



The Vine & Branches

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News & Announcements

It has been an eventful six months since the last edition of The Vine & Branches, but if you are on our e-mail list, I've been keeping you current via our news bulletin, the eV&B. With the eV&B I can tell you of upcoming missions or give you reports on missions I have completed between issues of the regular newsletter. Previous bulletins have included my report on the ordination of Rev. David Mantock, my January trip to Tanzania and my March mission to Kenya. Sign up at our web site, "www.wtwh.org."

With the help of David and his wife Beatrice, our web site has been totally redesigned. I'm very grateful for their patient endurance in what can be tedious and time-consuming work. Todd Pekel of Greece has provided valuable consultation in the project. I'm very pleased that now you can easily find any sermon that's ever been in the V&B and photos from almost every class.

My book, *In the Power of His Might*, is finally ready for distribution. WTWH is asking a donation of \$12.00 per book, plus shipping charges. Download a free excerpt on our web site to see whether it is to your liking.

My article in this V&B was written in tribute to all the wonderful Christian sisters who have been such an encouragement to this ministry. Four such women contributed articles to this edition: Jerelyn Pearson, Winfred Amwayi, Anna Kisota and Evelyn Paraboy. Evelyn and Anna serve on the Board of WTWH-Tanzania. Winfred is the president of WTWH-Kenya. Jerelyn needs no introduction as her articles appear regularly in our newsletter.

Evan Pyle presents a thorough and honest examination of a controversial subject – tithing – that I believe will answer many questions for the honest seeker.

So what has happened in the world since the last edition of the V&B? Global economic meltdown, the spread of another seemingly incurable plague, bizarre weather patterns, wars and rumors of wars... the same old stuff! Aren't you glad that you have faith in Jesus?

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



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"She is the Moth-

by Rev. Tim Sullivan
President, WTWH



The apostle Paul was one of the great champions of the ministry of women in the Church. Ironically this same man is reviled by many feminists (both male and female) for what they consider to be his sexist and condescending statements made about women. An example often cited is found in Paul's first letter to Timothy.

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. (1 Timothy 2:11-12)

It is easy to isolate one or two verses from the Bible and use them as evidence that the Bible cannot be the testimony of a loving God. But in order to be properly represented, the Scriptures must be considered as a whole and not in isolated parts. If the Bible had nothing more to say about women than what we read in these two verses, we might have reason to believe Paul (and by extension God, since Paul was expressing the will of God) was a male chauvinist. But this instruction to Timothy about women is not his only word on the subject.

To say that Paul held a bias against women is simply wrong. Hundreds of years before anyone began speaking out for equality amongst the sexes, he wrote the following:

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Galatians 3:28)

Paul's coworkers in the ministry included men and women. People being who they are, Paul had to defend himself against ugly accusation even though his conduct towards the women was beyond reproach.

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? (1 Corinthians 9:5)

Paul's conduct towards the women in his company was tempered by the fact that he considered them his sisters. I know something about sisters. I am the fourth of five children born to Howard and Namiko Sullivan, and my parents' only son. Growing up with four sisters had a lifelong effect on my attitude towards women. I hate them all. (Ha ha. Just kidding!) I am very proud of my sisters and I love them very much. Being my sisters' brother is an important part of who I am.

Because of my life experience I find it very easy to have a brother-sister relationship even with women who are not my blood relations. I can be "like a brother" to an unmarried girl or a married woman. It is love without romance, the assurance of enduring support. With the

added dimension of spirituality, I enjoy the best kind of brother-sister relationship, in Christ. Throughout my time as a Christian and especially as a part of Workers Together With Him, I have been greatly helped by my Christian sisters (a list that includes my wife Nelly and daughter Jessica), and I am very grateful for them.

In his day, Paul was very appreciative of the female coworkers in the ministry.

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names are in the book of life. (Philippians 4:3)

Paul said these women *laboured* in the gospel. Anyone with a clue about what women experience in childbirth does not speak of labor in a trifling manner. Jesus used an analogy of a mother's pains in childbirth to exemplify the sorrows of life that often must be endured to reach its joys.

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. (John 16:20–21)

In almost any congregation you will see far more women than men who are willing to do the real labor that is required to further the gospel. I am not saying this to garner favor with the women or infer that they are more perfect than the men. But without the contribution of women, most Christian households would be backslid and most churches empty.

In that same passage from 1 Timothy 2, Paul reminds us that Adam, not Eve, was responsible for mankind's fall from grace. "And Adam was not deceived," he writes, "but the woman being deceived was in the transgression" (1 Tim. 2:14; see also Rom. 5:12). To this thought Paul adds an interesting conclusion.

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (1 Timothy 2:15)

I do not know the complete meaning of this verse, but I am sure it points to motherhood as the ultimate expression of womanhood. This is not to say that a woman with child is better than a woman without a child, no more than a married woman is better than an unmarried woman. There are compelling Biblical arguments that an unmarried woman is most free to serve the Lord.

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. (1 Corinthians 7:34)

Of course, a woman does not have to be a mother to possess maternal love. Each of us knows a childless woman who is the personification of the caring and protective love that is the essence of maternal love. Sadly, we also know mothers who are lacking in this attribute. Still, there is something about maternal love that makes it perhaps the highest form of human love.

Recently we celebrated Mother's Day here in the United States, and this got me thinking about some of the remarkable mothers we read about in the Bible. The list begins, of course, with Eve, the "mother of all living."

And Adam called his wife's name Eve; because she was the mother of all living. (Genesis 3:20)

Eve represents woman as the source of human life. Mankind is called "he which is born of a woman" (see Job 14:1, 15:14, and 25:4). No person except Adam and Eve was ever born without a mother. Even Jesus had a human mother.

Sarah, the wife of Abraham and mother of Isaac, was a "mother of nations."

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. (Genesis 17:16)

Rachel and Leah, the two wives of Jacob, are called they that "did build the house of Israel."

And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Bethlehem: (Ruth 4:11)

Because Galatians 4:26 speaks of Jerusalem as "the mother of us all," even we Gentiles who were grafted into the natural branch of Israel have reason to celebrate Rachel and Leah's great part in the Bible story.

Anyone who thinks God is diametrically opposed to women in leadership positions shows their ignorance of Deborah, one of the judges of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment. (Judges 4:4–5)

Paul condemned women who "usurp authority over the man." To usurp is to take what is not rightfully yours. Deborah did not overthrow the authority of her husband Lapidoth or the military commander Barak. She was appointed by God to judge Israel. Perhaps it was godly pride as much as humility that the title she ascribed for herself was not "judge" or "prophetess" but "a mother in Israel."

The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. (Judges 5:7)

Anyone who thinks that God forbids women to teach has forgotten about Bathsheba, the wife of David, who is honored in the 31st Proverb (“Lemuel” was Solomon).

The words of king Lemuel, the prophecy that his mother taught him. (Proverbs 31:1)

Similarly, Paul commended both the mother and grandmother of Timothy for the righteous instruction they gave their son/grandson.

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. (2 Timothy 1:5)

In any discourse on mothers in the Bible, one cannot fail to mention Mary, the mother of Jesus. No other woman will ever know the challenge, joy or pain she experienced, as foretold by the prophet Simeon.

And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. (Luke 2:34–35)

Could Sarah have offered her son Isaac in sacrifice to God as readily as did her husband Abraham? Somehow I don't think so, yet this is what was required of Mary. A sword through her soul, indeed.

A true mother is more than a nurturer. Like a mother bear, she is a fierce protector over her children.

Let a bear robbed of her whelps meet a man, rather than a fool in his folly. (Proverbs 17:12)

1 Kings 3:23–27 tells the story of two harlots who stood before King Solomon both claiming to be the mother of the living child.

Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*. Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof. (1 Kings 3:23–27)

Whatever else this woman's failings, Solomon knew a true mother when he saw one. “She is the mother,” he said. How did he know? She was the one willing to sacrifice her happiness for the sake of the child. She would not forsake her baby.

Yes, her situation was far from ideal. Ideal parents are found only in storybooks. Still, the people you least expect to abandon you are your own parents. But even if that were to happen, God wants you to know that he himself is faithful to sustain you.

When my father and my mother forsake me, then the LORD will take me up. (Psalm 27:10)

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)

In that way, our God is not only our heavenly Father, he is also our heavenly *mother*.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. (Isaiah 66:13)

This is the heart of God as expressed by his Son Jesus to his wayward children.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matthew 23:37)

On behalf of Workers Together With Him ministry, I want to thank all you beautiful mothers, wives, sisters and daughters who make such a vital contribution to our lives, and are such an important part of the furtherance of the Gospel of Christ. We fathers, husbands, brothers, and sons thank you and praise you for your service to God and to us.

The VINE &
BRANCHES



Our High Priest & the Grace of Giv-

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



Have you ever noticed that many Christians who have not yet submitted their lives to God's will try to solve their problems by becoming more "spiritual"? We love to hide our carnal thinking behind lots of religious-sounding talk. But faith doesn't waste its time with fancy talk. Faith acts. This other, so-called faith loves to talk-talk-talk, but fails to act in submission to God's word. My goal for this study is to strip away some of the fancy reasoning and excuses surrounding tithing, replacing it with God's practical and simple solution.

I believe we have underestimated the true value of money. Does that surprise you? Most people would say that we have far overestimated the value of money. Many Christians are uncomfortable giving their attention to money, thinking it carnal and unspiritual. But stop and think about it: money represents, in a very real way, our time, efforts, talents, education, and even our family heritage. How is this so? We earn money by investing time in our work. Some work is possible only because of our education. Faithful application of our talent and energy has a bearing on our success. Money, property, skills or a business may have come to us from our family or by inheritance. So you see, money does represent much of who we are. Because we have underestimated its true value, we have failed to take money matters as seriously as we ought. It is critically important to handle our finances in line with God's will.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matthew 6:24)

Mammon means, literally, wealth or profit. But in the context Jesus is using this word to describe an evil force that grips men and keeps them from serving God. Its effects are easy to see in the world, with so many people in financial bondage, whether in debt or devoting energy that belongs to the Lord to the acquisition of material things. As Christians who desire to please God, we must acknowledge the claim of either God or mammon on our lives.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: (Colossians 3:5, emphasis added)

Matthew tells us to "seek first the kingdom of God and his righteousness." When we do, "all these things will be added" to us (Matt. 6:33). This means that when we have acknowledged God and not mammon as the

one we love and serve – when we put God first – then our material need will be met.

When we are pursuing material things, something will always be out of reach. But when we seek God, these other things will, in effect, pursue us. *The biblical solution is to put God first in our finances.* When we fail to acknowledge God first in our finances, we begin treating his claims on our lives as secondary and our giving becomes more like tipping a waiter or a valet.

Honour the LORD with thy substance, and with the firstfruits of all thine increase: (Proverbs 3:9)

When we step out in faith to truly honor God with our first fruits we are putting "wheels" (visible proof) to our profession that we seek the kingdom of God first. As we practice this biblical precept the rule of mammon over our lives is broken.

JESUS AS OUR HIGH PRIEST

In order to understand how it is that Jesus is our high priest today, we need to go back and examine that mysterious Bible figure, Melchizedek.

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (Genesis 14:17-18)

Two people went out to meet Abraham after his victorious battle against an alliance of local kings. Both of these men made Abraham a specific offer. Melchizedek offered bread and wine, an obvious picture of the coming Messiah and the redemption that faith in his blood brings to lost mankind. The king of Sodom, on the other hand, offered the spoils of battle to Abraham. Like Abraham, God's children today face the choice between the riches of Christ and the allure of the world's goods. Abraham rejected Sodom's offer in the strongest of terms.

That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: (Genesis 14:23)

Notice that Melchizedek first delivered a blessing to Abraham; then Abraham responded by giving Melchizedek tithes of all.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (Genesis 14:19-20)

"Tithe" simply means a tenth. Today, we would say 10%. I have heard the reasoning that the tithe is no longer valid in this age of grace, because Jesus fulfilled the law and we are no longer under the law. While it is

true that we are no longer under the law, the tithe was before, and therefore remains after, the law. The law of Moses came 400-plus years after Abraham tithed to Melchizidek. So the tithe is valid today in this age of grace, though it is not a rule of law we are commanded to follow. It is a principle of life practiced by those who put God first in their finances.

Besides carrying the bread and wine as a picture of Messiah, Melchizidek was himself a picture of Christ to come. He was priest of the most high God, yet did not descend from the priestly line which comes from Aaron, who came centuries later. Jesus was called a high priest after Melchizidek, thus fulfilling the prophecies concerning himself as the high priest of God, though he did not count Aaron in his human genealogy (Heb. 6:20-7:28). Just as Melchizidek first blessed Abraham, the Lord first blesses us. When we give of our tithes and offerings, we are *responding* to God's blessing, just as Abraham responded to Melchizidek's blessing with a tithe of all. Never do we "give to get." We do not give expecting God to respond to us. This is a grievous error that has crept in to the church. God has acted *first* in all things through Christ. Our Christian life is a response to what Jesus has done for us by sacrificing his life for our salvation.

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (Acts 3:26)

We love him, because he first loved us. (1 John 4:19)

According to God's instruction to Moses, the priests came from the tribe of Levi, not from the tribe of Judah, from which Jesus (on Mary's side) descended. God commanded the Levites to receive tithes from the rest of the tribes of Israel. Levi paid tithes to Melchizidek through his grandfather Abraham.

And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. (Hebrews 7:9-10)

This proves that Melchizidek was of a greater priesthood, which priesthood is Jesus Christ, in whom the Father summed up all things in heaven and on earth. While Israel paid its tithe to Levi, the church pays her tithe to the great high priest, Jesus the son of God. I know it appears we are merely giving money to this church or that ministry, but in the spiritual reality we are tithing to our high priest, who ever lives to make intercession for us (Heb. 7:25).

When we set aside and offer our first tenth to Jesus, we honor him and acknowledge him as our high priest, who is touched with the feeling of our infirmities and is able to comfort us in all our afflictions. We acknowledge that he has offered himself as the sacrifice for our sins, and receives *our sacrifices* to him.

By him therefore let us offer the sacrifice of praise

to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. (Hebrews 13:15-16)

To "communicate," in Bible language, means to give tithes and offerings. I have often been at church services where the pastor said, "Let us now worship the Lord with our tithes and offerings." In my darker, irreligious past, I used to scoff at this as so much drivel. I thought, "What are you going to do, toss the money into the air and hope God grabs it?" God forgive my irreverence! I didn't understand Jesus' role as my high priest. I had trivialized the importance of money. I didn't realize that when you give your money, you are giving your *self*. To offer yourself to God is worship and is well pleasing to him.

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. (Romans 12:1)

Under the law, the people brought sacrifices to the temple. This was how they worshipped God. Today, we present our sacrifice, a living sacrifice, to the Lord. According to Romans, we present our bodies, meaning everything we are. And remember, who we are, in many ways, is represented by money. Our offering is holy to the Lord because it represents who we are; it represents a living sacrifice.

Our giving brings glory to the Lord:

Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts. O worship the LORD in the beauty of holiness: fear before him, all the earth. (Psalm 96:8-9)

Another amazing fact of our financial giving is that God keeps a record. We have erroneously thought that money is somehow beneath the Creator of heaven and earth. Surely He has more important things to mind. Yet Numbers 7 gives an exact accounting of what each person gave toward the building of the tabernacle. God is economical in his word. Why was it important to him to use such a large chapter to record these details? The record is given because it is important to God. Do you know that Jesus paid attention to what people gave in tithes and offerings?

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all *they* did cast in of their abundance; but she of her want did cast in all that she

had, *even* all her living. (Mark 12:41–44)

Jesus' ministry on earth lasted but a few short years. It is tempting to think of him frantically running around in an attempt to fulfill all the prophecies concerning him. Yet, here in Mark, we find Jesus sitting in the temple and simply observing people as they cast money into the offering plate. I imagine the Lord leaning against the wall in an inconspicuous spot and just watching. Jesus understands the true value of money and watches what we are doing with ours.

Another fact concerning tithes and offerings is that they prove God and test our faith and faithfulness.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10)

Have we really proved God in our giving? Not only will God prove himself faithful in all things, but we will prove to ourselves that mammon is not our god. We prove that we are indeed seeking first the kingdom of God and his righteousness. The spiritual things of the Book are practical, aren't they?

THE GRACE OF GIVING

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. (2 Corinthians 8:7, emphasis added)

The *grace* Paul is speaking of here is financial giving. Don't you find it interesting that giving is called a grace? The word grace appears in this chapter seven times, always referring to financial giving. Verse nine explains the grace of giving that comes to all who believe through Christ.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

(2 Corinthians 8:9)

As part of the divine exchange, Jesus broke the poverty curse that came through the law.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: (Deuteronomy 28:15)

Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue them. The fruit of thy land, and all thy labours, shall a nation which

thou knowest not eat up; and thou shalt be only oppressed and crushed alway: Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it. (vv. 31, 33, 38)

Since not one person fully kept the law, this poverty curse passed upon all. Jesus broke this curse by fulfilling the law. He then exchanged his nature for ours. He took our sins and gave us his righteousness. Jesus was rich, but he became poor in order that we, through his grace, though being poor might be made rich with his riches. Jesus exhausted the poverty curse of the broken law so that in return, through grace, we might receive the wealth of the kingdom of God. I long for, and hunger after, this grace in my life. But how is this grace received? Grace is received through faith alone.

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. (Ephesians 2:8-9)

Walking in obedience to God's word by faithful giving of tithes and offerings can be evidence of faith in God's promise, or it can be a religious exercise carried out to keep us "right" with God. Worse yet, giving is too often done so God will bless us financially. We have all heard this type of teaching in the so-called "prosperity gospel." This kind of thinking conflicts with biblical truth. The principle of tithing, first seen with Abraham and Melchizidek, shows the high priest (a picture of Jesus, our high priest) first blessing Abraham (a picture of the believer) and then Abraham (that's us) responding with the tithe. God does not owe us a blessing when we give our tithes and offerings. God will be indebted to no man. He is the first cause of all things and is not in the business of responding to people who "push the right button," so to speak. When we give rightly, we are responding to God, who blessed us first. In much of the prosperity gospel, God is reduced to a set of principles which, when properly "operated," produces the desired results. When people fail to get the expected results they blame God when they should be blaming themselves.

Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. (James 4:3)

The prosperity that Jesus brought us by his grace is the wealth of the kingdom of God: his righteousness, wisdom, sanctification and redemption (1 Cor. 1:30). The law's standard was give or be cursed. Jesus' standard is give and you shall receive. "Give and it shall be given unto you," says Jesus in Luke 6:38. The Holy Spirit's standard in the age of grace is "all sufficiency in all things" so we can "abound to every good work" (2 Cor. 9:8).

The standard of grace is always a higher standard and it requires more of us than tithes and offerings. It demands self-sacrifice.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and **beyond their power** they were willing of themselves; Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but **first gave their own selves to the Lord, and unto us** by the will of God. (2 Corinthians 8:1-5, emphasis added)

The higher standard demanded by grace is to first give ourselves. It is self-sacrifice, a living sacrifice.

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. (Romans 12:1)

Though some may have pictured the Christian life in the age of grace as “easy street,” it is not true. God is requiring something greater than our tithes and offerings. He wants us: heart, soul, mind and strength. Nothing exists for which he has not made provision, and nothing exists for which he does not accept responsibility. But we must meet the Lord on his terms, not ours. This is not “let’s make a deal.” His requirement is nothing less than a living sacrifice.

Some would say that Paul, with his impeccable background and first-class education, had a lot to lose by converting to Christianity. But Paul correctly estimated the value of his background and education in comparison to the life of Christ. In Philippians, Paul says that he counted them as dung compared to Christ. When we correctly value Jesus’ sacrifice for us compared to all that is valued by the world, we will begin to grasp the fullness of God’s provision and begin to walk in faith. It is time to quit having a foot in both realms. It is time to acknowledge the claims of either God or mammon on our lives and live accordingly.

Christians are to abound in this grace.

Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, see that ye abound in this grace also. (2 Corinthians 8:7)

Financial giving with the right motives demonstrates our love. It is proof that we love in action as well as in words. When we give, it is no longer the talk of love on our lips, but the action of love from our substance.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. (2 Corinthians 8:24)

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our

lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. (1 John 3:16-20)

Do you see the truth expressed here? Have you ever felt condemned, wondering whether you are accepted with God? The Bible says that when we love in deed and in truth we assure our hearts before God. We know we are of the truth and God shows us that we are not condemned. Our generosity sets our heart at ease and gives us that good feeling of being in God’s love. In this sense, the sense of love, God *does* respond to our giving, for God loves a *cheerful giver*. I want to be loved of God in this grace of giving.

Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Corinthians 9:7)

PRACTICAL ADVICE FOR CHRISTIAN GIVING

- Sow wisely. Don’t cast your pearls before swine. To grow, seed needs good soil. It needs care and cultivation. Give to churches and ministries that are offering the unadulterated bread of life. If the work is of Jesus, the true vine, the work will bear Jesus’ kind of fruit. The work will be scriptural, not merely religious or man-pleasing.
- Sow bountifully. Give from your abundance. (2 Cor. 9:6)
- Give where finances are stewarded responsibly.
- Give prayerfully.
- Never give in to emotional appeals for money or pressure tactics of any kind. This is always wrong. Anybody employing these tactics should not receive a penny of our gifts.
- Give in proportion to your faith, not beyond your faith.

CONCLUSION

Though religion has done much to confuse the subject of tithes and offerings, the Bible remains clear. With a biblical and spiritual perspective to guide our giving we can operate at a higher level than “giving to get.” At its best, our financial giving is worship and the kind of self-sacrifice with which God is well-pleased. It gives proof to our love, demonstrating that our love goes beyond words by loving in deed and in truth. I challenge you to walk fully in this grace of giving.



The Condition of the Heart

By Jerelyn Pearson
Baton Rouge, Louisiana



Do you enjoy a good story? As you read a book or watch a movie, do you try to predict the outcome? Are you often drawn into the story to the point that you identify with the characters and imagine that you are actually experiencing the events? Have you ever read a novel or watched a movie more than once and discovered things you missed the first time through? Have you been inspired by a skillful author to see a deeper message underlying the plot?

Jesus often taught through parables. A parable is a story that illustrates a greater truth. The parable of the sower is a familiar story to many of us. Sometimes we skim through familiar passages because we think we already know them. By moving along too quickly we may miss a deeper meaning or new application of the truth that the Lord wants to show us.

Read this familiar parable of the sower whose seeds fall into different environments. As you read it, think about which environment you most closely identify with.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. (Matthew 13:3-9)

In this parable the sower's seeds fell into different environments: by the wayside, upon stony places, among thorns, and into good ground. Each event brought a different result for its seeds: to be devoured by fowls, to be scorched and wither away, to be choked by thorns, or to bear fruit.

With which environment did you identify? Hopefully the answer is the good ground where the seeds bear fruit. But I can certainly recall times in my life when I was in each of these places. And more to the point there continue to be times when I find myself by the wayside, or upon stony places, or among thorns.

Of course we know that this is not just a story about what happens to seeds depending on where they are planted. Through Jesus' interpretation of the parable to

his disciples, we learn what each element in the story represents. For example we will see that the type of soil represents the condition of the heart. Christians who have received the assurance of salvation are given a fertile heart to bear fruit. Having been given this marvelous gift, do we as Christians always produce the abundance of fruit that is possible? With which kind of heart do we receive God's messages? Are there times when we allow our hearts to wander by the wayside, on the stony places, or among the thorns instead of staying grounded in God's will of fertile soil? It is with this question in mind that I'd like us to read the parable again, this time with Jesus' explanation of the greater truth as he explained it to his disciples.

Parable: Matt. 13:3-4: Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Interpretation: Matt. 13:18-19: Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

We see here that the sower is Jesus Christ. He sows the seed, which is the word of God. The fowl represent the wicked one who steals the seeds. The ground by the wayside is so hard that the seeds remain on the surface and the birds can easily take them away. The wayside represents the heart that is hardened and can't understand the message.

This makes me wonder, are there times when I hear God's word without understanding? Well, maybe there are passages that I don't fully understand yet, but I don't think this is what is meant here. However, are there times when I miss receiving understanding that the Lord wants to show me because I allow my mind to wander during a sermon? Or do I sometimes neglect to pray or read the Bible when I should, leaving those seeds to be devoured or stolen away that were intended for me that day in that particular situation?

Parable: Matt. 13:5-6: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away.

Interpretation: Matt. 13:20-21: But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

The stony places represent hearts that are happy to hear the word but are not rooted in the Lord to keep

his word when challenges arise.

When do I allow challenging circumstances to distract me from trusting God and rob me of the joy that comes from his guidance? Or how often do I become offended at perceived rejection and allow the seed which I joyfully received to be scorched and wither away rather than take root? Roots take hold when they are nourished and watered. It is important to be consistent in prayer and Bible study.

Parable: Matt. 13:7: And some fell among thorns; and the thorns sprung up, and choked them:

Interpretation: Matt. 13:22: He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

The thorns represent worldly cares and possessions which can distract us from our purpose and keep us from being fruitful.

How much time do I waste worrying? How much emphasis do I place on worldly possessions? I need to be vigilant to keep God's will in the center of my attention so I can be in the center of his will.

Parable: Matt. 13:8-9: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

Interpretation: Matt. 13:23: But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The good ground represents the heart that is yielded to the Lord and bears fruit.

In order to hear the word, I need to be where the word is spoken. In order to understand the word I need to study the word. In order to bear fruit I need to obey the word.

It is interesting that even the fruit bearers produce in varying amounts, "some an hundredfold, some sixty, some thirty." What do I do, or neglect to do, that limits my fruitful productivity?

When we accept Jesus as our Lord and Savior, we receive the Holy Spirit to dwell within us. God gives us a heart to receive, understand, and apply his truth in our lives and allow him to work in us to will and do of his good pleasure so that we bear fruit. When we are obedient to his will, we bear that eternal fruit. But if we're not careful, we can prevent ourselves from fully accomplishing his purpose in our lives.

God has given us eyes to see, ears to hear, and hearts to receive, understand, and apply. Let's not be among those who limit their fruitfulness. Instead let us identify with the Lord and magnify him.

TANZANIA

Mission Report



The Last Words of Yohana
Lewan'an Ole Ngekee

by Rev. Paulo Kurupashi
Board Member, WTWH-TZ



The mission of 13–22 January 2009 began the fifth year of Workers Together with Him ministry working among the Maasai in Tanzania. In December 2004, Rev. Tim and Rev. Evan came to Maasai land and met Rev. Yohana Lewan'an Ole Ngekee doing mission work among the Maasai. Rev. Ngekee was the first Christian Maasai, the first evangelist, and the first pastor among the Maasai people ("Parakuiyo") living in South Tanzania. He ministered in different areas in Tanzania and Kenya such as Mbeya, Iringa, Morogoro, Tanga, Manyara, and Arusha. Rev. Ngekee ministered in difficult situations. For many years the Maasai rejected both him and Christianity as the message from God. His family and his relatives rejected him too, none of them supported his mission work among Maasai people, and he stayed away from his family for five years. For nine years, he worshiped alone under a tree without a church. He was very happy when he met WTWH ministers Tim and Evan. They ministered together in Matebete, Mahango, Manawala and Morogoro (Mabwegele, Parakuyo and Melela).

Rev. Ngekee had the anointed and prophetic message to the lost sheep of God, the Maasai. Today the Maasai are beginning to understand what Ngekee was preaching, because now they witness many of his prophecies coming to pass. It is unfortunate that the Maasai started to listen to him only in his final years. It seemed as if his death would condemn the Maasai to continue in their old ways of unbelief, superstition, and the worship of false gods.

January 2009 was the first trip for WTWH to minister in Maasai land since the death of Pastor Ngekee. It was somehow difficult to believe but through the power of God they managed to minister. One day Rev. Tim, along with beloved brother Daniel Bucher, went to visit Rev. Ngekee's family. It was a very difficult day and it felt like the day when he died. It is very difficult to accept that Rev. Ngekee is no longer with us, since many of the Maasai came to understand, listen to and love him. It was even difficult for the interpreters to continue when

his eldest son Nashoni was speaking to Rev. Tim about his father's death, because of their own tears, and the tears of love of his family and coworkers.

Nashoni told Rev. Tim that his father had left a last word to him; he said that his father realized his mortal life was coming to an end, and he began talking about Rev. Tim and the Workers Together with Him ministers who are doing mission work among the Maasai. Nashoni said his father opened his mouth and spoke to him in a polite way about WTWH ministry, and he said "Tell Rev Tim, I have done my part. I leave the mission work among Maasai in his hands." Then he died. (This reminds me of the last words of Jesus Christ to Apostle Peter before Jesus ascended to heaven. He said, "Peter do you love me? Feed my people" (see John 21:15-17).

The Maasai Historical Center was one of the dreams and visions of Rev Ngekee, a place where Maasai people could meet for classes and seminars to learn the Word of God, and a place where Maasai history shall be preserved for future generations to learn. The Maasai have started making the house, and we have agreed to name it the REV. YOHANA LEWANG'AN OLE NGEKEE CENTER for his remembrance.

It is our prayer that Rev. Ngekee's vision for the Maasai in the Kingdom of heaven comes to pass by the power and the grace of God through Jesus Christ. Rev. Ngekee saw God's grace in placing Workers Together With Him ministry among Maasai to fulfil his dreams and bring together the lost sheep of God, so that one day all might come unto his salvation and have peace and joy. Praise the Lord. Hallelujah.



Mission to Matabete 2009

by Evelyn Paraboy
Board Member, WTWH-TZ



I remember going to church, when Pastor Ngekee started his work in Matabete. He used drawings and the examples that I or any Maasai can understand. I enjoyed going to church and listening to that man of God teach. The church was always full of people especially during Christmas. Pastor Ngekee prayed for the sick often. During those prayers he always had a line in there that said in Maa, *Teniwok engare neaku olchan*. It means when you drink water, let it heal you. This phrase has stuck with me ever since I heard it.

No wonder why I liked the prayer sessions we had each morning when Rev. Tim came to Matabete in January 2009, even though I found myself crying most of the time. I saw many people request prayers for different needs that they have in their lives. God used his servants Rev. Tim and Rev. Paulo to touch and heal

those with needs.

I helped Tim by interpreting when he taught. As Tim was teaching, I noticed that he used simple examples that any Maasai can easily relate to in his or her daily life. People were able to connect and follow what was being said. I enjoyed being part of this mission to my village. All memories of Pastor Ngekee were coming back to me. But what is important is that the work that he started in the village will be continued. Glory to God for this work and the healing it has and will bring to people.

I enjoyed being part of WTWH mission. While I was at the village, I was part of the construction committee that was formed to oversee construction of the worship and historical center. I believe so much in the role of the historical and worship center. I am hoping that we can get the funding to finish building the center.

I am finishing up my MBA in August 2009. I am planning to go back home to Tanzania sometime next year. I will be looking for employment in accounting or financial firms. It takes a long time to secure employment in Tanzania. I have a friend who went back in May 2008; until March 2009 she was still looking for a job. I am putting together a business plan to open an internet café in Mbeya while I am looking for a job. I hope the center will be complete by that time. I will be spending some time collecting stories and items for the worship center.



Why We Need the Maasai Worship and Historical Center

by Adam Kuleit Mwarabu



My names are Adam Kuleit Mwarabu. I work for an organization called PAICODEO. PAICODEO stands for *Parakuiyo Pastoralists Indigenous Community Development Organization*, an organization that was registered in 2006. We are working for pastoralists in the six regions of Tanga, Manyara, Coast, Iringa, Mbeya, and Morogoro. I also work for Parakuiyo Community as a Secretary. This is a traditional institution, and we are focusing on finding a balance between our traditional culture and the new things that are surrounding us.

Our spiritual leader, a man called Yohana Lewan'an Ole Ngekee, had a number of dreams. One of his dreams was to have a resource center at Madungulu village in Mbarali district in Mbeya region. This center would be a resource center for the community. The community would be able to come from different regions to sit together to discuss a number of issues facing Parakuiyo pastoralists in Tanzania; land issues and globalization issues, violation of human rights issues

and good governments, and also to discuss how we are going to accommodate the future for our children. We believe in our traditions, but if you organize for the future, you won't lose your way.

This center would also help us keep records of our traditions for future generations. It will have a place for meetings, and a number of offices for different organizations within our communities. There will also be a hostel to accommodate our members coming for meetings from their regions, and also whenever we have friends visit from outside our community.

The Maasai community has decided to come up with this center and we have already started its construction. We hope to collaborate with a number of partners, and we believe that it will be successful. So we request you brothers and sisters to join us. We want to realize Yohana Ngekee's vision for future generations.

The Maasais are one of the lost tribes of Israel. We came through Mount Sinai, along the Mediterranean, all the way to Egypt, Sudan, along the Rift Valley to present-day Kenya and along the valleys of Tanzania. The Bible, especially the Old Testament, is almost about our culture. So for us Maasais, what we need is the Good News because we have been part of this Jewish family for a millennium. So we need the Good News and this good news will help us to go back to our roots.



The Story of the Maasai Womens' Prayer Group

by Anna Kisota
Board Member, WTWH-TZ



"Before I was married neither my parents nor I were Christians. Every evening my mother would meet with a certain group of women in our village of Matebete for fellowship and conversation. But it often happened in the midst of their visits that one of the women would get possessed by an evil spirit. The other women would sing and play drums to her to try to appease the spirits. Then other evil spirits would attack the rest of the women. Some of the women would pass out. Some would run away and attack the first person they saw. Others would go crying after goat's blood or laundry soap to eat. This is how the devil treated us Maasai women in Matebete village. It is wonderful to see ourselves in a normal situation today as women created in the image of God. Thank you Lord Jesus Christ. Hallelujah!

As a young girl, I did not know that I too was possessed by an evil spirit. All I knew was that my mother loved me over all the children in our house because I knew very well how to play drums to my mother when

she was overtaken by a devil. But then something terrible happened to me. I got very sick and I was bedridden for nine years. My parents tried their level best to get help for me, taking me to different hospitals and to Maasai traditional doctors in Tanzania. But no one could help me and my parents took me home to wait for the end of my life. I remember them taking me outside every morning to sit in the sun and taking me inside every evening.

One day someone told my father to take me to a Christian church for prayer. When he ignored that advice, my condition grew worse than ever before. My father told my mother that they should take that advice and together bring me to church. My mother told him that if he decided to do that, he would have to take me by himself.

My father took me to the next village because there was no church in Matebete. When my father met the pastor, he had only a few words for him. "I have brought my daughter to church for prayer. She is very sick. When she dies, only bring me the information that she is dead, but not her body." The pastor's words for my father were also very few, but his word was with power. "Your daughter shall not die."

My father returned home, and the pastor took me to Church for prayer, and to his house for daily prayer. On Sunday I was baptized and given the new name. After four months I was healthier than ever before. Bwana Yesu asifiwe. Praise the Lord Jesus.

When the pastor took me home to Matebete, no one recognized me at first, not even my parents. When they realized it was me, they cried for joy. From then on, all the possessed women from the women's group in Matebete were sent to the church for prayer. They received total spiritual and physical healing. The possessed women's group changed to this Prayer women's group in Matebete village.

Today I am married and the mother of four children. I am among the leaders in the Prayer women group. For this I say *Asante Yesu*. Thank you Jesus."

* * * * *

This spring, Rev. Paulo Kurupashi and Irene Lobar met with Anna Kisota and the women's prayer group in Matebete to hear their testimonies. The name of this group is "*Korduni*" (in Maa), or "*Kuokoa*" (in Kiswahili), meaning "to save." These women are very thankful to God for his grace and love because today they enjoy life and salvation from God. Their prayer is to invite many people to Jesus Christ who saved them. Their mission is to spread the Gospel in many different Maasai villages such as Mahango, Manawala, Luhanga, Walanji, and Mapogolo in the Mbeya region, and Tungamalenga close to Ruaha National Park, Idodi, Mlowa, Chamdindi, Izazi and Mtera in Iringa region. These are places where Maasai women continue to suffer because of evil spirits

and need to receive healing in the name of Jesus. Rev. Yohana Lewang'an Ole Ngekee was the chief support to this women's group in prayer and in evangelism trips. Now he is no longer with us on earth; he is at rest in the Lord.

KORDUNI accepted and was very happy to join with Workers Together With Him ministry. During the last few years, they have traveled together with WTWH to different villages in Tanzania to sing Maasai songs of praise to God and pray together, and deliver testimonies in Maasai language how God delivered them from captivity. Hallelujah.

During WTWH's January 2009 trip to Tanzania, the women of KORDUNI met with Rev. Tim and told him of the vision they share with him to travel to isolated areas to reach the unsaved people of their tribe. Currently they travel twice a year as a choir of about eighteen women and preachers of the Gospel to preach in different villages for four to seven days. With further support, they could have more trips and days to spend in the villages. They believe in the word of mission from Matthew 10:6-8a: "But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." This scripture speaks loudly to Maasai women.

One evening they had a special time of prayer for Rev. Tim, that God would continue to open doors for WTWH among the Maasai. They requested that he pray for them also. They confessed that their husbands are not always supportive of their call and mission, and that it is difficult for most of the men to pay their wives' travel costs and food costs when the women travel to other villages. The women made request for prayer and financial support as it is very difficult for them to raise the money themselves. However, the village has drilled a very deep well to provide water for the people and their cattle, and now the women hope to have a cattle project with ten dairy cows. Along with the money they earn by making and selling Maasai handicrafts at the market, they believe that such a project would help them support the mission work and their families. The women of KORDUNI realize that Rev. Tim alone cannot finance the plans of this group, but God knows and has many people.

(Anna's story was translated from Maa by Irene Lobara and Paulo Kurupashi. It was edited for clarity.)

www.wtwh.org

Why WTWH is helping build the Yohana Lewan'an Ole Ngekee Worship and Historical Center

by Tim Sullivan

Since the beginning of WTWH's work in Africa, our mission has been to teach the truth of the Gospel without inserting our own cultural bias. Too often, Christians have equated their commission from Jesus, "Go ye into all the world, and preach the gospel to every creature" (Mk 16:15) with God's command to Israel to subdue and secure the Land of Canaan. But Joshua was not called to turn the pagan nations from darkness to light. His mission was to "utterly destroy them" (Dt 20:17).

The Good News of Jesus does not require the assimilation of indigenous peoples into occidental (western) culture. Sadly, this has been the pattern the church has followed. Since the day Evan and I first preached in Maasai land, we have rejected this notion. The truth is, the Maasai traditions are far closer to a biblical ideal than our own way of life here in America.

It is not our mission to strip people of their cultural identity so that they can be assimilated into modern society and brought into subjection to the denominations. The Gospel will never reach the Maasai if we insist that they first become "Swahilis" (a derogatory term used to describe a generic, deculturized East Africaner). True conversion is an *inward* reality.

"Engai" (the Maa name for God) has given the Maasai a cultural foundation to receive his Son. To destroy that culture would be to undo the Lord's work. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Mt 5:17). The next *logical* step in their spiritual journey is to receive Christ. With strong roots in Christ *and* their heritage, the Maasai will not get lost in their radically changing world.

The Worship and Historical Center in Madungulu village will give WTWH a meeting place in the village where we are not under the jurisdiction of the local denominations. Time and again, the Maasai have marvelled that the message of WTWH unites them, when the denominations divided them.

I am glad that Pastor Ngekee knew of WTWH's commitment to help build this center before he passed away. I am glad that the elders of the village accepted my idea to name the center in honor of this man of God.

It is not the policy of WTWH to receive special donations for specific projects. All donations we receive go into one account and are distributed as wisely as we can. Both the Historical Center and the Maasai Women's Group are very important to us, but not to the neglect of our other works at home and abroad. Please know that we are squeezing every penny to its maximum use. I hope you will be generous in your support.

KENYA

Mission Report



Mission to Kakamega
and Harambee

by Sis. Winfred Amwayi
President, WTWK-KEN



It was early in the morning on the 26th of March 2009, when I, Winfred Amwayi, along with pastor Boniface Makanda, went to meet Rev. Tim Sullivan and Rev. David Mantock at the Kenyatta International airport. Pastor Boniface's "son in Christ" owns a taxi and he took us to the airport. We were delayed on the way due to the traffic jam, and when we arrived at the airport, Rev. Tim and Rev. David were waiting for us outside. That was my first time to be in an airport so pastor Boniface led us in. What a joy filled my heart when I saw them, and I thanked God for the safe journey that the Lord had given them.

The joy flooded my heart because I knew that it was an answered prayer. My pastors used to ask me every now and then if Rev. Tim and Rev. David will come. My answer was always, "Their coming is well confirmed." Peace settled in my heart.

Pastor Boniface loaded up their luggage and we all took off. Because of the morning traffic it took some time to reach the bus stage where we would take another vehicle west to Kisumu. By the time we reached the stage, the time was against us. We had a long way to go and our visitors did not have any time to rest. As good soldiers, they simply wanted to see the work of the Master done.

We travelled by passenger van to Kisumu because it is faster than the large bus. Even though the journey was long and tiresome, we enjoyed seeing the zebras, baboons, gazelles and other wild animals as we travelled. We reached Kisumu around 6:00 PM where we planned to transfer to another vehicle to get to Kakamega. The driver had pity on our situation and asked his boss to allow him to take us all the way to Kakamega. The boss agreed and told the driver to make sure we reached our final destination. This is the favor of God that was upon us.

When we reached the house of Brother Laban, his manservant opened the gate and the bus entered. Pastor Eliud was there ready to meet us. Mrs. Laban came also to welcome us in her house. Prayer was made and

as they took tea, I got our luggage from the vehicle. We took our supper and because of the long day's journey, pastor Eliud requested that the first session be delayed one hour so that the visitors might have enough rest.

On Friday, 27 March at 10:00 AM, the seminar began. The lesson was "If Ye Do These Things, Ye Shall Never Fall," taught in nine sessions over a two-day period. Rev. Tim expounded on the eight precepts of 2 Peter 1:5-8 which, when followed, "makes us neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." He began laying the foundation on the character of the apostle Peter from the time the Lord Jesus Christ called him to the time of his crucifixion. From the beginning, we saw Peter leaning on his senses. He was human and at some time we saw him opposing the will of God when our Lord Jesus Christ was about to be crucified. We saw him denying Jesus three times. But our Lord Jesus did not give up on him. After the resurrection, Jesus restored Peter and charged him to feed his flock. We saw Peter now writing to us about the things that we need to do to stand for God. On this day, Rev. Tim handled three sessions.

The next day Rev. Tim taught tirelessly until he finished the six sessions that had remained. Between the sessions, we had ten minute breaks. During this time, I walked around and heard students discussing the things that they were learning. It was as if the eyes of their understanding had been enlightened. There were some students who came purposing to attend only one session only but when they stepped in the class and listened to the teachings, it was as if there was a magnetic force attracting them to stay. Rev. Tim taught precept upon precept, line upon line, a little there and a little here (see Isaiah 28:10). The students wanted to know how each precept built upon the other.

After the end of the seminar, pastor Eliud allowed some students to share how the teachings helped them. One who spoke was Sis. Dorcas, the leader of the intercessory group. She had missed some of the teaching because of her job. She said that when the servant of God was ministering, she was receiving a new revelation of the Word of God. Her eyes were full of tears. This is the statement that released from her mouth: "Truly this is what God wanted us to hear."

We crowned it all by Rev. David taking photographs of us together with our teacher. I thank God so much for Rev. David, who was interceding for us during the meetings.

My church leaders asked them to minister in our Sunday service. Rev. David handled the first session and Rev. Tim the second. When those who had missed the seminar listened to the servants of God ministering, they regretted they missed the seminar and promised that if we will have another seminar where Rev. Tim will be ministering, they

will not miss it. We give God all the glory.

We left to Brother Laban's place where we took our lunch. Brother Laban offered to drive us to Harambee where we were to have the next seminar. We gladly accepted his offer. In Harambee, we met a group of pastors waiting for us. They led us to the house of Brother Tom where we were to put up. Prayer and introductions were made and our brothers from Kakamega returned home. After taking our supper, we were left to rest because of the program that was to begin the next day at 9:00 AM.

On 30 March the seminar began. The lesson that was to be handled in this class was "In the Power of His Might." Taught in 29 one-hour sessions over a five-day period, we received doctrinal and practical instruction concerning the nine gifts of the Holy Spirit as listed in 1 Corinthians 12:8-10.

At first the turn out was not so good, but as the Bible says, where two or three people gather in the name of the Lord Jesus, there he will be in their midst. The number of the students increased every day as they heard what other students were saying about the revelation of the Word of God they were receiving. On the last day, he crowned it by teaching on the action gifts. After that, he prayed for each one of us as he gave us prophecy. We finally went out and Rev. David took photographs.

We came back to the house and took supper and rested. We woke up very early in the morning of 4 April to travel back to Nairobi. We took a taxi to Eldoret and a passenger van the rest of the way to Nairobi. In Nairobi, one of the drivers of Grace College took us to the mission. Sunday morning we fellowshiped at the Glory Church and in the evening we escorted Rev. Tim and Rev. David to the airport.

Since you left Kakamega, I am seeing a difference in the ministry of the Word in the church. Those people who attended the seminar, when they stand to minister, they teach people to preach the Word of God but not stories and philosophy. They encourage people to know Christ and the power of his resurrection and that the Word of God is God's breath, that God will perform his word, but not other words.

The burden that I have most is this work of WTWH ministry in Kenya. My prayer is that as God helps us to do this work in this land, he may glorify himself in it. I pray that the people he brings on our way will have a teachable spirit, ready to learn, and that God through the power of the Holy Spirit will help us to minister the way we ought to.

May Jehovah God bless the WTWH ministry and meet with all their needs so that through them, many may be enlightened on the word of God. Thank you for the effort that you are making to reach many people with the gospel of truth.



Other Testimonies from Kakamega and Harambee, Kenya

Beloved Brethren,

Thank you once more for accepting our invitation and being such a great blessing to us. Your teaching on 2 Peter 1:10, "Therefore brethren, be even more diligent to make your call and election sure, for if you do these things you will never fall," was quite enlightening and deep. The Church has benefited much from this and we as pastors are witnesses of this transformation. As we continue to meditate on these key pillars of Faith, Virtue, Knowledge, Self-control, Perseverance, Godliness, Brotherly kindness and love, it is giving us more insight to even teach more on these within the body of Christ.

Our continued prayer is that God will grant you the grace and open more doors for your most valued ministry to reach many more. We look forward for future engagements with you.

May His blessings accompany you wherever you go. Please pass our love to all family members and brethren.

Yours in the Lord's Vineyard,
Pst. Eliud & Stephen
AFCEA HQ Church

Rev. Tim passionately warned the class to count the cost of following Christ because each of us will give an account of how and what he did with the flock of God. He encouraged the class that if we faithfully and honestly serve God, He will supply our needs.

As Rev. Tim continued unveiling the truth of the scriptures to the class, some of the students later in the day during free time applauded the teachings as they were some of the greatest revelations ever in their lives.

Most of the students liked the teachings and on the last day as Rev. Tim was talking about the action gifts, the mood of prayer developed. Rev. Tim led us into a prayer of repentance after which he laid hands on each student and gave a word of prophecy. The day ended with a word of prayer from one of the pastors.

The entire students thanked Rev. Tim for taking time to come and equip the saints in Harambee for the good work of ministry and pray that you come again.

God bless,
Pastor Pius Masikana
Harambee - Kenya

Now Available!

IN THE POWER OF HIS MIGHT

Understanding and Using the Gifts of the Holy Spirit

The question is not "Will God supply?" The questions is "What will God supply?" What do you require, and what has been provided, so that you can follow in the footsteps of Paul and finish the race that has been set before you? This book, In the Power of His Might, was written to answer these questions.

Here is what some of the readers have said:

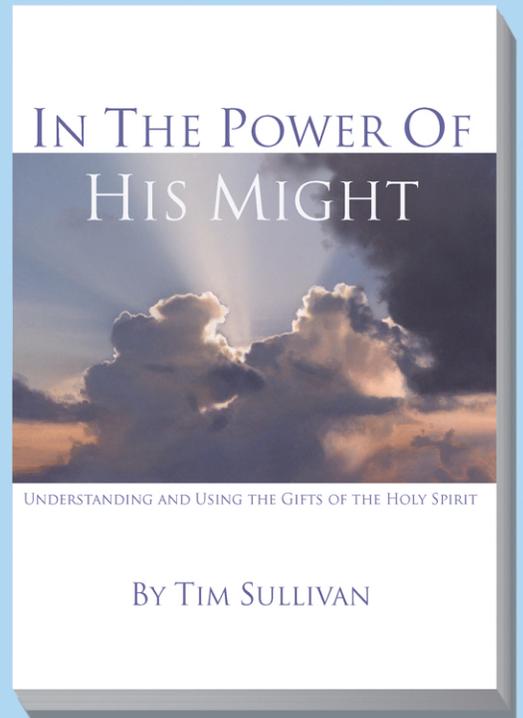
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"...the force and power of the living truth stand at the forefront due to the obvious humility and submission to the Lord of the author."

"...one of the best written books I've ever read. Seriously. It is complete. A whole. Nothing wasted and nothing wanted. Reading it has refreshed me completely, and nourished me thoroughly."

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