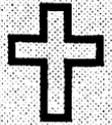
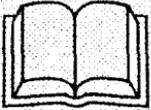


"Holding fast the Faithful Word . . ."



*The Word and Work*



"Holding forth the Word of Life."

JUNE, 1998

**THE  
WORLD  
AT OUR  
DOORSTEP**

**THE 51st ANNUAL KENTUCKY / INDIANA  
CHRISTIAN FELLOWSHIP WEEK**  
(Formerly the Louisville Christian Fellowship Week)

**August 4-7, 1997**

**Theme: IN THE BEGINNING, GOD**

**Monday Evening, August 3**

7:25 Singing  
8:10 Why Does It Matter? Julius Hovan

**Tuesday, August 4**

9:00 The Flood Dr. David Eakin  
9:45 Prayer Time  
10:20 The Agenda Of Evolution Randell Harris  
11:20 Exposition: Genesis 1-3 Don McGee  
1:15 Defining Various Views & Theories Nick Marsh  
2:00-2:30 Panel Questions & Answers  
7:25 Singing  
8:10 How Did We Get Here? Dr. David Eakin

**Wednesday, August 5**

9:00 Social Issues & Development Randell Harris  
9:45 Prayer Time  
10:20 Dinosaurs Dr. David Eakin  
11:20 Exposition: Genesis 1-3 Don McGee  
1:15 Fearfully And Wonderfully Made Dr. Jim Broadus  
2:00-2:30 Panel Questions & Answers  
7:25 Singing  
8:10 Why Are We Here? Randell Harris

**Thursday, August 6**

9:00 Creation / Evolution & Education Randell Harris  
9:45 Prayer Time  
10:20 Practical Confrontations of Evolution Dr. David Eakin  
11:20 Exposition: Genesis 1-3 Don McGee  
1:15 Should This Be An Issue Julius Hovan  
2:00-2:30 Panel Questions & Answers  
7:25 Singing  
8:10 Where Are We Going? Earl Mullins Sr.

**DAY SESSIONS: Portland Church of Christ,**

2500 Portland Ave., Louisville, KY 40212

**NIGHT SESSIONS: Sellersburg Church of Christ**

211 South New Albany St., Sellersburg IN 47172

# THE WORD AND WORK

*"Declare the whole counsel of God"*

**Alex V. Wilson, Editor**

**Dennis L. Allen, Missions**

**Jack Blaes, News**

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**Theme:**

# **The World At Our Doorstep**

Dennis L. Allen

The church founded on the day of Pentecost was multi-lingual and international the day it was born. However, it was still Jewish. In Acts 6 ethnic conflicts began to emerge. Filled with the Spirit they faced the problem head on. A new class of leadership was appointed. All were Greek -speaking men who began waiting on the tables of the women—certainly an inverted pattern of leadership which was not according to custom or the inclinations of the flesh.

In Acts 8 Philip, one of the seven, went down to Samaria and began preaching to the Samaritans, a mongrel race, half Assyrian and half Jew. The Jews hated them and constructed a road to Galilee around their country to avoid contact. But when Philip began to preach there multi-lingual multitudes of the Samaritans received Philip's message. The church at Jerusalem received confirmation of this being God's working when they received the Holy Spirit through Peter and John.

A further step was taking when Philip was led to the Ethiopian finance minister. He had come 2000 miles from Africa to worship at the temple. This open-hearted man was led to Jesus, baptized and took the good news back to Ethiopia. It is significant that the early church put her arms around the Africans even before the Europeans.

In Acts 10 we find the second conversion of Peter. Peter was satisfied that God preferred the Jews, and it took a special revelation from God to convince him that in every nation he who fears him and works righteousness is acceptable to him.

In Acts 11 at Antioch we see the beginning of a multi-cultural, multi-racial church. Barnabas, seeing the grace of God at work, sought for Saul to work with him. From this growing church a team of prophets and teachers developed. The first mentioned was Symeon, called Niger, from which we get negro. He was a black man. Lucius of Cyrene, a city in North Africa, so he was probably a brown man. Manaen, a member of Herod's royal staff. Barnabas was from Cyprus and Saul was a European Jew. Three continents were represented among these leaders. Here we see a further fleshing out of Pentecost—a multi-national, multi-cultural church. Their first outreach was to the needy. Their gift for the hungry in Judea was hand-carried by Barnabas and Saul. The world around seeing the amazing things going on in this church invented a word to describe them—"Christians".

It was given to describe a behavior they had never seen before. Who ever heard of Jews and Gentiles working together and loving one another!

From this church the message began to go out through sent out workers. However, what Barnabas and Saul began to do was just the extension of what they had already been doing in Antioch. We often send out missionaries who have no experience in cross-cultural missions at home.

We often look back condescendingly at the racism and ethnic pride demonstrated by the Jerusalem Christians in the early church, but are we free of it today? It is easy to be condescendingly even in evangelism. Is it possible for us to be more comfortable taking the Gospel to Africa than to have an African-American brother sitting beside us in our local church on an equal basis?

Today we have the world at our doorstep. In 1900, 60 percent of Americans lived on farms. Today it is 2%. People are concentrated in the cities. Today in Los Angeles, Caucasians are in the minority. This is becoming true in all the large cities. The largest Jewish population in the world is not in Israel but in New York. Arabs will outnumber Jews in America by the year 2000. There are 73 mosques in Chicago-- many where churches used to be. The largest Irish population is in the U. S. as well as the largest Scandinavian population. Here is also the second largest African population. Only Nigeria has more Africans. The U. S. is probably the third largest Spanish nation. Only Mexico and Spain have more. There are 900 Korean churches in NYC. The situation in London is the same. London used to rule the world; now the world lives in London. The same is true with other large European cities. One million Japanese now live in Sao Paulo, Brazil.

What implication does this have for a church sensitive to the Spirit and committed to submission to the authority of Christ? He has already given us His marching orders (Matt. 28:18-20). We do not reach the people we do not target. Ethnic groups in our midst will have to be reached out to with love and understanding. They present a strategic opportunity. There are many ethnic groups in our midst whose home countries are closed to the Gospel as far as normal missionary work is concerned. Here they are separated from their backgrounds and ties. They are more open than they would be at home. We don't have to go across the ocean to find them. They are responsive to genuine hospitality. Just recently a foreign guest after a meal said, "Now tell me about your God?" I heard of one man who approaches those who look like foreigners by asking "Where are you from?" Then, "Has anyone welcomed you to America? Usually the answer is, "No." Then he gives them a hearty welcome.

Can these people be reached? In Miami there is a church that has 34 flags in front. The flags are not for a missions conference. Each time there is a convert from a new country his flag is added to welcome him. One night the congregation will have food from his country. Not only that; they have missionaries to all 34 nations represented in their congregation.

The church at Antioch from the beginning gave us an example. May the Lord give us a new vision and urgency to buy up the opportunity. It may mean some changes in our lives and getting out of our comfort zone. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus." (Gal. 3:28). Does the name "Christian" today mean what it did when first given in Antioch?

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## A Place to Begin

Betty Allen

When we speak of cross-cultural evangelism we usually think of a missionary immersed in a culture that is not his own. Just now, however, let us think about foreigners (and foreign communities) immersed in our culture. The Lord has done a wondrous thing in these last days in bringing people from the far reaches of the earth to our cities and even to small towns.... While we may feel overwhelmed by them (what happened to immigration quotas?) it is good to be reminded that God has a heart for sojourners... "And a sojourner shalt thou not wrong, neither shalt thou oppress him; for ye were sojourners in the land of Egypt." (Ex. 22:21; Ex. 23:9, etc.) In a recent study of the Pentateuch, I was impressed by the many references to "Foreigners" and "Sojourners". God cares about them. And here they are.

The Great Commission is obviously a "body command"--i.e., no individual can accomplish this (although God has fast-forwarded His program through people like Bro. Andrew, and Corrie Ten Boom...and through organizations like FEBC and Wycliffe)... The motto "Pray, Give, Go" is a bit misleading in that it suggests that we can choose our participation, whereas, in fact, all the members of the body are privileged to pray, and all (even the poor) to give, and all to go. Some may go farther than others.

This is not to suggest that we should lose our focus on going to remote places with the Gospel. Who can measure the deep purposes of God in telling us to "Go"? First, a person who rises up to "go" thereby makes a public statement of his priorities: that he believes

God, that he believes in obeying God, that he trusts God as a loving father to meet his needs. (This is "confessing Him before men"). Second, he is willing to be removed from his comfortable context--and he may have little concept of all the implications of that! He may be going from a culture where he enjoys considerable status to one in which he cannot even express himself verbally--sort of a free-fall PhD to pre-K! He may well find that the gentle nuances of social grace do not communicate in his new culture--where, for example, slurping the soup may be the way to express appreciation. His opinion of himself will change; his perspective on the world will change. From being a part of "the majority" he will become a part of the minority (significant during political unrest!). His humor, which so often saved the day for him at home, will fall flat on new ears. People may often remark (ungraciously) about the size of his nose, or of his feet. He may discover that his careful missionary preparation did not prepare him for what is his to cope with. And so on. God has a purpose to work in the missionary as well as through the missionary. Those who have gone by faith to distant fields bless others and are, themselves, blessed in the process.

Actually, though, the field is the world (Jesus said so) and "our" cities and towns are a part of that field. In places like Los Angeles and Vancouver there are "little Hong Kongs" where Chinese is the language heard on the streets. In the city of Louisville, there are enclaves of people who speak very little English. Even in small towns in middle America, there are a variety of foreigners: health professionals, engineers, restaurant and clinic operators. . . Hindu, Muslim, Communist, Buddhist. . .and worshippers of Mammon. These sojourners have much to teach us and we have something to teach them.

Among the ethnic groups there are some very fine people, concerned about righteousness, zealous for good works, generous to charity, industrious, and--especially the ones who come to the U.S.--often quite prosperous. What have we to share with them? We have the one thing they may lack (although sometimes we haven't fully grasped it ourselves) we have the only resurrected, living Savior, Jesus! That includes the only Substitute Righteousness, and the Golden Rule, and grace poured out to enable us to love our enemies and to pray for those who spitefully use us, and grace to forgive, and grace to hope and to sing and to be thankful. We have the Answer to the world's mis-rule, violence, confusion and despair: the Lord Jesus!

Young believers have gone abroad with TEEN Missions for short terms. Christians have traveled abroad for summer camps. These efforts are no doubt encouraging for believers in their target areas, and enriching for those who go. What is perplexing is that the largest clusters of recent immigrants in our major cities--so easily and inexpen-

sively accessible to us-are not exciting the same kind of outreach. Christians in the big cities can live within touching distance, so to speak, of a wide variety of uprooted and unsettled foreigners and hardly be aware of them. These immigrants seem to wind up in mini-societies of their own kind, struggling to get a formal foothold in a new country... whereas if they experienced a loving outreach from Christians in their area, it would go far toward opening their hearts to the Gospel, as well as bringing a balance to their perceptions of America.

Among the positive experiences one has while living in a foreign culture is that of being invited into the homes of some of the locals. Once while we were living in Hong Kong we learned that there was a group of refugees in an apartment downtown. They were Russians who had fled to China to escape communism in their own land. Then came in China the season of the Red Guards, with persecution of Christians-and one member of this group had spent three years in prison because of his faith. Eventually the United Nations had arranged for these people to be released to Hong Kong where they waited until they could be sent to Australia or Brazil. Fascinated by the story, we looked up the apartment where they were living. It was an upper floor-hot-and crowded. The young man who answered our ring was able to understand that we were inviting the whole group to come to our house for a meal. On the appointed day nine of them came. As soon as he stepped in the door, the eldest man (the one who had been in prison) threw open his suit coat and displayed a New Testament and when we were positive and glad, he relaxed and enjoyed the evening. We had prepared a company meal with freshly baked dinner rolls. I shall never forget the delight with which they dispatched those rolls! We conversed by finding a scripture in our Bible that expressed our thought and pointing it out for them to read in their Bible. It worked pretty well. How we were blessed by these uprooted believers! And perhaps we met a felt need for them as well.

Hospitality to strangers builds bridges for interaction. Filipino hospitality is legendary.... Chinese hospitality is incredible.. Hispanics outdo themselves.... I am told that in some places a man who shares a meal with you will not later to you harm. "Forget not to show love unto strangers; for thereby some have entertained angels un-awares", we are told (Heb. 13:2). Showing hospitality to strangers is a hall mark of the Lord's followers.

What does this have to do with world mission? These people who come to live among us are removed from their natural context, their relatives and friends; but they are in our context. . . *sort of* in it. We can establish channels into their world by extending hospitality, by taking the initiative to reach out to them with the love of Christ. And

the gospel can spread among them here, and through them to their Stateside community, as well as to contacts in their home countries. This may not be as exotic as the far away places -- or it may be just as exotic. Our familiar cities are very different seen through the eyes of an alien.

The Walnut St. Baptist Church in Louisville (1101 S. 3rd St., 502-589-5290) has a program called "Friendship International Ministries" -- essentially a hospitality open house for all foreigners--every Wednesday morning. Countries represented among their guests are Brazil, Cambodia, China, Colombia, Cuba, Dominican Republic, Ecuador, Egypt, El Salvador, England, Ethiopia, France, Guatemala, Haiti, Honduras, Hong Kong, Hungary, India, Sri Lanka, Iran, Iraq, Azerbaijan, Japan Jerusalem, Korea, Laos, Latvia, Lebanon, Libya, Mexico, Pakistan, Paraguay, Philippines, Puerto Rico, Russia, Somalia, Spain, Sudan, Switzerland, Syria, Taiwan, Thailand, Tunisia, Uruguay, Venezuela, Vietnam, and Yemen. Forty-seven ethnic groups! Impressive!

The staff offers warm greetings, a social time with refreshments, and a variety of classes: Bible study, citizenship, English as a second language, driver's education, hobbies--or whatever may be requested. I salute their vision! They are extending "the cup of cold water". . . They may be entertaining angels unawares. (Note: It is not always easy to find enough volunteers to staff this program.)

Catholic Charities (2911 S. 4th St., Louisville, 502-636-9263) hosts a Refugee Welcome Center. There is a distinction between refugees and immigrants, in that immigrants choose to come and often in coming are being reunited with relatives who are already here; refugees, however, are identified by the United Nations and by the International Monetary Fund as those fleeing their country of origin to escape religious or political or ethnic persecution or disaster. Catholic Charities ministers to refugees. . . Approximately 700 of them each year.

During 1996, Africans from Somalia, Togo, and Cameroon, Cubans, Ukrainians, Vietnamese, and Bosnians were sheltered by Catholic Charities. Since 1993, 300 Iraqis have been hosted here--Shiite Muslims, fleeing from Saddam Hussein who, it seems, is a Suni Muslim. ("Brotherly love"?) This year to date, 75% of the refugees (225) have been Bosnians.

Catholic Charities is committed to providing a place to live for 6 months, assistance in finding employment within 90 days of arrival, regular free instruction in practical skills 8 hours a day until employment is arranged. Limitations in English do not prevent men from working in factories or as Willis starting at \$7 per hour; and women

find work as house keepers in hotels or motels for \$5.75 an hour. The goal of being employed within 90 days is attainable.

There are other churches who are reaching out. Do we want to be a part of sweeping these folks into our hearts and, hopefully, into the kingdom?

The Kentucky State Data Center listed in 1990 a number of people groups within the city limits of Louisville. Besides black (79, 892), and white (186, 141), there were native Americans (687), Aleuts (7), Chinese (349), Filipinos (253), Japanese (161), Asian Indian (198), Korean (229), Vietnamese (604), Cambodian (44), Laotian (52), Thai (15), Hawaiian (24), Guamanian (from Guam) (14), and others (424). The total in that particular survey was 269, 157. With an ocean between us and them, they would be considered a "mission field".

A few years ago we learned of an incredible project to transplant ten intact Tibetan communities into the United States with a view to preserving their religion, their culture, and their traditions. I had just seen an exhibit of Tibetan artifacts which included a human skull for the drinking of blood and a human tibia fashioned into a trumpet for use in religious rituals! Some Americans feel that this religion should be preserved. Do we not have something better to offer?

We have heard of several hundred Kurds being transplanted into Louisville. (Brigada Newsletter) From a fear-driven, war-torn area, what would minister peace and hope to them?

A number of Vietnamese refugees were living in a camp in Hong Kong many years after the cessation of the war. The director of the camp despaired of ever getting them provided with jobs and assimilated into the community--because, he said, they multiplied faster than he could get them placed!! Many of these ethnic groups multiply quickly; separated from family ties in their native country, they quickly produce new generations of kinfolks. These new generations are also a challenge to be reached with the Gospcl. While we are reaching remote peoples, a whole new population may be sprouting up under our feet.

The gospel is universal, the field is the world. Every believer is within reach of someone who needs to hear the gospel. Life can be very bitter for an immigrant. Am I saying that "the needs are so great at home that we should not target the remote places"? Not at all. But, since there are strangers at our door, let's "begin at Jerusalem"!

# For Prayer and Praise

## The Persecuted Church

A Punjab district court sentenced Pakistani believer Ayub Masih to death by hanging for blasphemy against Mohammed. Masih was convicted on the verbal testimony of his accusers with no other evidence against him. The trial was conducted in a prison without news media or, reportedly, even Masih's lawyer present. Christian observers say the false charges against Masih are intended to force him and other Christian families to abandon a land dispute. Beseech God for justice for Masih. Ask God to strengthen and encourage this brother in his suffering. Pray that the Lahore High Court will overturn the verdict on appeal. Pray for Pakistan's persecuted Christian minority.

Thousands of ethnic Karen civilians are homeless after Myanmar troops crossed the border and attacked their refugee camps in Thailand. Civil war in Myanmar has forced thousands of ethnic minorities--many of them with Christian majorities--to flee to Thailand. One Karen pastor, pointing to the ashes of a destroyed refugee camp, said, "All we can do now is hope in God." Ask God to wrap his arms around the Karen and prove to them their hope in him is well founded. Pray for a movement of God's spirit among the Karen. Pray that the plight of the Karen would turn many hearts to Christ in Myanmar and Thailand.

Two Swedish missionaries, Daniel and Paulina Brolin, remain in captivity in southern Russia after their Jan. 8 kidnapping by armed men in Makhachkala, capital of the mainly Muslim republic of Dagestan. Their captors have not yet made any demand for the young couple's release. Ask God to protect and encourage the pair in captivity. Pray that God would use them to turn their kidnappers' hearts to Christ. Pray that their plight would touch the hearts of Swedes who read about their captivity in the newspapers. Ask God to comfort Daniel and Paulina's families.

## Rejoice!

An estimated 4,000 people jammed into every available room of the Kasr el-Dobara Evangelical Church in Cairo, Egypt, for four nights of evangelistic services conducted by Luis Palau. Volunteers worked all night to duplicate videotapes of the meetings, which were then hand-delivered to 570 other churches across the country. At least 110,000 people heard the gospel each night and an estimated 30,500 made decisions for Christ. Praise God for these new believers. Ask God to raise them up as a powerful force for the redemption of

Egypt's lost millions. Ask God to pour out his spirit on the churches of Egypt.

A death row inmate refused to receive his visitor, who left a Gideon New Testament for him. The inmate read the Scripture, accepted Christ as his Savior, and led 42 other inmates to Christ before his execution.

Armed police and a front-loader destroyed a church building in Maiyo, Sudan, on a Saturday morning. The next morning, however, the church gathered to praise God, and neighbors joined believers in cleaning up the rubble and salvaging bricks for reconstruction. God used the act of hatred to unify the Christian community and strengthen relationships with neighbors. Praise God for turning men's evil intentions to good. Ask him to encourage persecuted Sudanese believers and use them to turn their country to Christ.

God is creating opportunities for the gospel in Iraq. The Jordanian Bible Society recently received permission to distribute 200,000 New Testaments among Christian students in Iraq. The Jesus film recently was shown on national television. Praise God for these developments.

The government of Cambodia has given H. C. J. B. World Radio Commission permission to put a "suitcase" radio station on the air. Two engineers travelled to Phnom Penh in March 2 install the transmitter--the first Christian radio station in the country. Praise God for persuading government officials to grant permission for this project. Ask God to use the broadcasts to communicate his love to the people of Cambodia. Pray that many hearts will be turned to Christ through this strategic project.

---

## **Martin Visits A Witch Doctor**

**May 22, 1998**

There is always a little apprehension when Thursday night rolls around. That is the night I take a few of the students and we drive across town in peak traffic. In the darkness we dodge shoppas (trucks loaded with people which serve as public transport) as they unload their people in the middle of the roads. There are thousands of pedestrians dressed in dark clothing who think that because they can see our headlights, we must be able to see them. Keep in mind, most of these people have never driven a car. We swerve around pot holes and squint to distinguish if the one approaching headlight is a motorcycle or a car on our side of the road. It is difficult to distinguish the boundaries of the lanes because most have no markings. By the time

we reach our rendezvous point to meet George, I am frequently "stressed." On top of this I have been trying to have conversations with the students, in Portuguese.

This night George, our Mozambican contact, was not at the meeting place but had sent his son to show us the way to the place where we were to speak. This is an additional stressor, in that we never know where and to whom we are going to speak. As we drove down the sand roads, I got stuck. The students jumped out and pushed me through the thick white sand.

When we found George, he said that this night we were going to have a Bible study with a corandei-ro. I wasn't sure I had heard him right, but he went on to explain that the husband of this woman witch doctor had left her, and she was open to the gospel. The plan was to go to the house of George for prayer and then a walk to the witch doctor's house.

We were on a slight hill and miles away we could see the glow of the city lights. Here there was no electricity, and small fields separated the houses. Nearby were heard African drums being played. I asked, "Are the drums from a Zionist church?" "I'm not sure" came the response, "They may be the drums of the corandei-ro." In my mind, this summonsed up pictures of the witch doctor getting ready to encounter the missionary.

It was a very long walk to the house of the witch doctor. We could see millions of stars, but the moon was not in sight. From our vantage point, we could see the small fires families had built to prepare dinner and keep warm on this cool night. I followed George up hill and down hill, my shoes filling with sand. We turned this way and that. It was so dark I nearly walked into a hedge of thorns. George was pointing out holes in the path as the three students trailed along in silence behind me. Soon I was totally disoriented. Thoughts began to race through my mind:

"What on earth am I getting into here? What am I going to say to a corandei-ro? I really should get more people to pray when we do things like this. I wonder if she will be really weird? What if a bunch of demons show up? What if they attack us and say something like, 'we know Jesus, but who are you?'" I could picture myself running from the house, clothes ripped to shreds trying to explain to the students what just happened. I'm not sure I'm ready for this.

"If I got lost out here, I could not find my way, I'd have to spend the night under one of these bushes. I sure hope George knows the way back to the car. I wonder if there are many snakes here?"

"Just how well do we REALLY know George. Maybe he is in on all of this. He is leading us way back into the bush KNOWING we could never find out way out? He's probably thinking, 'There won't be a trace of these sacrifices.'"

"OK. Get a grip. Greater is HE that it is in me than He that is in the world. Satan is the father of all lies. It is Satan that wants to cripple us with fear. He has blinded the eyes of this woman. Is she lost? Yes. Does she need Jesus? Yes. Hey, there are worse things than dying because of a witch doctor's medicine. But I will not be naive. I will not eat or drink anything she offers. That way at least can't poison me. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'

Isn't it odd the way our minds work given a little bit of stress, a healthy imagination and a dark stroll across the African bush?

When we arrived, there was a candle light coming from an open door. Inside we were greeted by a woman, I'm guessing in her fifties and her daughter in her early twenties. We were later joined by four young children. The house was very small, maybe two meters by four meters, and made of canessa reeds with a tin roof. Inside were several chairs and a small table with a relatively nice stereo setting on the table. One chair was occupied by a car battery that powered the stereo. The floor was dirt but was partially covered with a reed mat.

We sang a few songs and then the woman stood for a formal greeting. She seemed amazed that we would track to her house. When she said, "welcome, to the sons of God," the phrase struck me. We are God's adopted sons, and He had sent us to this place, this night, to tell this woman about Jesus. The three students had been brought from across Mozambique. I had been brought from America. This woman had an appointment with God on this night. She would be asked to accept Jesus as Lord or to reject God's invitation. I sensed we were not there by accident, but really, are we ever anywhere by accident/

We talked about the beautiful stars outside and how God had made them. We talked about how God had been here before the stars and the earth and the spirits existed. He made them all. He is more powerful than all. We talked about Adam and how he walked and talked with God. Then we talked about how just one sin separates us from God like it did Adam, but God wants to restore our relationship with Him, so He sent Jesus. We talked about how God provided one way to be saved when the world was flooded. People were either in the ark, or they were lost. Today, Jesus says He is the only way to God. I asked if Jesus was a liar. She said, "No." I said "Then there really is only one way to God, and we must accept that one way, or we

choose to be lost." That night in that small hut, she chose to follow Jesus.

A couple of hours later, the walk back to the car was not nearly so stressful as the walk to the house. I still hoped George knew the way to the car because I did not have a clue which direction to go, but there was not the apprehension. The sky was still full of beautiful stars and families were warming themselves by open fires and getting the kids ready for bed, and God was (is) still on the throne. O Lord, forgive my lack of faith.

We hope to be back in the States from around August 25 until the first week of January. Hope to see you then, but until then, please keep us in your prayers.

Shalom,

Martin

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## **From Getting to Giving: A Good Example**

Gary Pearson

During the year 1997, the Westminster, Maryland Church of Christ went forward from a church which five years ago was receiving mission funding to a congregation able to provide substantial mission support.

Late in 1996 the mission group recommended that the Westminster Church of Christ become involved in the outreach into Christiana, Jamaica. The interactions had started three years earlier with Sister Ann Cigrang working with a mission team.

Early in 1997 Brother Mike Justice went to Jamaica and had an opportunity to visit with many congregations and spent some time in Christiana.

With this history behind us, the elders approved the concept of becoming the primary supporting congregation for the Church of Christ in Christiana. This meant incorporating a significant increase in the mission budget (an increase from \$6,000 in 1997 to \$12,000 in 1998).

Our plan for 1998 in the mission effort will include one of the elders visiting in Christiana.

(Gary Pearson ministers at Westminster. He wrote, "*Growth and Change in the Small Church*" in Aug.& Sept. '97 **W&W**.)

# Terraces to the Clouds

High in the Alilao Mountains in steamy Yunnan province in south-west China the visitor's eye meets with a stunning sight. Hundreds of meticulously terraced fields have been carved out of the rock, and like green waves mount the steep mountainsides. These terraces are at least six hundred years old and belong to the little known Hani people.

Forced by a growing population to move upwards, the Hani began their terracing at 2,300 feet and went as high as 10,000 feet. Each field has been chipped out of the granite mountainside by hand-tools. In February the fields are prepared: in May the rice is planted, and in September it is harvested. The villages are built high above the terraces and the entire family descends to work together. Women do most of the back-breaking work in the paddy fields, but the men help during the harvest, and the children look after the water buffalo used for ploughing.

The Hani now number 1.3 million people and live mainly in the Yuanjiang and Lancang regions of southern Yunnan, a tropical area adjoining Burma, Laos and Vietnam. Their ancestors are believed to have move south from the edge of Tibet two thousand years ago and may be related to the Qiang people. Today they speak their own language which is related to the Yi language. There are three distinct dialects, all mutually unintelligible. Most people, especially the younger ones, speak Chinese. In olden days they used notched sticks to make primitive records and it was not until 1957 that the Chinese government created a romanized alphabet for their language.

The Hani were often oppressed in the past by the dominant Dai people, and they are still regarded as backward hill-people by both Dai and Han Chinese today. However, many Hani young people are eager to learn Chinese, to study in school, and to obtain scientific knowledge in an effort to break through prejudices and improve themselves.

The Hani prefer to wear clothing made of blue homespun cloth. Men wear jackets and trousers and black or white cloth turbans. Women wear collarless, front-buttoned blouses with the cuffs and pant legs laced.

They practice monogamy, although in the past if a wife was childless the husband could take a concubine.

Life in the terraced mountains changes slowly, but change it does. Now a few homes have electricity and even TV's. One visitor saw mountain bikes and even a little boy standing in a paddy field playing with Game Boy! Pray that the gospel will reach many who have still never heard the name of Jesus.

### **The Gospel And The Hani**

The gospel appears first to have been brought to the Hani by a Danish missionary in the 1940's who established a church at Mojiang. A possible point of contact for the preaching of the gospel is the existence in Hani folklore of a tradition of a great flood.

Today there are about 8,000 Hani believers in Mojiang meeting in some 80 meeting points. The Christians do not smoke, drink alcohol or eat blood. They have abandoned their traditional folk songs and sing psalms and hymns instead. In 1990 it was estimated there may be about 48,000 Christians among the Hani people, or nearly 4% of the total population. There are 40,000 Hani in Burma, 20,000 in Vietnam and 32,000 in Thailand, where they are known as Akha. There is no Scripture in Hani in romanized script for use in China, although there is a new Testament and hymnal in different scripts for the Akha Christians in Thailand and Burma. About 20% of the Akha in Thailand are Christians, where OMF has been involved for many years in church planting.

Most of the Hani are very poor. Church work is hindered by illiteracy and poverty and by the lack of well-trained preachers and teachers. There is a real danger of heresy and syncretism as new converts fall back into traditional ways without simple Bible teaching.

### **Hani Religion And Traditions**

Hani oral traditions remain strong and there is a rich oral culture of folk songs and poetry. Hani men are named by adding their father's name to their own and can recite the past 64 generations of their ancestry. This they do at festivals and time of crisis such as war, famine or death in the family. They are supposed to marry someone from within their own clan but not related within the last seven generations. So if two people are attracted to each other they simply recite their ancestry to see if they are allowed to get married!

The Hani are traditionally animistic and practice ancestor worship. In Xishuangbanna the Hani believe in a good spirit who created the world, but also believe in evil spirits who must be placated. Shamans practice magic ceremonies to avert illness and disaster. South of the Red River the Hani believe in many gods: the earth god, the mountain

mother, the dragon-tree god and the household gods. The dragon-tree god is a special protector of mankind and the heavenly maiden 'Aoma' is revered as the greatest of the gods and the creator of mankind. They also still sacrifice pigs to ensure a good harvest, and the dzoema, or shaman, still worships the rice-god.

[Reprinted from February 1998 OMF International Global Chinese Ministries.]

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## THE RESURRECTION <sup>OUT</sup> FROM AMONG THE DEAD

Robert L. Garrett, Sr.

What a wonderful hope Christians have: That these mortal bodies shall be brought back to life and made like the glorious body of our Lord Jesus Christ! (Philippians 3:21.) Some religions may offer some kind of vague immortality. Some offer reincarnation; the vain belief that when a person dies his spirit is reborn into a newly born baby - if he is fortunate, or an animal - if he is unfortunate. Other religions have borrowed certain ideas from the Bible. But only the Bible teaches, and guarantees, the future bodily resurrection of every person who has ever lived on this earth.

Jesus is the only founder of a religion who ever came forth from a tomb in a resurrection body. **"I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades."** (Rev. 1:18.) When Jesus returns to this earth he will raise up all who belong to Him. (1 Thess. 4:16,17). His Word promises that when we are raised, He **"will transform our lowly bodies so that they will be like His glorious body. (Phil. 3:21.)"**

However, it is **not only** Christians who will be resurrected. Jesus said everyone - the saved and the lost, will be raised.

*"Do not be amazed at this, for a time is coming when all who are in their graves will hear His voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned." (John 5:28,29.)*

The resurrection body of those who belong to the Lord will be equipped to enjoy the things of heaven for all eternity. Those who rise to be condemned will have bodies equipped to suffer eternally in the lake of fire, **"where their worm does not die, and the fire is not quenched."** (Mark 9:48.)

Many Christians look forward with great expectation to the coming of our Lord Jesus Christ and our subsequent resurrection, but are often confused as to who will be raised at that time. Some believe in what is called a "General Resurrection." It is the idea that everyone, good and bad, saved and unsaved, will all be raised at the same time and brought before the Judgment seat of Christ who will separate the good from the bad. It is partly based on the misunderstanding that Matthew 25:31-46 describes the resurrection. But there is NO resurrection mentioned in that passage. It is a judgment of **living** nations.

John 5:28,29, (quoted earlier) is also misunderstood. At first glance it seems to say that everyone will be raised at the same time. If that were the only verse on this subject we would probably all agree. However, there are other verses to be considered. The sum of God's word is truth. Note: the text says **'a time is coming.'** It does not say it is the **same** time for everyone. Nor does it say it is **not** the same time. It is left open and can only be known for sure if there is more information elsewhere in the scriptures.

But first, if we examine the resurrection of Jesus Christ, we will find such a study helpful to our understanding of the resurrection of the believer.

Jesus Christ was raised **'from the dead.'** That is repeated 27 times in the New Testament. What does 'from the dead' mean? The New Testament was originally written in Greek and then many years later translated into other languages.

The word **"from"** is a translation of the Greek word **ek**, it means out from, from out of, from among. It is the opposite of the words in and into.

The word translated dead is the Greek word **nekron**, it is plural. It does not here mean the place of the dead but it means the **dead ones**. It is clear then, that Christ was raised **out from among the dead ones**.

In other words, Jesus was not only raised from death, but out from among those who are dead. When Jesus arose, he left behind other dead people who were not resurrected. He came out from among those dead people.

This clear indisputable fact is of tremendous importance to our understanding of the resurrection of the believer, because this same expression is used to describe the resurrection of the Christian!

Consider our Lord's statement in Luke 20:35:

*"But those who are considered worthy of taking part in that age and in the **resurrection from the dead** will neither marry nor be given in marriage." (NIV)*

Jesus here named a certain kind of resurrection, calling it, **not** the resurrection of the dead, but the 'resurrection **from** the dead'. Also, we notice that Jesus made it to be an exclusive resurrection. It is only for those who are considered worthy! When these are raised, they are raised out from among those who are dead. It is not a general resurrection of the dead. It means that the rest of the dead people, the unworthy, are not raised at the same time.

John 5:28,29 and Luke 20:35 are not in contradiction to each other. In the Luke passage Jesus is giving us additional information and explanation. He is telling us that the worthy and unworthy are **NOT** to be raised at the same time.

The Apostle Paul said that it was his ambition to attain to this resurrection, the resurrection **from** the dead (Phil. 3:11.) (The King James Authorized translation of 1611 is in error here because it uses the word of instead of from.) If Paul was speaking of a general resurrection in which all are raised at the same time, then Phil. 3:11 becomes meaningless. How could Paul strive to attain unto a general resurrection in which everyone, good and bad, is to be raised? In other words, you cannot strive to achieve something that is yours automatically without striving. No, Paul wanted to be in that exclusive resurrection that Jesus spoke of in Luke 20:35. It is a select resurrection. It is the resurrection from among those who are dead.

A close examination of the Greek text of Philippians 3:11, shows another important item. Paul did not use the ordinary word for resurrection. Instead, he joins the word **ek** (meaning 'out') to the word for resurrection thus making an **out-resurrection**. To give Philippians 3:11 more fully and exactly we quote from the Weust translation.

*"If by any means I might arrive at the goal, namely the out-resurrection from among those who are dead."*

It should be obvious that the idea of only one resurrection for everybody, good and bad alike, all at the same time, cannot be correct because Jesus and Paul both spoke of a select resurrection out from among the dead ones. The dead ones left behind obviously must wait for a later resurrection.

According to the more literal translations (Such as KJV, ASV, NASV, NKJV), Christ speaks of two resurrections which he calls the **resurrection of life** and the **resurrection of judgment, or condemnation**. (John 5:28,29). It should not be difficult to know which of these resurrections Paul was aiming for! Jesus also speaks of those who will be rewarded in the '**resurrection of the righteous**' (Luke 14:14 NIV). Or, '**resurrection of the just**' (KJV). When we put all these passages together we conclude that there are two separate resurrections:

1. The **Resurrection From Among The Dead**, also called: the **Resurrection of Life**, or the **Resurrection of the Righteous**, or the **Resurrection of the Just**, or the **First Resurrection** (Rev. 20:4-6)

2. The **Resurrection of Judgment**, also called: the **Resurrection of Condemnation**, or the **Resurrection of the Unjust**, or the **Resurrection of the Wicked**. This is the second resurrection of Rev. 20:11-15.

## THE SEQUENCE OF THE RESURRECTION

### 1 Cor. 15: 20-28

The subject of this passage is the *resurrection*, NOT the end of the world. Paul is describing the order, or sequence of the resurrection. **ALL** will be raised (vs.22), but not all at the same time. It is "each in his own turn." (vs.23)

**Verse 20:** Christ has already been raised *out from among* the dead. He is, therefore, "the first fruits of those who have fallen asleep."

**Verse 21:** Death came by man; the resurrection of the dead came also by man.

**Verse 22:** In Adam all die; so in Christ all will be made alive (resurrected).

**Verse 23:** But each in his own turn, Thus:

1st Christ the first fruits (already raised almost 2000 years ago).

**THEN** (meaning afterward)

2nd Those who belong to Christ will be raised "when He comes."

(The word "**then**" which divides the resurrection of Christ from the resurrection of the saints at His coming, has been almost two thousand years. There is **no** resurrection of the wicked in verse 23.)

#### Verse 24:

**THEN** (Greek, **eita**, = **next in turn**, does **not** mean "at that time.")

**3rd The END will come.** The end of what? **The end of the resurrection of course!** He is giving us the sequence of the resurrection. Verse 23 says nothing about the resurrection of the wicked, because their turn to be raised will be at a later time, and their resurrection is the "**end**" of the resurrection.

**When** will the end of the resurrection take place? Verse 24 says it will be when Christ hands the kingdom over to the Father.

**When** will that take place? It is "**after** he has destroyed all dominion, authority and power."

#### How and when does He do that?

Verse 25, 26: "**For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death.**"

This 'putting of all his enemies under His feet' **begins** at His second coming with the resurrection of the saints. It ends with the Great White Throne Judgement and casting of death into the lake of fire. That is the scene of Rev. 19:11 to end of chapter 20.

It was prophesied in Psalms 8:4-6, that God would put everything under the feet of Christ. This is quoted and explained in Hebrews 2:5-9. There we are told that "**the world to come**" is to be subjected to Christ. We are also informed, "**Yet at present we do not see everything subject to Him.**" It is only at His second coming when He comes to rule the nations with a rod of iron (Psa. 2:6-9; Rev. 19:15) that the **world to come** and all things, will be subject to Him.

**Notes on verse 20.** "Those who have fallen asleep." The death of believers is often referred to as sleeping, or falling asleep. This expression is never used for the death of unbelievers. (See Matt. 27:52; John 11:11; Acts 7:60, 13:36; 1Cor. 11:30, 15:6, 18, 20, 51; 1 Thess. 4:13, 14, 15; 5:10.)

Christ is, therefore, the first fruits of the resurrection of the faithful. We could speak of Christ as being the "First fruits of the Resurrection of Life," or the "First fruits of the Resurrection of the Just." But it would be blasphemy to call Him the "First fruits of the Resur-

rection of Judgment," or the "First fruits of the Resurrection of Judgment," or the "First fruits of the Resurrection of the Wicked."

**Notes on verse 23.** It is **only** the faithful who are raised in this verse. "Those who belong to Him" will be raised "when He comes." There are no unbelievers raised in verse 23, because their resurrection is separate and apart from the resurrection of the Christian.

In every instance where the resurrection is connected with the second coming of Christ, only the faithful are spoken of as being raised. The reverse is also true, the resurrection of the wicked is never connected with the second coming of Christ.

**Notes on vs. 24, "Then the end will come."** The word **then** is the Greek word *eita* which does **not** mean at that time; it means next in turn. It allows a space of time - either short or long - before the next action.

The word **end** is the Greek word for *telos* which is never used to speak of the end of a period of time. **Thayer's Greek-English Lexicon of the New Testament**, says, "Always of the end of some act or state, but *not* of the end of a period of time." (Emphasis mine.) As Paul is giving us the sequence of the resurrection, the word **end** can only refer to the last act of the resurrection - the raising of those not included among "those who belong to Him" of verse 23.

There has already been a long period of time separating the resurrection of "Christ the first fruits" from the resurrection of "those who belong to Him." The word **then** which separates these two events has lasted almost 2,000 years.

Furthermore, the text allows a period of time to intervene between the resurrection of "those who belong to Him" and the resurrection of the rest of the dead who constitute the "end" of the resurrection, because the second **then** does **not** mean "at that moment." It means "next; after that."

The text does not reveal how long the time gap is to be, but there must be a time gap, because, as we have already seen, believers are raised "out from among the dead." When we are clearly told that there shall be 1,000 years between the First Resurrection and the resurrection of the rest of the dead.

**"...They came to life and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of**

**God and of Christ and will reign with Him for a thousand years." (Rev. 20:4-6)**

**Concerning John 5:25, 28, 29:**

"A **time** is coming and has now come when the dead will hear the voice of the Son of God and those who are in their graves will hear his voice and come out--those who have done good will rise to live, and those who have done evil will rise to be condemned." (John 5:25, 28, 29.)

It is generally believed that Jesus is speaking of conversion in verse 25. Those who hear the gospel of Christ and believe shall live - shall have eternal life. That "**time**" when people can hear the Gospel has lasted almost 2,000 years. It is, therefore, wrong to insist that the "time" of verse 28 is an instantaneous moment in which everyone is raised at the same moment.

[The instantaneous moment of 1 Cor. 15:50-55 refers only to the resurrection of the saved. The lost are not include there. The "imperishable," or, "immortal" all go to heaven, not to hell.]

**"If by any means I might arrive at the goal, namely the out-resurrection from among those who are dead." (Phil. 3:11, Weust.)**

# VOICES From The FIELDS

**George Galanis**

**Piraia, Greece**

**April 24, 1998**

I would like to share with you a very wonderful experience which I think is worth while to relate. Here it is; For years Satan has been attacking me every now and then using a brother who gives me a very hard time. The situation was getting worse and worse until finally I thought of resigning from my ministry for not being able to endure any further. And then all of a sudden his first daughter, who is a very sincere believer and twenty-one years old got very ill with pneumonia. She was taken to the hospital with a high fever (40 degrees). Her condition became very serious and then the Lord worked out the case for good. Then the afflicted father got the Lord's message. He confessed his sin to the Lord and then at Sunday morning service he got up and publically confessed his rude way against me. Now the girl's health has been completely restored and the spiritual health of the Church also. Praise the Lord.

My dear wife Sophia is growing in the Lord in spite of the fact of her serious illness.

**Rachel Erikson**

**April 1998**

**Email: Rachele@nutecnet.com.br**

Cristy and I are teaching Sunday School at a young congregation (independent of Wycliffe), which is located in a POOR section of town. At Eldourado we have about 25-30 kids with only a hand full of adults. Cristy has the 3-8 year olds with about 10 children, and this past Sunday, I had 15 students ages 9-12. Edson, an elder, teaches ages 13-up.

At Eldourado we are teaching the basics. We began with the creation and plan to work right through the Bible. They're learning how to pray by repeating our prayers phrase by phrase. Every week we have a Bible verse, and whoever memorizes it gets a sticker on the chart. Our simple stickers are quite a treat for them. WAIT!! There's more. When a student has 7 stickers he gets a PRIZE.

More than stickers or prizes, these kids crave love and attention. Our greetings and farewells are just a bunch of hugs and smiles - coming in all sizes. Our singing and clapping can be heard in the neighborhood, inviting others to join our praise.

## Will you Pray?

- For Enielma at the Eldourado congregaton who has cancer. She's only 12 years old.
  - For Rebeka at Eldourado who was violated. She is also 12 years old.
  - For guidance, strength, and wisdom in presenting His Word to the children at Eldourado.
  - For nourishment and the building of trust as Cristy and I study His Word.
- 

## What the Bible Teaches about...

### OUR RESURRECTION

Alex V. Wilson

"Life is short, Death is sure; Sin's a curse, Christ's the cure." Praise God for that last clause! Last month we examined eight different ideas regarding death and what follows it. We saw that God's Word refutes seven of them, and supports the eighth, which is: Conscious survival of the spirit after death, plus a future resurrection of the body, followed by two possible eternal destinies--either heaven or hell.

### **"If a man die, shall he live again?"**

Job's question has probably been asked by every thinking person throughout the ages. Jesus' resurrection provided the most definite answer to the question. And Paul's letters to Corinth provide the most detailed analysis of the subject. Since this article is about our resurrection, not Jesus', we will look at verses from 1 Cor.15 which focus on the former.

...Someone may ask, "How are the dead raised? With what kind of body will they come?" How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined....

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body....

I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed--in a flash, in the twinkling of an eye, at the last trumpet.

For the trumpet will sound, the dead will be raised imperishable, and we will be changed....Then the saying that is written will come true: "Death has been swallowed up in victory." (1 Cor. 15:35-38a,42-44a,50-54. Cf.2 Cor.5.)

## Objections: Sustained or Overruled?

Some unbelievers are sure to exclaim, **I Object!!** All this talk about resurrection is absurd. Where's the evidence anyway? And how can you solve all the puzzles? What about people whose bodies have been blown to bits by bombs? What about those who've been cremated, and their ashes spread over the ocean? Will God reassemble all the molecules and atoms that are now scattered far and wide? Also, as the Sadducees queried Jesus. "Whose wife will she be" in the next life--the woman with multiple husbands in this life? And technology raises new questions. "In the resurrection whose heart will it be, when a heart was donated by a dead person to a living one?"

Such questions go on and on. During the 1800s the most notorious skeptic was Robert Ingersoll. In his lectures he loved to ask dramatically, "**Who ate Roger Williams?**" Then he would tell how an apple tree had been planted near colonial leader Williams' grave. Later on Williams' body was dug up, to be buried elsewhere. But they found that roots from that tree had penetrated his casket. Elements from his decaying corpse were absorbed into the apples growing on the tree. So anyone who ate those apples now had molecules from Williams' body as molecules in his body! Ingersoll ridiculed Bible believers by asking, "What will happen if there will be a resurrection as Christians claim? Who will get those molecules?"

Even apart from such attacks, there are many puzzling questions. What about **children and infants who died**, or preborn babies who were aborted? What about the **appearance** of the resurrected? Dad died at ninety-one; will he look as he did at sixty, forty, twenty, or what? What about **memories**? Will we remember the tragic nightmares of our life here? The sins we committed, and the ones committed against us, and the sufferings we endured? In Jesus' story, Abraham told the rich man in Hades, "Son, **remember....**"--which surely will be one of the greatest agonies of those who perish. But what about the saved? Paul wrote, "When perfection comes,...then I shall know fully, even as I am [now] fully known." But will that mean that knowledge of all facts will be dumped into our brains in an instant, or simply that we shall receive the capacity to understand all things without the restrictions which presently hamper our knowledge, or--what?

The answer to many of the unbelievers' challenges may be found in Jesus' reply to the Sadducees, "You are in error because **you do not know the Scriptures or the power of God.**" (Matt.22:29.) The answers to many other questions boil down to one: We don't know. Such things are beyond our present comprehension, or else the Lord keeps them hidden for some good cause. "The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law" (Deut.29:29).

### **But Some Things Are Revealed**

The Bible clarifies some of the mysteries. First, we know there is a difference between resurrection and resuscitation, for Scripture contains examples of each. Jesus raised Lazarus, for example, from the dead (Jn.11:1-12:1), but he was only resuscitated. That is, he did not receive his glorified body, but died again later. On the other hand, Jesus arose in a body that was glorified and immortal. That was resurrection.

Our resurrected body will **not** be the regathering and reforming of all the **exact same elements and cells** of the former body. (So questions like "what about people who were blown up" or "who ate Roger Williams" are not really a problem.) The skin-cells of my present body are totally replaced every seven years, yet inside my skin I'm still the same person I was eight years ago! Something of the present me will be "**raised,**" yes. But the resurrected body will differ in a number of ways from my present body. (See 1 Cor.15:42-44; the middle paragraph quoted above.)

**(1)The first main point of resurrection is Continuity of Physical or "Material" Existence of some sort.** The risen Jesus said, "Touch me and see; a ghost does not have **flesh and bones,** as you see I have" (Lk.24:39). Like Him, we will have real bodies. The Gnostic philosophers of ancient Greece abhorred matter, but God doesn't--He created it! Yet the resurrection body will be a **spiritual** body, not a natural one, whatever that means. After His resurrection our Savior was **the same Jesus alive in a new and different way.** He could appear and disappear at will; pass thru walls; etc. And our risen bodies will be like His (Phil.3:21).

**(2.)The second main point of resurrectn is Continuity of Identity.** Christ was "the same Jesus" as before (Acts 1:11). And you will still be you, though alive in a different way. Paul compares a seed with the stalk of wheat that grows from it. Are they the same, or different? Well, yes! In like manner, compare (and contrast) a caterpillar with

the butterfly it becomes. Are they the same, or different? Same answer.

(3)Not only our glorified bodies, but **glorified Life and Society will have those same 2 characteristics: Continuity yet Difference from present conditions.** Our Lord said, "The people of this age marry and are given in marriage. But those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels" (Lk.20:34-36a). At present we cannot grasp what that means. Some people ask, "In heaven will I get to have a special relation with my spouse still?" Others ask, "Will I have to have a special relation with my spouse still?" I imagine that yes is the answer to the first, and no to the second. But that is purely speculation, for these are matters as yet unrevealed. But one thing we know beyond doubt. The eternal condition of the redeemed will be glory so holy and rapturous that all the trials of this life, put together, will not be comparable. Lord, hasten that day; and till then keep us strong.

[An excellent booklet showing the rock-solid basis for believing that Jesus rose again is "Evidence for the Resurrection." Especially recommended for young people about to enter college. The W&W office has copies @ \$0.99 plus Ky. tax. Also be sure to read Robert Garrett's article this month about the resurrectionS.]

# NEWS and NOTES

## **WORD & WORK Goes to Jail**

Word and Work magazine is in demand in a most unlikely place: the Perry County, Ind. Jailhouse! I have been visiting our local jail for about 1 year. While there I distribute Bibles and Christian literature by request. That is, I don't merely drop it behind the bars to everyone; I seek out interested inmates. I then offer them literature of various kinds, from which they may choose. I've found that the W&W is a popular item with many.

Recycle your used W&W! They are in demand in our jails, hospitals and nursing homes, and by shut-ins. Or send them to me, and I'll do it! David Johnson, 1206 10th St., Tell City, IN 47586

## **Portland Christian School Completes 74th Year**

The Lord gave PCS a good year, for which we praise Him and also thank its dedicated, hardworking staff. Of the 17 seniors who graduated, 12 were honors students! And 7 of those had high honors, a grade-point average between 3.51 and 4.0. Even more important, by and large the students had good attitudes and interest in the Lord and His work.

PCS is an important ministry. After year #74 comes #75... 3/4 of a century!! Special plans are being made for '98-99 -- to look up in worship, look back with gratitude and look forward with faith. Your backing in prayer, giving and other help will enable PCS to get even better. Do you realize how much its faculty and staff **sacrifice** in order to carry on this work? For information, call Lisa Nethery, 502: 778-6114.

Both PCS administrator J.R. Satterfield and elementary principal Jodell Seay are spending some ministry time in Russia this summer. So is teacher Pam Wilson, who has participated in more "Goin' Fishing" training-forums for Russian teachers than anyone else.

## **More Elders at Cherry St.**

We rejoice with the Cherry St. Church in New Albany, Ind. David Longest and Dwight Mellon have been appointed elders there. They join the team that consists of Bruce Chowning and J. R. Satterfield.

## **Jubilee '98: July 1-4 in Nashville**

For 10 consecutive years July in Nashville has been a time for celebration and thanksgiving

for the good things God is doing among and through His people. This year the theme is "Up from the Grave" and the main speaker is Jeff Walling. (He gave outstanding messages at Pepperdine during our visits.--AVW) Many other speakers, workshop leaders and worship sessions make Julibee a wonderful time for spiritual refreshment. To learn more or register, call 800/382-5004.

### **An Excellent Program at Jennings, La.**

The 2nd Summer Reading Program will begin June 9 and end Aug. 9. Prizes will be given to top readers. We would like to add to the children's books collection. If you have any books to donate, bring them to our library. Ask your elementary school librarian for discards. --from Jennings bulletin

### **Please Send Us Your News**

We're sorry that our announcements last month about summer camps were about only 2 of the 3 camps we usually tell about. We had not been sent info about the 3rd.

Why does W&W carry news mostly from the churches in Gallatin, Tell City, Jennings, Amite, and Johnson City? Simple: because they regularly send us their bulletins. Our mind-reading abilities are quite limited, so we can't publish what we don't hear. Send us your bulletins, or--even better--have a church reporter send us your most important

news. Every 2-3 months will do, if they prefer that; it's better than nothing!

### **Historic Mtg. Available on Cassette**

In Aug. 1956 the Ebenezer Church of Christ near Harrodsburg, Ky. dedicated its new building. Paul Clark, its minister then, was m.c. of the meeting. H. N. Rutherford read Scripture and reminisced about the congregation; Lloyd Jones told its history. H. L. Olmsted preached. A recording was made of the meeting, and recently Harold Preston made copies of it. Anyone wanting to buy a copy may call Harold at 606:733-9305, or write him at 446 Ashley Drive, Harrodsburg KY 40330.

### **News from Words of Life Radio Ministry**

Keep praying for brother Carl Kitzmiller. As of June 11, he was still lingering at death's door and wanting to go through. Pray for Phyllis and all the rest of the family too.

Since brother Carl became disabled, some speakers who have or will preach on Words of Life include Antoine Valdetero, Jerry Samples, and Orell Overman. Each preaches for 4 consecutive weeks. Pray for this important worldwide outreach

**Think about This:** "They that know God will be humble; they that know themselves cannot be proud." --Homer Youngblood in Gospel Tidings

## **Great Times of Singing, Worship and Fellowship**

The Greater Louisville area 5th-Sun. singing meetings have been excellent lately. On Mar.29 about 280 folks from many churches joined to sing, and to hear the Portland Christian High School chorus' program of scriptures/songs about the life/ministry of our Lord Jesus. The whole assembly joined in a period of worship songs, including the magnificent "Meekness and Majesty." Then on May 31 another large group gathered at Southeast Church of Christ to praise our God and exhort one another. Special numbers added to the evening.

The next Singing Meeting will be at Borden, Ind. on Aug. 30. Plan to attend.

## **News from Tell City**

21 fathers and sons from the church enjoyed a great get-together in the Spencer County woods last week. Fishing (almost like John 21:11) and a night trek to the fire tower were highlights.

David Johnson has been preaching a Sun. night series on the 10 Commandments, one per week.

The church joined with many thousands of believers around the U.S. in the National Day of Prayer. Prayer guides helped members to pray specifically for national and local leaders.

## **News from Sellersburg**

This year Dale Offutt has been putting out a monthly Sellersburg Church of Christ Chronicle. It contains church news, a devotional, sometimes an article by a church member, plus a supplement by Sonny Childs who continues to minister to youth and families there one weekend a month.

## **Kingdom of God will be Available**

R. H. Boll's book on the Kingdom of God will soon be available after many years of being out of print. This is an excellent study of an important theme. It will help you get an overall grasp of the Bible and God's unfolding purposes. However, brother Boll took a lot of "flak" over this teaching. Read it for yourself, with an open Bible. Robert Garrett in Africa has reprinted it, and hopes to get copies to us before October.

The cost will be @ \$10 plus postage (& tax in Ky.). But anyone ordering 8 or more copies may get them @ \$8.50 plus postage. Use it for class study, and get the reduced rate. It's 100 pages long, including a 20-page additional study by brother Garrett.

## **Harry Coultas' new address**

Harry K. Coultas, Minister  
P.O. Box 400 Turkey Creek,  
La. 70585  
Residence: (318) 461-2769  
Church: (318) 461-2811

## God's Blessings at Amite, La.

On April 26th the Amite Church of Christ appointed three men as deacons. Tommy Currier, Jeff McKneely and Mark Stevens were installed in a very moving ceremony. After the tree men and the congregation were challenged and encouraged in a message from the pulpit, Claude Pullium, Don McGee and Earl Johnston laid hands upon them as they knelt before God and their church family. Each man responded to the charge given them with words filled with emotion and resolve. Their wives, Kathy, Tammy and Pam, were recognized as being of utmost importance in the successful performance of their duties. After an extended study of church leadership and responsibility these men were selected to serve as deacons. They spent about 18 months functioning as deacons without the formality of ordination. During this time period both they and their families experienced the rigors of biblical deaconship in order to see if such responsibility was compatible with their desires. It also gave their church family the opportunity to see these men work in a practical environment prior to a final evaluation. God has indeed blessed our church family with godly men of great determination and a strong sense of service.

The very first Youth Day was celebrated on May 17 with an impressive service and fellowship conducted exclusively

by the young people. The greeting duty, announcements, computer/projector/video engineering, communion, prayers, song leading, preaching and food service were all handled by the youth group. Additionally, their chorus sang a special song with the inimitable John Fulda directing. What a day it was! Pictures and video were taken to help preserve the memories.

The 2nd annual youth rally is scheduled for November 14th on the campus of Southeastern Louisiana University in Hammond. The theme is "The Ultimate Challenge" from 2 Timothy 6. "Full Access" will again be on the program, and Randy Gill of the Woodmont Hills church in Nashville will be the featured speaker. Randy and "Full Access" will also conduct the Sunday services the following day.

## A List to Help You Intercede for Mission Work Worldwide

A helpful list of missionaries was recently included in the Locust Street Church bulletin (Johnson City). This provides a reminder to pray and support these workers. That list aroused me to add some other names and information and publish it here. Children are omitted, but pray for them too. Later W&W hopes to publish this list with addresses too.

**Africa:** Robert/Joy Garrett, Zimbabwe. Mark/Candy Garrett, Senegal. Martin/ Susan Brooks,

Mozambique. [We would add others like Mr./Mrs. Thomas Hartle in South Africa.]

**Alaska:** Irene Allen.

**Australia** (planning to go): Tim/Dawn Yates.

**Brazil:** Rachel Johnson Erikson.

**Greece:** George/Sofia Galanis.

**Japan:** Michiya/ Tomoko Nakahara; Moto/Yoriko Nomura; Jenei/Kazuko Tomura.

**Russia:** Paul/Virginia Kitzmiller; Earl Sr./Ragena Mullins; Dan Wilson.

**Solomon Islands** (but presently at Wycliffe Bible Translators' headquarters in Dallas): James/Karen Ashley.

We would add these too: Don't forget those lands where Americans are now absent but God is not! Such as **Hong Kong** (now under mainland China; the church leaders prefer not to have

their names in print). And **Nigeria:** George Oginni and many others. And **northern Philippines:** David Moldez and many others. And **southern Philippines:** Cyrus Gesulga and many others.

Also in **Thailand:** Ken/Sandra Rideout.

Then, stationed in Georgia but engaged in **literature ministry** worldwide in scope: Ken/Cindy Brady; Hall/Alice Crowder.

Also the **international radio outreach:** Words of Life.

Also the very important **Church of Christ Worldwide office**, which forwards funds without charge to missionaries around the globe: Victor/May Broaddus.

Last but far from least, a **retired veteran** who first went to Africa in 1930: Sister **Dollie Garrett**, now almost 95 years old.

**1st Annual  
Men's Leadership Conference  
Sat. Sept. 12, 1998**

**Buechel Church of Christ  
2105 Buechel Bank Rd.  
Louisville, KY 40218  
(502) 499-0724**

- 8:15 - 8:45      Registration (coffee and donuts)
- 9:00            Paul Denny, Southeast Church of Christ  
                  *"How present Leaders can develop other leaders"*
- 10:00           Alex Wilson, Portland Church of Christ  
                  *"God wants leaders after His own heart"*
- 11:00          Joe Blansett, Elder Southeast Church of Christ  
                  *"In being a leader, what is my role in the Church"*
- 12:00                            Lunch will be provided at church
- 1:00            Mike Abbott, Borden Church of Christ  
                  *"Imitating the Leadership style of Jesus"*
- 2:00            Nick Marsh, Cherry Street Church of Christ  
                  *"Why men do not want to be leaders in the church"*

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# **SCHOOL OF BIBLICAL STUDIES**

**2500 Portland Avenue  
Louisville, KY 40212**

## **Schedule, Fall Semester 1998**

<b>Subject</b>	<b>Hours</b>	<b>Teacher</b>	<b>Day/Time</b>
Work of the Church I	2	Nathan Burks	Mon. 12:30 - 2:30
Old Testament Survey	3	Jerry Carmichael	Mon. 2:30 - 5:30
Foreign Mission Work	3	Alex Wilson	Mon. 6:30 - 9:30
Methods of Bible Study	2	Bud Ridgeway	Tue. 6:30 - 8:30
Prison Epistles	3	Bennie Hill	Thur. 6:30 - 8:30

**Registration: week of Aug. 24  
Classes begin: week of Aug. 24  
Classes end: week of Dec. 14**