



The Vine & Branches

The Newsletter of Workers Together With Him

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Jay and Jerelyn Pearson ministering in Nairobi, Kenya

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News & Announcements

It has been a busy six months since the last edition of the Vine & Branches newsletter was mailed out. In order to keep you better informed of the latest events and upcoming plans of this ministry, I now send out an e-mail newsletter, the eV&B, in addition to the printed edition. The eV&B is for news only. If you would like to be on our electronic mailing list, please write to me at wtwhoffice@workerstogetherwithhim.org.

Just as I was starting to put together the V&B in August, Hurricane Gustav hit our community here in Baton Rouge, leaving us without electricity for over eight days. The power was restored just before our scheduled trip to Kenya. Sadly, the trip was postponed after all, due to the tragic death of my four-year-old nephew, Jonathan Perez, Jr. Nelly and I joined our family in Brownsville, Texas, to share in our grieving; and then one week later I left for Nairobi along with Jay and Jerelyn Pearson. God was with us during our mission, as their testimonies certify. I join them in thanking all the people who helped in our success, particularly the director of Grace Ministries International, Rev. James Yoon, and his assistant, Pastor Bonface Makanda.

Shortly after our arrival home, I traveled to England where I taught my latest seminar, "For Where Your Treasure is, There Will Your Heart Be Also." It was wonderful to spend time examining the Word of God concerning prosperity and finances – especially at this time of such uncertainty in the world markets. Special thanks to those who helped arranged this seminar, Rev. Jerome Lucas, and especially Dave and Elaine Waterhouse. It was a great time of fellowship with friends young and old from England, Ireland, Holland, Switzerland and Greece.

I am happy to report that I have completed the writing of my book, *In the Power of His Might*, my revision to *The Weapons of Our Warfare*. People who have read both versions tell me the new book is far superior. I look forward to having it printed in the new year.

In January 2009, I will be returning to teach in the Maasai village of Madungulu in Tanzania. I expect to teach a class in Matamoros, Mexico, in February. There is the possibility of a seminar in Virginia, USA, in March, and a special class for teens in England later this year. I have also been invited to teach a seminar for Kenyan pastors at my first opportunity. I praise God for these open doors, and pray that I can use them honorably. May God bless you for your continued support of these efforts. Thank you very much.

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




Judge Not, Condemn Not, and Forgive

by Rev. Tim Sullivan
President, WTWH



In civilized society a transgression against the law is generally resolved in three steps. Upon the presentation of evidence, a verdict or *judgment* is made concerning the accused one's innocence or guilt. If he is found guilty, he is sentenced for punishment, or *condemned*. Finally, either his punishment is carried out, or he is pardoned – *forgiven* – of the penalty assessed him.

"Judge not, and ye shall not be judged," said Jesus in Luke 6:37. "Condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." These truths are fundamental to Christian living. However, in order to be properly applied, they must be properly understood. Luke 6:37 is one verse – and not the entirety – of Holy Scripture. If this verse qualifies as "instruction in righteousness" (which it most certainly does), it must be compatible with 2 Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

To *judge not* is not to abandon doctrine, the standard of right and wrong. Good is good, and evil is evil, no matter what popular opinion dictates.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! (Isaiah 5:20)

To *condemn not* is not to renounce reproof. When we excuse evil, we misrepresent the evil effects of sin, and despise the judgment of God.

They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. (Jeremiah 23:17)

To *forgive* is not to forsake correction. It foregoes punishment for the *sake* of correction. It is a gift of mercy to a repentant sinner, so he can "go and sin no more."

JUDGE NOT, AND YE SHALL NOT BE JUDGED

People have an amazing ability to overlook their own faults while obsessing over the faults of others. This is a fact of life that the Lord wants us to realize and remember.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matthew 7:3-5)

Faultfinding is a fault in itself. Each time you judge another person, you pronounce judgment on yourself as well. This is the intended lesson of the beam and the mote.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (v. 1–2)

Paul reiterated this truth in his letter to the Romans.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. (Romans 2:1)

The Biblical precept of “judge not, and ye shall not be judged” addresses man’s penchant for a double standard. We judge the minutest infractions of others to be mammoth sins against God, yet justify our most flagrant transgressions as proof that we are not “religious.” We have no right to hold others to standards that we do not uphold ourselves. “For if we would judge ourselves,” says 1 Corinthians 11:31, “we should not be judged.”

CONDEMN NOT, AND YE SHALL NOT BE CONDEMNED

When the Pharisees brought an adulterous woman to Jesus, they had already established her guilt. The Law itself established the penalty for this sin. All that remained was to carry out the punishment. But first they wanted to test Jesus. “Now Moses in the law commanded us, that such should be stoned,” they said, “but what sayest thou?” (John 8:5).

His response completely dismantled them. Jesus did not dispute the validity of the Law, nor the woman’s guilt. He questioned whether the Pharisees were sufficiently qualified to carry out her punishment. “He that is without sin among you,” he said, “let him first cast a stone at her” (v. 7). The only one *qualified* to cast a stone at her did not. Instead Jesus had mercy upon the sinner.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (vv. 10–11)

“Condemn not, and ye shall not be condemned” reminds us that but for the mercies of God, we all face the same condemnation. Rather than condemn, Christ “ever liveth to make intercession” for his brethren (Heb. 7:25). We do well to follow his example.

Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Romans 8:33–34)

FORGIVE, AND YE SHALL BE FORGIVEN

When people have been violated, the injuries they suffer are often only the beginning of their pain. They can be fur-

ther traumatized when they are told it is their *duty* to forgive their assailants. In the name of forgiveness, battered wives are sent home to abusive husbands only to suffer further violence. Wolves in ministerial clothing are given further chance to ravage the flock. Meanwhile, the only person feeling pain is the one struggling so hard to forgive.

Forgiveness is a hallmark of our faith, and there are stern words of warning to Christians who harbor an unforgiving spirit. For this reason, we must understand forgiveness for what it is, and not for what people say it is. Forgiveness is not an emotion. It is the relinquishing of a debt, whether the payment owed is financial or “life... for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19:21). Forgiveness does not restore innocence to a guilty man. It releases him from the debt he has incurred.

Forgiveness forgoes retribution in favor of a greater cause. When unresolved problems have separated you from another Christian, reconciliation is the first priority.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matthew 5:23–24)

But forgiveness cannot be poured out like rainwater on the just and the unjust. In order to have reconciliation, the person who caused the offense must acknowledge his wrongdoing as did King David.

For I acknowledge my transgressions: and my sin *is* ever before me. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. (Psalm 51:3–4)

Compare David with Esau, who “found no place of repentance, though he sought it carefully with tears” (Heb. 12:17). Esau blamed Jacob for his situation, even though it was Esau “who for one morsel of meat sold his birthright” (v. 16). Esau would not repent because he felt he had done nothing wrong.

If I have stolen from you, it is not enough that I say, “I am sorry.” Maybe I am only sorry that my crime was discovered! I begin to make things right when I confess my sin. “I am sorry for stealing. I am a thief, and for this crime I should be punished.” I then set about to make restitution. “Please allow me the chance to repay my debt.”

The ideal path to restoration is in private resolution. “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,” said Jesus in Matthew 18:15. “If he shall hear thee, thou hast gained thy brother.” You tell your brother his fault in the hope that he will acknowledge his sin. If he confesses his sin, he can repent, opening the door for you to forgive him.

Jesus said, “If thy brother trespass against thee, rebuke

him; and if he repent, forgive him” (Luke 17:3). That little word *if* makes a big difference. “*If* he repent, forgive him.” “*If* he shall hear thee, thou hast gained thy brother.” He must confess his sin, acknowledge his condemnation for that sin, and concede that his punishment is just.

When private confrontation does not produce an answer of peace, others must get involved. You must revisit your brother in the company of one or two witnesses who can confirm your allegations against him.

But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. (Matthew 18:16)

The *number* of witnesses does not make the allegations credible. The Jews assembled many witnesses against Jesus, but their accusations contradicted each other (see Mark 14:56). It is the *agreement* of the witnesses that confirms the veracity of the charges.

If your brother still refuses to acknowledge his sin, you must alert the church to the situation.

And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (Matthew 18:17)

It now becomes your Christian duty to forsake his company, leaving God to look after those who cheat their brethren.

That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. (1 Thess. 4:6)

Reconciliation requires mutual understanding between the one who was abused and the one who did wrong. Without confession of sin, there is no repentance. Without repentance, there is no forgiveness. Without forgiveness, there cannot be reconciliation. That is why the same Bible that teaches us to *judge not, condemn not, and forgive*, also commands us to disassociate ourselves from Christians who choose to walk in darkness.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us... Yet count *him* not as an enemy, but admonish *him* as a brother. (2 Thessalonians 3:6,15)

He that walks in truth cannot be equally yoked with he that walks disorderly. “What fellowship hath righteousness with unrighteousness?” asks 2 Corinthians 6:14, “and what communion hath light with darkness?” But it is our Christian obligation to be *ready to forgive* at all times, walking in mercy and compassion toward our brethren who repent.

Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: (Zechariah 7:9)

Things do not always turn out the way we hope, and problems are not always resolved. The one who hurt you might

refuse to acknowledge his sin. He might even be dead. This is when a Christian could be tempted to allow bitterness in his heart, thinking someone “got away” with evil. Bitterness couples the desire for “eye for an eye” vengeance with the fear that justice will not be properly served. Christians never need worry about this. “Vengeance belongeth unto me, I will recompense, saith the Lord” (Heb. 10:30).

For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (2 Corinthians 5:10)

Knowing this helps you in “casting all your care upon him; for he careth for you” (1 Pet. 5:7). It also helps us be continually kind one to another, “tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32).

When did (and does) God forgive you? 1 John 1:9 says, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” When you confessed your sins, he was ready to forgive. We must walk in the same grace towards others.

Most people can feel gracious in wiping the slate clean once or even twice. The third or fourth time, they may not feel so charitable. Peter may have thought seven acts of forgiveness in one day bordered on excessive. Imagine his surprise when Jesus suggested that four hundred ninety acts of forgiveness were scarcely adequate.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (Matthew 18:21–22)

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. (Luke 17:3–4)

It is a blessing to be able to accept forgiveness from the people we have wronged. It is also a blessing to be able to offer forgiveness to those who have wronged us. As members of the Christian family, we will have more than sufficient opportunity to enjoy both these blessings!

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The Lord's House Should Be Built

by Rev. Evan Pyle
Pastor and Vice-President, WTWH



Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. (Haggai 1:2)

The prophet was calling the people of God to account for two things: First, he was confronting them with their failure to build the house of God. Though not as obvious, he was also taking them to task for the underlying problem of their attitude. They had assigned a low priority to building the house of God. Other things had come before this work to the extent that they had no time to give to the work of the Lord.

Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? (Haggai 1:4)

Haggai reproved God's people for giving their time and attention to living in fine homes at the expense of God's work. They devoted their energies to increasing the comforts of their homes and completing those fine finishing touches they had done without for so long.

When I read these verses, I cannot help but make the comparison with our own society. In this time of decadent wealth people are spending their time and money (which itself represents time, often of many other people) on increasingly ostentatious and frivolous luxuries, when their needs were amply and comfortably met long ago. Meanwhile, the church as a whole falls into disrepair and ruin, chasing after the same excess that has made our culture so soul-sick. We have succumbed to the same malady that afflicted Judea of old: seeking material prosperity ahead of pleasing God.

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (Luke 12:15)

But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Timothy 6:9-10)

When man separates from God he goes about to establish his own righteousness and to "make a life for himself." When Cain walked away from God he began building for his own glory. Likewise, the men of Babel sought to make a name for themselves by building a monument to their own efforts apart from God.

And Cain knew his wife; and she conceived, and bare

Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. (Genesis 4:17)

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. (Genesis 11:4)

Now therefore thus saith the LORD of hosts; Consider your ways. (Haggai 1:5)

Thus saith the LORD of hosts; Consider your ways. (v. 7)

Perhaps the manner in which Haggai addresses Judah should be the way that ministers address the church. The message is loud and clear: *Consider your ways*. The prophet wants us to consider what we are doing with our lives. The sixth verse goes on to list specific ills afflicting the people of God in Haggai's day. His points go to the heart of our spiritual ills today. But remember, the Lord is not rebuking the secular, unbelieving society at-large. He is calling his *own* people back to godly priorities. It is God's people who have been infected by society's sickness and they are the ones who need Haggai's rebuke. I think of the times I've read biblical rebukes and felt indignation toward an unbelieving world that ignores God's holy word. It's easy to think of all the *other* people who should hear this when the rebuke is being directed at me. Since the prophet is speaking to God's people, I need to be willing to examine myself and my motives in light of the truth.

Ye have sown much, and bring in little (1:6a)

People are spending their resources (money and time) thoughtlessly, with little regard to what the Lord may require. Instead of prayerfully seeking God's purpose for prospering us, we consume it upon our own lusts. Therefore, we reap little. The wealth of an empire is being poured down a hole of wanton consumption instead of being planted in fertile fields that may bring in a harvest well-pleasing to the Lord. Our society is too much like the spoiled heir who has no regard for the wealth he has inherited and sees no responsibility for stewardship beyond his own desires. As a result he fritters away his fortune in extravagance and foolish investments fueled by pride and indolence.

Ye eat, but ye have not enough (v. 6b)

A quick ride through even the poorest neighborhoods of my city will tell you that everybody is eating. Nobody is starving in the streets. In fact, it seems that nearly everybody is eating far too much. It is therefore ironic that even the best-fed people don't have enough of what they need in terms of nutrients. Our food is engineered, dead, lifeless and tasteless. So likewise our spiritual food has become bleached and bland, engineered to provoke the right response, but at the core is lifeless and lacking in the essential life-giving nutrients needed by every child of God. Millions of Christians are walking around with that

quiet despair-with-a-smile that infects our society. This hypocrisy and unreality breeds an atmosphere in which it is difficult to see clearly. I believe that some of the distaste that unbelieving society has for all things “Christian” comes from sensing this hypocrisy and unreality.

Ye drink, but ye are not filled with drink; (v. 6c)

The woman at the well had ample water from an historic well that had watered God’s people through time. No matter how much or how often they drank, they always thirsted again. Jesus offers the only water that truly *fills*. One who drinks of the water he gives will never thirst again, but it will be in him a well of water springing up into everlasting life.

Ye clothe you, but there is none warm; (v. 6d)

This reminds me of the story of the emperor’s new clothes. Though his subjects all commented on the fineness and beauty of his clothes, the emperor was actually naked. In a similar sense, the Church is walking around quite naked, with none daring to say so. All of our own works of righteousness are like filthy rags. The harder we try on our own, the “behinder we get” and the more we fall into the only thing the man of the flesh knows how to do: sin. “And because iniquity shall abound, the love of many shall wax cold.” (Matt. 24:12) Behind our warm handshakes, hugs and even kisses, an emptiness gnaws at the core of the Western church. The only clothing that can bring true warmth of spirit is the robe of righteousness. Only then is the joy of the Lord our strength.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Revelation 3:15–18)

He that earneth wages earneth wages to put it into a bag with holes. (Haggai 1:6)

Wage-earners, the ones who live from paycheck to paycheck, aren’t spending as lavishly on their personal lusts. They are busy earning just enough to “make it,” while those they work for use the workers’ time to amass wealth for themselves. The fact that employers receive profit from the labor of others is not an evil of itself, but they are responsible to use that wealth for something beyond frivolous private luxuries. Meanwhile, the vast majority of people run an endless treadmill as their income disappears into a rat hole. The desperate situation experienced by God’s people in Haggai’s day could have been describing

our own times.

Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king’s tribute, *and that upon* our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither is it in our power *to redeem them*; for other men have our lands and vineyards. (Nehemiah 5:3–5)

Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; (Haggai 2:6)

Clearly, the situation cannot go on indefinitely without a consequence. I am reminded of Peter’s warning and exhortation:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness, (2 Peter 3:10–11)

Peter is not making a threat in order to mold others’ behavior through fear motivation. No, Peter is simply telling the truth about the future so that we may have a proper perspective about the present. As Peter asks, what kind of people ought we Christians be, considering the current and future state of all things? When I asked myself this question I began a short list that I may refine or add to as life unfolds before me and as need arises. What would be on your list?

PRAY RIGHTLY

When his disciples asked the Lord to teach them how to pray, he responded with what we call the Lord’s Prayer. This prayer gives much insight into how I should pray. I pray that God’s will, not mine, be done in my life. I failed at building my life in my own way and now it is time to build it God’s way, according to his will. I go to the Lord for daily bread, for that spiritual food I need to keep me nourished in godliness and holiness.

BE CONTENT

Contentedness is the fruit of giving thanks to God in all things. It is the fruit of recognizing God’s sovereignty and Lordship in all things. Some people fear contentedness, confusing it with apathy. Nothing could be further from the truth. When we learn to really trust God in all things we become content in him. Faith comes easily to the contented believer.

Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. I know both how

to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. (Philippians 4:11–12)

And having food and raiment let us be therewith content. (1 Timothy 6:8)

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Hebrews 13:5)

FLEE, PURSUE AND FIGHT

We walk through an evil and sinful world on the road to our heavenly home. It is deception to think we can remain in a corrupt situation without being corrupted ourselves. An alcoholic may wish to nobly resist his urge to drink, but if he remains in the tavern long enough he will succumb to temptation. In our quest to build a godly life, to flee temptation is often the better part of valor.

What are our favorite pursuits? We pursue the thing that interests us most, whether it is a hobby, career or some other interest. The person desiring to live for Christ will pursue righteousness, godliness, faith, love, patience and meekness. All of these qualities are found in the person of Christ, our complete savior.

Finally, those who would serve the bread of life are called to *fight*. Though fighting is never pleasant, ours is a *good* fight of faith.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. (1 Timothy 6:10–12)

BUILD THE HOUSE ON THE GOOD FOUNDATION

The beginning and end of our salvation and walk is Jesus Christ our Lord. He is the only good foundation upon which we can safely build. The houses of the two men who built, one upon the rock and the other upon sand, may have looked very much alike. Both may have been beautifully built of the best materials, yet only the one built on the rock withstood the storm. Only in Christ are we on solid ground. Only in Christ are we building toward a glorious future.

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain. (Psalm 127:1)

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's

husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. (1 Corinthians 3:6–10)

We need to build, being mindful of the foundation we are building upon. Furthermore, the Lord warns us to choose our associates carefully.

Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us. (Ezra 4:2–3)

Above all, we must always remember it is the Lord that builds the house and that we are workers together with him.

Except the LORD build the house, they labour in vain that build it. (Psalms 127:1a)

We then, *as* workers together *with him*, beseech you also that ye receive not the grace of God in vain. (2 Corinthians 6:1)



The Preeminence of Christ

by Dave Duris
Tallahassee, Florida, USA



And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. (Colossians 1:18)

The world's standard of what is most important is vastly different from God's standard. In fact, many things that are highly esteemed in man's opinion are viewed as worthless in God's estimation. Jesus Christ shared this truth with Pharisees who were trying to justify themselves.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. (Luke 16:15)

Isn't it ironic that the Pharisees, in their efforts to justify themselves, ultimately rejected the one whom God esteemed the highest: his only begotten Son. Their rejection of the Messiah was an abomination in the sight of God; however, despite this outright denial, the Scriptures declare in Philippians that there will come a future day when every one will acknowledge his preeminence. Every knee will

bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. When Jesus Christ walked the face of the earth, many did not recognize the importance of who he was. Despite the resistance that Jesus Christ received from the generation of people he was sent to reconcile, he continued to unfold the significance of who he was.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon and, behold, a greater than Solomon *is* here. (Matthew 12:42)

The book of 2 Chronicles records the queen of Sheba's visit to King Solomon, who was a type of Jesus Christ. She came a great distance to prove Solomon with hard questions. What she found surpassed all her expectations.

And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom: Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard. Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom. (2 Chronicles 9:4-7)

The queen of Sheba was completely astonished by the wisdom and majesty of King Solomon, to the extent that there was no more spirit in her, which some translators interpret as she had her breath taken away. In the book of Revelation the apostle John has a reaction to the vision of the "greater than Solomon," Jesus Christ, which was even more profound than the reaction of the queen of Sheba to Solomon.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Revelation 1:17-18)

The queen of Sheba's example of seeking the wisdom of Solomon and leaving with all her expectations surpassed, stood as a sign against the unbelieving generation that had the "greater than Solomon" in their midst. Today, we have something even more glorious right in our midst, surrounded by our current generation of unbelief. At this time, God has not sent the spirit of his Son to dwell among us, but rather, to reside within every born-again believer. Additionally, the queen of Sheba recognized the great love

that God had for his people by having Solomon rule over them. We also should recognize the demonstration of God's great love for us in that he placed his Son in the preeminent position as the head of the body of Christ.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. (Colossians 1:18)

The riches of the glory of God's grace that has been extended to us is beyond what words can express. Our understanding and expression of this great reality is most clearly demonstrated in the priority system of our lives. One author stated it beautifully when he said, "Christ is not valued at all, unless he be valued above all."

In the epistles, the relationship that Jesus Christ holds to the church is expressed figuratively as a marriage relationship where he is the groom and the church is the bride. Paul highly esteemed Jesus Christ and was very concerned that the church would be deceived from the glorious blessings of participating in this divine union.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. 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. (2 Corinthians 11:2-3)

These verses paint a picture of a father with his daughter on a wedding day. However, this is not just any groom that the bride will be joined to, because this daughter will be joined with one who will surpass all her expectations. The father and daughter are both anticipating the point when he will present his precious child to one who cares for her more than she knows in order to be joined in a divine union of perfect love. This same father is also very protective, for he is aware that there is an evil tempter that will try through subtilty to seduce his daughter away from her perfect mate. We should be keenly aware that Satan is working against us in our efforts to maintain a single-hearted devotion and commitment to our Lord Jesus Christ and our loving heavenly Father.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matthew 13:45-46)

As the pearl of great price was found, the man who sold all to obtain it did so because it was esteemed above all he had. Let us pray for the grace to fully realize the opportunity before us to live in union with one who deserves to be esteemed above all.



Can Jesus Use Your Boat?

by Rev. Todd W. Pekel
Thessaloniki, Greece



It is no coincidence that in the Scriptures, a person's body is often called, or referred to, as a vessel. One of the great subjects of the Scriptures is the type of vessel a person becomes in this life; as there are, and always have been, vessels unto honor and vessels unto dishonor. Sure, there are other objects; (household items, utensils, etc.) that are also called vessels in the Scriptures, but I want to draw your attention to the correlation between the human body and those vessels that float on water.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. (Luke 5:1-3)

All of a sudden, seemingly, Jesus had a need. He needed a vessel to use so that He could launch out a ways from shore and teach the people. Now, I don't think Simon had spent the day washing and waxing his boat getting it ready for the Lord to use. He probably didn't have it freshly painted or re-upholstered that day either.

It's a fact; fishing vessels can get a bit "ripe" with all the fish remains and blood and what not lying around. If you don't know this first hand, ask someone who has been around working boats.

In short, I would venture to say that Simon's boat was neither better nor worse than the other boats there. It was probably pretty average as far as fishing boats go.

Now, what's all this got to do with Jesus using your boat? I'm glad you asked.

While on my trip to the USA this summer I had a remarkable experience. Right there, in the middle of the day, without having spent the morning waxing and polishing my boat so to speak, Jesus showed up and needed to use this vessel.

I was attending a charity golf event with some old friends and was at the steak dinner afterwards. There were probably close to 150 people. I had been sitting on one side of the group when I got up and made my way through the crowd towards the clubhouse. About three quarters of the way through I stopped to talk to a girl I recognized from my neighborhood from when I was about 10 to 12 years old.

While chatting and catching up I noticed a guy at the

table next to us starting to go very, very red. He lifted his hands to his throat and some of the guys at the table began teasing him as if he were faking or something. The color in his face changed from a red to purple as his lack of oxygen was now quite evident. One of the guys at the table stood him up and tried to do upward abdominal thrusts (otherwise known as the Heimlich manoeuvre) on him. He stopped after a couple attempts, as the man who was choking had quite a large midsection and the man attempting to do the thrusts couldn't really get any leverage on him.

What to do, right? Well, without thinking really I pushed the man who was attempting the thrusts away and then grabbed the guy who was choking. I reached around him and started to thrust upward into his stomach with all of my might. Not much happened except the man began to go limp in my arms, and I was afraid he was ready to pass out and lose consciousness.

I thrust again, really using all of my strength, while thinking about telling someone to get me a steak knife, as I thought I would have to do an emergency tracheotomy on this choking man. One final, full-strength thrust was enough to finally dislodge and eject a big chunk of steak from this man's throat and windpipe.

He was more than a little shaken, to say the least. I put my hand on his shoulder and reassured him that he was ok. I kept telling him that it was all over. That he would be alright. We stood there for a couple of awkward minutes not knowing really what to do or say. I just wanted to comfort him knowing that he had had a horrible experience. It seems like time stood still for a few seconds.

Some of the people near us then came up to us and congratulated us. A couple of the guys shook my hand and one guy even offered me an ice-cold refreshment. It seemed like that was the end of that.

Well, a short time later (twenty minutes or so) the man who I had helped came up to me and we began to talk. He shook my hand and thanked me for saving him. That's when Jesus showed up to use this vessel.

I shared with him how that it was no coincidence that I was there that day (living in Greece as I do and all) and how that God really does love him. [Actually, the whole situation did seem coincidental. I had run into an old friend by chance a few days before the golf event who had told me about it. I then, accidentally, bumped into an old friend from the neighborhood who just happened to be there at that spot near his table at that very moment this man needed me – kind of like Simon's boat just happened to be there, right?]

I shared how that Jesus knocks on the door of our heart and if we are willing to open the door to him, he and the Father will come and dwell in us. I told him that Jesus was

knocking on the door of his heart right then and there. I told him that Jesus loves him so much that he took his sins upon himself when he was crucified; the just for the unjust, the righteous for the unrighteous. I also said that the Bible is true and that he could be certain that God has raised Jesus from the dead.

As these words were coming out of my mouth tears began streaming down this man's face. I told him he needed to repent and that God would be with him and that he wouldn't let him go... that he was very special in God's eyes. The man – his name is Steve – then said, he believed!! Glory to God! He believes!

Imagine the circumstances. Imagine the situation. Imagine how changed Steve's life is and will be!

So the next time you're going about your day and maybe not feeling too special about much of anything, just remember that Jesus might have a sudden and unexpected need to use a vessel. The question is; can Jesus use *your* boat?

Mission Reports



One Soldier Speaks

A Joy To Behold: Nairobi 2008

by Jay Pearson
Treasurer, WTWH



The wheels sang their rotating tune with contact to the runway, and the engines roared in the African night. With the song's tempo eased and the roar reduced to a moan we taxied to the gate. Our stewardess said, "Karibu," meaning "Welcome." We exited the plane and maneuvered our way to the Customs area. This procedure went pretty much as usual with lots of jockeying for a favorable position in line and waiting for our visas. Then Tim, my wife Jerelyn, and I retrieved our luggage and headed toward the exit area of the airport. Tim had received a text message that Pastor Boniface was waiting for us. Boniface and company lit up the Nairobi Airport with their smiles and immediately pounced on our luggage like the Godly servants they are. We exchanged hellos and welcomes and were off to the big Glory Church Ministries Bus that awaited us. We each had a seat, our luggage had a seat, each of those who came to welcome us had a seat, and only one third of the bus was filled. As those who have traveled with us before know, transportation once we get to Africa is always a challenge in the days that follow our 30 hours of flights to get there. This was not the case this time. Our transportation was much less confining than the planes we had ridden on to get to this point. The bus ride was peaceful and perfect.

As we traveled the streets of Nairobi toward the mission

compound, my thoughts drifted to my presentation material. Had I prepared enough? Was it what the Lord wanted me to do? Would the students like the material and me too? These were the questions haunting my soul. I decided prayer was in order. I thanked God for peace and that his will would be done. The bus slowed and turned into the driveway and through the gate opened by the guard of the compound. At the first intersection of the compound a large sign was illuminated by the headlights of the bus directly in front of us. On the sign was the following verse.

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)

The latter part of this verse was the whole essence of the message I had brought to share. We shall be witnesses and we have been sent on a journey. With this sign the Lord gave me peace.

The bus was too large to negotiate the turns that led to the guesthouse for front door service, but it was a short stroll to the front of the guesthouse. We were not allowed to carry our luggage on this stroll to the comfortable three-bedroom guesthouse with large living room and comfortable kitchen. We were greeted by James Yoon, the Director of the complex. Tim, Evan, Steve, and I had met James on an earlier trip to Kenya. We sat on large sofas and enjoyed fruit juice and conversation for a short time before we retired to our quarters for a good night's rest.

Morning started with the distant sound of gospel music coming from the chapel on the grounds. We started our day with a simple scrambled egg and hotdog breakfast that Tim prepared, accompanied by African instant coffee. The refrigerator was stocked with hotdogs, frozen French-fries, juices, and milk. Our hosts had assumed the only things we Americans would want to eat were steak and French fries. They were relieved to know we preferred their own cuisine. Pastor Boniface told us the class would start after the lunch meal. The students were involved in other scheduled events. Our arrival having being postponed from a week earlier had changed the necessity of scheduling of the students that live on campus.

By this time I was getting a little nervous, knowing I would be opening the first series of sessions. This was my first experience at teaching more than a 20 minute church lesson.

I opened my presentation of "Questions Seldom Asked and Answers Seldom Heard" at 1:30 PM. Tim and Jerelyn sat in on the class and I was thankful for their presence and prayer support. The approximately 40 students in the class were very enthusiastic and hungry for the word I brought to them. My nervousness was eased shortly after opening. It was so refreshing to see young men and women of God so committed to learning. I was thankful for my hours of

preparation because it gave me the confidence to seek the Lord for wisdom and guidance on how to deliver my material moment by moment and session by session.

I handed out a copy of my book at the end of the class. It was a joy to see some of the students the next day carrying those books with them as they went out to witness and evangelize in town. My joy was not that they carried my book, but for the word of God they had connected with in the book.

The next morning I helped Jerelyn start her class of Sunday school teachers and helpers of the orphaned children. Her class was a tremendous success. I'll let her tell you about it.

After Jerelyn was settled into her class, I joined Tim in his class. I was thrilled to be in "If You Do These Things You Will Never Fall." I believe this is essential for every Bible student, man, women, or child that is interested in staying their course and finishing in victory. The students were excited and empowered with the word of God taught.

We toured one of the schools that Grace Ministries maintains for middle school age students in Kenya at Kibera, the second largest slum area in Africa. Over one million people live in this very small area. It was a glory to God to see these children clothed and fed and learning in such an environment. My heart was moved watching the attentive faces of these children as Tim taught on the need to pray for Wisdom. Afterwards Tim and I had the privilege to minister to a few of the students that came forward.

James Yoon, the Director of the Glory Ministries' work in Kenya, carries an amazing amount of responsibility to serve God's children. It is all accomplished without the Kenyan government's aid. They receive support from California and Korea based Churches. James and Pastor Boniface along with his wife Julie and their newborn son were a blessing hard to express fully. They loved us with the love of God that can't be expressed in words. We would also like to express our thanks to David and Jasper, James' helpers, for their company and the excellent cuisine. My sincere thanks to our hosts and every one of you at home who travel with us in heart and prayer. Thank you.

One October morning shortly after he returned from a 2007 trip to Uganda, Jay told me about a meeting they had with Pastor Bonface Makanda during their layover at the Nairobi Airport. On an earlier trip to Kenya they had met him while visiting a facility in Nairobi that housed both a Bible College and an Orphanage. It was during this meeting that WTW received an invitation to teach a seminar at the Bible College in the near future.

At the moment Jay mentioned the orphanage, I felt a stirring within my heart, a desire to be more closely involved. Up until now I had been perfectly content to encourage, support, and pray for him as he participated in these mission trips to Africa. But I hadn't actually considered joining him in his travels. I prayed for guidance. I prayed for the Bible College, the Orphanage, and the work being done there. The stirring in my heart and the desire to be involved didn't go away. I continued to pray. Finally I discussed my feelings with Jay. He was open to the idea and encouraged me. This was the first time we had seriously considered the possibility of my accompanying him to Africa. Up until now it hadn't seemed practical or necessary.

I continued to pray for guidance because I had no idea what I would be able to contribute even if I went. God led me to consider my background and training. It became clear to me that with my experience as a classroom teacher, and certification as a Writing Project Consultant, I could provide teacher training, specifically in Written Communication. Very simply I could work with teachers to show them how to teach children the writing process so that they could learn to express themselves clearly in writing.

With this clarification of purpose, I decided to talk to Tim about the possibility of going with them to Nairobi. He encouraged me as well and challenged me too. I had in mind preparing a two hour workshop, but he was thinking in terms of days, not hours. Tim suggested that I contact Pastor Bonface who had extended the invitation to come present a seminar at the Bible College. He replied to my offer with great appreciation saying that he had mentioned this possibility to several teachers and had received enthusiastic responses. At this point God had graciously provided so much confirmation that there was no room left for doubt in my mind about this journey. By e-mail we worked out the details.

As it turned out I had the privilege of presenting a two day writing process workshop to a wonderful group of eager dedicated teachers of children. Their assigned task was to write about a topic of importance, to a specific audience, for a specific purpose, in a form of choice. The assignment was intentionally broad to allow them to write about issues that were meaningful to them. They diligently worked together, prewriting, drafting, revising, editing, final drafting, and publishing. I was impressed with their attentiveness and



Teaching Teachers in Kenya

By Jerelyn Pearson
Baton Rouge, Louisiana



When my husband Jay returns home from a trip to Africa, I'm always eager to hear all about it. But I've learned that the whole story doesn't just gush out all at once. As he reflects on his experiences while recuperating from his journey, the story trickles out little by little.

eagerness to work. They even asked if the class could last longer than scheduled the first afternoon. After 2 days of interacting with each other, it was finally time to share their final products with the whole group.

For this time of sharing, the publishing step of the process, we all sat in a circle. Each class member read his/her final draft to the group. Instead reading in order around the circle, I asked them to read in order as they felt inspired. The flow of content was incredible. No one could have planned a better order of presentation. There were narratives, letters, poems, songs. Topics included a letter of encouragement to Sunday school teachers, an expression of gratitude to parents for providing a Christian home, a poem about Christ's love, an essay on Christianity, a lesson on forgiveness based on the story of Joseph in Genesis 38-39, a commentary on true friendship, and many examples of God's work in their lives with expressions of praise. Each one was unique in content and style, but all were edifying and inspirational.

I may have been able to teach them a little something about the process of writing, but through our time working together, they taught me so much more by their examples of dedication, love of God, and perseverance to overcome hardship. I know the children they teach are blessed to have such teachers who continue to seek the Lord's will in their lives and ministries, above all seeking knowledge, understanding, and wisdom.



Testimonies from Grace College

Compiled by Pst Pius Masikana
Nairobi, Kenya



I would like to appreciate the servants of God, Rev. Tim Sullivan, Pst. Jay Pearson, and his wife Jerelyn, for taking the initiative to come to Kenya at the Grace College of East Africa in the month of October to equip us as students being prepared for the work of ministry here in Kenya and other lands that God will be sending us to.

I appreciate the WTWH ministry for letting the servants of God come and minister to us. I believe that it is in not in vain, and that God will reward and increase this ministry.

Personally, I am humbled to say that the teachings on Christian life impacted my life so much, realizing that Christianity is a life to live, and not a cloth that you can wear and then put off. As a pastor, I was so much challenged by the way Rev. Tim presented the teachings on the life of Peter with such ease. This challenged me that I need to be conversant with God's Word, and that I need to spend time in prayer and Bible study to be well equipped.

I can not forget to say thank you to all who gave financially towards this ministry. I appreciate the time the servants of God took away from their families to be with us. I also thank you for the books and the teaching aids they gave us as students. It is my prayer that this will not be an end but a beginning of greater things in ministry. As we expect to go back to our churches, I believe we will never remain the same.

God bless you all.

Pastor Pius Masikana

I would like to dedicate my appreciation to my lecturers, Jay Pearson, his wife Jerelyn, and Rev. Tim from the USA, with the entire staff of the Workers Together With Him ministries for sacrificing all you had for my sake and all the students of Grace College of East Africa in Kenya. You made a great change in my life through your teachings, especially the ground-breaking study of Peter, the disciple of Jesus. This challenged most areas in my life and ministry.

Mr. Pearson taught on a guide to Christian living, and Rev. Tim made known Peter in a unique way that we could follow his example. He gave a vivid continuation of Peter's life from the time he met Jesus up to the time Christ left Peter and commissioned him to take care of the flock. I was enlightened on how faith works things that build a Christian, and the eight keys that guarantee success. For that, my weaker part of my life has been changing since then, and I am now getting strong in my faith. I had very weak faith like Peter had in the beginning, but now I am stronger than ever before.

May God grant you favour both in ministry and in your families. God Bless you.

Your sister in Christ, Hellen Olendo

Brothers, you have been so instrumental and you have really challenged us as students. I believe the time is ripe for Africa to give back to the world and the countries that gave us their missionaries that we may come to the knowledge of God. You really impacted the word of God in us by teaching us and equipping us for the ministry. This is a great sacrifice that you made to us, and I promise that what you imparted in our lives will have a great impact in our ministry. I however feel that the time was short and that we needed more time with you. It is my hope that you will come again come when God permits.

May God bless you so much for opening my spiritual eyes by this teaching. This will help me be a good servant in the field and in my own walk with Christ

Sylvester Maithya,

Student



Our Weekend At Avon Tyrrell

By Cyndi Diamond
London, England



On the 24th of October, 2008, near a quiet English country village in the New Forest where ponies and deer roam free, a small group of brothers and sisters in Christ from around the world gathered together in an old beautiful Manor house called Avon Tyrrell. The house was built around 1891 upon a large ground of 65 acres that holds two small lakes. Young people often come to Avon Tyrrell to do boating, building rafts and general activities. I felt it was peaceful spiritually for me there and the presence of God was strong.

Rev. Tim Sullivan kindly came over from America to do the teaching on the topic, "For where your treasure is, there will your heart be also." He taught from the Old and New Testaments, highlighting relevant scriptures on many topics associated with worldly and spiritual riches.

Rev. Sullivan asked a very good question: If we were to leave this world now, would we be ready to meet the Lord? Would we be satisfied with what we have in our treasure chest in heaven? I am sure that this was much food for thought for all. It was a good time for all to stop and double check if our treasure chest was filling up nicely, or was it a bit on the empty side? Another good question he put over to us was, "Do you own your possessions or do your possessions own you?"

Here are some of my favourite scriptures that were touched on:

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Timothy 6:10)

For what is a man profited, if he shall gain the whole world, and lose his own soul? (Matthew 16:26)

Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven. (Proverbs 23:4-5)

He that earneth wages earneth wages *to put it* into a bag with holes. (Haggai 1:6b)

It was an amazing weekend with brothers and sisters helping and assisting each other with love and patience. Food was bountiful and plenty, and everyone enjoyed their free time socialising, playing games, going for lovely strolls in the grounds, and taking time out to talk with new and old friends, sharing experiences on how our loving Lord has been working and living in our lives, inspiring each other and putting happiness and peace within our time there. With everyone's help and patience everything ran smoothly and timely, in order and with love in keeping with God's com-

mandments and scriptures. Many thanks to all who came I hope they were blessed as much as I was.

WTWH Seminars

Workers Together With Him presents a variety of seminars filled with sound Bible instruction. These seminars are presented to the public live and without charge. A love offering may be received at the conclusion of the seminar to help defer presentation costs.

1. **IN THE POWER OF HIS MIGHT** (formerly titled *The Weapons of Our Warfare*). Taught in 29 one-hour sessions over a five-day period, this class contains doctrinal and practical instruction concerning the nine gifts of the Spirit as listed in 1 Corinthians 12:8-10. What are they? Why are they needed? How are they used? Written and presented by Rev. Tim Sullivan.
2. **IF YE DO THESE THINGS, YE SHALL NEVER FALL**. Taught in nine one-hour sessions over a two-day period, this class expounds upon the eight precepts of 2 Peter 2:5-7 which, when followed, "make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (v. 8). Written and presented by Rev. Tim Sullivan
3. **THE FUNDAMENTALS OF OUR FAITH**. Taught in eight sessions over a two-day period, this class expounds upon the six fundamental precepts of Hebrews 6:1-2, laying the foundation upon the Rock, Jesus Christ. Written and presented by Rev. Tim Sullivan.
4. **WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO**. Taught in eight one-hour sessions over two days, this class examines the two kinds of riches spoken of in the Bible, as well as the true meaning of Christian prosperity, the principle of tithing and related topics. Written and presented by Rev. Tim Sullivan.
5. **QUESTIONS SELDOM ASKED AND ANSWERS SELDOM HEARD**. Taught in five one-hour sessions, this class examines the path, the road and the journey of our Christian walk. Written and presented by F. Jay Pearson.
6. **THE LORD'S HOUSE SHOULD BE BUILT**. Taught in four one-hour sessions, this class examines the true priorities of the Church. Do we want to build the house of God, or are we content to simply "play church"? Written and presented by Rev. Evan Pyle.

If you would like to schedule one of these seminars, or if you would like further details, please contact our office by telephone, letter or e-mail.



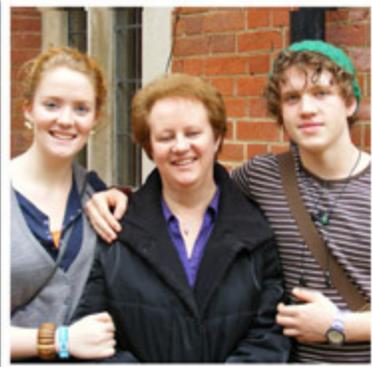
Rwanda



Kenya



England



The Vine & Branches

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

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 e-mail to enpyle@cox.net if you will be in the area – even if you will not be here for the service.



Evan and Nancy Pyle



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