



THE VINE & BRANCHES

The Newsletter of Workers Together With Him

JULY 2007

The blessings of the Lord of Glory be with you today,

It is funny, but most people cannot hear their own accent as they speak. I remember when a friend told me that my wife Nelly (who was born in Mexico) spoke English with an American accent. At first I denied this. I said Nelly's English had a *Mexican* accent. But an American accent? To me, Americans spoke "plain" English. It was people like the British who spoke with an accent! Only after I began to travel internationally could I recognize just how strong is an American accent. This became even more vivid to me when I was teaching in Uganda, and some of the students wanted an interpreter to translate my words into *Ugandan* English. My accent made my words incomprehensible to them. (I have the same problem when I telephone for technical help for my computer, and end up talking to someone in India. I know he's speaking English, but I have to really concentrate to understand him.)

Just as we are unaware of our own accent, Christians are often unaware of how much our culture influences our beliefs. Christians in America are, very much, American Christians. Many of the virtues that we consider Christian could more accurately be described as *American* virtues. The same holds true for other nations. Our denominational background, whether it be "mainstream" or one of the non-denominational sects, also adds its own particular "accent" to our declaration of the gospel.

The doors that have opened to Workers Together With Him have been chiefly outside of the USA: first to Mexico, Europe and Great Britain, and then to Africa. This has given me occasion to learn to separate cultural and denominational influences from true biblical precepts. As you will see from Rev. Pyle's article, "There Be Some That Trouble You," this is not a new problem to the church.

This May, Evan and I returned to Tanzania to present the Weapons of Our Warfare seminar in Maasai villages in Morogoro and Matabete. I'm happy to report that the classes were very successful. The changes we made since our disappointing service this past spring proved very beneficial.

Sincere thanks to Rev. Ans Mwambepo, who organized

the events, and served as translator for both classes. Thanks also to the members of the singing group "Suenda in Machweo for Christ" who ministered during the class in song, and along with our friend Irene Lobar, prepared our meals and, in general, made our stay very comfortable.

I am also thankful for the cooperation of the elders from the many denominations and villages that participated. Truly the Lord joined us together as one under His banner. Included in this newsletter are messages of greetings and thanksgiving from some of the elders who were such a blessing to us.

As we enter the second half of the year 2007, we are looking forward to a busy season of ministering. In September, I will be presenting the WOOW seminar in two locations in Uganda, organized by Henry Musana and John Robert Opio. In October, I will be teaching at a weekend retreat in London, organized by Rev. Jerome Lucas. Then, as the calendar year draws to a close, I am praying for an open door to return to Tanzania with Rev. Pyle to present material that is not part of the Weapons of Our Warfare seminar. It is our hope to minister among the Maasai twice a year.

Thank you for your contributions to our mission efforts. I hope we continue to show ourselves worthy of your sacrifice. I hope this newsletter is a blessing to you as well.

In the service of His Majesty, the King of kings,

UPCOMING EVENTS

Weapons of Our Warfare classes in Uganda
22-25 September in Western Uganda
29 September to 3 October in Mbale, Uganda

Ordination of Henry Musana, 27 September

Weekend Retreat in Oxford, England

"But exhort one another daily while it is called today; lest any of you be hardened through the deceitfulness of sin." (Hebrews 3:13)

To register, contact Rev. Jerome Lucas:
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No Condemnation

by Rev. Tim Sullivan
President, WTW



There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

The sacrificial death of Jesus was never meant to drown Christians in a pool of their own guilt-stricken tears. Although we do well to recognize our unworthiness of such amazing grace, we err to make that unworthiness the focus of our faith. It is the righteousness of Christ that is central, and not our unrighteousness. This we must understand, lest our faith be contaminated by the pursuit of self-justification.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (Romans 10:3)

On the other hand, the Cross is not a tool to hoist our self-esteem. The gospel of Jesus Christ is not a message of indiscriminate self-acceptance. Sadly, this is the essence of the "feel-good" version of the gospel that has become so popular today.

A verse frequently cited to promote the feel-good gospel is Romans 8:1. This verse is misused to spread the notion that once a man accepts Christ as his Savior, he is forever free from guilt, shame or remorse. Romans 8:1 is used like a "Get Out of Jail Free" card in the game of Monopoly. A man can sin without fear of consequence because "there is therefore now no condemnation."

Even a cursory look at the "no condemnation" assurance of Romans 8:1 shows that this promise is conditional. The promise of "no condemnation" is to them "who walk not after the flesh, but after the Spirit." This does not refer to our redemption; it speaks to our Christian walk.

The Law of Sin and Death

Romans 8:1 heralds a transformation from what *was* to what is *now*. There is therefore NOW no condemnation. But what was the situation previously, *before* now? For what reason were we aforesaid condemned?

In order that man should know the requirements of holy living, God ordained righteous law. The blessing of the law was the promise of life to all that kept it. The

course was the promise of death to all who did not.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: (Deuteronomy 30:19)

With His law, God defined holiness. God's standard of truth measured man's deeds, and man was confronted by his sinful condition. As Paul wrote, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7). By his inability to keep the law, man showed himself guilty before God.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. (Romans 3:19)

Webster's Dictionary defines condemnation as "the judicial act of declaring one guilty, and dooming him to punishment." Through the offense of the first man, Adam, all mankind was made guilty before God. For this cause, all humanity was condemned.

Therefore as by the offence of one judgment came upon all men to condemnation... (Romans 5:18A)

The failing of the law of God was that it could show the *requirements* of righteousness, but it could not make a man righteous. This is "what the law could not do, in that it was weak through the flesh" (Rom. 8:3). The weakness of the law was due to the weakness of the flesh. In order to do righteous deeds, one must first be righteous. In his sinful condition, no man could keep the law of God. All the law could do was prove man's guilt. If man could *keep* the law, he would not *need* the law. That is why 1 Timothy 1:9 says, "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane."

The Works of the Flesh

When we think of God's Law, our thoughts often turn to the Ten Commandments (Ex. 20:1-17). But when asked, "Which is the first commandment of all?" Jesus did not answer (as might be supposed) with one of the Ten:

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. (Mark 12:29-31)

Jesus answered from verses we now find in Deuteronomy and Leviticus (see Deut. 6:5 and Lev. 19:18). But once again, there was a problem. No man of the flesh can keep these commandments because the works of the flesh (as revealed in Galatians 5:19-21) are entirely evil. The works of the flesh are sins against God and man, the complete antithesis of the great commandments. God's commandments define man's proper relationship with God and his neighbor. The compulsion of the flesh is to sacrifice these relationships in favor of its own selfish interests.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Galatians 5:19-21)

In the list of seventeen works of the flesh, "there is none righteous, no, not one" (Rom. 3:10). Clearly, sinful man was rightfully condemned. The first four acts named in the list of works of the flesh – adultery, fornication, uncleanness and lasciviousness – violate the call to moral purity. The next two – idolatry and witchcraft – violate the call to spiritual chastity. The following nine – hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and murders – violate your neighbor. The last two in the list of the "works of the flesh" – drunkenness and revellings – violate the call to "yield your members servants to righteousness unto holiness" (Rom. 6:19). More than your fingers and toes, your "members" are your heart, your soul, your mind, and your strength – all which must be offered at the altar of the Lord in their entirety in order to fulfill the great commandment.

The Law Fulfilled

"The law of sin and death" (Rom 8:2) was "upon all men to condemnation." (Rom 5:18). But in His mercy, God provided man a way to escape his doom.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Romans 8:3)

Jesus paid the penalty for our sin when He died on the cross, liberating us from the law of sin and death.

Christ hath redeemed us from the curse of the law, being made a curse for us... (Galatians 3:13A)

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Romans 8:2)

Now, being made righteous in Him, it became possible for mortal men to do righteous deeds. He could put off the works of the flesh, and keep the great commandments.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (Romans 6:22)

Man was now equipped to fulfill the righteous demands of the law. How? By walking after the Spirit!

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Romans 8:4)

When we walk in the flesh, we fulfill the lust of the flesh. When we walk in the Spirit, we walk in righteousness, free from the law.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (Galatians 5:16).

But if ye be led of the Spirit, ye are not under the law. (Galatians 5:18)

When we walk according to the flesh, we are rightfully condemned for violating the laws of God. "For if ye live after the flesh, ye shall die," says Romans 8:13, "but if ye through the Spirit do mortify the deeds of the body, ye shall live." But when we walk by the Spirit, the very nature of the Spirit is to uphold the righteousness of the law. We are not *condemned* by the law, because we *fulfill* the law!

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. (Romans 13:10)

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. (Galatians 5:14)

This is why "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"! When we walk in the Spirit we produce the fruit of the Spirit, fruit that does not violate the laws of God but rather fulfills it.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. (Galatians 5:22-23)

The Chastening of the Lord

The "feel-good" gospel seeks to eliminate the consequence of sin. Even worse, it instills rebellion against God by teaching Christians to despise the chastening of the Lord.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (Hebrews 12:5-6)

Feelings of remorse and shame are the HOLY response to uncovered sin. God forbid we should *not* feel condemned when confronted with our sin. Pity those who have so hardened themselves to the Lord's correction that they have become numb to His leading. Such are those "having their conscience seared with a hot iron" (1 Tim. 4:2).

When we are led of the Spirit, our heart will not condemn us, and "if our heart condemn us not, then have we confidence toward God" (1 Jo. 3:21). But when we are led by the flesh, we will know His disapproval.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Hebrews 12:11)

The promise of "no condemnation" is to all who walk in truth, fulfilling the law of Christ. Let us strive to walk in this way, for then we are free from condemnation.



**There Be Some That
Trouble You**
A Brief Analysis of Galatians
by Rev. Evan B. Pyle
Pastor, WTWH



Having traveled on these many missionary journeys to Africa over the past several years, I have come to identify somewhat with the great missionaries of the Bible. I can identify with some of their troubles as well as their successes. During our last trip to Tanzania, events there caused the book of Galatians to come alive to my understanding. I invite you to open your Bible with me and take a brief tour of this epistle, praying that we may learn from the troubles and triumphs experienced by our intrepid travelers, Paul and Barnabus.

The area known as Galatia in the New Testament is located in the east-central part of modern day Turkey. Interestingly, this area had been conquered and settled by fierce Celtic Gaels around 300 B.C. This is the group that gave Galatia its name. These pagan warriors controlled the opium production still carried on in that region today. So, think about whom Paul and Barnabus faced when they entered this region. They brought the gospel to a fierce, pagan warrior drug cartel. I don't imagine too many Christians today would be lining up to volunteer for a summer mission trip to Galatia. It is ironic that the Galatians were led astray by, of all things, Jewish-Christian legalists.

The biblical history of Galatia is recorded in Acts 14. Paul and Barnabus had great success in ministry in Antioch of Pisidia, but the Jews became filled with envy at their success with the Gentiles (chapter 13). When Paul and Barnabus were forced out of that region they traveled first to Iconium, where they ministered at the local synagogue. God gave testimony to the gospel of grace that Paul preached by granting miracles and signs. We will see that it was this very gospel of grace that the envious Jews attacked in attempting to regain their position of power with the people of the region. The threat to their lives was so severe in Iconium that Paul and Barnabus had to flee that place (14:5-6). They then went Lystra and Derbe, cities of Galatia, places that apparently had no Jewish synagogue, for Paul never preached in one there, as was his usual manner. The people of Lystra and Derbe attempted to do sacrifice to Paul and Barnabus, thinking them Greek gods coming to them in the form of men (14:11). Just as Paul was making an impact there, Judaizing Christians followed Paul from Antioch and Iconium. These jealous religious leaders objected to Paul's gospel of grace. They insisted that these Gentiles must observe the Law of Moses in order to be saved. They persuaded the people to such an extent that they stoned Paul (14:19). Nevertheless, ministry success was evident in that the missionaries "returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith" (vss. 21-22). Paul and Barnabus then ordained elders in every church before making the journey home.

Reading Galatians makes it all too clear that those converts did not continue in the faith of the gospel they had received from Paul, the gospel of grace. After a terse opening, Paul expresses shock that they were so soon removed from Christ to another gospel (Gal. 1:6). The fact that it is called another gospel tells me that this lamentable perversion was represented as the gospel of Christ. Those who offered this false gospel claimed Christ, and presented themselves as Christians and as ministers of the gospel. It was a gospel all right, but a false gospel (vs. 7). Paul made no bones about the nature of this gospel masquerading as truth. He emphatically condemned its teachers, even calling them accursed (vs. 8-9).

Paul then cuts to the heart of the problem by using his personal testimony to drive home his point. Nobody walked the walk of the Jewish religion quite like him, walking with zeal to the point that he profited above his peers (vs. 14). He then contrasts his saved life to his old life. By comparison, his old life is but dung (Phil. 3:8); useless for "winning Christ," for whom Paul gladly suf-

ferred the loss of all things.

The problem is described in 2:4 as false brethren who entered the flock undetected and whose aim was to destroy the liberty these Christians enjoyed in Christ and bring them into the bondage of Jewish law, a yoke that nobody could bear (Acts 15:10). Things became so twisted that Peter was caught up in the hypocrisy and Barnabus was likewise carried away with their dissimulation (hypocrisy). Note that the reason Peter fell into this hypocrisy was that he feared the false brethren. These were not contrary men that walked in off the street, so to speak, but respected men that Peter feared to cross. The false brethren that crept in among the Galatians were Judaizing Christians that followed Paul to the area as recorded in Acts 14. They had status as ministers of Christ and leaders of the people of God.

Paul's solution to this problem was a return to the doctrine of grace he preached.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. (Galatians 2:16-21)

Respected religious leaders, using all the right words and behaving in a way that appeared holy, built again the things that Christ destroyed by His sacrifice. Using clever words they bewitched the Galatians, concentrating on ritual and outward appearances. The visible and outward symbol on which these false brethren focused was circumcision. The core issue was forsaking the walk of the spirit and returning to the flesh, though cloaked in religious words and rituals. These false brethren desired to make a "fair show of the flesh," parading their converts as trophies, their altered flesh a cheap but visible substitute for a faith that shines from the circumcised flesh of the heart by the Holy Spirit (6:12-14). Paul describes this as returning to "weak and beggarly elements." Yet the Galatians were not returning to Jewish law, as it was new to them; they were returning to the flesh, the carnal.

Though cloaked in fancy words and impressive ritual, the bondage of this false gospel was every bit as carnal as their pagan idolatry had been (4:8-9). Paul caps his argument with a comparison of Abraham's sons (one of the flesh, the other of promise) with the two covenants. Hagar and her son Ishmael compare to the Jerusalem that now is in bondage by trying to add the old covenant back into Christ. But Sara and her son Isaac compare to the new covenant and "Jerusalem which is above," which is free. 4:29 summarizes the problem, which is the conflict between those who are after the flesh and those who are after the Spirit. 4:30 then summarizes the solution, which is to cast out the old Jerusalem entirely. No accommodation is to be given and no compromise is to be made. She is to be discarded entirely, because she is of the flesh and will always persecute those who are of the Spirit.

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. (Galatians 4:29-30)

The Galatians are challenged in 5:2 that if they are circumcised, Christ will profit them nothing. How could the simple act of cutting away some flesh actually negate the blessings of Christ? After all, circumcision was instituted by God himself. How could it hurt to fix some of the outer details of these pagan idolaters? The answer is that Christ is become of no effect. Paul goes on to say that "you are fallen from grace" (5:4). Circumcision itself is not the problem; the problem is in abandoning faith for the works of the flesh. Getting circumcised will not bring any power to your Christian walk. On the other hand, refraining from circumcision will likewise bring no power to your Christian walk. Both are concerns of the flesh and are contrary to the Spirit.

What is the solution to the situation in Galatia? Paul makes no compromise or accommodation whatsoever.

Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you... I would they were even cut off which trouble you. (Galatians 5:7-8, 12)

If these were not the words of the apostle Paul, the religionists would be howling at his uncompromising stance. Imagine, desiring that these well-meaning and pious men be cut off! (Remember, we are talking about circumcision here. Being "cut off" may have a more obvious meaning than has been offered for this verse.) Early in the epistle, Paul called these purveyors of another gospel accursed. Just as Israel was not to make accommodation for the

other nations when they entered the land of promise, Christians are to make no accommodation for the flesh whatsoever. Even well-intentioned “cleaning up” of the outward is a work of the flesh and will bear its fruit. It may seem odd, considering the outward piety of these false brethren, but the result of these religious works of the flesh are anything but benign.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Galatians 5:19-21)

Jesus reserved his harshest criticism for the scribes and Pharisees, the religious leaders of the day. They opposed the Lord at every turn. Motivated by a burning jealousy and hatred, they ultimately crucified their very own Messiah. Similarly, Paul’s strongest speech is directed toward these leaders who would stop at nothing to preserve their power among the people of the Lord.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (2 Corinthians 11:3-4)

The Corinthians put up with these false apostles too easily.

Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. (2 Corinthians 11:18-20)

Note that Paul held the Corinthians responsible for enduring and putting up with those who would lead them away from the grace that is in Christ.

The motive of the religionists is exposed for all to see. They desire to make a “fair shew in the flesh” (6:12) that they may glory in what they’ve accomplished. “Look at these poor pagans and look what we’ve done! Why, they even look like Christians now.” They may use these outward emblems as justification to those who support them financially. But God forbid that any should boast of anything, save in the cross of Christ, for it is only his sacrifice and faith in Him that has any power to produce the change of heart promised by the gospel message.

Verily, verily, I say unto you, He that entereth not by the

door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (John 10:1)

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. (John 10:5)

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. (John 10:12)

Ministers, our obligation is to minister Christ to the church of God. We do not own the people of God: they belong to the Lord alone. Let us be faithful ministers, who free people by preaching the gospel of the grace of God.



**One Soldier Speaks
Where Do We Start?**

By Jay Pearson
Baton Rouge, Louisiana



We have been commissioned to be witnesses of the Lord Jesus Christ. We are His ambassadors. We won’t need to put on a new suit to be an ambassador or witness. The Lord has provided us with adequate clothing, the Holy Spirit. We only need to reflect the inner new man which is clothed with power from on high. Isn’t that great? We are complete and ready, ready to go.

Where do we start? The best place to start is right where we are. Too many times in life we become impatient and want to jump past go and cross the finish line. What does the Lord tell us about where to start?

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24:47)

You see, the Lord wants us to begin right where we are. The disciples were in Jerusalem when they received these words. Our first witness is right where we are. There are many folks around us that need not only to HEAR the gospel, but also need to SEE the gospel. In Jesus Christ we are the living gospel. If married, we have a family right next to us. It is a big responsibility to minister the word to our families, both with words and action. If single we have others right next to us. Let’s not bypass

those around us to minister to those we think need it more. We love all the way to where we are going. Our ministry is to love those God has put around us. Then we will be more prepared to go and love those He has directed us to.

Submission is part of our witness. It maintains an order. God would have all things done decently and in order.

Submitting yourselves one to another in the fear of God. (Ephesians 5:21)

This scripture addresses submission for everyone in the body of Christ, even husbands and wives submitting to each other in the Lord. It is also part of the husband's responsibility to be the head of the wife. As a husband, I can say that it is hard for us to be the HEAD of the wife when we are acting like TAILS. Our wife is our first line responsibility because we are one flesh. We sanctify and cleanse ourselves and our wives with the washing of water by the word.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 5:25-27)

Love begins right where we are to our children, co-workers, and to those we come in contact with. We don't love because someone did something to deserve our love. We love because God loved us first when we did not deserve His love.

I believe our first responsibility is right where we are. God will not send us to a work in his name when we are denying His church our love at home. When we refuse to take the time to love at home we can't expect to be that holy ointment abroad.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. (Luke 16:10)

At one time or another I have done all of these "don'ts" and I have been a tail instead of a head. The Lord had mercy on me and brought me to a place of repentance. My love and desire for you is that you would learn the word of God from instruction and the experiences of others, and not have to learn from evil doing. Let's not close the door to those around us when we can give now. It's amazing what a little reassurance from her husband does for a wife, and what a little respect shown to a husband by his wife does for him. As husbands and wives we can do that for each other. Reassurance and respect edify. Accusations and withdrawal erode.

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. (1 Peter 3:7)

When we have opportunity to love let us not be focused on another day or another place of opportunity. Seize the moment, redeem the time. Where do we begin? Right where we are. How do we begin? If we are wrong, we change. If we are right, we continue. We don't need to go to a church building to be a Christian. We need to be the Church. Where do we start? Start at the beginning and the Lord will lead us to the finish line.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:15-16)

My brothers and sisters, where do we start? Let's start at the beginning. Let us love those around us with the love of Christ within us, and be ready and fit for the Master's service wherever He might send us.



Learn To Do Well

by David Mantock

Pastor, Int'l Church of Berne
Bern, Switzerland



Sometimes when reading the Bible we easily disassociate ourselves from its startling truths about human nature. When I read the Bible as a child I was always disappointed in the behaviour of the Israelites and I used to think, why oh why do they give poor Moses such a hard time? It was a long while before I realised that at various times in my life I had more in common with those Israelites than with my hero Moses. With that in mind, I hope that this article will encourage us to not let ourselves off the hook when we read the Scriptures. I pray that we will face the truth, and as our weakness is revealed, turn to the strength of the Lord Jesus. The reality is that without an earnest submission to His will and guidance we are hopelessly lost and as good at sinning as we ever were. However, in the Bible it says we should "learn to do well," so it must be possible. Let us look at the verse that encourages us to do so:

Learn to do well; seek judgment, relieve the oppressed,

judge the fatherless, plead for the widow. (Isaiah 1:17)

I would like to look at this verse in four parts:

Learn to do well

If we are to do well, here are some pointers to get us started:

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. (1 Peter 3:10-11)

We are encouraged to watch what we say and avoid wrongdoing. After all, we are saints and representatives of a most Royal King, and as such we must act in a godly way.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. (3 John 1:11)

At the very end of 1 Peter 3:11 it says we must "seek peace, and ensue it." For a condition to ensue means that it is the result of an action. So if we are going to seek peace our action must be to really chase after it. When we chase after something we don't give up as soon as the first obstacle appears. Can you imagine a fox chasing a rabbit, and as soon as the rabbit makes a sharp turn the fox gives up? Of course not, the fox does not give up; and we must not give up either, or else there is the danger that we deceive ourselves as it says in the book of James.

But be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22)

Self-deception is something that we all have experienced. If we really are to live as God's people, we must avoid the hypocrisy spoken of in Ezekiel:

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. (Ezekiel 33:31)

It would also be utter self-deception to think that we could in any way fool God. He always knows what we are up to, what we do and why we do it. So we may as well be honest with Him, ourselves and each other.

Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. (Jeremiah 23:24)

Seek judgment

To seek judgment is to be fair in all our dealings, or in other words, to be just. The symbol of justice is a set of scales, and it is pleasing to the Lord for us to have a

just balance.

A false balance is abomination to the LORD: but a just weight is his delight. (Proverbs 11:1)

Conversely, a false balance is His sore displeasure.

Diverse weights are an abomination unto the LORD; and a false balance is not good. (Proverbs 20:23)

And why is that so? When we have a false balance we have let things into our lives that outweigh the Lordship of Jesus. Turning a deaf ear to the Holy Spirit is flaunting with the kind of rebellion that I so disliked in the Israelites as portrayed in the books of Moses.

Thou shalt have no other gods before me... Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God... (Exodus 20:3,5A)

Let us seek justice so that we can know God as He wants us to know Him.

And shewing mercy unto thousands of them that love me, and keep my commandments. (Exodus 20:6)

Relieve the oppressed

To relieve the oppressed is to introduce the oppressed to the only One Who can bring deliverance:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Acts 10:38)

As we preach and minister the message of the Cross, the healing that accompanies it introduces the Lord Jesus Christ in a unique and intimate way, not only for those that experience the deliverance but also for those that witness it. It is like a lovingly crafted signature on the hearts and minds of the people present. Not only is it something they will never forget, it is also a witness of the majestic and merciful hand that wrote it.

Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners: The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous: (Psalm 146:5-8)

If we walk in Christian integrity ourselves, we will pass on the truth that brings deliverance to the oppressed.

And ye shall know the truth, and the truth shall make you free. (John 8:32)

We also teach them to cast upon the Lord whatever oppresses them.

Cast thy burden upon the LORD, and he shall sustain

thee: he shall never suffer the righteous to be moved.
(Psalm 55:22)

Judge the fatherless, plead for the widow

For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. (Deuteronomy 10:17-19)

To judge the fatherless and plead for the widow is to do no less than to care for some of the most needy people in our society. On our recent trip to Kenya we were fortunate to visit a project in the city of Kisumu. In this area as in other parts of the world, a generation has been destroyed due to the plague of AIDS. If you were to see the children and the widows that were left behind, your heart would be filled with compassion. Thank God for the people who extend a hand of mercy to those needy people. We also visited a mission in Nairobi where orphaned victims of AIDS are being cared for. These works reminded me of this verse:

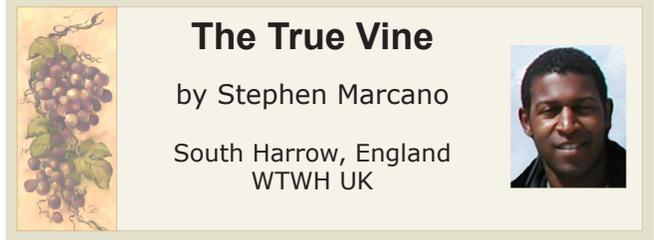
Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:27)

It takes many resources and no small amount of courage to do such work, but we can trust in the Lord regarding any challenge. We can learn to do good, and our God will surely be there to help us.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (Isaiah 41:10)

Our salvation is by grace through faith, yet God makes it very plain that He expects us to be sober and obedient. We must not cheapen the wonderful salvation we have so freely received.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; (1 Peter 1:13-15)



I am the true vine, and my Father is the husbandman.
(John 15:1)

Christ is the true vine; He is the true source for us because the source of Christ is God.

Many people today seek their own vine, their own source, their own version of truth. Many look to the various television news channels, newspaper articles, to the scientists and celebrities of the world. Some unfortunately go even further, and seek to know the truth through horoscopes, tarot cards, and mediums. The common denominator for those seeking this kind of truth is that they are doing it to help themselves, to gain an advantage over others, or to be seen by other people as wise or (dare I say it) good!

This is of course a great deception because the source of most of the aforementioned in the world is of “the prince of the power of the air.”

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air... (Ephesians 2:2A)

As followers of Christ, we are encouraged not to speak of the wisdom of the world, or the princes of this world, as they are nothing.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: (1 Corinthians 2:6)

I just love the fact that God has given us His word of truth, and He tells us straight: the wisdom of the world, and the princes of the world...are nothing...ZERO! This is why Christ says we will accomplish nothing without Him.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (John 15:4)

Unlike the children of the world, we as followers of Christ are looking to achieve something for God, for Christ, and for Christ’s Kingdom. We want to reach the unsaved, and we are not here to live for ourselves.

Or are we? Are we going in the way of the Church of Galatia, still listening to the “old man” nature, our flesh,

which is selfish, sinful and decaying? Is this our source of wisdom and truth?

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (Galatians 3:3)

Christ said that He is the *true* vine. That means there must have been and still remains a *false* vine.

For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: (Deuteronomy 32:32)

Here, God is speaking of the Israelites who, after everything the Almighty had done for them, gave themselves over to a “vine of Sodom and of the fields of Gomorrah.” Let us have a look at the previous verses to see what happened.

For the LORD’S portion [possession] is his people; Jacob is the lot of his inheritance. (Deuteronomy 32:9)

God is sovereign. At the time, there were many nations in the earth, however God decided that Israel should be His people, and that they should receive His guidance, protection, and favor.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. (vs 10-14)

But look at their dreadful response to His goodness! But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. (vs 15-18)

We in the Church in the western world have grown fat, and kicked; we have lightly esteemed (lightly valued) the Rock of our salvation! By not making time to fellowship with the Creator, or in the teachings of our Lord, we allow the enemy into our lives. Thus we seek these strange gods, which disguise themselves in that

“harmless” late night show we watch, or that magazine which is filled with gossip, fashion, materialistic things, and doctrines of seducing spirits. We sacrifice our time to internet sites, and the making of money and gain rather than spending time abiding in the true Vine, the source of all that is good, He who opens our eyes.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (Luke 4:18)

We must examine ourselves for the days are getting so much darker, and we need light in these dark days, so that we may see. Will your light be a light made with your own hands, or the light which is Christ? When our Lord returns, will you be as one of the five virgins who runs quickly to get oil for your lamp in the dark, or will you greet Him with a lamp that burns brightly? This can only be achieved if we cast off the old man nature, our flesh, which does not want to serve and abide in Christ, but would rather hide in the dark so that its deeds are not made known in the light. Personally I would rather deal with the sin that is within me here and now than have to explain to my Lord why I did not abide in Him to overcome my old man nature, and be ashamed at His arrival.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. (1 John 2:28)

Let us not go after the poisoned and bitter fruit that is of the false vine, but let us instead surrender and abide in Him, knowing that we, like the children of Israel, are the Lord’s portion. We are His, and He is our Lord and Master. He is a good and faithful King who will help us to bring forth with patience fruit that is true, sweet and healthy.

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Words of Appreciation

for our May 2007 mission
to Tanzania

As a leader of the Morogoro Diocese, I would like to tell you my appreciation for your coming, and for all you have done here in Tanzania since last year to even this year. I don't have good words to show you how appreciative we are for the service you have given to our people. What I will say is I think there is always a door open to Morogoro for you to come and do these seminars. I know many people were asking me about you, and I see now we can open doors between Morogoro and Mbeya so that maybe every year we can have a seminar or workshop together that will help our people to know each other and share the will of God among three different places – Mbeya, America and Morogoro.

For myself, I would like you to bring our greetings to our brothers and sisters in your country. Tell them our appreciation for sending you, especially your families, who allowed you to stay with us for such a long time. I know we don't have them here, but spiritually we know we were together. I wish you all the best, and that God will continue to help your ministry to grow.

Know that our prayers are always with you. When you are coming to Tanzania, feel that you are going to your home, and actually we love you and we like to have you anytime. Thank you and may God bless you. *Asante sana. Mungu akubariki.*



Bishop Jacob Ole Mameo
Morogoro Diocese
Evangelical Lutheran Church, TZ

It is hard to find words to express my thanks to God and for our guests. In the Bible, it is written, "Women weep for yourselves, and for your children because there are hard times in front of you." (*Luke 23:28-29: But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.*) As a pastoralist people, the Maasai were slow to accept the Christian faith. It seems that Maasai people are different from the other tribes of Tanzania. It is very difficult for Maasai men to receive advice from women. So it was that God used a different way to reveal Himself to the Maasai, and the way He chose was through

diseases. Those diseases attacked the women, and through this, the women started to believe. As the women were suffering from diseases, they went to the church, just like they used to go to the witchdoctor. But when the women went to the church, they learned of Jesus and and believed in Him as their Savior. Now, when they brought the message of Jesus to the Maasai men, that Jesus saves, the men said, "Go away from me because now you are mentally disturbed." But the Maasai women continued praying to God, and today, they see this miracle of men sitting together with women receiving the message from God. It is like blind Bartimaeus in the Bible, who asked Jesus to give him sight. And this is our prayer as Maasai women. We prayed to God, and now we see men and women sitting together in the seminar, listening to the Word of God. I pray that God will help us to continue praying, so that many will have their eyes open and God may bless His Word.



Anna Kisotha
Women's Prayer Leader
Madungulu Village, TZ

I thank God for the ministry of Workers Together With Him who sent people to us from America and Europe to come here to Madungulu and refresh us. Other missionaries from America and Europe have come here, and we have received a lot, of course. But we can see the difference between you and other missionaries, because of the classes that Tim and Evan have taught. Now we understand what we need to do as Christians. Many people teach and preach, but they explain very little. You explain so people can understand. I thank God, and I thank all of you. We will pray and pray that this ministry will come to us again and again. I believe that if you will come and teach the people what they are supposed to do, many Maasai will accept the message of salvation. Also, thank you very much because when you teach, you teach with examples from our culture. You do not try to destroy the Maasai culture, and you are a good example to us, because you like to wear our jewelry as well.

I pray that this service can continue more and more. Don't let this trip be the last but come again and again! Send many greetings from us to your families and churches. God bless you and thank you.



Elyakim Kurupashi
Retired Village Chairman
Madungulu Village, TZ

Spoken messages from Anna Kisotha and Elyakim Kurupashi were translated from Swahili to English by Paulo Kurupashi and Irene Lobarra, respectively. Both messages were edited for print.

Ready At Face To Face

As the rain falls down
I hear the sound of reminders in my head.
As the sun shines down
I feel the pound of those few small words you said.
Let there be light to fight the night,
and those words are the very ones I read.

But here I stand, just a man
lost in a vortex of time and space.
I can't keep the pace,
I'm falling from grace.
What will I do when we come face to face?

So here I stand all full of despair,
thinking on life, how bitterly fair.
I'm looking everywhere but up.
I feel like a helpless pup,
then my mind is on a cup because I'm thirsty.

My mind is such a jumble.
I constantly trip and stumble.
I fall into another snare.
Do I even still really care?

I feel all covered in shame.
Do I dare try to sidestep the blame?
Do I dare try to call on your name?

I sit in my darkest hour.
I'm completely devoid of power.
I'm not even going to bother to sigh.
I think I'll just lay down and die.

But then at this critical hour it comes.
It blots out the sound of the world's war drums.
It's a light that shines through the blackness of my mind.
I look a little closer and I love what I find.

There's a Savior there who came
to save the life of a wretch like me.
So when the darkness lashes out with a bite.
I will hide behind the white light of the right.



By Isaac Monahan
Ponchatoula, Louisiana
Age 16



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WORKERS TOGETHER WITH HIM is an international Christian ministry dedicated to the furtherance of the message of Salvation and the education of Christians to the end that they be a living testimony of God's love, power and glory. Teachings are distributed via congregational meetings, seminars and various publications. This ministry is financed entirely by the tithes and offerings of its supporters.

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