered to the one work of writing, and that pen must be absolutely surrendered to my hand if I am to write properly with it. If another holds it partly, I cannot write properly. This coat is absolutely given up to me to cover my body. This building is entirely given up to religious services. And now, do you expect that in your immortal being, in the divine nature that you have received by regeneration, God can work His work, every day and every hour, unless you are entirely given up to Him? God cannot. The Temple of Solomon was absolutely surrendered to God when it was dedicated to Him. And every one of us is a temple of God, in which God will dwell and work mightily on one condition--absolute surrender to Him. God claims it, God is worthy of it, and without it God cannot work His blessed work in us.

God not only claims it, but God will work it Himself.

God Accomplishes Your Surrender

I am sure there is many a heart that says: "Ah, but that absolute surrender implies so much!" Someone says: "Oh, I have passed through so much trial and suffering, and there is so much of the self-life still remaining, and I dare not face the entire giving of it up, because I know it will cause so much trouble and agony."

Alas! alas! that God's children have such thoughts of Him, such cruel thoughts. Oh, I come to you with a message, fearful and anxious one. God does not ask you to give the perfect surrender in your strength, or by the power of your will; God is willing to work it in you. Do we not read: "It is God that works in us, both to will and to do of his good pleasure" (Phil. 2:13)? And that is what we should seek for--to go on our faces before God, until our hearts learn to believe that the everlasting God Himself will come in to turn out what is wrong, to conquer what is evil, and to work what is well-pleasing in His blessed sight. God Himself will work it in you.

Look at the men in the Old Testament, like Abraham. Do you think it was by accident that God found that man, the father of the faithful and the Friend of God, and that it was Abraham himself, apart from God, who had such faith and such obedience and such devotion? You know it is not so. God raised him up and prepared him as an instrument for His glory.

Did not God say to Pharaoh: "For this cause have I raised you up, for to show in you my power" (Ex. 9:16)?

And if God said that of him, will not God say it far more of every child of His?

Oh, I want to encourage you, and I want you to cast away every fear. Come with that feeble desire; and if there is the fear which says: "Oh, my desire is not strong enough, I am not willing for everything that may come, I do not feel bold enough to say I can conquer everything"--I pray you, learn to know and trust your God now. Say: "My God, I am willing that You should make me willing." If there is anything holding you back, or any sacrifice you are afraid of making, come to God now, and prove how gracious your God is, and be not afraid that He will command from you what He will not bestow.

God comes and offers to work this absolute surrender in you. All these searchings and hungerings and longings that are in your heart, I tell you they are the drawings of the divine magnet, Christ Jesus. He lived a life of absolute surrender, He has possession of you; He is living in your heart by His Holy Spirit. You have hindered and hindered Him terribly, but He desires to help you to get hold of Him

entirely. And He comes and draws you now by His message and words. Will you not come and trust God to work in you that absolute surrender to Himself? Yes, blessed be God, He can do it, and He will do it.

God not only claims it and works it, but God accepts it when we bring it to Him.

God Accepts Your Surrender

God works it in the secret of our heart, God urges us by the hidden power of His Holy Spirit to come and speak it out, and we have to bring and to yield to Him that absolute surrender. But remember, when you come and bring God that absolute surrender, it may, as far as your feelings or your consciousness go, be a thing of great imperfection, and you may doubt and hesitate and say:

"Is it absolute?"

But, oh, remember there was once a man to whom Christ had said:

"If you canst believe, all things are possible to him that believeth"
(Mark 9:23).

And his heart was afraid, and he cried out:

"Lord, I believe, help my unbelief" (Mark 9:24).

That was a faith that triumphed over the Devil, and the evil spirit was cast out. And if you come and say: "Lord, I yield myself in absolute surrender to my God," even though it be with a trembling heart and with the consciousness: "I do not feel the power, I do not feel the determination, I do not feel the assurance," it will succeed. Be not afraid, but come just as you are, and even in the midst of your trembling the power of the Holy Spirit will work.

Have you never yet learned the lesson that the Holy Spirit works with mighty power, while on the human side everything appears feeble? Look at the Lord Jesus Christ in Gethsemane. We read that He, "through the eternal Spirit" (Heb. 9:14), offered Himself a sacrifice unto God. The Almighty Spirit of God was enabling Him to do it. And yet what agony and fear and exceeding sorrow came over Him, and how He prayed! Externally, you can see no sign of the mighty power of the Spirit, but the Spirit of God was there. And even so, while you are feeble and fighting and trembling, in faith in the hidden work of God's Spirit do not fear, but yield yourself.

And when you do yield yourself in absolute surrender, let

it be in the faith that God does now accept of it. That is the great point, and that is what we so often miss--that believers should be thus occupied with God in this matter of surrender. I pray you, be occupied with God. We want to get help, every one of us, so that in our daily life God shall be clearer to us, God shall have the right place, and be "all in all." And if we are to have that through life, let us begin now and look away from ourselves, and look up to God. Let each believe--while I, a poor worm on earth and a trembling child of God, full of failure and sin and fear, bow here, and no one knows what passes through my heart, and while I in simplicity say, O God, I accept Thy terms; I have pleaded for blessing on myself and others, I have accepted Thy terms of absolute surrender--while your heart says that in deep silence, remember there is a God present that takes note of it, and writes it down in His book, and there is a God present who at that very moment takes possession of you. You may not feel it, you may not realize it, but God takes possession if you will trust Him.

God not only claims it, and works it, and accepts it when I bring it, but God maintains it.

God Maintains Your Surrender

That is the great difficulty with many. People say: "I have often been stirred at a meeting, or at a convention, and I have consecrated myself to God, but it has passed away. I know it may last for a week or for a month, but away it fades, and after a time it is all gone."

But listen! It is because you do not believe what I am now going to tell you and remind you of. When God has begun the work of absolute surrender in you, and when God has accepted your surrender, then God holds Himself bound to care for it and to keep it. Will you believe that?

In this matter of surrender there are two: God and I--I a worm, God the everlasting and omnipotent Jehovah. Worm, will you be afraid to trust yourself to this mighty God now? God is willing. Do you not believe that He can keep you continually, day by day, and moment by moment?

Moment by moment I'm kept in His love;
Moment by moment I've life from above.

If God allows the sun to shine upon you moment by moment, without intermission, will not God let His life shine upon you every moment? And why have you not experienced it? Because you have not trusted God for it, and you do not surrender yourself absolutely to God in that trust.

A life of absolute surrender has its difficulties. I do not deny that. Yes, it has something far more than difficulties: it is a life that with men is absolutely impossible. But by the grace of God, by the power of God, by the power of the Holy Spirit dwelling in us, it is a life to which we are destined, and a life that is possible for us, praise God! Let us believe that God will maintain it.

Some of you have read the words of that aged saint who, on his ninetieth birthday, told of all God's goodness to him--I mean George Muller. What did he say he believed to be the secret of his happiness, and of all the blessing which God had given him? He said he believed there were two reasons. The one was that he had been enabled by grace to maintain a good conscience before God day by day; the other was, that he was a lover of God's Word. Ah, yes, a good conscience is complete obedience to God day by day, and fellowship with God every day in His Word, and prayer--that is a life of absolute surrender.

Such a life has two sides--on the one side, absolute surrender to work what God wants you to do; on the other side, to let God work what He wants to do.

First, to do what God wants you to do.

Give up yourselves absolutely to the will of God. You know something of that will; not enough, far from all. But say absolutely to the Lord God: "By Thy grace I desire to do Thy will in everything, every moment of every day." Say: "Lord God, not a word upon my tongue but for Thy glory, not a movement of my temper but for Thy glory, not an affection of love or hate in my heart but for Thy glory, and according to Thy blessed will."

Someone says: "Do you think that possible?"

I ask, What has God promised you, and what can God do to fill a vessel absolutely surrendered to Him? Oh, God wants to bless you in a way beyond what you expect. From the beginning, ear hath not heard, neither hath the eye seen, what God hath prepared for them that wait for Him (1 Cor. 2:9). God has prepared unheard-of things, blessings much more wonderful than you can imagine, more mighty than you can conceive. They are divine blessings. Oh, say now:

"I give myself absolutely to God, to His will, to do only what God wants."

It is God who will enable you to carry out the surrender.

And, on the other side, come and say: "I give myself absolutely to God, to let Him work in me to will and to do of His good pleasure, as He has promised to do."

Yes, the living God wants to work in His children in a way that we cannot understand, but that God's Word has revealed, and He wants to work in us every moment of the day. God is willing to maintain our life. Only let our absolute surrender be one of simple, childlike, and unbounded trust.

God Blesses When You Surrender

This absolute surrender to God will wonderfully bless.

What Ahab said to his enemy, King Ben-hadad--"My lord, O king, according to thy word I am your, and all that I have"--shall we not say to our God and loving Father? If we do say it, God's blessing will come upon us. God wants us to be separate from the world; we are called to come out from the world that hates God. Come out for God, and say: "Lord, anything for You." If you say that with prayer, and speak that into God's ear, He will accept it, and He will teach you what it means.

I say again, God will bless you. You have been praying for blessing. But do remember, there must be absolute surrender. At every tea-table you see it. Why is tea poured into that cup? Because it is empty, and given up for the tea. But put ink, or vinegar, or wine into it, and will they pour the tea into the vessel? And can God fill you, can God bless you if you are not absolutely surrendered to Him? He cannot. Let us believe God has wonderful blessings for us, if we will but stand up for God, and say, be it with a trembling will, yet with a believing heart:

"O God, I accept Thy demands. I am your and all that I have. Absolute surrender is what my soul yields to You by divine grace."

You may not have such strong and clear feelings of deliverances as you would desire to have, but humble yourselves in His sight, and acknowledge that you have grieved the Holy Spirit by your self-will, self-confidence, and self-effort. Bow humbly before him in the confession of that, and ask him to break the heart and to bring you into the dust before Him. Then, as you bow before Him, just accept God's teaching that in your flesh "there dwells no good thing" (Rom. 7:18), and that nothing will help you except another life which must come in. You must deny self once for all. Denying self must every moment be the power of your life, and then Christ will come in and take possession of you.

When was Peter delivered? When was the change accomplished? The change began with Peter weeping, and the Holy Spirit came down and filled his heart.

God the Father loves to give us the power of the Spirit. We have the Spirit of God dwelling within us. We come

to God confessing that, and praising God for it, and yet confessing how we have grieved the Spirit. And then we bow our knees to the Father to ask that He would strengthen us with all might by the Spirit in the inner man, and that He would fill us with His mighty power. And as the Spirit reveals Christ to us, Christ comes to live in our hearts forever, and the self-life is cast out.

Let us bow before God in humility, and in that humility confess before Him the state of the whole Church. No words can tell the sad state of the Church of Christ on earth. I wish I had words to speak what I sometimes feel about it. Just think of the Christians around you. I do not speak of nominal Christians, or of professing Christians, but I speak of hundreds and thousands of honest, earnest Christians who are not living a life in the power of God or to His glory. So little power, so little devotion or consecration to God, so little perception of the truth that a Christian is a man utterly surrendered to God's will! Oh, we want to confess the sins of God's people around us, and to humble ourselves. We are members of that sickly body, and the sickness of the body will hinder us, and break us down, unless we come to God, and in confession separate ourselves from partnership with worldliness, with coldness toward each other, unless we give up ourselves to be entirely and wholly for God.

How much Christian work is being done in the spirit of the flesh and in the power of self! How much work, day by day, in which human energy--our will and our thoughts about the work--is continually manifested, and in which there is but little of waiting upon God, and upon the power of the Holy Spirit! Let us make confession. But as we confess the state of the Church and the feebleness and sinfulness of work for God among us, let us come back to ourselves. Who is there who truly longs to be delivered from the power of the self-life, who truly acknowledges that it is the power of self and the flesh, and who is willing to cast all at the feet of Christ? There is deliverance.

I heard of one who had been an earnest Christian, and who spoke about the "cruel" thought of separation and death. But you do not think that, do you? What are we to think of separation and death? This: death was the path to glory for Christ. For the joy set before Him He endured the cross. The cross was the birthplace of His everlasting glory. Do you love Christ? Do you long to be in Christ, and not like Him? Let death be to you the most desirable thing on earth--death to self, and fellowship with Christ. Separation--do you think it a hard thing to be called to be entirely free from the world, and by that separation to be united to God and His love, by separation to become prepared for living and walking with God every day? Surely one ought to say:

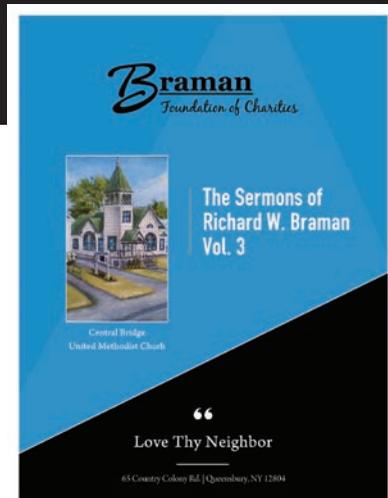
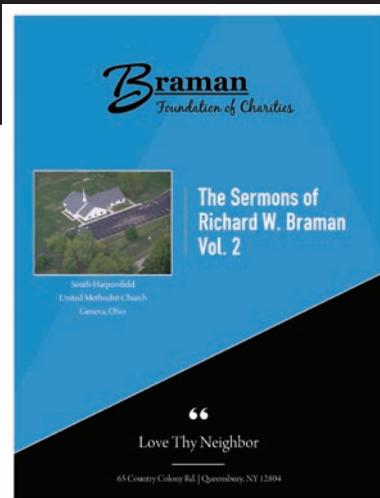
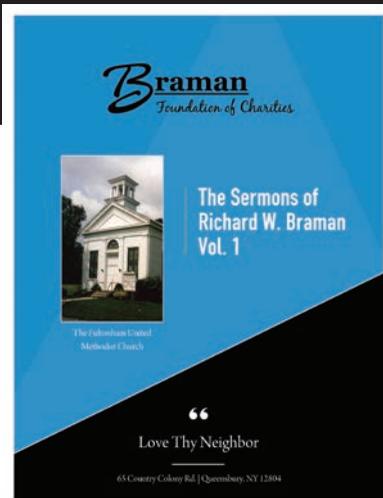
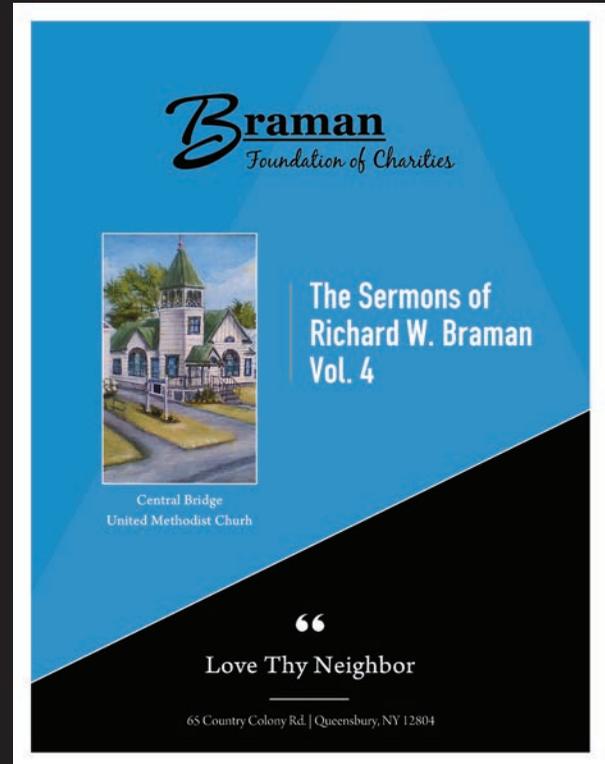
The Sermons of Richard W. Braman Now featuring Vol. 4

As you read these sermons may the Holy Spirit continue to guide your path and may the Grace of our Lord continue to bless your life and your families' lives. If you have never had the experience of realizing Jesus as your personal Savior just ask him to come in your heart and He will.

Shout out to Sandra!

Sandra, through a labor of Love typed RWB Sermons into Microsoft Word.

Thank you and God Bless You!



"Anything to bring me to separation, to death, for a life of full fellowship with God and Christ."

Come and cast this self-life and flesh-life at the feet of Jesus. Then trust Him. Do not worry yourselves with trying to understand all about it, but come in the living faith that Christ will come into you with the power of His death and the power of His life; and then the Holy Spirit will bring the whole Christ--Christ crucified and risen and living in glory--into your heart.



Mission Travel Program

Welcome to the BFC Mission Travel Program bringing friends and church members to India and Africa. In addition, this program will help organize to travel to USA from India and Africa. The initiative facilitates change to the modern church goes heart and mind. Additionally it fulfills Christ commandments in Matthew 28: “Go therefore and make discipleship of all nations...” Also through the BFC Mission Travel Program we can use its platform to bring the directors and pastors from some missions we support to travel to the US and share their work in our sup-

porting churches. This program continues to develop to God’s Glory. Let us pray!

Travel or Retreat to:

Participate and work with children in the orphanage and school

Location

Asapalli
Kenya
Homeland

Stay

BFC Bungelow
Village Resort
Enro Hotel

BFC Community Programs

Operation Blessing Bag and COGIC (Church of God in Christ)

Working with Grace & Mercy Schenectady COGIC Church - Blessing Bags are reusable.

BFC has, through the movement of the Holy Spirit, announced in May of 2018 that it will work within the churches of: Church of God in Christ, the N.Y. District, New York City, and Schenectady. BFC will provide Operation Blessing Bag for those churches that wish to utilize the nap sack for Evangelism. In addition, BFC will help financially to begin food pantries.

Recently, we were able to drop off several cases of Blessing Bags at Arbor Hill COGIC in Albany. Praise the Lord!

BFC extends its serving through Operation Blessing Bag to "Love Our Neighbor".



Our Blessing Bags contain:

A Large Print Bible, a brochure from the Church, and 15 various toiletries.



BFC Revive Magazine Display Rack



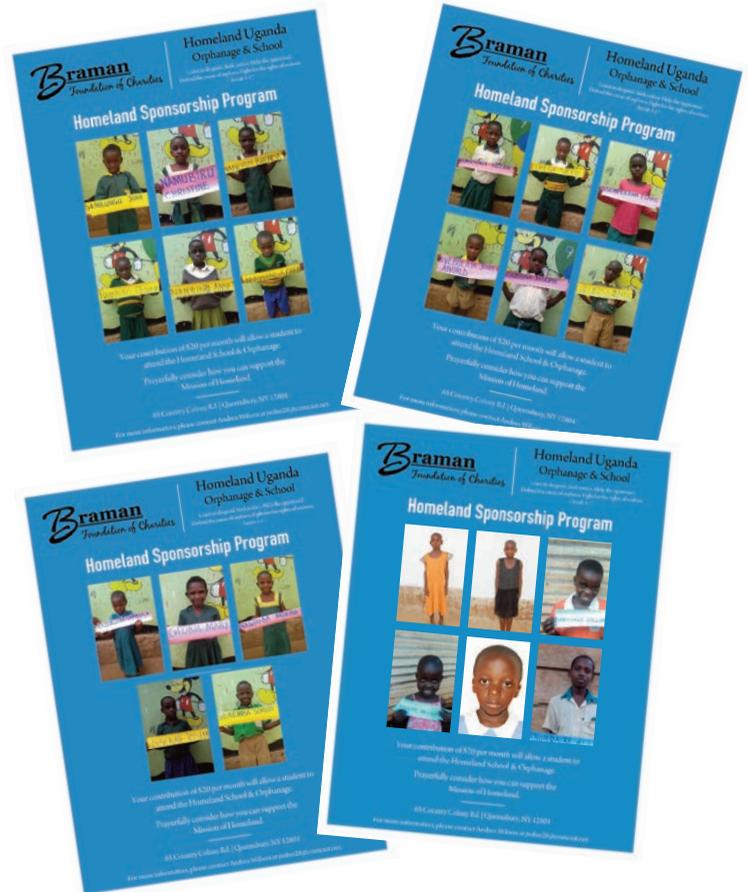
Church Literature Display

Children's Ministry

Homeland Uganda, Africa

Homeland supports 107 Children. 50 children live at Homeland and 57 children travel. Homeland has three toddler classes and eight teachers and three non-teaching staff. Homeland has some self sustainment by selling coffee that they raise on their own land. Their land for raising crop is 2 acres. Today children still are dropped of with no paperwork such as birth certificate and they are also in very poor health.

Andrea and Mike Wilson have raised many individuals that are supporting Homeland through the Knoxville, TN area.



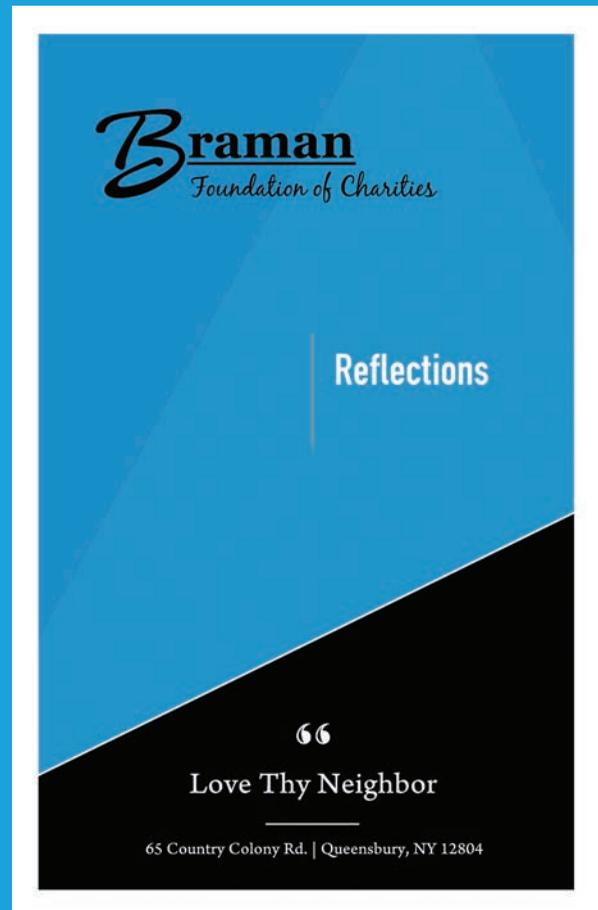
Asapalli Assam, India

Started in 1944 with 5 children, Asapalli now gathers over 700 children, teaching the Love of Christ. Our third building will allow us to serve over 1250 children.

Each child is taught the Love of Christ and educated to achieve a high school diploma. Our teachings are grounded in biblical standards and disciplines. Children experience authentic Christian and biblical discipleship as a child in their respective class. In addition, we offer permanent residence for over 700 children.



BFC is pleased to offer to you a “Daily Reflection” for every day of the year. It is vital to use a strong, spiritual based, Christ centered reading to help start your devotion or to end your devotion.



365 days in a year. Use Reflections to help start your day:

“Seek ye first the Kingdom of God”
- Matt 6:33

In Addition, we offer pics of our 2017 and 2018 mission trips.

Christ Our Life

by: Andrew Murray

Colossians 3:4. -- Christ who is our life.

One question that rises in every mind is this: "How can I live that life of perfect trust in God?" Many do not know the right answer, or the full answer. It is this: "Christ must live it in me." That is what He became man for; as a man to live a life of trust in God, and so to show to us how we ought to live. When He had done that upon earth, He went to heaven, that He might do more than show us, might give us, and live in us that life of trust. It is as we understand what the life of Christ is and how it becomes ours, that we shall be prepared to desire and to ask of Him that He would live it Himself in us. When first we have seen what the life is, then we shall understand how it is that He can actually take possession, and make us like Himself. I want especially to direct attention to that first question. I wish to set before you the life of Christ as He lived it, that we may understand what it is that He has for us and that we can expect from Him. Christ Jesus lived a life upon earth that He expects us literally to imitate. We often say that we long to be like Christ. We study the traits of His character, mark His footsteps, and pray for grace to be like Him, and yet, somehow, we succeed but very little. And why? Because we are wanting to pluck the fruit while the root is absent. If we want really to understand what the imitation of Christ means, we must go to that which constituted the very root of His life before God. It was a life of absolute dependence, absolute trust, absolute surrender, and until we are one with Him in what is the principle of His life, it is in vain to seek here or there to copy the graces of that life.

In the Gospel story we find five great points of special importance; the birth, the life on earth, the death, the resurrection, and the ascension. In these we have what an old writer has called "the process of Jesus Christ;" the process by which He became what He is to-day -- our glorified King, and our life. In all this life process we must be made like unto Him. Look at the first. What have we to say about His birth? This: He received His life from God. What about His life upon earth? He lived that life in dependence upon God. About His death? He gave up His life to God. About His resurrection? He was raised from the dead by God. And about His ascension? He lives His life in glory with God.

First, He received His life from God. And why is it of consequence that we should look to that? Because Christ Jesus had in that the starting-point of His whole life. He said: "The Father sent me;" "The Father hath given the Son all things;" "The Father hath given the Son to have life in Himself." Christ received it as His own life, just as God has His life in Himself. And yet, all the time it was a life given and

received. "Because the Father almighty has given this life unto me, the Son of man on earth, I can count upon God to maintain it and to carry me through all." And that is the first lesson we need. We need often to meditate on it, and to pray, and to think, and to wait before God, until our hearts open to the wonderful consciousness that the everlasting God has a divine life within us which cannot exist but through Him. I believe God has given His life, it roots in Him. I shall feel it must be maintained by Him. We often think that God has given us a life which is now our own, a spiritual life, and that we are to take charge; and then we complain that we cannot keep it right. No wonder. We must learn to live, learn to live as Jesus did. I have a God-given treasure in this earthen vessel. I have the light of the knowledge of the glory of God in the face of Christ. I have the life of God's Son within me given me by God Himself, and it can only be maintained by God Himself as I live in fellowship with Him.

What does the Apostle Paul teach us in Romans VI.; there where he has just told us that we must reckon ourselves dead unto sin, and alive unto God in Christ Jesus? He goes on at once to say: "Therefore yield, present yourselves unto God, as those that are alive from the dead." How often a Christian hears solemn words about his being alive to God, and his having to reckon himself dead indeed to sin, and alive to God in Christ! He does not know what to do; he immediately casts about: "How can I keep it, this death and this life?" Listen to what Paul says. The moment that you reckon yourself dead to sin and alive to God, go with that life to God Himself, and present yourself as alive from the dead, and say to God: "Lord, Thou hast given me this life. Thou alone canst keep it. I bring it to Thee. I cannot understand all. I hardly know what I have got, but I come to God to perfect what He has begun." To live like Christ, I must be conscious every moment that my life has come from God, and He alone can maintain it.

Then, secondly, how did Christ live out His life during the thirty-three years in which He walked here upon earth? He lived it in dependence on God. You know how continually He says: "The Son can do nothing of Himself. The words that I speak, I speak not of Myself." He waited unceasingly for the teaching, and the commands, and the guidance of the Father. He prayed for power from the Father. Whatever He did, He did in the name of the Father. He, the Son of God, felt the need of much prayer, of persevering prayer, of bringing down from heaven and maintaining the life of fellowship with God in prayer. We hear a great deal about trusting God. Most blessed! And we may say: "Ah, that is what I want," and we may forget what is the very secret of all, -- that God, in Christ, must work all in us. I not only need God as an object of trust, but I must have Christ within as the power to trust; He must live His own life of trust in me. Look at it in that wonderful story of Paul, the

Apostle, the beloved servant of God. He is in danger of self-confidence, and God in heaven sends that terrible trial in Asia to bring him down, lest he trust in himself and not in the living God. God watched over his servant that he should be kept trusting. Remember that other story about the thorn in the flesh, in 2 Corinthians XII., and think what that means. He was in danger of exalting himself, and the blessed Master came to humble him, and to teach him: "I keep thee weak, that thou mayest learn to trust not in thyself, but in Me." If we are to enter into the rest of faith, and to abide there; if we are to live the life of victory in the land of Canaan, it must begin here. We must be broken down from all self-confidence and learn like Christ to depend absolutely and unceasingly upon God. There is a greater work to be done in that than we perhaps know. We must be broken down, and the habit of our souls must be unceasingly: "I am nothing; God is all. I cannot walk before God as I should for one hour, unless God keep the life He has given me." What a blessed solution God gives then to all our questions and our difficulties, when He says: "My child, Christ has gone through it all for thee. Christ hath wrought out a new nature that can trust God; and Christ the Living One in heaven will live in thee, and enable thee to live that life of trust." That is why Paul said: "Such confidence have we toward God, through Christ." What does that mean? Does it only mean through Christ as the mediator, or intercessor? Verily, no. It means much more; through Christ living in and enabling us to trust God as He trusted Him.

Then comes, thirdly, the death of Christ. What does that teach us of Christ's relation to the Father? It opens up to us one of the deepest and most solemn lessons of Christ life, one which the Church of Christ understands all too little. We know what the death of Christ means as an atonement, and we never can emphasize too much that blessed substitution and bloodshedding, by which redemption was won for us. But let us remember, that is only half the meaning of His death. The other half is this: just as much as Christ was my substitute, who died for me, just so much He is my head, in whom, and with whom, I die; and just as He lives for me, to intercede, He lives in me, to carry out and to perfect His life. And if I want to know what that life is which He will live in me, I must look at His death. By His death He proved that He possessed life only to hold it, and to spend it, for God. To the very uttermost; without the shadow of a moment's exception, He lived for God, -- every moment, everywhere, He held life only for His God. And so, if one wants to live a life of perfect trust, there must be the perfect surrender of his life, and his will, even unto the very death. He must be willing to go all lengths with Jesus, even to Calvary. When a boy twelve years of age Jesus said: "Wist ye not that I must be about my Father's business?" and again when He came to Jordan to be baptized: "It be-

cometh us to fulfill all righteousness." So on through all His life, He ever said: "It is my meat and drink to do the will of my Father. I come not to do my own will, but the will of Him that sent me." "Lo, I am come to do Thy will, O God." And in the agony of Gethsemane, His words were: "Not my will, but Thine, be done."

Some one says: "I do indeed desire to live the life of perfect trust; I desire to let Christ live it in me; I am longing to come to such an apprehension of Christ as shall give me the certainty that Christ will forever abide in me; I want to come to the full assurance that Christ, my Joshua, will keep me in the land of victory." What is needful for that? My answer is: "Take care that you do not take a false Christ, an imaginary Christ, a half Christ." And what is the full Christ? The full Christ is the man who said, "I give up everything to the death that God may be glorified. I have not a thought; I have not a wish; I would not live a moment except for the glory of God." You say at once, "What Christian can ever attain that?" Do not ask that question, but ask, "Has Christ attained it and does Christ promise to live in me?" Accept Him in His fullness and leave Him to teach you how far He can bring you and what He can work in you. Make no conditions or stipulations about failure, but cast yourself upon, abandon yourself to this Christ who lived that life of utter surrender to God that He might prepare a new nature which He could impart to you and in which He might make you like Himself. Then you will be in the path by which He can lead you on to blessed experience and possession of what He can do for you. Christ Jesus came into the world with a commandment from the Father that He should lay down His life, and He lived with that one thought in His bosom His whole life long. And the one thought that ought to be in the heart of every believer is this: "I am in the death with Christ; absolutely, unchangeably given up to wait upon God, that God may work out His purpose and glory in me from moment to moment." Few attain the victory and the enjoyment and the full experience at once. But this you can do: Take the right attitude and as you look to Jesus and what He was, say: "Father, Thou hast made me a partaker of the divine nature, a partaker of Christ. It is in the life of Christ given up to Thee to the death, in His power and indwelling, in His likeness, that I desire to live out my life before Thee." Death is a solemn thing, an awful thing. In the Garden it cost Christ great agony to die that death; and no wonder it is not easy to us. But we willingly consent when we have learned the secret; in death alone the life of God will come; in death there is blessedness unspeakable. It was this made Paul so willing to bear the sentence of death in himself; he knew the God who quickeneth the dead. The sentence of death is on everything that is of nature. But are we willing to accept it, do we cherish it? and are we not rather trying to escape the sentence or to forget it? We do not believe fully that the sen-

tence of death is on us. Whatever is of nature must die. Ask God to make you willing to believe with your heart that to die with Christ is the only way to live in Him. You ask, "But must it then be dying every day?" Yes, beloved; Jesus lived every day in the prospect of the cross, and we, in the power of His victorious life, being made conformable to His death, must rejoice every day in going down with Him into death. Take an illustration. Take an oak of some hundred years' growth. How was that oak born? In a grave. The acorn was planted in the ground, a grave was made for it that the acorn might die. It died and disappeared; it cast roots downward, and it cast shoots upward, and now that tree has been standing a hundred years. Where is it standing? In its grave; all the time in the very grave where the acorn died; it has stood there stretching its roots deeper and deeper into that earth in which its grave was made, and yet, all the time, though it stood in the very grave where it had died, it has been growing higher, and stronger, and broader, and more beautiful. And all the fruit it ever bore, and all the foliage that adorned it year by year, it owed to that grave in which its roots are cast and kept. Even so Christ owes everything to His death and His grave. And we, too, owe everything to that grave of Jesus. Oh! let us live every day rooted in the death of Jesus. Be not afraid, but say: "To my own will I will die; to human wisdom, and human strength, and to the world I will die; for it is in the grave of my Lord that His life has its beginning, and its strength and its glory."

This brings us to our next thought. First, Christ received life from the Father; second, Christ lived it in dependence on the Father; third, Christ gave it up in death to the Father; and now, fourth, Christ received it again raised by the Father, by the power of the glory of the Father. Oh, the deep meaning of the resurrection of Christ! What did Christ do when He died? He went down into the darkness and absolute helplessness of death. He gave up a life that was without sin; a life that was God-given; a life that was beautiful and precious; and He said, "I will give it into the hands of my Father if He asks it;" and He did it; and He was there in the grave waiting on God to do His will; and because He honored God to the uttermost in His helplessness, God lifted Him up to the very uttermost of glory and power. Christ lost nothing by giving up His life in death to the Father. And so, if you want the glory and the life of God to come upon you, it is in the grave of utter helplessness that that life of glory will be born. Jesus was raised from the dead, and that resurrection power, by the grace of God, can and will work in us. Let no one expect to live a right life until he lives a full resurrection life in the power of Jesus. Let me state in a different way what this resurrection means.

Christ had a perfect life, given by God. The Father said: "Will you give up that life to me? Will you part with it at

my command?" And He parted with it, but God gave it back to Him in a second life ten thousand times more glorious than that earthly life. So God will do to every one of us who willingly consents to part with his life. Have you ever understood it? Jesus was born twice. The first time He was born in Bethlehem. That was a birth into a life of weakness. But the second time, He was born from the grave; He is the "first-born from the dead." Because He gave up the life that He had by His first birth, God gave him the life of the second birth, in the glory of heaven and the throne of God. Christians, that is exactly what we need to do. A man may be an earnest Christian; a man may be a successful worker; he may be a Christian that has had a measure of growth and advance; but if he has not entered this fullness of blessing, then he needs to come to a second and deeper experience of God's saving power; he needs, just as God brought him out of Egypt, through the Red Sea, to come to a point where God brings him through Jordan into Canaan. Beloved, we have been baptized into the death of Christ. It is as we say: "I have had a very blessed life, and I have had many blessed experiences, and God has done many things for me; but I am conscious there is something wrong still; I am conscious that this life of rest and victory is not really mine." Before Christ got His life of rest and victory on the throne, He had to die and give up all. Do you it, too, and you shall with Him share His victory and glory. It is as we follow Jesus in His death, that His resurrection, power and joy will be ours.

And then comes our last point. The fifth step in His wondrous path was: He was lifted up to be forever with the Father. Because He humbled Himself, therefore God highly exalted Him. Wherein cometh the beauty and the blessedness of that exaltation of Jesus? For Himself perfect fellowship with the Father; for others participation in the power of God's omnipotence. Yes, that was the fruit of His death. Scripture promises not only that God will, in the resurrection life, give us joy, and peace that passeth all understanding, victory over sin, and rest in God, but He will baptize us with the Holy Ghost; or, in other words, will fill us with the Holy Ghost. Jesus was lifted to the throne of heaven, that He might there receive from the Father the Spirit in His new, divine manifestation, to be poured out in His fullness. And as we come to the resurrection life, the life in the faith of Him who is one with us, and sits upon the throne -- as we come to that, we too may be partakers of the fellowship with Christ Jesus as He ever dwells in God's presence, and the Holy Spirit will fill us, to work in us, and out of us in a way that we have never yet known.

Jesus got this divine life by depending absolutely upon the Father all His life long, depending upon Him even down into death. Jesus got that life in the full glory of the Spirit

to be poured out, by giving Himself up in obedience and surrender to God alone, and leaving God even in the grave to work out His mighty power; and that very Christ will live out His life in you and me. Oh, the mystery! Oh, the glory! And oh, the Divine certainty. Jesus Christ means to live out that life in you and me. What think you, ought we not to humble ourselves before God? Have we been Christians so many years, and realized so little what we are? I am a vessel set apart, cleansed, emptied, consecrated; just standing, waiting every moment for God, in Christ, by the Holy Spirit, to work out in me as much of the holiness and the life of His Son as pleases Him. And until the Church of Christ comes to go down into the grave of humiliation, and confession, and shame; until the Church of Christ comes to lay itself in the very dust before God, and to wait upon God to do something new, and something wonderful, something supernatural, in lifting it up, it will

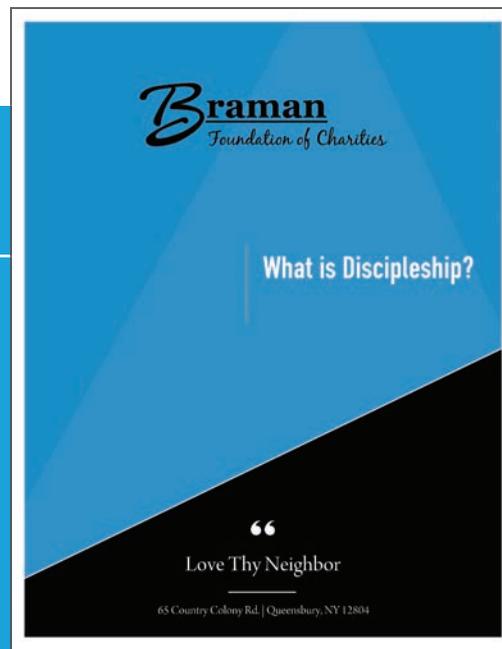
remain feeble in all its efforts to overcome the world. Within the Church what lukewarmness, what worldliness, what disobedience, what sin! How can we ever fight this battle, or meet these difficulties? The answer is: Christ, the risen One, the crowned One, the almighty One, must come, and live in the individual members. But we cannot expect this except as we die with Him. I referred to the tree grown so high and beautiful, with its roots every day for a hundred years in the grave in which the acorn died. Children of God, we must go down deeper into the grave of Jesus. We must cultivate the sense of impotence, and dependence, and nothingness, until our souls walk before God every day in a deep and holy trembling. God keep us from being anything. God teach us to wait on Him, that He may work in us all He wrought in His Son, till Christ Jesus may live out His life in us! For this may God help us!

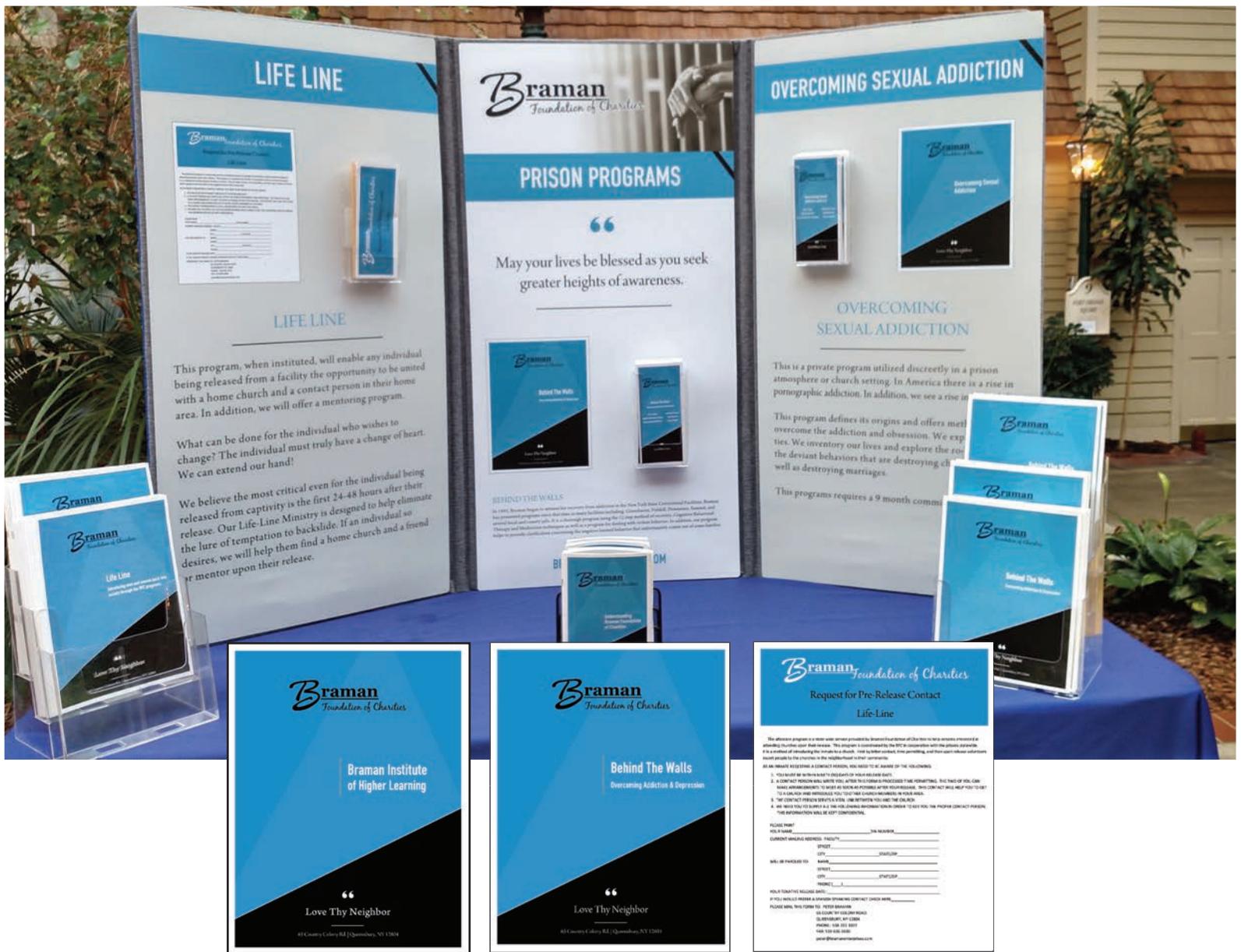
What is Discipleship?

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Matthew 28:19-20

A disciple is a follower of Jesus. He has committed to Christ, to walking Christ’s way to living Christ life and to sharing Christ’s love, suffering and truth with others.





BFC Corrections

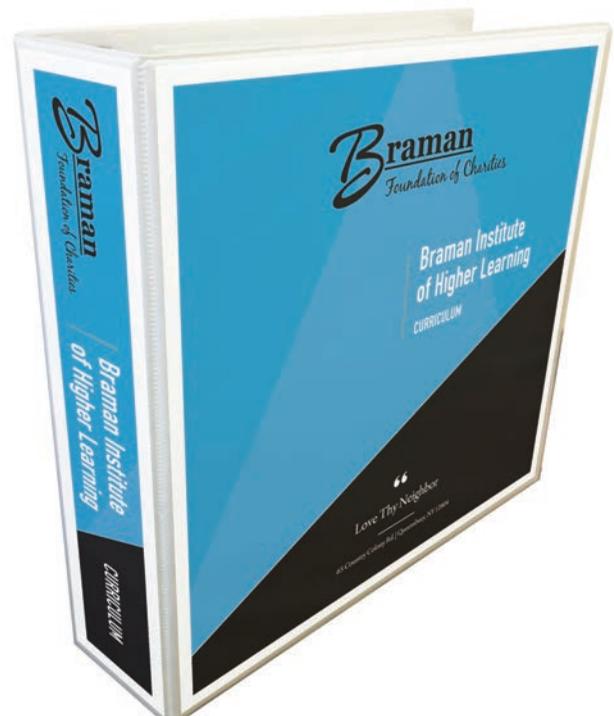
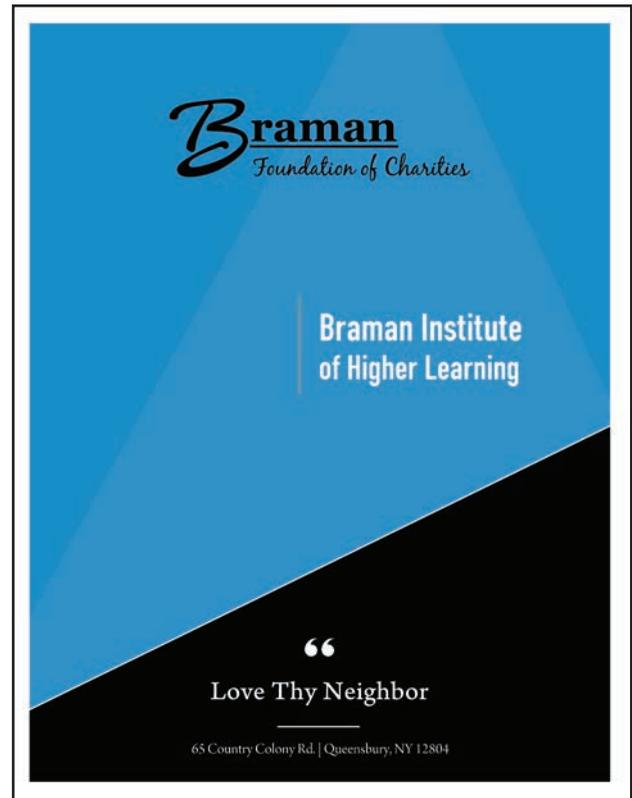
Behind The Walls: Steve Austin has been added to the corrections staff. Steve has a fundamental background in this work. The 88 page core curriculum that is approved by the NYS Corrections in Albany. Behind The Walls has been added to the Hale Creek in Johnstown, NY Addiction programs. BFC is waiting on the “go ahead” for Department of Programs. BFC is told possible March 2019 start date.

Lifeline: This program allows an inmate in the Behind The Walls program to sign up to be discipled in a men’s bible study or to find a sponsor in an AA group. BFC has several voluntary individuals throughout the state that will “step-up” to help.

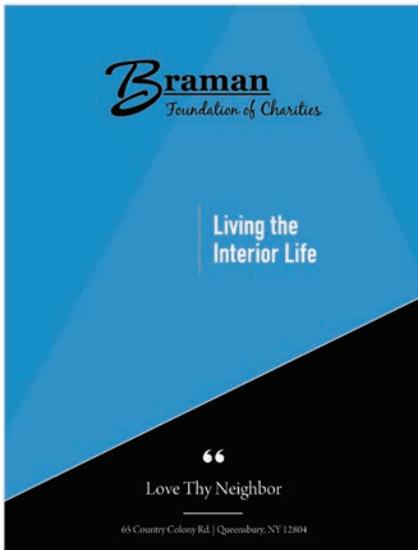
What is Braman Institute of Higher Learning?

The last of BFC to complete its work. The Braman Institute of Higher Learning will be a facility in which an individual can reside for ten years. A strict “monastic” type of environment allows BFC to be “all in” with these types. An individual that qualifies for BIHL could be a parolee from Behind The Walls or just a homeless person ready to commit to change. Whatever the case, BIHL runs a complete recovery center, Christ focused, military style facility. BIHL will work all aspects of its client’s life to help bring them back to society through its Christ centered programs. BIHL may be ready by the 2nd or 3rd of quarter 2020.

Secondly, BFC DBA Braman Institute of Higher Learning will be an accredited course in Theology of Christianity. BIHL will offer: Certificate of Theology course, Bachelor of Theology and finally a Diploma of Theology. Currently, we are reviewing the credentials to be a legitimate university. Through this organization we will offer a scholarship program. This program will be offered to children in India and Africa to train them up in a degree in Biblical Studies.



BFC Community Programs

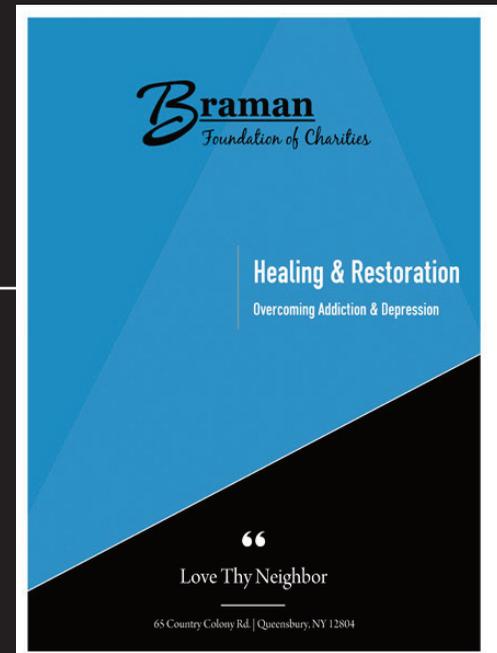


Living the Interior Life

BFC programs will also be utilized to work with women's issues stemming from abortion, depression, substance abuse, and domestic violence. The program, Living the Interior Life will be used. Other programs will be announced as we move forward in serving together.

What is Healing & Restoration

Millions of us suffer needlessly from addiction and depression. The reasons for this are many. In this program we emphasize the 12 Step Method of Recovery, Cognitive Behavioral Therapy, and Meditation techniques to overcome difficulties. We also rely on God's grace to help you be lifted from your dilemma.





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