



# THE VINE & BRANCHES

The Newsletter of Workers Together With Him

*Jesus said, "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 15:5)*

God bless you in the name of Jesus Christ our Lord,

The church ministry of Workers Together With Him is a collective effort. I realize that my name gets mentioned more than my fellow ministers, but that is only because we are still in the developmental stages of our work. The Vine & Branches newsletter is the best example of what WTWH truly represents. Within these pages men and women of God from various countries contribute to the presentation of the Gospel of Jesus Christ.

The philosophy that governs WTWH also governs our home church in Baton Rouge. Though the teacher's chair is often shared, our church is pastored (you might even say *anchored*) by Rev. Evan Pyle. His balanced approach to the Gospel helps keep the rest of the congregation from going astray with new ideas and revelations. Evan's article titled "Doctrine" is evidence of what I mean.

In March, Rev. Steve Monahan joined me on a mission to Uganda and Rwanda. His article, "The Measure of Success," retells some of our experiences. I'd like to mention further that his series on "Jacob," which he presented in the cities of Maganjo and Nakaloke, Uganda, was a real blessing on many levels. First, it was an inspired, practical presentation of the Word of God. Furthermore, it showed that WTWH is not a *solo* act. Revs. Henry Musana and John Opio were crucial to our success, and both men have contributed articles to this edition as well. Steve and his wife Debra are travelling to Switzerland this month, where among other things he will preach at the International Church of Bern pastored by our friend David Mantock.

Our trip to Nairobi, Kenya, has been rescheduled for September. Jay and Jerelyn Pearson will be joining me on this mission. Jerelyn (a retired schoolteacher) was inspired to ask Pastor Makanda of Glory Church at Ongata Rongai if she could help the teachers at the orphanage. While Jay and I are teaching at the Bible college, Jerelyn will be conducting a teachers' workshop. Jay Pearson is the treasurer of WTWH, and his article, "Stewards and Stewardship" shows why he's the right man for the job!

With three presentations in Africa and one here in Baton Rouge, I taught my seminar, "If Ye Do These Things, Ye

Shall Never Fall," four times in five weeks. Even so, the Word of God in that class was new and exciting to me every time. It is a great feeling of satisfaction to be able to tell a Christian who worries whether he will stay faithful until the end, "If you do these things, you will never fall." My confidence is not in my presentation, but in the surety of the Word of God.

Along with my wife Nelly and sons, I recently visited south Texas. This trip was primarily a family reunion, but also the door opened for me to teach at the home church led by Revs. Gary and Becky Sheirer in Brownsville, and at the Spanish-speaking church *Comunidad Cristiana Fe Obediencia y Amor* (Christian Community Faith, Obedience and Love), pastored by *mi suegra* (my mother in law), Sra. Mirna Perez. We also visited with family and friends across the border, including Sr. Hilario Martinez who has been instrumental to the work of WTWH in Mexico. It is our prayer that doors continue to open for our work in south Texas and Mexico. *Dios les bendiga!*

I am happy to print an article by my friend Rev. Dimitris Pelidis from Thassos, Greece. This summer marks the tenth anniversary of my first trip to Greece, when I was working for the Christian Training Centre. The speed at which time seems to pass (as Jay taught at our church this Sunday) is a reminder that we need to redeem the time that remains.

I have been told that the Youth Camp in Wales and the meeting in Oxford, England, both went very well. I will be in England for a weekend of teaching from 25 to 27 October. Rev. Jerome Lucas, President of Workers Together With Him UK, is making the arrangements for this event. Details will be forthcoming, but for now, you can contact Jerome at 02079129771.

Day after day, I continue to work on the revision to my book *The Weapons of Our Warfare*. My submission in this issue of the newsletter, "The Power of the Lord Was Present to Heal," is one of the new chapters. I hope it helps you in your understanding of the wonderful gifts of healing.

As always, thanks for for love, prayers, and support.



## The Power of the Lord Was Present to Heal

by Rev. Tim Sullivan  
President, WTWH



Jesus said that one of the signs that “shall follow them that believe” was “they shall lay hands on the sick, and they shall recover” (Mark 16:17,18). Examining this single passage could lead to the assumption that a miracle of healing is guaranteed every time someone has the boldness to lay hands on the sick. Even Jesus could not simply impose his good will on others. Mark 6:5 testifies that while he was in Capernaum, “he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.” What hindered the Lord’s work? Verse six says, “And he marvelled because of their unbelief.”

Through my years of ministry, I have laid hands on hundreds of people in need of physical and spiritual deliverance. Believers have laid hands on me in my own times of need as well. I know the joy of witnessing complete and instantaneous healing for others and for myself. I know by experience that what Jesus said is true. On the other hand I have known the disappointment of seeing people unchanged after I ministered to them. There have been times when I myself did not respond to prayers for my recovery as I hoped I might. These inconsistencies perturbed me. What accounted for these seemingly random successes and failures?

One day I was reading the Bible and a verse seemed to jump off the page.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them. (Luke 5:17)

If that day “the power of the Lord was present to heal them,” there must have been other occasions when it was *not* present. What conditions must be met in order for the power of the Lord to be present to heal?

### “EVANGELISTIC” HEALINGS

In a number of biblical records of deliverance, nothing is required of the person in need except to be in need. This is very evident in the story of the healing of the man born blind.

And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (John 9:1-2)

Psalm 51:5 says, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” This verse does not condemn the act of conception but rather confirms the truth that all men are born dead in trespasses and sins. The disciples were not suggesting that this man’s physical blindness had been caused by his sinful condition. They were suggesting that he had committed an act of sin before he was born (though one must wonder how such a thing might be possible). To the disciples, the only other possibility was to accuse the parents. Undoubtedly they too wanted to know the cause of this birth defect. Had something gone awry during the pregnancy? Was God angry with them? Had they been cursed? Jesus put an end to their wondering once and for all.

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (vs. 3)

This man was born blind for one reason – to be healed by Jesus. Neither Satan, sin, nor circumstance had caused this malady. This man was a chosen vessel for God’s glory. “I must work the works of him that sent me, while it is day,” said Jesus, “the night cometh, when no man can work. As long as I am in the world, I am the light of the world” (vv. 4-5).

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) (vs. 6)

The blind man “went his way,” says verse seven, “and washed, and came seeing.” Like Naaman in the days of Elisha, he did as he was told. However his obedience can hardly be called faith in God. This man did not know who Jesus was! When the Pharisees later questioned him about Jesus, he said, “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see” (vs. 25). This healing was not about the faith of the blind man. The occurrence of that day transcended the significance of the unnamed man who saw for the first time. Though others aforesaid had done many of the same miracles Jesus did, no one had ever opened the eyes of the blind. That work was reserved for the Messiah. Even the once-blind man himself knew that this was a very special miracle. “Since the world began was it not heard that any man opened the eyes of one that was born blind,” he said (vs. 32). The closest anyone came to doing such a thing was when Elisha prayed that God would open (that is to say *reopen*) the eyes of the Syrian army after he had first “prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha” (2 Kings 6:18).

The healing of the man born blind is an example of an “evangelistic” healing – the kind of healing most frequently

recorded in the Gospels and in the book of Acts. Such healings say nothing about the faith of the recipients, for the recipient is yet unsaved. Such a healing is used by God to call people to his kingdom. In modern times these healings are often witnessed in evangelistic campaigns to third-world countries. It is not (as some people surmise) that such people have more faith than we in the West. The fact is, the West has been sufficiently evangelized. Now we need to learn to walk in truth.

I am not saying that there is no healing for the saved. The Bible and personal experience proves otherwise. However when we realize that the *primary* reason for healing is not the maintenance of the human body but spiritual awakening, a lot of questions are put to rest. Some things in life must be *endured*. That is why Paul (who clearly understood healing better than any of us) could say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (1 Cor. 12:10).

#### THE HEALING OF THE MAN SICK OF THE PALSY

The statement that "the power of the Lord was present to heal them" is found in the record of the healing of the man sick with palsy. This account is featured in three of the four gospels: Matthew chapter 9, Mark chapter 2 and Luke chapter 5. All three records suggest that this event occurred fairly early in Jesus' ministry; for the calling out of Levi, or Matthew, immediately follows.

By consulting all three records, we can discover the circumstances that surrounded this healing. Matthew 9:1 states that Jesus had come into "his own city." Mark identifies this city as Capernaum, and tells us that "he preached the word unto them."

And again he entered into Capernaum after *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. (Mark 2:1-2)

From Luke 5:17, we learn that Jesus was not only preaching but "he was teaching" and that "there were Pharisees and doctors of the law sitting by." But what was his message? What was his message that day and every day? "I must preach the kingdom of God," he said in Luke 4:43, "for therefore am I sent." Matthew 4:17 says, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." As Jesus later said on the road to Emmaus, he had come "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). The road to forgiveness begins with repentance. This was his message that day in Capernaum as well.

And, behold, men brought in a bed a man which was

taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. (Luke 5:18-19)

Verse 20 says, "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee." It was not the faith of the sick man only that impressed Jesus, but of his friends as well. That he "saw their faith" had to be a revelation. But from what we have learned so far, what can we surmise that they believed? Did the sick man have faith to be healed, like the lame man of Lystra?

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. (Acts 14:8-10)

If so, Jesus gave him a very strange answer. Jesus had been teaching the people to repent and believe the gospel. The words of truth had found their mark in the hearts of these men. They had repented of their sins. When Jesus realized this he said, "Man, thy sins are forgiven thee."

The scribes and the Pharisees were incensed. "Who can forgive sins, but God alone?" they said within themselves (Luke 5:21). Had they realized who was standing before them, they would have realized they had answered their own question! Jesus responded to them as if they had voiced their thoughts for all to hear.

But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. (vs. 22-24)

Herein is an amazing truth. Healing is a token of forgiveness from God. Like forgiveness, healing is a gift of mercy. Upon our repentance we are given a new beginning. Our sins are blotted out as though they never occurred. A gift of healing is a tangible token of a fresh beginning.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Acts 3:19)

The man sick with palsy had repented. He had believed and received remission of his sins. This miraculous healing was a token of his forgiveness. Jesus began his sentence speaking to the religious dignitaries. "That ye [you scribes and Pharisees] may know that the Son of man hath power upon earth to forgive sins," he said turning to the bed-ridden

man, "I say unto thee [you, sick with palsy], Arise, and take up thy couch, and go into thine house."

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. (vv. 25-26)

A gift of healing is a token of forgiveness to all that repent and believe. Forgiveness of sin and healing go hand in hand.

I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee. (Psalm 41:4)

Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; (Psalm 103:2-3)

What can we say to these things? Where there is the anointed Word of God presented with power, love, and compassion, and where there are hearts turned to the Lord in repentance, the power of the Lord will be present to heal. The Bible declares this truth and historical accounts of miraculous healings in revival tents and mission fields around the world confirm it. Praise, honor and glory to the one who makes such things possible. Praise the Lord!



## Doctrine

by Rev. Evan Pyle  
Pastor and Vice-President  
WTWH



We discussed a doctrinal question during one of our recent Sunday services. It was a friendly exchange but I doubt the doctrinal issue was solved to everybody's satisfaction. As I meditated on the issue during the days and weeks that followed, a related question arose in my mind: What is the role of doctrine in the Church and in the individual Christian's life? How important is it to have all of our beliefs tied up in a neat package? Is it possible to move forward as a congregation with unanswered questions?

During my Christian journey I have observed a wide range of attitudes toward biblical doctrine. Many groups define themselves by their unique doctrinal mix and cast a jaundiced eye on those who believe differently. Ironically, some of the strongest animosity is found between groups whose beliefs are most nearly the same. Perhaps in the past there was a split over a point of doctrine and while their beliefs are otherwise identical, they differ on that one point. How are others to know these are Jesus' disciples if they do not show love one for another? On the other side of the

spectrum are groups that are relatively unconcerned with Bible doctrine, giving more weight to what "God is doing now," opening the door to excess and fanaticism. I find both of these extremes unsatisfying. I don't think there is a good point of balance to be found between these extremes, since they are both wrong. I propose instead that we examine what the Bible tells us about doctrine and its role in the Church and in the daily life of the Christian.

True doctrine belongs to God and comes to us from him.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. (John 7:16)

Doctrine is not an academic contest in which the one who learns the most wins. In Jesus' day those who were most educated in the scriptures persecuted the Lord and His followers. The early church's most ardent persecutor was Paul, a man very learned in the scriptures. These men's extensive education in the particulars of the scriptures failed to give them eyes to see who Jesus really was.

Ever learning, and never able to come to the knowledge of the truth. (2 Timothy 3:7)

It is clear that being educated in the scriptures, by itself, does not bring a person any closer to the truth. In fact, knowledge can have its own problems, for knowledge puffs up, but charity edifies (1 Cor. 8:1).

Jesus' doctrine was with power. How many of us can say that of our own doctrine? If we are truly followers of the Lord, we must desire that our doctrine be like his. It is evident that Jesus' knowledge of the scriptures was complete, even at a young age. Yet, his teaching did not simply inform: it pierced hearts, confronted man's sinful condition, and manifested itself with mighty signs and wonders.

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. (Mark 1:22)

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. (Mark 1:27)

The same could rightly be said of Paul.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. (Acts 13:12)

And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

(1 Corinthians 2:4-5)

In contrast to these scribes with their elaborate doctrinal systems, Jesus often communicated his doctrine in parables. Rather than reveal the message to everybody present, the truth was hidden from those who did not believe, but was revealed to those who were chosen by God to receive the truth.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (Matthew 13:10-11)

I sometimes think that we Bible teachers try too hard to get our message across, hammering a point home so thoroughly that nobody could possibly disagree. Consider that Jesus did not often go into lengthy explanations, preferring instead to set forth truth in a parable. There is a difference between stuffing Bible knowledge into a listener's head and setting forth truth that requires the listener to approach God and receive it by faith.

Spiritual truth is foolish to the mind of flesh and cannot be understood by the intellect alone. True doctrine can only be received by means of the Holy Spirit.

But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: (1 Corinthians 2:7)

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. (1 Corinthians 2:14)

God's truth will not yield to research and study by the mightiest intellect, yet God himself will teach those who are mature in spiritual things.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. (Isaiah 28:9)

The Bible student who relies on his own intellect has foolishly attempted to do what only the Holy Spirit is able to do: open the eyes of his understanding. Without the Lord, the Bible remains a closed book, even to one who memorizes it cover to cover.

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. (Revelation 5:3-5)

Our sin-darkened hearts have put a veil between us and the knowledge of God. Only when we turn to the Lord in faith is that veil taken away. We should pray the prayer of the Psalmist:

Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119:18)

God's truth is not so much about being right as it about being righteous. As an immature Christian, I equated witnessing with convincing the other poor soul that my

doctrine was right. I had an argument for every opposing point, or so I thought. I doubt my listeners (victims?) were nearly as impressed with my arguments as was I. In reality, my so-called witnessing was a sinful assault that only proved my immaturity and pride. If I had the proper attitude, the scriptures would have reproved and corrected me and led me on the path to righteous living.

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Timothy 3:16)

True doctrine brings us closer to God and leads us to follow his ways. It does not fill our minds with empty knowledge and our hearts with arrogant pride. True doctrine leads us to put on the new man, which after God is created in righteousness and true holiness. (Ephesians 4:24)

To answer the original question, God's doctrine does not lend itself to being expressed in neat little packages. The truth is, in this life we will always see through a glass darkly and, at best, know only in part. (1 Cor. 13:12). Therefore, it is necessary that we, as the Church, move forward despite our unanswered doctrinal questions. Only after Christ returns will we know even as we are known of Christ. Until then, we are able to walk as fully equipped Christians, and in the fullness of our calling before God.

That the man of God may be perfect, throughly furnished unto all good works. (2 Timothy 3:17)



*One Soldier Speaks*  
**Stewards and Stewardship**  
 by Jay Pearson  
 Treasurer, WTWH



When God placed Adam in the Garden of Eden to dress and keep it, he set the expectation of stewardship.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. (Genesis 2:15)

Adam's duty was that of a steward. To dress the garden means to take care of it. To keep it is to guard and protect it. If you ask me to take care of something for you and I accept that responsibility, I become your steward in that assignment. As I carry out that responsibility I am exercising stewardship. The main goal in stewardship is to accomplish exactly what is expected without going beyond the boundaries of the instructions unless you have received permission to do so. I would like to stir up your interest in good stewardship and encourage you to be the steward that God has called you to be.

According to the dictionary a steward is one who manages property or financial affairs as the agent of another. The act of serving as a steward is called *stewardship*. We are all stewards for each other from time to time. If you take care of a friend's pet while he goes on vacation you are stewarding the pet for your friend. A good steward obeys the wishes of his employer or lord. The Bible provides many examples which make it clear that stewardship is a responsibility that should not be taken lightly. As a steward you are accountable to the one you represent. Your stewardship should reflect their wishes, character, and integrity. Your wishes, character, and integrity will be reflected in your stewardship of your own things as well.

Stewardship of our own material possessions is often neglected. Using a new tool once or twice and then tossing it to the side of the garage where it is misplaced and forgotten is not an example of good stewardship of your personal items. Poor stewardship of your own possessions is bad enough. I believe poor stewardship of another's material possession is even worse. If you borrow your neighbor's lawn-mower and return it after many requests from your neighbor, dirty, out of gas, and broken, he probably won't loan it to you again. A good steward would return the mower on time in better condition than when he borrowed it, clean, full of gas and in good working order. The way we steward our own goods and our neighbors' goods is a reflection of our character and integrity.

And if ye have not been faithful in that which is another man's, who shall give you that which is your own? (Luke 16:12)

There are many lessons that can be learned by examining ones own stewardship. We tend to steward some things better than others depending on the value or importance we place on certain items. For example, I have always highly valued the cars I've owned. Whether I paid \$50.00 or much more, each one was stewarded with the same care and attention to detail. I spend a great amount of time cleaning not only my car but other people's cars as well to bless them. This interest for physical detail overflows into other areas of my life. I thank God for this ability I exercise in this kind of stewardship, so it is natural to me. My wife is much better at other things. When I make a sandwich for lunch I throw it together and devour it. My wife creates a sandwich with meticulous detail. It's not only good to eat, but it is a wonder to behold. We all steward some things better than others. By exercise and patient trial we can improve the quality and consistency of our stewardship.

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)

The concept of stewardship applies to both material and spiritual matters. Although spiritual and material matters

are quite different, the stewardship of each is very similar. Stewardship of spiritual things should never be neglected. God does not give us things to be tossed aside after using them once or twice. God's gifts are perfect and made to be exercised and stewarded with integrity. If you don't continue to use a gift God has given you it may become like the material thing only used once or twice and tossed to the side of the garage. The gift remains perfect but your faith becomes misplaced. God commands us to keep his gifts and utilize them. They are backed and directed by His eternal source of power through Jesus Christ. What an incredible privilege to be the stewards of the mysteries of God. Along with that there is an incredible responsibility to minister in obedience.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. (1 Corinthians 4:1)

As stewards of God we are required to be faithful. We are responsible to keep that which God has given. We are instructed to keep the faith, keep the commandments, keep the unity of the Spirit in the bond of peace, and keep that which has been committed to our trust. God keeps us and we are to keep what He has given.

O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: (1 Timothy 6:20)

Moreover it is required in stewards, that a man be found faithful. (1 Corinthians 4:2)

Our stewardship of material things and spiritual things is not a responsibility to be taken lightly. We as sons and daughters of God are stewards of the mysteries of God and as such are required to be faithful. We represent our heavenly Father and his son, Jesus Christ here on earth. God keeps us through our Lord Jesus Christ and we are required to keep his gifts and should take care of our material blessing as well. Let us steward our earthly things and our heavenly things and be examples to all God's creation. The earthly things will dissolve in due time, but until they do, let them reflect our inner gift. We will be exercised in that which is little and ready to care for that which is much. God bless you.

As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. (1 Peter 4:10-11)



## Love God

by Jerelyn Pearson  
Baton Rouge, Louisiana



This morning I woke up a bit grumpy, thinking of circumstances that weren't the way I wished they would be. I hadn't slept well. I was having feelings of inadequacy as an effective influence in relationships that are important to me. It seems sometimes that the harder I try, the more discouraged I get. My efforts often seem either to be resisted or simply ignored. I become overwhelmed by my weakness.

As we shared our first cup of coffee, my husband and I discussed and planned the upcoming day's activities. But this conversation was only a temporary distraction from my worries.

With my second cup of coffee I walked outside into a bright sunny morning, greeted by hummingbirds, hibiscus, and the sparkling reflection of dew drops suspended in a spider web draped across the foliage in the flowerbed. As I sat on the swing sipping my coffee, I realized my attention had shifted from my insufficiencies to God's creation. What a blessing! I decided to get my Bible and sit outside swinging, sipping, and reading.

The ribbon in my Bible marked the spot where I had stopped reading last time, 1 Corinthians chapter 8. So that's where I began, and that's where I found what I needed to overcome my discouragement.

...knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. (1 Corinthians 8:1-3)

Imparting knowledge is not necessarily the most effective way to influence another. More often than not, the imparting of knowledge draws attention to the one presenting it rather than encouraging the one in need. It is love that builds one up. "Charity edifieth."

I taught school for many years and one piece of advice that always stuck with me is this: "Your students have to know you care before they care what you know." To be effective, knowledge or advice must be imparted lovingly, with wisdom, at the appropriate time. The way for me to be an effective witness to others is first of all to love God, "the first and great commandment," and second to love others.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the

second *is* like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39)

Without obedience to the first command, it is impossible to obey the second. Obedience to both enables me to take my focus away from my efforts and apparent results or lack of results and to simply love God and allow him to work in me. After all he's the one who accomplishes his work in others as well as in me. I can only be the influence he wants me to be by loving him, following his guidance, and leaving the results up to him. Instead of becoming overwhelmed by my weakness, I become enabled by his strength!

I thank God for turning my attention away from me and toward him so I could receive the message of encouragement he had for me today. I pray that my experience encourages you too!



## If Any Man be in Christ, He is a New Creature

by Rev. Dimitris Pelidis  
Pastor, Thassos Christian  
Fellowship, Greece



In the epistle of 2 Corinthians, we discover a unique gem of truth describing an entirely new breed of man, the kind which this world has never seen before.

Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. (2 Corinthians 5:17)

This most certainly is quite a radical shift from what Solomon observes when he says "there is no new thing under the sun" (Eccles. 1:9). While virtually everything around us remains tediously the same, there was a time in history when everything changed and that was with Christ's coming. Ever since, anyone who is in Christ has the potential of becoming an entirely new being. Notice that this revolutionary change is conditional and starts with the individual: If... anyone... is in Christ.

Perhaps there is no other person in whom this change was so evident than the very person who was inspired with these words, the apostle Paul. Paul met with Christ on the Damascus road in a head-on collision where he was dramatically converted to Christianity. Later, as he reported, he received divine revelation of God's Son (Gal. 1:15-16). The same pattern holds true for us. In becoming new creations, we first meet with Christ. Then he reveals himself within us. But there was one more, crucial stage in the transformation of Paul (and us), which is to be *in* Christ.

It is one thing to have Christ born in you and it is quite another for you to be in Christ. That's where the wonder-

ful transformation into entirely new creatures occurs: IN CHRIST. That is where most Christians struggle. Not for Christ to be in us, since he already is, but for us to be found in him. That is where we revise our centre of reference, our focus, what we hold most precious. That is where a renouncing of old values and a pursuing of new treasures is birthed. For Paul it was no longer what he used to hold in high esteem: his Jewish descent, his heritage and his religion in which he excelled (Phil. 3:4-6). Everything now faded away in the blinding radiance of Christ his savior. Now only Christ matters and everything revolves around him who “is the Alpha and the Omega, the Beginning and the End who is and who was and who is to come, the Almighty” (Rev.1:8). All else is irrelevant and damaging or, as the apostle himself graphically describes, rubbish. Rubbish is to be disposed of, thrown out, dumped; and that is what Paul actually did.

But what things were gain to me, those I counted loss [rubbish] for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (Philippians 3:7-9)

Paul not only counted his old allegiances and values as “loss” but went so far as to count ALL THINGS loss and rubbish in order to gain Christ and be found in him.

What do you count as loss and gain? If God were to weigh your life in the balance by putting all things on one scale and putting Christ on the other scale, would Christ outweigh all things; would he outshine all other possessions? That’s a question we sincerely need to ask ourselves if indeed we are to become the new beings God has created us to be.

The context of the theme verse “if any man be in Christ, he is a new creature” is stated as follows:

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (2 Corinthians 5:14-15)

The love of Christ compels us and drives us to judge ourselves dead and decide to live for him. There comes a moment of truth in our lives when, as true followers of Christ we see ourselves for what we really are: DEAD IN TRESPASSES AND SINS. We judge ourselves dead and lay, so to speak, the tombstone on ourselves and decide to quit living for ourselves. We do that! If we don’t, then we acquiesce to the revival of that old man of sin and the resurgence of all his dead works. God forbid that we do such a morbid thing. Let the old man die! Don’t try to resuscitate him. Rather pronounce him dead and live for Christ who

died and rose again for you. Isn’t that what baptism is all about? Being dead to sin and alive in Christ?

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life... Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6:1-4,11)

When we were baptized in Christ we were baptized into his death. When he died we died with him; when he was buried we were buried with him. When he was raised from the dead we were raised with him so we should walk in newness of life. Notice that being raised and walking in newness of life does not precede dying and being buried. It follows it. There is a reckoning that first has to be done and that is to reckon ourselves dead indeed to sin but alive in Christ. If you don’t reckon yourself dead to sin you will not be alive in Christ, you will not walk in newness of life, you will not be a new creation. Paul counted all past things loss and rubbish for Christ. He judged and reckoned himself dead to sin but alive in Christ. For him to live was Christ. What is life to you?

That is what Christ meant when he said: “Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it” (Mark 8:34-35). This is the true meaning of presenting our bodies a living sacrifice unto God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. (Romans 12:1-2)

In Greece we have a saying that “the beginning is the half of everything.” That is so true regarding our new life in Christ. The beginning which is the half of everything is to present our bodies a living sacrifice. As we do that one crucial step then everything else follows. When we reckon ourselves dead and decide to live for God, he makes us holy and therefore acceptable. That is our reasonable service. Then we don’t find it so hard to resist conforming to this world since we are dead to it. We no longer suffer the loathsome drudgery of trying to renew our minds ourselves, for we have offered Christ our very lives with our hearts and minds. We long for the words of our mouths and the meditation of our hearts to be acceptable in his sight. We

desire to please him and through the Spirit we bring every thought captive unto Christ and willingly obey him from the heart in everything. Then we, like Paul, are progressively transformed into the image of Christ and experience that good, acceptable and perfect will of God.

Why not offer ourselves and those around us a unique gift: a NEW SELF. Let us not just mark the beginning of yet another month but mark the beginning of a new life in Christ. May each new month be for us not just a page torn off the calendar but a turning of a new page in the book of life in which all and everything is CHRIST.



**Our Victory Over Sin  
(Galatians 5:16-26)**

by Rev. John Robert Opio  
President, Christian Life  
Teachings Int'l, Uganda

Within us there is serious war between good and evil. Every believer must realize this in their lives. This war cannot be won by flesh and blood but by radical self-examination and total obedience to God's Will.

In Galatians 5:16-26, the Apostle Paul shows the Galatian Christians how to live a victorious life, and this is truth of all ages to apply.

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

The Holy Spirit is the one who works through our spirit as we live step-by-step in his power. Absolute victory over sin is ours as we walk by faith in God's Word under the control of the Holy Spirit.

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. (vv.19-21)

Galatians 5:19-21 reveals that sinful behaviors are energized by wrong thinking, which lead to moral slavery. "The works of the flesh" involve sin against sexual ethics, against the society we live in, against the church of Christ, against the person of God, and against our fellow man. Every believer must endeavor to trust God to enable him to live according to God's standard of holiness.

And they that are Christ's have crucified the flesh with the affections and lusts. (v. 24)

Galatians 5:24 declares that we belong to Christ Jesus and not ourselves. By means of the baptism of the Holy

Spirit, Christians were identified with Christ in his death and resurrection. We must also take note that this does not mean that our sinful nature was rendered inactive but that it has been judged. Therefore we must hold this truth firmly by faith that victory over sinful nature has been provided by Christ in his death.

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

The "fruit" described here is not produced by a believer but by the Holy Spirit working through a believer as he fellowships with Christ. We must also note that the word "fruit" is singular. That means these qualities constitute a unity. All these qualities should be found in a believer who lives under the control of the Spirit. In other words this "fruit" is the life of Christ lived out in a believer's life.

If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. (vv. 25-26)

The Spirit is the sphere of our life. Our spirit was born of the Holy Spirit, and this life is spiritual life in contrast to physical life. Many Christians complain that they do not have the strength to live straight. This would be true of a carnal Christian who is trying to live for the Lord in his own strength. It is not true of the Spirit-filled believer.

There are many that attempt to achieve unfounded respect and by his actions demonstrate big talk. Many times the person who envies another will attempt to ruin his reputation by lies. The natural man is self-centered and will go to all ends to be important even at the expense of bad conduct around others. The Christian who lives and walks in the Spirit will not do anything to promote self or provoke others, but will walk in love towards his neighbor.

Let us learn to rejoice in the success of another brother. This will be an example that we live and walk in the Spirit.

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## MISSION REPORTS



### Measures of Success

by Rev. Stephen Monahan  
Director, WTWH



How does one measure success? In business it's simple. A large enough number at the bottom line of the ledger equals success. In the church business, the formula is large numbers of "converts" enthusiastically following a charismatic, or at least wealthy, leader. (Let's pray they're not following him off a cliff, but I fear it may be so.) But what about actual Bible teaching ministry? You know, the kind that makes some people uneasy, some angry, and cuts some to the depths of the heart and shows them how to live practically and walk with the savior, Jesus Christ. Now there's a question for you. How do you measure success in that? I think the correct answer is, you don't! I would, nevertheless, like to share some things I've observed and been part of recently that are encouraging to me along these lines.

From February 19 through March 11, I accompanied my friend and teacher, Rev. Tim Sullivan, on a missionary trip to Uganda and Rwanda in East Africa. We were there to present the seminar "If You Do These Things, You Will Never Fall" in three different locations. It was an important mission for Workers Together With Him as we were going with a new policy that had been formulated as a result of many previous experiences ministering in Africa. Our motto was, "If we are going to make mistakes (which of course we were), let them be new ones."

The new policy can be summed up in these words: We would not buy an audience. The students, or the churches of which they were members, would be responsible for their meals, lodging and transport. We would be responsible to arrive at the location and present the material we had prepared. Simple; and it worked rather well.

In Maganjo, Kampala, Uganda, we were with a group in a church with which we've had relatively long acquaintance. The group was small but attendance was regular. That is, most of the same people attended each day. It was there that we began to hear stories about how people used to bring their own simple lunch to meetings and classes. It was said that Christians were "tougher" in those days and need to start getting "tough" again. A measure of success?

In Nakaloke, Mbale, Uganda, we were with a group of pastors and church elders that Tim and Jay Pearson had been with last fall. A larger group (or less small, depending on

how you measure,) and they were all there all the time, not just receiving the teaching but soaking in it. They absorbed it and then expressed thanksgiving for a message that was not milk-toast, but rather, required maturity of them and equipped them for a very deliberate and focused walk with the Lord. "But strong meat belongeth to them that are of full age" (Heb.5:14). Cause for self congratulation? OF COURSE NOT! But encouraging nonetheless.

After the seminar, we visited the location where our friend John Opio is laboring to build a school for rural ministers. John is doing it the old fashioned way, by faith in God and honest sweat. I pray our association with him may be long and prosperous.

After Nakaloke, we traveled to Kigali, capitol of the stunningly beautiful country of Rwanda. There we met with a pastor, Peter Rwagasore and his congregation with whom we had never had any direct communication. Henry Musana, a traveling evangelist and faithful co-worker in the ministry these four years, had arranged the seminar. By just about any measure, the group was not large and not everyone attended the whole class, but the feedback we received went something like this: "We are unaccustomed to teachings like this from white people. This wasn't nice." It was authoritative in calling us to take responsibility for our faith and Christian doings. We hope to hear more of this." It was highly encouraging to find ourselves working with this pastor who seemed to be teaching his people to keep their priorities right: to seek everlasting rather than temporal blessings while simply trusting the Lord for daily provision as they labor in this life.

If all of this amounts to success, I am sure it's only because God himself arranges for successful ministry, not men, and he alone can measure accurately.



### The Mission to Uganda and Rwanda

by Rev. Henry Musana  
Director, Gospel Extension  
Mission (GEM)



Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant. (Psalm 135:3)

Surely the Lord is good and worthy to be praised.

I thank God who enabled us to present another different class in addition to *The Weapons of Our Warfare*.

The class *If You Do These Things Ye Shall Never Fall* was such a blessing to the body of Christ both in Uganda and Rwanda.

There were radical decisions we took to make this class. Unlike the past classes, we did not provide meals for the

participants. On that note I would like to sincerely thank those that organized and attended this class. I believe you chose what was right. You were hungry for the Word and I believe that the Lord chose you for this.

This reminds me of what Jesus told the multitudes that were seeking for him.

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed (John 6:26-27)

Imagine how many people are laboring for the meat that perishes in this world. Even many Christians follow Jesus not because of who he really is but because of what he can give them. That is why many in the church are disappointed and decide not to follow Jesus anymore. He has not given them what they want. I pray that we be like Simon Peter, the kind of Christian who stays when everyone has gone away.

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:68-69)

But that is not easy as said. This class "If You Do These Things Ye Shall Never Fall" helps you to know how to stand when everyone is falling away.

I would like to thank Revs. Tim Sullivan and Steve Monahan for the wonderful work of teaching. They taught tirelessly for three weeks. We had two classes in Uganda, in Kampala and Mbale. I would like to thank Pastor Fred Kisubi for allowing us to use the Dove's Haven church and also for mobilizing his congregation for the class.

I also thank Rev. John Opio. You too did a great job bringing together church leaders from Mbale for this class. May God bless you all. We are looking forward to working together again.

After the two classes in Uganda were finished, we embarked on an overnight bus trip to Rwanda. We went to the city of Kigali which is the capital city. This was a new frontier for this ministry. If you know about the military, when you are going to a new frontier you are not sure of what to expect. This is how I felt at first. I have been going to Rwanda for many years but I had never taken such a class as this there. Those that know about Rev. Tim's teachings can tell you that this kind of message is not popular in churches today. Some churches don't easily accept it, but I want to thank God for Pastor Peter Rwagasore and his wife Jane who hosted this seminar. This seminar was very relaxing for me because all the arrangements were made by Peter and his team.

Thanks to our interpreter, Pastor Dennis. He did a great job. I pray that the Lord will give us more chances of working in Rwanda and beyond.

Let me also thank the families of Tim and Steve for allowing these men to be away from home for so long. I know it is not easy but your labor in the Lord is not in vain.

Lastly I would like to thank all that support Workers Together With Him through your tithes and gifts. Most of you may not be able to come on these trips, but I know that your reward awaits you in heaven for your faithfulness and the lives you have touched on this side of the world. May the Lord be gracious to you and prosper you in all his ways. I send you love from all the Musana family in Uganda.

## A Letter of Appreciation

Dear Brother Tim,

I am writing to express my heartfelt joy and thanks for the teaching of "If Ye Do These Things..." seminar of March 28-29, 2008, in Baton Rouge, Louisiana. My cup is full and overflowing, and I am pressed to offer my gratitude to our Lord Jesus Christ, to our heavenly Father, and to the WTWL ministry with written words.

The experience of sitting under your teaching reminds me of the distiller (please pardon the earthly comparison) who knows his product is pure when it burns with a clear blue flame. As the spoken Word of the anointed teaching distilled the impurities of the flesh, burns holy in the hearts of the hearers, likewise it burns up the impurities in their hearts and lives, and gives the light of truth and fire of love.

God bless you, brother, and God bless your family. You are in my prayers daily, May the Spirit of Christ encourage you mightily to continue your labor of love and sometimes exhausting duty of our Lord Jesus Christ with the honor of love, integrity of soul, simplicity of faith, and burning clear blue flame of the Holy Spirit.

*For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:11)*

Love and thanks,

Peter Tevis

Wichita, Kansas USA

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If you are traveling to, through or near Baton Rouge, why not join us for fellowship? Our services begin at 10:00 each Sunday morning, and we rotate to different homes each week. Call Evan Pyle at (225) 924-0166, or send an email to [enpyle@cox.net](mailto:enpyle@cox.net) if you will be in the area – even if you will not be here for the service.

Behold, how good and how pleasant it is for brethren to dwell together in unity!  
(Psalm 133:1)



Evan and Nancy Pyle



WORKERS TOGETHER WITH HIM  
P. O. Box 84932  
Baton Rouge, Louisiana USA 70884-4932

Phone/Fax: +1 225 935-2801  
e-mail: [wthoffice@workerstogetherwithhim.org](mailto:wthoffice@workerstogetherwithhim.org)  
website: [www.workerstogetherwithhim.org](http://www.workerstogetherwithhim.org)

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