

EE-TAOW - the Next Chapter

transcript from the video for translations

Narrator: In 1986 a remote tribe stepped into a new understanding of life. That understanding was gained through the Bible. The story was recorded in the video "EE-TAOW!". But the story has not ended. This is the next chapter.

title:

scenes of rejoicing, questioning 10 -20 sec
triumphant music
fade to black

(INTERVIEW) John: Mark, It has been real good to spend time with you and your family again and to just hear what is going on with the Mok tribal people. You entered this tribe back in 1983, and the way you found them back then, they thought a lot different than what we often think of tribal people. Tell us just about what that was like.

Mark: Well, yeah. I suppose one of the most common beliefs about tribal people is that they live in some sort of ideal society and that they're happy the way they are in their beliefs.

John: What you are saying is that is something I find very true. That's what people do think, and what I'd like to do is before we look at where the Mouk people are today, I would like us to go back and take a look at where they came from. Now, in the previous video we made "Eetaow" we described their society as originally being a society based on deceit.

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And in this video we described how men would ...

(DANCING) dress up in a mask, representing a departed ancestor, and then they would dance. We illustrated..

(CHOKING) how if a woman let on that she knew it was only a man and not a spirit, then that woman would be killed. Okay, the question....

(INTERVIEW) John.....has been asked often, "Did the women know that it was just a man, or did they really believe it was a spirit?"

Mark: The women knew that it was just a man wearing that mask! They could tell by looking at the dancers feet and they'd see scars or broken toes or things like that. Those were clues, dead giveaways as to who was wearing that mask.

John: What if That woman let on she knew who it was?

Mark: Okay, that woman would have to die. That's what the men told me, that's the practice they followed...

(day - men talking to women)Another thing that the men would do is tell the women to make a lot of food for the spirit of the mask.

(women pounding food) Now when I say a lot of food, I mean a lot. I've seen it, Tons of it. That's no....

(digging in garden) easy task. The food has to be dug up,....

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(big bilums on slippery trail) ... carried in along
slippery mountain trails, and then it
has to be.....

(food in mounds while pounding going on in front)
.....prepared. Then the....

Produced
by
Destination SUMMIT

a short-term
ministry
of
NEW TRIBES MISSION

(men eating
food) men would have a big feast
at night in the men's house, an ex-
clusive place where no women were
allowed.....

videography

Dan Huntting
Missy Beltran

(

music
t
h
r
o
w
i
n
Miller Goodman

g food out)..... At times they would
have so much food that they'd liter-
ally have to throw it out behind the
mens' house where the women
were forbidden to go. The excess

written & directed

John R. Cross

"EE-TAOW!"

the next chapter

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ever went to the.....

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(women sitting in dark by fire) women because they were supposed to believe the spirits ate the food. A woman would never complain about the injustice of the cultural belief, because to do so would mean death. Fear bound their mouths.

(INTERVIEW) Mark: Frankly, being a woman was no picnic.

John: That sort of information is really jarring to people who believe that tribal people live in that ideal society you hear about. Binding fear, that sort of fear is not associated with happy people.

Mark: That's right, and speaking of fear, it wasn't only the women that were controlled by fear. The whole society was characterized by fear. In the Mouk tribe, and in many tribes,....

(face of sorcerer in hiding)sorcery is the most feared thing in life. For example, recently, I heard a story about a.....

(Kamaes [played by Kamado]man named Kamaes. Apparently Kamaes was a very powerful man that lived in Dangdang Oasmur. One of.....

(replay face of sorcerer holding can)his enemies from a neighboring village worked sorcery on him.

(sorcerer catches eye, closes can)...The sorcerer caught his spirit in a can. Then he took it home and heated the can in the fire. As he did this...

.....Kamaes became hot with a fever.

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(sorcerer chops can, Kamaes convulses)

(Kamaes sick on pole bed) ... He knew sorcery
had been worked on him. He
was....

(cu of face, tears) scared, so scared they said
he cried. Finally.....

(zoom in on dead body on platform H/23)(stand
in: Kamado)he died.

(use actual footage of burial and wailing - tape
H/23 setting shoot to zoom of face -
dead man)

Mark vo: Anyone who believes that these people
are happy the way they are should
go to one of their funerals. In our
western society, death is so plastic.
An undertaker puts a person in a
nice casket, and the dead person is
embalmed to make them look like
they're sleeping. We have nice
flowers and the speeches are all
proper. We even have hope that
the person has gone to heaven.
We have hope even if it IS a false
hope. In our western culture, in the
back of people's minds is the idea
that if a person lives a good life then
everything will turn out happy in
death. But in a tribal society, there
is no undertaker, there is no em-
balming, they have no nice flowers,
there are no proper speeches and
there is no hope. (PAUSE -bring
up wailing)

(INTERVIEW) John: (QUIETLY)Hmm, well, the
day did come when you could teach
them about (beat) the hope that is
found in God's Word, the Bible.
But just to recap a little, tell how
you went about the teaching.

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Mark: Okay, this the part I really get excited about. We took the Bible beginning at Genesis we taught them chronologically picking out key passages about God, who He is, what He is like, themes like sin, what it is, who is a sinner, the judgment of that sin. Each theme and lesson is built on previous knowledge so it's like a progressive revelation of God's Word.

(men coming to Mark) While teaching through the Old Testament the first time, the men began coming to me wondering how to handle this whole area of deceitfulness.

(chron picture - 10 commands, one on one, teaching) They were learning that all forms of deception were sin. They were becoming conscience of the weight of sin on their shoulders.

(man hitting shoulders)They were becoming conscious of the weight of sin on their shoulders.

(VO 1:man's voice over picture of men talking)
"Mark, what are we going to do?"

(VO 2:) We've lied to the women, we've been deceitful, we've tricked them, what are we going to do?

(VO 3:) God is going to judge us for lying.

(VO 1:) On the other hand if we tell the women, we will have great shame."

Mark: It was not part of their culture for a man to ever apologize to a woman.

(INTERVIEW) Mark: After they became believers, the Mouk men got the women together and told them how they

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had been deceiving them about the mask. And the women said, "Oh, we've known all along that it was just one of you men wearing that mask." Basically the women were playing their cultural part in order to stay alive. Now don't think it wasn't serious. It really was. There are stories in their traditional culture of how one villiage wiped out anothrer village because that village had revealed the secret of the mask to one of the women.

John: And, so as you are teaching along in your chronological timeline you finally came to the death and resurrection of Jesus.

Mark: Yes, and it's at that....

(ee-taow shots of lamb) point that we tie together the Old and New Testament. It was then that the people realized that the lamb sacrifice you see in the Old Testament... (D)

(cross being raised) was only a picture of what Jesus did on the cross.

(INTERVIEW) John: There is a favorite scene on the "EE-TAOW!" video that so many have people have mentioned to me. Let's just watch it.

(Rejoicing from wrap up to Mark being carried)

Village leader stating that he too believes Christ has paid for his sins.
Eetaow, which means it is good, it's true, it's very true.

Village grandma rejoicing that he believes, so does she. Different ones

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giving their testimony as to their belief in Christ as their sinbearer.

Mark saying if they really are believing than God's Word says their sin is forgiven.

Eetoaw, it's good, its true. Spontaneous rejoicing breaks out. This went on for 2 1/2 hours.

(under rejoicing scenes) Mark: All the discouragement, all the tedious hours of language and culture study that we had faced seemed so insignificant.

...

(INTERVIEW) Those first few hours after we gave the gospel made it worth it all.

John: Mark, the last thing that would have been on my mind that day was "What is the next step?" But you've told me that on that day something happened that became a landmark in the growth of these new believers.

(dolly with Mark watching rejoicing, place Mark in the middle of compound) Mark: The rejoicing went on for quite a while and here I am listening to these testimonies and watching all this rejoicing and the

(cu on Mark's face)thought comes to my mind of what a pastor shared with me back home. He said Mark, the first thing I do is to encourage new believers to share this good news of the Gospel with others. He wanted them to do that before they discovered that a lot of Christians don't share their faith. And this thought comes to my mind while.....

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(overhead shoot) I'm standing there with all these new believers, so right in the middle of all this rejoicing, I....

(Mark asking questions) ask some of the guys, "When are you going to go and tell other villages about this good news."

(overhead shoot of quiet people) Well everything goes quiet. So I asked them again. No one responded. No one. It just isn't the Mouk way. They always respond to questions, so I asked them what they were thinking. Well this one guy, Mendo speaks up.....

(cu on Mendo)... and says, "Yeah we'll go, but we don't have a clue as to how to go about it." And everyone

(ms on crowd and Mendo)is saying "Yeah, we will go," real enthused. So.....

(Mark reply) I said, "That's all I want to know, I'll show you how."

(linger on shot of renewed rejoicing)

ALT 1

(Zooks talking to believers) ..

(dark painted face in and overlay) Before, fear of sorcery and evil spirits...

(Kamaes face, eyes large) ... controlled everything they did.

(Flip screen to shot of believers smiling) It was so refreshing to be around these new believers. Their faith was so simple.

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ALT 2 -- Interview room

Mark:End of alternates)

(Mark teaching)For example, not long after I was teaching in the book of Acts. Acts chapter 4. I was reading about the Apostles Peter and John giving their report to the church where it says...

(fade to reading) "....And when they had heard that, they lifted up their voice to God with one accord, and said, Lord thou art God, which hast made heaven, and earth, and the sea, and all that is in them:"

Well, here I am reading along about this God who is the creator of all things, (beat) the sky, the earth, and I get down to verse 31.

"And when they had prayed the place was shaken where they were assembled together."

(need very heavy fishing line)

Well just as had I finished reading,
...

(buildings shaking) this massive earthquake hits. And.....

(Mark running out) I run out into the open, shouting for them to get out for fear something will fall on them and you know,....

(people sitting) they just sat there. And....

(Aplas smiling)Aplas, I remember him because he had this big smile on his

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face and he was just looking around.

(People sitting) they weren't concerned in the least. Their attitude was, "Yep that's our God, and He's just showing us how He shook the church back then, and He is showing us His power right now."

(man child how to read - a picture book) With the new honesty that existed among the people a lot of relationships could now be mended that the old deceit had kept broken.

(man and woman talking)Husbands began to show more love and concern for their wives, they stopped deceiving them. And Wife beating became a thing of the past.

....Before the men had spent a lot of time in the manhouse, often getting into trouble. Now they began to spend more time with....

(holding kids)their wives. They began to take more responsibility for the children. These were good things, big changes.

(talking among themselves)And of course they were talking of taking this good message to the other villages.

(three guys talking to Mark) ... In that first week after they became believers, these three guys showed up from a neighboring village and asked us if we would come and teach them.

(possible man speaking?)"These guys have the.....

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(pointing at eyes)light in their eyes, but our
eyes are just darkness. When we
look into each other's eyes we see...

(shake of head) nothing but darkness, but
when we look into the eyes of these
ones that have been taught, we see
light."....

(cu of face) " We want that light."

alt////////////////////

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guys have the.....

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ones that have been taught, we see
light."....

(cu of face) " We want that light."

Mark: Well....

(guys outside door as Mark works on computer)
....Well, these guys began showing
up every week begging for us to
come and teach them. So I thought
here's the opportunity for men from
my village to learn to teach.

(INTERVIEW) John: Now from the very begin-
ning you laid out a strategy that was
based on teaching them to teach by
example, and I have a little diagram
here. I'd like you to take this and
just explain how you did that.

Mark: The basic steps were like this. The second
village we went to I did all the
teaching and they helped me. The
thing that really stood out was this:

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The new believers saw the way I was teaching was exactly the same as they had been taught. A to B, B to C, one step at a time. All the way through it was the same story. Well, that really got the believers from the first village excited, so I began to get different ones of them to help me teach. They were pretty scared at first, but they did very well, and with time they gained confidence.

(setting shot in different village)

(tribals watching teaching - behind shoulder shot, teachers sitting with books. Mark helping them find spot)

(look over at response)

(standing talking to Mark)

(Mark getting one to teach) At.....

(inside house tribal teaching using recorder)
.....night they would sit around in the village houses, Playing cassette tapes of the teaching, reviewing the stories taught up to that point. It was a real help.

(INTERVIEW) Mark:

In the third village we taught at they did all the teaching and I helped them. I told the people that I would not be teaching them, but rather the believers from the first village would be doing the teaching. Well, the folks in village three didn't know how they felt about that. They didn't want a Mouk teacher. They weren't sure if they would tell the story right. I told them that the Mouk teachers would teach exactly the same message. Well they still wanted me to teach, but I told them that was impossible, as I was only one man and

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could not be in so many places at one time. It would have to be a Mouk teacher or no one. There was no one else who could do it. Well, they changed their mind real fast. And that's the way it worked out. The Mouk from the first village did all the teaching and I just helped them out.

In the fourth village the Mouk believers did all the teaching themselves and I just watched.

John: This has now extended to 12 villages.

Mark: Yes, and from the fourth village on, all the teaching was done by the Mouk teachers.

(Gloria doing literacy)One of the biggest keys to the success of the multiplication of the teaching has been our literacy program. My wife, Gloria, developed this.

(men asking for teaching)The hunger for the word of God can be exceedingly great, but if you don't have men....

(all women class reading)and women who can read the Bible, then you don't have equipped teachers and that means you have a problem.

(Mark translation)As fast as I have been able to translate material...

(laser running off material) we have run it off on the laser printer, and made.....

(Nichole photocopier) multiple photocopies. Nichole has often been involved with this.

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(hands of people) And we've put it into the
hands of the people. There is a lot
more motivation for a person to
learn to read if he has a.....

(different books in Mouk) variety of things to
read. As we have developed lit-
erate people we.....

(Mouk writing story) have encouraged them to
write there own tribal stories in their
language and we have made those
available as well.

(stacks of books)In all we'd go through around
8 thousand sheets of paper every
month.

((Mouk man stapling-literacy books being made)
.....

(sewing)
(sewing)

(Gordon O'Tooles working on ducks)

(selling eggs to O'Tooles)

(end of clips)

(shots of going tribals) ...Now as these teachers
went out to various.....

(village shot at as distance)... new villages it was-
n't easy for them. We sometimes
think that it is.....

(cu of pictures hiking) easier for indigenous
tribal teachers, missionaries if you
will, to leave their homes, but that's
not so. They have their own land,
their own gardens, their favorite
hunting and fishing areas, their
family, and their friends. And of-
ten.....

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(mountains at a distance) the places they are going to are very strange to them. They are living.....

(walking into village - at leg level shot across plaza into face of man smoking, squinting eyes) among people that at one time fought against them, worked sorcery on them. Where they go is.....

(mountains again) ... far from the medical help that we provide. For them it's a sacrifice and it takes real commitment.

(Tawal)..... I remember Tawal, one of our teachers. He said, "You know, I really don't have to go. I could stay here. But I feel God wants me to go, and that is enough."

(group pictures) We have 15 trained literacy teachers, and 42 Bible teachers.

(INTERVIEW) Mark: All in all they are teaching in twelve villages.

John: Okay, we have picked one of those villages and taking actual footage you shot we have edited together a very brief clip. We will pick up the story on the last day of the teaching as the teachers dramatize the life of Jesus. Now, there are some believers in the crowd that have come for this day, but most of those you see watching are unbelievers.

Mark:

Mark: Okay, this is Jesus being brought before Pilate:

They're acting out the accusations against Jesus.

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They're saying this man is an evil man, he is guilty.

Pilate is asking "What'd the guy do?" He's not convinced at this point that their accusations are true.

And they're saying to Pilate, "Whose friend are you? Are you the friend of this man or of Caesar? Do you want to be the friend of a bad man.

They're beating and whipping Jesus. They don't do it hard enough to hurt, but because of the intensity everyone gets the idea that Jesus was beaten pretty badly.

All these men that are acting out this story have come from previous villages that have been evangelized. They are key believers, tremendous men.

They drive the nails in right beside the feet and between the fingers. They use a plant dye mixed with water for the blood. It's veery convincing.

Here they are portraying the soldiers and the people who mocked Christ.

"Oh, hey you there on the cross. You have helped others, why don't you help yourself. Come on, come down off that tree if you're so powerful. You're just a liar, you're a deceiver. All you are is a fake."

People have told me that when they see the mockers it really grates on them. Here is God Himself being shamed. (Pause)

Jesus is now dead and the soldiers pierce his side with a spear. We have a bag

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filled with red dye that they pierce to symbolize His shed blood. For many, when they see the blood running out they begin to connect it with the Old Testament sacrifice of the lamb.

One guy told me when he saw the blood he thought, "Ah, Jesus is the true lamb. I knew it. I knew it."

Here, Jesus is being taken off the cross and put in the tomb.

During all this time one of the teachers is explaining in detail for the audience just what is going on. It is important they understand each segment of the drama.

The bark door symbolizes the stone being rolled away, and there you see the empty tomb.

Mark, this is really great and of course then you can emphasize that Jesus is truly alive.

That's right

At the very end we have Jesus giving the great commission, telling us that we are to go into all the world and preach this good news to everybody.

Now what you have here is a very excited teacher. His name is Tawal, and he is so moved by the moment that he's having a hard time getting going, but what he is doing is going back into the Old Testament and showing how those accounts revealed what Christ came for.

He starts right back in Genesis and works his way through the Old Testament bringing out the principle we find in Leviticus 17:11. "The life of the flesh is in the blood and I have given it to you up-

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on the altar, to make an atonement
for your souls: For it is the blood
that maketh atonement for the soul.
And then in Hebrews 9:22 "...without
the shedding of blood there is no
remission," or forgiveness of sins.

He is teaching on Abraham and Isaac and how a
ram was offered in Isaac's place.
This really drives home the whole
idea of us being sinners under
judgment, deserving to be punished,
and then Jesus dying, shedding his
blood (beat) to pay for our sin,
(beat) in our place.

Okay, now some of the people have begun to
catch on and they are getting to
their feet to testify that they believe
Jesus died in their place for their
sin.

They're popping up all over, men, women and
children. The teachers are asking
them different questions to see if
they've really understood. Mark, tell
us what are they saying: Okay...

Today I heard the truth. I believe in
the death and blood as the substitu-
tionary payment for my sin. Jesus
has taken my place and my sin is
forgiven.

The teacher asks him:
If you were to die what would hap-
pen to you?

And He says:
I'd go to heaven.

The teacher says:
Why do you say that?

And the man answers:
Because I really believe, the

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death & the blood of Christ has taken my place for my sin.

The testimonies all have a similar gist, but depending who it is, the teachers tailor the question to that person. If the guy was really a self-righteous in the past then they will try and find out if he is relying on any thing that he has done to be saved.

This is their own idea,

Some of those kids have really understood the teaching well. They are really sharp. Even the Mouk teachers were amazed. They'd come back and say, "Wow, some of these little children really know the answers. Even when some of the questions would stump the adults, these little guys would pop up with the right answer."

All of a sudden they run out and just start whooping. There is no cultural equivalents to this, it's just a result of a tremendous emotional release as they realize their sins are forgiven. The condemnation of sin, the guilt, the weight and darkness is gone.

My family and I get in on it too, it's a bit hard to hold the camera still. This rejoicing went on for quite a while.

And then it just seemed to hit them that all their family that has died in the past has gone into a Christless eternity. They started wailing. The grieving is really genuine. This hasn't happened every place the teaching occurred, but it did here.

They cried for a while and then it gives way to singing songs and rejoicing again.

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John: Mark, what words are they singing?

Well, the one they are singing goes like this:

(song:)

Today the true God has been gracious and merciful to us,

Today the grace of God which is very good has come to us Mouk people, and I believe in Him today. He, Jesus Himself is our true Lord & master.

(Interview room? or talking straight to camera --
Long time since been there)

John: There is no doubt that God has done wonderful things here in the Mouk tribe. And God is not finished, indeed what has happened is only a beginning. Men and women are still volunteering to go and teach God's word to other villages. The Mouk have not only evangelized their own tribe but now are reaching out to completely different language groups.

(commissioning service) ... Just like the apostles of old they are sent, commissioned by the ones who will stay behind and support them.

(walking down strip with all belongings)Then they pack up all their earthly belongings and off they go. They face tremendous obstacles. They have to make tremendous sacrifices. And yet they go.

And still there are many more tribal language groups that have not had a missionary.

(delegation talking to Mark)The men you see here talking to Mark Zook are a delegation that have come looking for

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missionaries to live with them. They came from a completely different language group. Somehow I believe God intended them to know this good news, too.

(Bible) Paul the apostle wrote these words 2000 years ago, they still apply today.

"Yea, so I have strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of they shall see: and they that have not heard shall understand.

Mark: Just before we moved into the tribe back in 1984, a group of Mouk men hiked out of the mountains. They came to one of our missionaries and said, "We want the missionary to come and live with us!" They meant business too. They had brought money, 20 kina. And the Mouk had said: Hey, listen, we want to buy a missionary.

Today the Mouk wouldn't even think of buying what they finally got. Because, now they know that the message of the Bible is about a free gift of salvation provided through Christ's death on the cross and His resurrection from the grave. That is a bargain that they can't help telling others about.

BELOW LINE CREDITS:

assistants to the director

donna ludwig

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Mark never taught the Mouk people this song.

He's not sure where they heard it. But our video crew found out that we only had to sing a song once for them to know it too, And to this particular tune they've put their own words to glorify God. Our camera crew could not be totally objective as we worked on this video. Just being among these people does affect you. I was standing at the back of a meeting when one of the video crew pointed out a little boy about 10 years of age. And this little guy was busy taking notes on the Bible Lesson. He was meticulous. And it just struck me, I don't know that I've ever seen children in our western Churches take notes like that. Then again, the last day we filmed and old man named Lapidy came. This old man was in such poor health he didn't even know if he would survive the teaching the first time. But he did. And he became a believer. After the Mouk teachers began to go to the other villages, he asked if he could go with them to teach the old people, making sure they understood each lesson. And this he has done climbing mountains, crossing rivers, going from village to village to help teach the older folk. Take a good look at him. The next time you'll see him he'll be in heaven. Lapidy died only a few weeks after this footage was taken. You know, I do believe that the strength of a church was to be judged by it's young and it's old, that my conclusion would have to be that we should be the learners and the Mouk believers our teachers.

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