

"Holding fast the Faithful Word . . ."



# *The Word and Work*



"Holding forth the Word of Life."

SEPTEMBER, 2001

## ◇ Rely on GOD MOST HIGH ◇

"The shortest distance between  
a problem and a solution  
is the distance between  
your knees and the floor."

"The one who kneels to the Lord  
can stand up to anything."

"Knees that bend don't shake!"

"If your problem is bigger than your GOD,  
then you are serving the wrong god."

-- Dr. P. L. Williams

## Important Announcement from the Editor

A few months ago it came to my attention that the company which prints *Word and Work* has not increased our monthly costs for the past eleven years. During that time their costs (materials, labor, etc.) have increased a great deal, but they have absorbed them and not passed them on to us.

Obviously this is not right, and I regret my overlooking it.

So, guess what we must do to make up the difference? Right -- increase our subscription prices. You, our dear readers, have been getting *W&W* at bargain prices. And you will continue to do so. For though our subscription price is now raised to \$11 yearly, compared with almost all other magazines of similar size, frequency and contents, *W&W* is very inexpensive.

And we still offer a discount for bundles. If 10 or more magazines are sent to the same address, the yearly price-per-subscription will be only \$10. So we urge churches to encourage all their members to subscribe, but to have us send a bundle to one address rather than send single magazines to ten or more addresses.

We are thankful for our whole family of readers, and especially for some who sometimes send in donations for this ministry. Most of all we desire your prayers, that the Lord will make every article and every issue a blessing, and that He will raise up other co-workers in the office and in editing and writing.

**\* 1-year subscription: \$11**

**\* 10 copies to same address:**

**\$100 (save \$10)**

# THE WORD AND WORK

*"Declare the whole counsel of God"*

**Alex V. Wilson, Editor**

**Dennis L. Allen, Missions**

**Bennie Hill, News & Notes**

The Word and Work (USPS 691-460) is published monthly except December under the auspices of the Portland Ave. Church of Christ, Inc., Louisville, Ky. Subscription: \$11.00 per year, bundles of 10 or more to one address = \$10.00 per subscription. Address correspondence to Word and Work, 2518 Portland Avenue, Louisville, KY 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, KY 40212.

---

**Vol. XCV**

**SEPTEMBER, 2001**

**No. 9**

---

## In This Issue

***Theme: Rely on GOD MOST HIGH***

### Guest Editorials

- Beyond Terror -- Edward Fudge ..... 258  
Where is God? -- Edward Fudge ..... 259
- I take Thy Promise, Lord -- H. L. R. Deck ..... 260  
The Fight to Maintain Faith -- C. S. Lewis ..... 261  
Am I supposed to Love myself or Hate Myself -- John R. W. Stott. .... 262  
Jesus May Come Soon -- Jim Atwood. .... 267
- The Christian's Four Judgments, Pt 1. -- Alex V. Wilson. .... 268  
O How the Lord has Blessed P.C.S! -- Will Nethery. .... 272  
Take Charge of Your Time. .... 273  
Voices From The Fields ..... 277  
3 More Martyrs (& maybe 5) -- Jerry Falwell ..... 283  
India: A *M-o-m-e-n-t-o-u-s* Opportunity? ..... 284  
News and Notes -- Bennie Hill ..... 286

## BEYOND TERROR

Edward Fudge, *GracEmail*

Is there a word from God, following Tuesday's (September 11, 2001) unprecedented terrorist attacks in New York and Washington which claimed thousands of lives, shut down air travel nationwide and launched the USA into a state of virtual war against an invisible enemy who as yet remains unknown? Three solemn truths transport us beyond terror, as we reflect on the whole teaching of Scripture.

\* \* \*

First, we lament the mind-numbing and momentous loss of life. We mourn for those who perished and pray for their loved ones. Though thousands died, each was an individual, snatched without warning from family and friends. We cannot explain such tragedies, and humans cannot finally prevent their repetition. We can ponder certain larger implications, however, and be reminded of eternal verities. What appear, from earth's viewpoint, to be apocalyptic bowls of wrath, may always serve constructively as trumpet calls of warning. We live in a fallen world. Nothing earthly is ultimately secure. God weeps, I believe, but he is not threatened. Evil does not take him by surprise. Isaiah chapter 40 says that God is still sovereign, just as he has always been.

Second, no country, including the United States of America, is invulnerable to evil or -- should it ever be necessary -- beyond the reach of divine judgment. It is a false pride which suggests otherwise, as ancient Nineveh, Babylon, Tyre and Rome all bear witness. The prophet Obadiah's words to haughty Edom still warn souls today. The phrase "in God we trust" must be more than a motto on a coin. It must motivate and describe a manner of life. America has been richly blessed by God, but God is not indebted to America.

Third, whatever happens now or hereafter, we can hope individually in God himself. Every one of us will die -- unless Jesus returns first. We come into this world facing death. The only uncertainties are when we will die and how. Yet there is no place for panic, no time for terror. The prophet Habakkuk waited for the sword to fall on his own nation, helpless to change the course. Even so, the faith-filled finale in Habakkuk chapter three remains a model expression of confident trust in God when all else is gone. When we finally cross over into eternity, only God will be by our side. Because of Jesus Christ, we can safely repose in God's presence from here to there as well.

# WHERE IS GOD?

Edward Fudge, *GracEmail*

As the initial numbness of shock and disbelief subside, following the terroristic attacks in our nation's Northeast, our minds and hearts struggle with a larger question. "Where is God?" we ask, "and how does a God of love and power allow such horrors to happen?" Part of the answer lies in three truths about our world, all found in Genesis chapter 3.

\* \* \*

**1. We live in a free world.** When God created humans, he gave them the power of choice. People are not robots programmed always to do good. God's outgoing love seeks a loving response, not one compelled by necessity. The Creator allows his human creature to obey him or to disobey. Such freedom is risky. It means that people might choose evil instead of good. But without such choice, human beings would be something other than the human beings God actually made. That is the meaning, in Hebrew idiom, of the Tree of Knowledge of Good and Evil.

**2. We live in a fallen world.** When Adam sinned, he unleashed moral chaos into God's orderly creation. Not only did Adam fall from innocence, all of his descendants fell with him. Allowed to choose, we tend to choose evil, for we are born with a fallen nature. Even redeemed people, gifted with the Spirit of God, sometimes resist God's Spirit and do what is evil. Little wonder that unredeemed people, tempted by Satan, surrounded by evil and unrestrained by God's moral law in revelation or in conscience, perform hideous acts of violence and destruction. The Fall affected the very planet itself, as symbolized by briars and thorns. This fallen earth and its inhabitants are not presently suited to continue forever. That is the meaning of the cherubim with flaming sword, guarding the way to the Tree of Life.

**3. We live in an unfinished world.** We cannot know God fully based on events within this earth's space and time. True, God has revealed his nature and his final intent in the death, resurrection and ascension of his Son, Jesus Christ. But he has not yet brought that purpose to its visible conclusion and end. That day will come when time and eternity intersect. Then we will see, with all the watching universe, the ultimate heart of God and his eternal purpose. God will call every rebellious sinner into judgment and destroy evil forever. For those who trusted God, there await glorified and immortal bodies. For them, there are coming new heavens and a new earth, filled with righteousness and the unhindered glory of God. God's love and power will

have the final word. That is the meaning of the promise that Eve's descendant will bruise the serpent's head.

*[Both of the preceding articles are reprinted from GracEmail by permission. To subscribe free to GracEmail, go to [www.EdwardFudge.com](http://www.EdwardFudge.com)]*

---

## I TAKE THY PROMISE, LORD

--H. L. R. Deck

I take Thy promise, Lord, in all its length  
And breadth and fullness, as my daily strength.  
Into life's future fearless I may gaze,  
For, Jesus, Thou art with me "all the days." \*

There may be days of darkness and distress,  
When sin has pow'r to tempt, and care to press.  
Yet in the darkest day I will not fear,  
For, 'mid the shadows, Thou wilt still be near.

Days there may be of joy, and deep delight,  
When earth seems fairest, and her skies most bright;  
Then draw me closer to Thee, lest I rest  
Elsewhere, my Savior, than upon Thy breast.

And all the other days that make my life,  
Marked by no special joy or grief or strife,  
Days filled with quiet duties, trivial care--  
Burdens too small for other hearts to share--

Spend Thou these days with me, all shall be Thine;  
So shall the darkest hour with glory shine.  
Then when these earthly years have passed away,  
Let me be with Thee in the perfect day. Amen.

\* Literally Matthew 28:20 says,  
"I will be with you all the days."

# The FIGHT to Maintain FAITH

by C. S. Lewis

(Excerpts from Chap. 11 in *Mere Christianity*; emphasis added)

It is not [usually] reason that [attacks and takes away] my faith: on the contrary, my faith is based on reason.... The battle is between **faith and reason** on one side and **emotion and imagination** on the other.

When you think of it you will see lots of instances of this. A man knows, on perfectly good evidence, that a pretty girl of his acquaintance is a liar and cannot keep a secret and ought not to be trusted; but when he finds himself with her his mind loses its faith in that bit of knowledge and he starts thinking, "Perhaps she'll be different this time," and once more makes a fool of himself and tells her something he ought not to have told her. His senses and emotions have destroyed his faith in which he really knows to be true.

Or take a boy learning to swim. His reason knows perfectly well that an unsupported human body will not necessarily sink in water: he has seen dozens of people float and swim. But the whole question is whether he will be able to go on believing this when the instructor takes away his hand and leaves him unsupported in the water--or whether he will suddenly cease to believe it and get in a fright and go down.

Now just the same thing happens about Christianity. I am not asking anyone to accept Christianity if his best reasoning tells him that the weight of the evidence is against it. That is not the point at which Faith comes in. But supposing a man's reason once decides that the weight of the evidence is for it. I can tell that man what is going to happen to him in the next few weeks. There will come a moment when there is bad news, or he is in trouble, or is living among a lot of other people who do not believe it, and all at once his emotions will rise up and carry out a sort of blitz on his belief.

Or else there will come a moment when he wants a woman, or wants to tell a lie, or feels very pleased with himself, or sees a chance of making a little money in some way that is not perfectly fair: some moment, in fact, at which it would be very convenient if Christianity is not true. And once again his wishes and desires will carry out a blitz. I am not talking of moments at which any real new reasons against Christianity turn up. Those have to be faced and that is a different matter. I am talking about moments when a mere mood rises up against it.

Now **Faith**, in the sense in which I am here using the word, is the **art of holding on to things your reason has once accepted, in spite of your changing moods. For moods will change, whatever view your reason takes.** I know that by experience. Now that I am a Christian I do have moods in which the whole thing looks very improbable; but when I was an atheist I had moods in which Christianity looked terribly probable. **This rebellion of your moods against your real self is going to come anyway. That is why Faith is such a necessary virtue: unless you teach your moods "where they get off," you can never be either a sound Christian or even a sound atheist, but just a creature dithering to and fro, with its beliefs really dependent on the weather and the state of its digestion. Consequently one must train the habit of Faith.**

The first step is to recognize the fact that your moods change. The next is to **make sure that, if you have once accepted Christianity, then some of its main doctrines shall be deliberately held before your mind for some time every day.** That is why daily prayers and religious reading and church going are necessary parts of the Christian life. We have to be continually reminded of what we believe. Neither this belief nor any other will automatically remain alive in the mind. It must be fed. And as a matter of fact, if you examined a hundred people who had lost their faith in Christianity, I wonder how many of them would turn out to have been reasoned out of it by honest argument? Do not most people simply drift away?

---

## **Am I Supposed To Love Myself Or Hate Myself?**

**'The cross points a way between self-love and self-denial.**

John R. W. Stott

How should I think of myself? What attitude should I adopt toward myself? These are contemporary questions of great importance, questions to which a satisfactory answer cannot be given without reference to the Cross.

A low self-image is common, since modern influences dehumanize human beings and make them feel worthless. Wherever people are politically or economically oppressed, they feel demeaned. Racial and sexual prejudice have the same effect. As Arnold Toynbee put it, technology demotes persons into serial numbers, "punched on a card and designed to travel through the entrails of a computer." Ethnologists like Desmond Morris tell us that human beings are nothing but animals, and behaviorists like B. F. Skinner say that they are nothing but



machines programmed to make automatic responses to external stimuli.

Further, the pressures of a competitive society make many feel like failures. And, of course, there is the personal tragedy of being unloved and unwanted. All these are causes of a low self-image.

In overreaction to this set of influences is the popular movement in the opposite direction. With the laudable desire to build self-respect, it speaks of human potential as virtually limitless. Others emphasize the need to love ourselves. In his perceptive book *Psychology As Religion: The Cult of Self-Worship* (1977), Paul Vitz cites the following as an illustration of "selfist jargon":

"I love me. I am not conceited. I'm just a good friend to myself. And I like to do whatever makes me feel good...."

Another example is this limerick:

*There once was a nymph named Narcissus,  
Who thought himself very delicious;  
So he stared like a fool  
At his face in a pool,  
And his folly today is still with us.*

### A Common Error

In spite of widespread teaching to the contrary, the Mosaic injunction endorsed by Jesus, "You shall love your neighbor as yourself" is not a command to love ourselves. Three arguments may be adduced.

Grammatically, Jesus did not say that the second and third commandments are to love our neighbor and ourselves, but that the second commandment is to love our neighbor as we love ourselves. Self-love here is a fact we should recognize (and use to guide our conduct, as with the Golden Rule), but it is not a virtue to be commended. Linguistically, agape love means self-sacrifice in the service of others. It cannot therefore be self-directed. The concept of sacrificing ourselves to save ourselves is nonsense.

Theologically, self-love is the biblical notion of sin. One of the marks of the last days in which we live, Paul writes, is that people will be "lovers of self" instead of "lovers of God" (2 Tim. 3:1-41).

### One Key: Self-Denial and the Cross

The question is, How can we renounce both self-hatred and self-love? How can we avoid a self-evaluation that is either too low or too high? In biblical terms how can we "think soberly" about our selves

(Rom. 12:3)? The cross of Christ supplies the answer, for it calls both to self-denial and to self-affirmation.

Jesus' call to self-denial is plain: "If anyone would come after me, he must deny himself and take up his cross and follow me" (Mark 8:34). Now, the Romans had made crucifixion a common sight in all their colonized provinces, and Palestine was no exception. Every rebel and criminal who was condemned to death by crucifixion was compelled to carry his cross to the scene of his execution. John wrote of Jesus that "carrying his own cross, he went out to The Place of the Skull" (19:17). To take up our cross therefore and follow Jesus is vivid imagery for self-denial. It is to "put ourselves into the position of a condemned criminal on his way to execution" (H. B. Swete). For if we are following Jesus with our cross on our shoulder, there is only one place to which we can follow him: the place of execution. As Bonhoeffer put it. "When Christ calls a man, he bids him come and die."

To deny ourselves is to behave toward ourselves as Peter did toward Jesus when he denied him three times. The verb is the same. He disowned him, repudiated him, turned his back on him. So must we do to ourselves. Self-denial is not denying ourselves luxuries like candies, cakes, cigarettes, and cocktails (though it may include this); it is actually denying or disowning ourselves, renouncing our supposed right to go our own way. Paul was elaborating the metaphor of cross bearing when he wrote that "those who belong to Christ Jesus have crucified the sinful nature with its passions and desires" (Gal. 5:24). We have taken our slippery self and nailed it to Christ's cross.

### **Another Key: Self-Affirmation and the Cross**

I wonder how you have reacted to the last couple of paragraphs? I hope you have felt uneasy about them. For they have expressed such a negative attitude to self that they appear to align Christians with the bureaucrats and technocrats, the ethnologists and behaviorists, in demeaning human beings. It is not that what I have written is untrue (for Jesus said it), but that it is only one side of the truth. It implies that our "self" is wholly bad and must therefore be totally rejected, indeed "crucified"!

But we must not overlook another strand in Scripture. Alongside Jesus' explicit call to self-denial is his implicit call to self-affirmation (which is not the same as self-love). Nobody who reads the Gospels as a whole could possibly gain the impression that Jesus had a negative attitude to human beings himself, or encouraged one in others. The opposite is the case.

Consider, first, his teaching about people. He spoke of their "value" in God's sight. They are "much more valuable" than birds or

beasts, he said (Matt. 6:26; 12:12). What was the ground of this value judgment? It must have been the doctrine of Creation, which Jesus took over from the Old Testament. It is the divine image in us that gives us our distinctive value. In his excellent little book *The Christian Looks at Himself* (1975), Prof. Anthony Hoekema quotes a young black who, rebelling against the inferiority-feelings inculcated in him by whites, put up this banner in his room: "I'm me and I'm good, 'cos God don't make junk."

Then, second, there was Jesus' attitude toward people. He despised nobody. On the contrary, he went out of his way to honor those the world dishonored, and to accept those the world rejected. He spoke courteously to women in public. He invited children to come to him. He spoke words of hope to Samaritans and Gentiles. He allowed leprosy sufferers to approach him and a prostitute to anoint and kiss his feet. He ministered to the poor and hungry and made friends with the outcasts of society. In all this, his love for human beings shone out. He acknowledged their value and loved them, and by loving them he increased their value.

Third, and in particular, we must remember Jesus' mission and death for people. He had come to serve, not to be served, and to give his life as a ransom for many (Mark 10:45). Nothing indicates more clearly the value Jesus placed on people than his determination to suffer and die for them. He was the Good Shepherd who came into the desert to seek and save only one lost sheep, and who laid down his life for his sheep. It is only when we look at the cross that we see the true worth of a human being. As William Temple expressed it, "My worth is what I am worth to God, and that is a marvelous great deal because Christ died for me."

### **Resolving the Paradox**

We have seen so far that the cross of Christ is both a proof of the value of the human self and a picture of how to deny and crucify it. How can this biblical paradox be resolved? How is it possible to value ourselves and to deny ourselves simultaneously?

The problem arises because we discuss and develop alternative attitudes to ourselves before we have defined this "self" we are talking about. Our "self" is not a simple entity that is either wholly good or wholly evil; one that should therefore be either totally valued or totally denied. Our "self" is a complex entity of good and evil, glory and shame, which therefore requires that we develop more subtle attitudes.

What we are (our self or personal identity) is partly the result of the Creation (the image of God) and partly the result of the Fall (the image defaced). The self we are to deny, disown, and crucify is our

fallen self, everything within us that is incompatible with Jesus Christ (hence Christ's command, "let him deny himself and follow me"). The self we are to affirm and value is our created self, everything within us that is compatible with Jesus Christ (hence his statement that if we lose ourselves by self-denial we shall find ourselves). True self-denial (the denial of our false, fallen self) is not the road to self-destruction, but the road to self-discovery.

So, then, whatever we are by creation, we must affirm: our rationality, our sense of moral obligation, our masculinity and femininity, our aesthetic appreciation and artistic creativity, our stewardship of the fruitful earth, our hunger for love and community, our sense of the transcendent mystery of God, and our inbuilt urge to fall down and worship Him. All this is part of our created humanness. True, it has all been tainted and twisted by sin. Yet Christ came to redeem and not destroy it. So we must affirm it.

But whatever we are by the Fall, we must deny or repudiate: our irrationality; our moral perversity; our loss of sexual distinctives; our fascination with the ugly; our lazy refusal to develop God's gifts; our pollution and spoliation of the environment; our selfishness, malice, individualism, and revenge, which are destructive of human community; our proud autonomy; and our idolatrous refusal to worship God. All this is part of our fallen humanness. Christ came not to redeem this but to destroy it. So we must deny it.

### **Dignity and Depravity.**

There is, therefore, a great need for discernment in our self-understanding. Who am I? What is my "self"? Answer: I'm a Jekyll and Hyde, a mixed-up kid, having both dignity, because I was created in God's image, and depravity, because I am fallen and rebellious. I am both noble and ignoble, beautiful and ugly, good and bad, upright and twisted, image of God and slave of the Devil. My true self is what I am by creation which Christ came to redeem. My fallen self is what I am by the Fall which Christ came to destroy.

Only when we have discerned which is which within us shall we know what attitude to adopt toward evil. We must be true to our true self. We must be fearless in affirming all that we are by creation, and ruthless in disowning all that we are by the Fall.

Moreover, Christ's cross teaches us both attitudes. On one hand, it is the measure of the value of our true self, since Christ died for us. On the other hand, it is the model for the denial of our false self, since we are to nail it to the cross and so put it to death.

--Copyright *Christianity Today*; Reprinted by permission.

# Jesus May Come Soon

Jim Atwood

Jesus is Coming! Soon? The question mark is not intended to be theological. The exact date of the second coming of Jesus is left undetermined in scripture. Throughout history many "would be prophets" have predicted the time of His coming only to be left bewildered by the inaccuracy of their perceived "revelations." However, date setting is not the issue I am addressing here. The issue is not whether we believe that Jesus is coming -- we do -- nor whether we believe that we live in the latter days -- we do. The compelling issue for me is that so many "believers" do not live as if they really believe that Jesus is coming soon or that He is coming at all.

In 1 Thess 4:17 Paul seems to think that he will be alive when Jesus returns. The New Testament appears to be written from the perspective that the second coming would occur in the lifetime of the original readers. The church today lives with the hope that Jesus is coming soon to deliver His people from the evils of this life and set in motion the events of Biblical prophecy. Contemporary views of the end times are varied and often contradictory. We have debated and argued over these matters to the point of division and disfellowship. However, it is my contention that our main problem with the second coming is not theological at all, it is practical. It is not whether we accept a certain end time interpretation or not, it is whether we are living in a manner consistent with the conviction that Jesus is coming soon. The sad truth is that many of us, spiritually speaking, are lazy, distracted, worldly, fearful, insecure, and apathetic. The soon return of Jesus seems to have little impact on our day to day existence.

It has long been a source of grief to me that many are willing to expend large amounts of time, energy, and money in an effort to prove their theological position on eschatology, but place little emphasis on challenging us to live the life Jesus calls us to live as we anticipate His soon return. If we really believed that Jesus is coming soon, we would be seeing dramatic changes taking place in our lives that would transform our thinking, priorities, actions, attitudes, and motivation. Instead of disputing over doctrinal trivialities, we would be proclaiming good news to those who are not ready for His return. Instead of probing scripture to discover apocalyptic mysteries, we would be promoting the indwelling presence of God in our lives to empower us to holy and righteous living. Instead of erecting barriers over personal preferences and opinions, we would be learning how to stimulate one another to love and good works.

In 2 Timothy 3:1-5 Paul describes the condition of the world in the last days. He says that men will be "lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self control, brutal, despisers of good . . . lovers of pleasure . . . having a form of godliness but denying its power." In view of these deplorable conditions Paul charges Timothy, and us, to "preach the word! Be ready in season and out of season. Convince, rebuke, exhort with all longsuffering and teaching." (2 Tim 4:2) In 1 Thess 5:6ff he says, "let us not sleep as others do, but let us watch and be sober. . . putting on the breastplate of faith and love and as a helmet the hope of salvation." The second coming of Jesus is serious business and requires a watching, waiting, sober minded church, one that has been purified in all things by the blood of the Lamb.

Do you believe that Jesus is coming soon, then don't waste your time with theological proof texting. If time is short, let us be found serving, sharing, encouraging one another, and practicing righteousness. Fight the good fight, keep the faith, finish the course, and love His appearing. Be vigilant, confident, courageous, and rejoice that your name is written in the Lamb's book of life.

Just a thought to ponder from a fellow pilgrim.

---

What the Bible Teaches about...

## *The Christian's 4 Judgments, especially Christ's Judgment-Seat*

*Part 1*

*Alex V. Wilson*

"Face to face with Christ, my Savior; Face to face, what will it be?" Thus we sing, in a wonderful gospel song. And the question is an urgent, top-priority one! What will it be like when we see Him?

Consider Bible teacher D. M. Pantou's opinion on this question. Is he accurate or not? He wrote, "Many Christians who have happily sung '...When by His grace I shall look on His face, That will be glory, be glory for me' are due for a terrific shock when they stand before the judgment-seat of Christ and find that it is *not* glory for them. When we see Jesus it will be at His *judgment-seat*, not at the *mercy-seat*, and then 'each Christian's work shall be made manifest.'" True, or false?

## The Christian's Four Judgments

Before we analyze that quote and its implications, let's think about four different judgments involving us disciples. 1 Cor.11:28-32 is helpful here. The context deals with how believers in Corinth abused the Lord's Supper; but the principles apply to other aspects of Christian living, too.

A man ought to examine himself before he eats of the bread and drinks of the cup. 29 For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. 30 That is why many among you are weak and sick, and a number of you have fallen asleep. 31 But if we judged ourselves, we would not come under judgment. 32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world. (NIV)

(1)The last clause speaks of the condemnation of the unconverted. Due to their impenitence a much misused expression will be true of them: God will damn them. Because of His justice He will have no other choice. But praise the Lord, "there is now no condemnation to those who are in Christ Jesus" (Rom.8:1). Since the Savior bore our guilt and damnation, we are justified and have peace with God (Rom.5:1). **The judgment of our sins is already past; it took place at Calvary.** So our guilt has been removed. In fact we are now children of God.

(2)But as His children we are under His Fatherly care, training and discipline. And that includes the "judgment" of chastening when we need it, as Heb.12:5-11 makes clear. The above passage refers to it too: "*When we are judged by the Lord, we are being disciplined....*" (32a). When we begin to swerve away from holiness, our loving Father may ground us, spank us, or give us "time out" if necessary. In Corinth, His chastening took the form of physical sickness and in extreme cases even premature dying--some had "fallen asleep" in death!

(3)But Paul shows how to escape such Fatherly punishment: "If we judged ourselves, we should not come under judgment," that is, chastening by the Lord. (v.31.) If when we realize we are sinning, we *confess our sins with repentance* (and if necessary make restitution), then He forgives us. (Psa.32:5; Prov.28:13; 1 Jn.1:9.) He has no need to judge us, for we have judged ourselves. **Thus the judgment of us as sons and daughters takes place in the present and is two-fold.** If we judge ourselves by examining our heart and life, then confessing and repenting of our sins, that ends the matter. But if we stubbornly persist in disobedience, our Father will *chasten* us--to make us *chaste* again, pure in our devotion to Him.

So the *judgment of our sins* was in the past--at Calvary. (The results of this were applied to us at our conversion.) And at present we have a *two-fold judgment of our sonship*. But also, (4) **in the Future, there will be a judgment of our service to the Lord**. He will review our lives as Christians and reward us for faithful work, as we stand before His "judgment seat." *Bema* is the Greek word Paul uses for this. It was the elevated, throne-like platform on which rulers or judges sat to carry out official business. For example, they would sit there during a trial (John 19:13), or to make a public speech (Acts 12:21), or perhaps to honor a citizen for outstanding service, or to award the winners of the athletic contests (like the Olympic games). Scripture says a great deal about this future judgment of the redeemed. Let's look at some of its teaching.

#### A. God Will Judge the Work of His People

(1) **Who will be judged?** Each and every Christian. "Why do you pass judgment on your brother, or despise your brother? For *we* shall all stand before the judgment seat of God....*Each of us* shall give account of himself to God," says Paul, writing to Christians (Rom.14:10,12).

(2) **Who will be the Judge?** "*Christ Jesus...will judge the living and the dead....*" (2 Tim.4:1). "We must all appear before the judgment seat of *Christ*, so that each one may receive good or evil, according to what he has done in the body" (2 Cor.5:10). (If you wonder why Rom.14 speaks of the judgment seat of God while 2 Cor.5 calls it the judgment seat of Christ, see John 5:22-23.)

(3) **When shall this occur?** "Do not pronounce judgment [on each other] before the time, before *the Lord comes*, who will bring to light the things now hidden in darkness....Then every man will receive his commendation from God" (1 Cor.4:5).

#### B. Christians Will be Rewarded...

(1) **For witnessing for Christ, sharing the Good News of salvation:** Paul by his evangelism had "planted" or established the church in Corinth, then Apollos by teaching God's Word had "watered" it -- helping it grow and mature. Later Paul wrote, "The man who plants and the man who waters...each will be rewarded according to his own labor" (1 Cor.3:8). Paul also speaks of *his converts* as the "crown in which we will glory in the presence of our Lord Jesus when he comes" (1 Thes.2:19). Imagine your joy over individuals who will be in heaven because you told them of Jesus, the Lamb of God!

(2) **For obeying God's commands and teaching others to do the same:** "Anyone who breaks one of the least of these commandments



and teaches others to do the same will be called least in the kingdom of heaven, but whoever *practices and teaches these commands* will be called great in the kingdom of heaven" (Matt.5:18b).

**(3)For deeds, however small, of love and mercy:** "Anyone who receives [with hospitality] a prophet because he is a prophet will receive a prophet's reward.... And if anyone *gives a cup of cold water* to one of these little ones because he is my disciple... he will certainly not lose his reward" (Matt.10:41-42). "When you *give a banquet*, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous" (Lk.14:13-14).

Thus rewards will be given not just for what we sometimes call "Christian service" or "religious duties." We turn "secular" activities into sacred ones if we do them for Christ's sake. The Christian woman had it right when she posted the sign in her kitchen, "Divine services held here 3 times daily." Cooking meals and washing dishes can be as spiritual as preaching.

**(4)For enduring sufferings and persecutions for Christ:** "Blessed are you when people *insult you, persecute you* and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven" (Matt.5:11-12). "...Rejoice, though now for a little while you may have had to suffer grief in *all kinds of trials*. These have come so that your faith... may result in praise, glory and honor when Jesus Christ is revealed" (1 Pet.1:6-7). So God rewards us not only for what we do, but what we *endure*.

**(5)For what we give up for our Lord.** Not only our deeds but our sacrifices will be rewarded. Christ spoke of laying up treasure in heaven. (Matt.6:19-20.) Someone explained, "We lay up treasure in heaven by laying down treasure on earth." Deposit your funds in heaven's bank. No earthly institution can match its interest rate. According to Jesus, everyone who leaves houses or lands and loved ones for His sake will receive a hundred times as much (Matt.19:29).

(To be concluded)

# O How the Lord has Blessed Portland Christian School!

Will Nethery

In 1924 there was a group of people who had an idea – a vision – to create an educational environment for their children and other loved ones that would meet certain needs that were not being met – or to quash threats to their families that they were not going to allow to invade what they cherished. At the time they were doing this, their focus was to meet a need that they had in that day. Did they have any idea of the impact that they would eventually have in so many lives throughout many decades?

Could they see people who would come after them that would sacrifice a portion of their lives to serve the same causes that they had – many years later? Could they know of a Mona Belle or Lois Campbell, or an Earl Mullins, or an Estelle Moody, or a Bill and Rita Smallwood? Would they know that people like Richard Paris, or Sara Jean Browning, or Jack Blaes, or Lois McReynolds, or Eugene Schreiner or many, many others would come to this one place and be willing to give so much so that young people – some who had no ability to afford it – could receive a quality, loving Christian education – one that in 1924 they envisioned for their own children? Could they imagine that people who had no previous experience with this school would come here and volunteer hours and hours and hours - for no reason but to see others enjoy an experience that they did not encounter here themselves? Did they know that others would follow the trail that they blazed?

Could they know that students would graduate, and then witness their children, their grandchildren, and even their great-grandchildren graduate from this place? Could they have imagined the expression of young parents as they brought their children here for the first time – watching as their little ones go to grow up in these hallways - or perhaps watching outside the classroom – just out of sight?

Did they know their vision would lead to the growth of young people over decades – producing physicians and attorneys – missionaries and teachers? People who are successful in all walks of life – whether personal or professional - in their family or in their church. Did they know that the groundwork they were putting in place would allow people to enjoy “life to the full” even here and now – while insuring their eternity?

Could they imagine that over 1/3 of a \$740,000 annual budget would be met through gifts? That people would believe enough in

what they experienced, or their children are experiencing, to support this school? That others would simply feel mysteriously led, through a spirit (or Spirit) that they have from God, to give to a school that they have no personal experience of? Simply through faith? Could they have known that this would consistently happen for over 75 years?

Could they have possibly known that the planning and drive – the vision and the passion that they had – the things that they started to put into place in 1924 would result in all of this? Would they know that someday there would be over 1000 graduates of this place we call Portland Christian? We talk about our heritage – people of vision. Are these things what they envisioned? Possibly. But this is certain: in the book of Isaiah God says,

“Remember the former things, those of long ago; I am God and there is no other; I am God and there is none like me....My purpose will stand and I will do all that I please....What I have planned, that will I do.”

---

## Take Charge of Your TIME

This is the age of the half read page.  
And the quick hash and the mad dash.  
The plane hop and the brief stop.  
The lamp tan in a short span.  
And the brain strain and the heart pain.  
And the cat naps till the spring snaps--  
And the fun's done.

--Virginia Brasier

\* \* \* \*

“The workaholic is desperately afraid of boredom. He has to keep busy for fear of discovering himself.” --Barbara Killinger

\* \* \* \*

“Teach us to number our days aright, that we may gain a heart of wisdom.” --Psa.90:12

\* \* \* \*

### Balance

“In the story of the caring Samaritan, Jesus teaches that authentic love means getting involved in practical ways of serving people. Following that is the story of Martha and Mary, about putting an end to our serving so we can sit at Jesus’ feet and just listen.

**“Isn’t that neat? Service in the needy world is put right beside deep spiritual meditation. The Martha story is placed side by side with the caring Samaritan story. One urges Christian activity, the other Christian contemplation. True Christian activism is never devoid of contemplation; true Christian contemplation is never divorced from practical service on life’s highways. Here is balance.”** --adapted from M. Hall

\* \* \* \*

**YES & NO:** “In saying yes to one activity, we must say no to another. This was clear when Paul was called to Macedonia (Acts 16:6-10). **Twice Paul was told No, before he was told to Go.** ‘The Holy Spirit forbade him’ to speak the word in Asia province, and then ‘did not allow’ him to go to Bithynia. If Paul had not said no to Asia and Bithynia, he might never have ended up in Macedonia.

“Almost every day of my life there is more to do than time to do it. One day I made a list of my expectations for a given week. Then I listed the number of hours I had at my disposal. My expectations exceeded reality by almost 10 hours! That meant that I was expecting to do 10 hours of activity which were not God’s will for me.

“What freedom it brought to come to the Lord & say, ‘What is it that You don’t want me to do?’” --Alice Fryling

\* \* \* \*

### **Major Things First**

A Sunday school teacher (who also teaches science) wants to demonstrate a concept to his students. He takes a large-mouth jar and places several large rocks in it. He then asks the class, “Is it full?” Unanimously they reply, “Yes.”

The teacher then takes a bucket of gravel and pours it into the jar. The small rocks settle into the spaces between the big rocks. He then asks, “Is it full?” This time some students hold back, but most again reply “yes.”

He then produces a large can of sand and pours it into the jar. The sand fills up the spaces between the gravel. For the third time he asks, “Is it full?” Now most students are wary of answering, but many still say “yes.”

Then he brings out a pitcher of water and pours it in. The water saturates the sand. At this point the teacher asks the class, “What is the point of this demonstration?” One bright student says, “No matter how full your schedule is in life, you can always squeeze in more things.”

“No,” replies the teacher, “The point is that unless you place the big rocks into the jar *first*, you will never get them in. The big rocks are the important things in your life -- the Lord, your family, your friends, your personal growth. If you fill your life with small things -- as demonstrated by the gravel, the sand and the water -- you will never have the time or space for the most important things.” --Selected

\* \* \* \*

### **The Value of Time**

Author unknown

To realize the value of ONE YEAR, ask a student who failed a grade.

To realize the value of ONE MONTH, ask a mother who gave birth to a premature baby.

To realize the value of ONE HOUR, ask the person who had a loved one in surgery longer than expected.

To realize the value of ONE MINUTE, ask a person who missed their plane.

To realize the value of ONE SECOND, ask a person who just avoided an accident.

To realize the value of ONE MILLISECOND, ask the person who won a silver medal in the Olympics.

To recognize the value of ETERNITY, ask a person who has just accepted Jesus as Lord and Savior.\_

--Quoted in the *Lamb and Lion Lamplighter*

\* \* \* \*

### **Age Activated Attention Deficit Disorder**

(Almost too true to be funny)

I have recently been diagnosed with AAADD - Age Activated Attention Deficit Disorder.

**This is how it goes...**

I decide to do work on the car, start to the garage and notice the mail on the table. OK, I'm going to work on the car...

**BUT FIRST** I'm going to go through the mail. Lay car keys down on desk. After discarding the junk mail, I notice the trash can is full. OK,

I'll just put the bills on my desk....

**BUT FIRST** I'll take the trash out, but since I'm going to be near the mailbox, I'll address a few bills.... Yes,

Now where is the checkbook? Oops.. there's only one check left. Where did I put the extra checks? Oh, there is my empty plastic cup from last night on my desk. I'm going to look for those checks...

**BUT FIRST** I need to put the cup back in the kitchen. I head for the kitchen, look out the window, notice the flowers need a drink of water, I put the cup on the counter and there's my extra pair of glasses on the kitchen counter. What are they doing here? I'll just put them away...

**BUT FIRST** I need to water those plants. I head for the door and... Aaaagh! someone left the TV remote on the wrong spot. Okay, I'll put the remote away and water the plants...

**BUT FIRST** I need to find those checks.

**END OF DAY:** Oil in car not changed, bills still unpaid, cup still in the sink, checkbook still has only one check left, lost my car keys, and, when I try to figure out how come nothing got done today, I'm baffled because... **I KNOW I WAS BUSY ALL DAY!**

I realize this condition is serious... I need to get help...

**BUT FIRST...**I think I'll check my e-mail.  
--from the internet, where else?

# VOICES from the FIELDS

Joy Garrett

Ruwa, Zimbabwe

20 July 2001

*[We did not run this earlier because it was written specifically for the Louisville-area Ladies Retreat at the end of September. --editor]*

Despite all the troubles this country is experiencing, the work is growing. We have been here now 41 years. It has never been easy, but these days are harder due to economic factors and the problems that I am sure you read in the news about Zimbabwe.

We do the planning and purchasing of the food for the camps we have been having. Inflation has more than doubled the costs in the last year.

We are buying some staple foods now for the men's meeting August 10-12. The men set the camp fee to cover the cost of the food and diesel for the trucks that bring them from the townships and churches to Rockwood. A recent price rise in all fuels of 70 % caused everything else to go up. The men who have to come from other cities don't have to pay the full amount. Bus fares naturally are very high. It is hard to balance everything. If Bob had not stored up diesel ahead we would not have been able to run our trucks during the 4 camps we had in April and May. The news tells us that we will be very short of wheat and corn this year, also that we have no foreign currency to buy more. Pray that people will not go hungry.

Bob has begun an intensive Bible study at Glen Norah on Basic Bible Doctrines. He had some old hand written notes which I have typed into the computer --over 60 pages. He plans to put it out into a book at some future date. The lessons are from 7 to 8 P.M. on Tuesday, Wednesday and Thursday nights. Attendance is about 80 + each evening. It is interpreted into Shona, and they have really appreciated the deep teaching.

I used to teach women's Bible classes at the several congregations in the townships. I do not drive, so Brother Agrippa Chivengwa used to take me. Unfortunately he had a stroke last year which partially paralyzed his right arm and right leg so he is unable to drive me to those classes. The Lord is able and we ask your prayers for his full recovery. I still have a class here at Ruwa on Thursdays and one at Arcadia on Monday nights while the Arcadia men have their prayer meeting.

Our old Toyota truck has broken down several times when taking people back from our monthly Saturday Bible Study at Mbare. Bob

has spent lots of money trying to fix it up. Finally he bought another 4 ton truck like the one we purchased last year. It was a demonstration model and only about 2 years old, so it was considerably cheaper in price. Bob is having the Toyota's canopy put onto it. We are thankful God enabled us to buy it.

**Earl Mullins Sr.      Goin' Fishing Ministries      July 2001**

Come September, all the American Christian teams will be back in the States, the Russian campers and staff in their homes, and the Russian Christians in their homes, schools or jobs. However, the need to spread the Gospel and the opportunities for reaching the young and old in both Russia and America will continue.

For the second straight school year Goin' Fishing looks forward to being involved in following-up contacts from these summer camps. Some of these contacts are orphans in government homes in St. Petersburg. Many directors and counselors in these orphanages look favorably on the Russian Christians who served as interpreters for us during the summer because of the love they showed their children. So they have allowed them to visit and teach their children during the school year. Goin' Fishing will help these interpreters in this work by providing materials to use as they meet with the children weekly.

We urge you to pray for these messengers and their audience.

**Tim Yates      Charlestown, N.S.W., Australia      Sept., 2001**

Now that we have our Permanent Residency, we can begin to make plans for our furlough to the States. We will be visiting family in December, but plan to hit the road to visit all of our supporters in January. This will give us all of January and February to see everyone. Needless to say, we're being very optimistic!

Because we won't really have much time, we'll need your cooperation. We'll be contacting you to arrange a time to visit, but our schedule won't be all that flexible. We will only be in certain areas at certain times, so it's important that we begin making our plans immediately.

Finally we are seeing some results of all of the hard work of the various ministries of the church. This means that more and more we are gaining contacts with pre-Christians (this is a wonderful term that I picked up in my reading material--much better than "non"-Christian, don't you think?)

We are very excited about some of the opportunities that we've had to witness to these people, but there are always difficulties. Satan



has had a subtle but effective campaign of building up walls in the lives of many Australians.

One of the most difficult things that we face when evangelizing in Australia is misconceptions. Many, many Australians have been brought up with either Catholic or Anglican Church influence in their lives. Most have been christened in one church or another, and have been lead to believe they're ok. There's nothing more to do because, "I'm already a Christian", even though they may never have been to church since.

This misconception of what salvation and Christianity is all about has made evangelism efforts twice as long. After all, we first have to convince them that they are not ok where they are, then share the gospel with them.

It's true that anyone you witness to needs to be convinced that they are wrong and must get right, but this is a case of teaching people that what they have already been taught as right may not be consistent with what the Bible says. In a sense, we have to "unlearn" them before we can start to "learn" them on the Truth.

**Sharon Schreiner <tshreiner@bigfoot.com; Sept. 8, 2001**

*[Tom and Sharon plus their five children are in England for 3 months while Tom studies tropical medicine en route to working at a Christian hospital in Kenya. This letter too was written to the Ladies retreat.]*

Perhaps the most difficult part psychologically of becoming a missionary is to get from the desire to serve in this way to actually finding and applying to the mission agency or taking the first practical steps if you are going on your own. Which agency? What first step? How do I find out how and where to start? Once that hurdle is crossed, that step taken, momentum seems to take over and even if the first step was a misstep, it still seems much easier to take the next one.

At first the walk is frustratingly slow, and you wonder why no one seems to feel the same urgency as yourself. You wonder at the tons of paperwork, take the myriad of psychological exams that you hope will prove you normal, and finally the path in front of you starts to be less blurry. Then its time for orientation school, and the pace picks up. More tasks to do. Deputation has to begin and once again the first letter, the first church is the hardest. I found deputation to be a little like popcorn. The calendar isn't too full, quite manageable, really, and

then suddenly every Sunday is booked and at the end we have to tell some folk that we're sorry but we won't be able to come.

And now the date that seemed to be so far away is hurtling towards you and there is so much to do. Tom and I had decided to sell the house rather than rent it out, so I was busy getting it ready along with my sisters and friends. That's one of the wonderful things about being a Christian - when the burdens become heavy your brothers and sisters in the Lord help you carry them. God was so good; the house sold in less than two weeks and I only had to show it a few times. Then we were on to the next task. We were pulling up roots, not just to move to another part of the U.S.A., but to leave the country entirely, and our roots had grown very deep indeed. We've been in the Louisville area for nine years and absolutely loved it. I had two sisters and their families nearby and friends whose relationships with my family go back for years, sometimes to my grandparent's generation, and I would have contentedly lived out my years there... I never did like good-byes, and perhaps the hectic bustle of those last weeks, packing, selling, trashing, buying, arranging, calling, visiting, deciding, were a blessing in disguise, for they kept me from feeling too intently the leaving....

Its not exactly missionary stuff, but the next two weeks after leaving home saw us on a whirlwind tour of Europe, seeing places we've always wanted to see and never thought to, but here we were with a couple of weeks to spare, so we took the plunge, all five kids in tow. Tom said we were living like the rich, having a European vacation, but I said the rich wouldn't have picked the hottest and most crowded month of the year and they'd have definitely waited until their children were older. The first four kids were no problem; it was the last one, that red-headed, wriggly, talkative four-year old laddie of ours that prevented us from being comfortably inconspicuous.... Besides leaving home, this is perhaps the hardest part: feeling out-of-step; never sure whether you're behavior is acceptable; not knowing the rules; back to Kindergarten as it were.

So, I swing from excitement to grief, from frolic to frustration, from a sense of privilege to one of dread, and in the end what keeps me steady is the relentless grind of motherhood. We have to eat, so I have to cook. The kids fight and I have to sort it out. The little boys get filthy, so there's baths and laundry. Where planning needs to be done, I attempt to look thoughtfully ahead, but otherwise I try not to think about it too much, because things like language training in Nairobi and living for a few weeks in the bush for culture orientation give me a sinking feeling in my stomach. Anyway, Jesus told us to concentrate on today, since it has enough worries of its own. A wise friend once told me that when she was facing a future that was hard

she asked herself what she would do, and the answer came to her, 'the Lord knows what I will do'. She was having to deal with something far harder than I have faced or am facing, and her faith helps mine. When I feel any dread of the future I remind myself that Jesus knows what the future holds and he will be with me through it all. I have his divine permission to leave that in his hands. The Lord knows what I will do.

Be in prayer for us. I'm a home-schooling mother of five, and Tom is now a student at the School of Tropical Medicine. We still need to find some good fellowship here in England. I think you can take those facts and know exactly how to pray for us. God bless you for your love, prayers and support.

**Virginia Kitzmiller    pkitzmiller@msn.com    Sept. 24, 2001**

*[This letter also was written for the Louisville-area ladies retreat. In October Virginia and Paul will move to Denham Springs, Louisiana to minister.]*

In the spring of 1998, Paul and I went to Kineshma, Russia, to teach English using the Bible in the school system. The first semester there Paul taught in the high schools and we became acquainted with the teachers.

In the fall we added classes for 2nd year English students (grades 2-6) which I taught. I printed out Bible stories, using very simple English for the students to practice their reading and translating skills. Quite often their teacher would have to translate for them so they could understand what they were reading. Then I would tell the Bible story to them using flannel graph and we would then try to discuss the story. Flannel graph was a very good method of teaching in Russia because students and adults were fascinated by the beautiful pictures.

After our story, we spent time singing. They learned many American favorites --the B-I-B-L-E, Jesus Loves Me, Little Boy David, Zachheus and other Bible stories. I tried to tell Bible stories that had a song to go with them since often times children will remember a song better than a story. Some of the teachers would practice these songs with their students during the week to make sure they would know them for our next class. I had 7 or 8 classes, totaling about 150 students each week. They also learned some nonsense songs like "Old McDonald" and "Row, Row, Row Your Boat."

We were the only foreigners in Kineshma and this caused some problems in the town. Some people did not like that we were bringing the foreign God to their town. To try to solve part of the problem, in the spring of 1999, we moved to Moscow but continued to work in Kineshma on the weekends. To do this, we would have to take the over-

night train from Moscow on Friday night and arrive in Kineshma early Saturday morning. We would spend all day Saturday and until 4:00 Sunday afternoon having classes at the Spiritual Center ( a building where a variety of cultural classes and activities were conducted). Since the students now had to come to us, it was those most interested who attended the classes. Our train then left from Kineshma at 6:00 to arrive back in Moscow at 5:30 Monday morning.

In the fall of 1999, we moved to St Petersburg to work with the Narvskaya Church of Christ which was looking for a minister. In the fall of 2000, Anya (our interpreter and a member at Narvskaya) and I started working with orphanage 51. Some of the Goin' Fishing teams had worked with children from this orphanage and its director was willing for us to work with the children. We went once a week and worked with the second graders. We had Bible stories, colored, played and had snacks. These children were always very excited to see us come. On weeks I could not go, Anya would go alone. In December while Earl Mullins and Dan Wilson were in St. Pete, we took this group to McDonald's and the circus. We also bought boots and socks and toys for the children for Christmas. Anya talked to the people at church and they also donated money for candy and a small Christmas tree. In the spring, a church in Texas sent money for buying summer clothes or whatever was needed for this work. Anya has expressed an interest in continuing this work on her own. Pray for her to continue in this desire. Pray for the continuing growth of the Russian Christians. Pray for more Russian men to have the desire to become ministers to their people and for their people to accept them.

Marina T, who sometimes helped us and also worked with Goin' Fishing teams, also spends much time doing orphanage work. Through Marina we became acquainted with a group of older orphans who live in a dorm. We would sometimes go with Marina to this group and have English Bible lessons and, of course, tea. Some of these girls would go to church with Marina. Marina has a great love for all of the orphanage work, often saying, "I am so happy now because I am doing what the Lord has for me to do."

While in St. Pete we tried to make a trip to Kineshma each semester to spend time with the English teachers. It was hard to arrange a time when the teachers would be free and we could make the 19 hour trip. When we went to visit, we would take Bibles and Bible study guides. There are many study guides now available in Russian. The teachers would often have questions about the Bible that they had saved for us. Pray that they will continue to study the Bible and come to accept the Lord.

Currently, Paul and I are preparing to move to Denham Springs, LA to work with the church there starting in October. We continue to have contact with our friends in Russia, both in Kineshma and St Petersburg.

---

## 3 More Martyrs (& maybe 5)!

by Jerry Falwell  
an email sent out on Sept. 27, 2001

In 1993, three missionary families arrived in the village of Púculo, deep in the jungles of Panama. Púculo is a village of approximately 300 Kuna people, in the southeastern part of the country, about 15 miles from the Colombian border. The families were there at the invitation of the village leaders. In addition to studying the Kuna language and culture, the families were involved in linguistic analysis, teaching the people to read and write in their own language, and administering medical assistance. The missionaries also translated the Bible and taught Bible studies to interested Kuna residents.

However, on a fateful day in January 1993, armed guerrillas burst into the three missionaries' homes in Púculo. They held the missionary men at gunpoint while their wives packed a few belongings - including their Bibles - before taking the men away. The wives last saw their husbands, hands bound behind their backs, marching into the Panamanian jungle. The women later learned that their husbands were taken across the border into Colombia.

And now--after nearly eight years of hoping and praying that the men would be found alive--officials with the Sanford, Fla.-based New Tribes Mission have reported that the three men -- Dave Mankins, Mark Rich, and Rick Tenenoff -- were killed by their captors in 1996.

Since the abduction of these three men, Christians worldwide have come to know about their seizure and their undaunted commitment to the sharing of the Gospel of Christ in Panama. Like thousands of missionaries, these families left the comforts of home because they felt the call of God to be His representatives in another land. And while the families of these dear men certainly mourn their tragic loss, they also celebrate the fact that -- through their deaths -- many people may come to know about their relationship with Jesus Christ.

Missionary Jim Bowers knows that feeling well. Jim, whose wife Roni and daughter Charity were killed after their plane was shot down by a Peruvian fighter jet earlier this year, noted that "God's timing is

always perfect." In Roni's high-profile death, he said, "her whole purpose for living is being multiplied. No matter how long she lived, she couldn't touch as many as she did in her death."

Following Roni's death, dozens of students at Piedmont Bible College -- her alma mater -- said they had opened their hearts to serving God on the mission field. Because of her seemingly untimely death, many people worldwide will now learn of Christ's wondrous love. Similarly, the biblical foundation laid by Dave, Mark and Rick is bearing fruit, as New Tribes Missions has reported: "In the village of Púкуро there are believers who love the Lord Jesus as their Savior. Because of the ministry of those three men and their families, and missionaries in other locations, today more than 30 Kuna churches are rejoicing in their freedom in Christ." These individuals who gave their lives for Christ can testify as the Apostle Paul did in II Timothy 3:7. "I have fought the good fight, I have finished the race, I have kept the faith." What greater personal testimony can there be?

Meanwhile, information received by New Tribes Missions ([www.ntm.org](http://www.ntm.org)) regarding two other kidnapped missionaries -- Martin and Gracia Burnham of the Philippines -- recently indicated that they may be well. The organization is now working toward their release and we all join them in praying for their safety. Through these ordeals, the great sacrifices many missionaries make for the cause of Christ becomes readily apparent. I, for one, have made a renewed commitment to keeping these families - and the thousands of other missionaries serving Christ worldwide - in my fervent prayers.

---

Late-Breaking News --

## **A M-O-M-E-N-T-O-U-S OPPORTUNITY? AN U-R-G-E-N-T CALL TO PRAYER!**

We give below 2 reports of a dramatic need for boldness, wisdom and divine guidance on the part of our fellow believers in India. *Operation Mobilization* is a mission which has long experience in India (as well as around the world), and is a dynamic and bold ministry, Christ-centered and rooted in Scripture. I personally know little about *Gospel for Asia*, the source of the 2nd report, except for what I read on their website listed below. (The 2nd sentence in their report seems over-stated in light of the rest of their report and also of the OM report, but perhaps they are simply stating the immense possibilities.)

Let us fervently pray re: this amazing situation. Of course *mass conversions* are always somewhat suspect, as we think of the "conver-

sion" of entire tribes of Europeans in the early Middle Ages, for example. And yet if these hordes of people at least become open to hearing the Bible in a way they never have before, and if there are born-again believers to tell them the Gospel of Christ, there could indeed be vast multitudes who enter the kingdom of God. May that indeed be what will happen in the coming months and years. Pray for workers needed (how would you go about following up just a million converts?), and for protection from Hindu extremists.

## **1. INDIA'S DALITS CHANGING RELIGION?**

(from Operation Mobilization's website: [www.om.org/main.htm](http://www.om.org/main.htm))

250 million Dalits - untouchables - are the largest group in India's population, and work as street sweepers, toilet cleaners, barbers or dyers. Some are so despised that they are not even allowed to pray in Hindu temples. Some Dalit leaders are planning a mass conversion to Buddhism in New Delhi on 14th October. 1,000 Dalits in southern India, have already decided to convert from Hinduism to Christianity.

Until very recently, the political leaders were very open to becoming Christians, but the traditional Indian churches were "not very pleased that these people wanted to convert, because social protest obviously played a role in their decision. In addition, they feared a bloodbath at the hands of militant Hindus.

Since then, some church leaders have gathered to repent of their fear and cold-heartedness, and have decided "to accept these people and disciple them, even if they have to pay with their own blood. The dramatic result is that some key Dalit leaders have decided that they will follow Christ, not Buddha," writes Indian author Vishal Mangalwadi. Militant Hindu leaders see conversions as a direct attack on their power base and have protested vehemently. [FRIDAYFAX 2001/31]

## **2. Gospel for Asia Update Date: 10/01/2001**

Dear Friends in Christ, I can't over estimate the importance and urgency of this email regarding the probability of a revival that could begin in India on November 4, 2001. 300 million Dalits (low-caste "untouchables") are on the verge of turning to the Christian faith.

Over the past few months, high level leaders representing no less than 300 million Dalits have been in dialogue with the All India Christian Council. (The AICC is the largest Evangelical network in India with membership of over 2,000 Mission organizations, denominations and other Christian entities.) Their simple request was: "The only way for our people to find freedom from 3,000 years of slavery is to quit Hinduism and Castism and embrace another faith. Christianity offers

hope for us. We would be happy if our people would become Christians... can you help us?"

This request culminated in a historic meeting on September 7, 2001 in Hyberabad, India where over 740 top Evangelical leaders from across India met with 26 top Dalit leaders to discuss how this movement should be handled. Dr. Joseph D'Souza and Dr. K.P. Yohannan give leadership to the AICC which is committed to mobilize the Church body to respond to this most urgent challenge. Gospel for Asia is one of the largest Church planting movement in the subcontinent and has been busy in taking concrete steps to respond to this move of God.

This mass exodus begins on November 4, 2001. At this time, one million low-caste Dalits are expected to meet in Delhi, India for a mass conversion event to Buddhism. Originally, these 1 million low-caste Dalits were to be asked to convert only to Buddhism. Now, by God's grace, the option of finding freedom in Christ will also be presented on November 4th, 2001.

Will you please stand in the gap and get involved on behalf of millions who are about to follow the Lord Jesus? Please visit our website at [www.gfa.org/revival](http://www.gfa.org/revival) for more information on how you can get involved.

*IMPORTANT NOTE:* If this urgent message has touched your heart, please have your church pray about it.

## NEWS and NOTES

Edited by Bennie Hill

**Missionary Editor Re-visits Hong Kong:** Dennis & Betty Allen returned to their former mission field in late Sept. for about 3 weeks. We look forward to their report in the Dec. W&W. Pray for the Christians in that huge city now under the Communist government of China.

**A New Director of the Church of Christ Worldwide Missions Office** was appointed in the men's business meeting of the Cramer & Hanover Church of Christ. Bro. David Harding will assume those respon-

sibilities once held by Miss Carla Potter who felt it necessary to resign because of the uncertainty of her job and a recent move to Nicholasville, KY. We appreciate all her good work for several years and want to thank her on behalf of missions around the world.

Bro. Harding will be available to visit churches and give updates regarding the mission office. Contact him through the office at (859) 269-1312. This missions office is a ministry which forwards funds (without



deduction) to overseas workers. It is supervised and supported by the Cramer & Hanover church in Lexington, Ky. Bro. Victor Broaddus directed it for many years.

**Missions Around the World Prayer Booklet.** The Church of Christ Worldwide office is gathering Items of Prayer & Praise, and other bits of news for distribution during Thanksgiving Day. We want to include any "Home Missions" that will respond by the November 1<sup>st</sup> deadline. What an exciting thing it is seeing God at work in the various Missions Around the World!

Phone us (see above) or send to P.O.Box 54842, Lexington, KY 40555.

#### **Condolences Sent Due to the ATTACK:**

**Shizuoka City, Japan. From Michiya Nakahara:** We heard about terrible acts of terrorism. We express our regret to victims and pray for the United States. God bless you and America

**Manila, Philippines. From David Moldez:** Today I joined the people around the world who are in deep sorrow about the tragedy in the United States World Trade Center and the Pentagon. I pray that God will give you wisdom as you bring God's message to others.

#### **Specific Prayer Points in view of the Terrorist Attack:**

Victims & families. Our President & his aides. All those in the military who are being called up to active duty. Response of Christians, witnessing to people who are more open than usual. A deep spiritual awakening is needed; sometimes such crises have led to such widespread revival. Afghan believers (very few). Some foreign Christian

workers in Afghanistan who were jailed shortly before the attack.

**Ray and Sandra Naugle of Maple Manor (Sellersburg, Ind.):** We just returned from a very quick trip to Louisiana where our new granddaughter was born last Friday. Her due date had been Sept. 25th, but then Allen found out he is being deployed to the Middle East. The doctor put Heather in and induced Friday morning. We drove all night and arrived about 2 hours before Elisabeth Anne was born.

We ask for prayer for Allen and his family (and all of our military). We know the Lord will keep him in His care and in His will. It is so difficult for him to think about being away from his family, especially this new little one. He cannot tell us where his unit is being sent, but we do know that he will most likely be monitoring and testing regarding biological warfare.

**Government Workers need Moral Training; Christians step forward to Provide it.** "The Philippines' new president, Gloria Macapagal Arroyo, has reinstated a long-neglected law that requires moral values training for all government workers. Christians throughout the islands are being called to assist in this effort. Evangelical leaders have met with government officials, working on a plan to systematically teach moral values.

"The Bible League stands ready to support and equip Filipino Christians to make the most of this unique opportunity. We have helped prepare millions of Christians to be disciples and disciple-makers. Since 1987, over 6 million Filipinos have graduated from our Bible study series to earn a New Testament or Bible. [Last year] 84,160 Bible study

graduates were baptized into church membership after being disciplined by local Christians.” – from *Bible League Report*, Sept. 2001.

That story is especially thrilling to those of us who served in Manila. For the national directress of the Philippine Bible League is our friend, Mrs. Linda Cadut Moldez. She is a graduate of Central Bible College; her husband David is its president. Those of you who have prayed & donated to CBC have had a part in spreading God’s Word nationwide!

**Mark (& Candy) Garrett, Senegal, Africa** I am working on a newsletter which hopefully will arrive in your mailbox before we arrive in the States at the end of October.

#### The “Prophet” Nostradamus

After the disasters of 9-11, books by or about the 16th-century French soothsayer Nostradamus became bestsellers. The Lycos search engine said that Nostradamus received more searches on the web in one week than any other topic over the last 2 years! According to *World Magazine*, “He beat World Trade Center, Osama bin Ladan, and even New York on Lycos’ top-50 list of most popular topics (the Bible only ranked No. 23).”

Here are 2 supposed sayings of his that began circulating on emails: “Two metal birds would crash into two tall statues in the new city and the world will end soon after.” “In the city of York there will be a great collapse. Two twin brothers torn apart by chaos.” BUT ACTUALLY experts on Nostradamus say those are not genuine sayings of his! His sayings are so vague “they have

been interpreted after the fact as predicting such events as the 1970s oil crisis, the Persian Gulf War, and Princess Diana’s death.”

**Kevin Gilbert** formerly lived in Elizabethtown, Ky. He did fill-in preaching & teaching in some churches around Louisville while studying at the Baptist seminary. His wife, an Army nurse, was transferred to Hawaii, and Kevin now ministers with the Wahiawa Church of Christ not far from Scofield Barracks on Oahu. He writes that over the past 2 months he’s been “fixing stuff, moving in, taking care of the business required to move a family 6000 miles.” Also Laakea (the local church leader), Kevin & other men in the church have spent many hours in prayer, meditation & discussion seeking how best—under God’s guidance—to glorify God, edify the members & evangelize the community. “Like eating an elephant, it can be eventually accomplished.” Some of their members have been shipped out due to the military situation.

**Mackville, Ky. Revival...**was held in September with good attendance and interest. Bro. Frank Preston is doing a good work there with capable leadership. Their youth group continues to be very active and encouraging.

**LaGrange, Ky. Revival...**was held the first week in October in their new building. Different speakers were assigned some unusual topics by Louis Schuler, with special emphasis on several of the churches mentioned in Revelation chapters 2 & 3. This was the first revival in their new building. The church there is to be commended for a great job in providing a wonderful place of worship.

27th ANNUAL  
CENTRAL LOUISIANA CHRISTIAN FELLOWSHIP

*November 12-15, 2001*

**Night Theme: *Claiming Our Inheritance in Christ (Eph. 1)***

**Main Day Theme: *Learning from the Master (Matt. 5-7)***

**Prayer Sessions: Tues., Wed., Thur., 9:30 - 9:55 a.m.**

**Lunch: Tues., Wed., Thur., at Noon**

**MONDAY November 12th**

7:00 p.m. Our Past Spiritual Condition (Eph) Julius Hovan

**TUESDAY November 13th**

10:00 Beatitude Living A. J. Istre

11:10 Spiritual Gifts for Christ's Body Alex Wilson

1:15 Being Salt and Light Jerry Samples

7:00 Chosen by the Father (Ephesians) Julius Hovan

**WEDNESDAY November 14th**

10:00 Loving Christ's Way Dale Offutt

11:10 Greatest Thing in the World (1 Cor. 13) Alex Wilson

1:15 Doing Charitable Deeds Ray Naugle

7:00 Redeemed by the Son (Ephesians) Julius Hovan

**THURSDAY November 15th**

10:00 First Things First Joe Pennington

11:10 Building Up Each Other (1 Cor. 14) Alex Wilson

1:15 Rock or Sand Stanford Broussard

7:00 Sealed by the Spirit (Ephesians) Julius Hovan

Evening services for the youth in the Fellowship Hall - Mike Fritz

Hospitality Chairman: Dennis LeDoux - (318) 748-4243

Glenmora Church of Christ P. O. Box 314 Glenmora, La. 71433

Tapes from Don Stump,

1720 Plum Creek Rd., Taylorsville, Ky 40071

---

---

## *TRUSTING GOD Amid TeRROR*

I heard and my inward parts trembled,  
At the sound my lips quivered. Decay enters my bones,  
And in my place I tremble.  
Because I must wait quietly for the day of distress,  
For the people to arise who will invade us.  
Though the fig tree should not blossom,  
And there be no fruit on the vines,  
Though the yield of the olive should fail,  
And the fields produce no food,  
Though the flock should be cut off from the fold,  
And there be no cattle in the stalls,  
Yet I will exult in the LORD,  
I will rejoice in the God of my salvation.  
The Lord GOD is my strength....

--The Prophet Habakkuk [3:16-19a, N.A.S.B.]