

## EETAOW

John Cross: The Valley home to the Amish, home to the Mennonites. In the mid 1700's followers of Menno Simons and Jacob Ammann fled religious persecution in Europe to make a home here in Central Pennsylvania. Through their dedication and hard work they cleared trees from this land and cultivated productive farms. Today, for the Amish not much has changed. Maintaining a simple lifestyle independent of modern conveniences is to them a sign of spiritual piety. On the other hand, not all members of The Valley remained a part of the past. They have chosen to follow a different way. For some that way has been good.

Hi, my name is John Cross. I'm International Coordinator for a short term mission program called Destination SUMMIT. SUMMIT, as we often call it, is part of New Tribes Mission. An organization that works almost exclusively with tribal people around the world. Now you say, "John, what are you doing here in Central Pennsylvania?" Well, I'd like to tell you about a program called INTERFACE, but before I do so, I want to lay a foundation. I want to tell you a story that begins right here in this Valley.

One of the sons of this Valley is Mark Zook. Ten generations ago, in 1742, the Zook family immigrated from Switzerland to this Valley. They have been here ever since. But, Mark would not remain. After hearing a missionary speaker, Mark along with his wife Gloria, determined they too would become missionaries. They went for an interview with one Mission Board.

Mark: Well, I was 30 years old at the time with just a high school diploma. And the Mission Board told me it would take at least four years until I would be able to get a Bible Degree and by that time I would be too old and fossilized to learn a tribal language, anyway.

Gloria: And some people questioned the wisdom of taking young children and moving to a tropical climate with my health problems. And they said why not leave them alone their happy the way they are.

John: Dejected, but not defeated, Mark and Gloria were finally able to prepare themselves with specialized training for tribal evangelism given by New Tribes Mission. Their home church sent them out.

(singing) *So, send Iyou, to labor unrewarded, To serve unpaid, unloved, unsought, unknown. To bear rebuke, to suffer scorn and scoffing, So, send Iyou, to toil for me alone.*

John: Papua New Guinea. The Island that is absolutely unlike any where else. A place time has forgotten. Isolated. A wonderful corner of creation, from the perpetual spring like climates in the Highlands to the hot humid soggy swamps of the Lowlands, with its incredible coral reefs and luxurious empty beaches, one wonders why it does not become

the tourist attraction of the world. Located in the isolated interior of the island province of West New Britain the Mouk have lived and died for centuries. It is these people who have become so much a part of the Zook's lives. Often the perception of what is involved in missionary work is wrong. You don't just start preaching the Bible the first day you walk in, if you do, you'll have massive problems and you'll probably be the last to know about it. Rather, you need to embark upon the adventure of learning. Learning how these people think, how they talk. What makes them tick? The question is where do you begin? What do you do the first day? The second day? The third day? What's this you want to show me? Your sling?

Mark: When you move into a tribe those things you learn first are the most obvious. Where they live. What they eat and how they prepare it. And of course, where they get their food. The Mouk love to eat wild pig which they capture in nets that they string throughout the jungle. The day of the hunt everybody gets up real early and everyone gets involved.

*(Pig Hunt Music)*

John: What is not so obvious is how they view life. Happy go lucky on the outside does not mean life without fear on the inside. It takes determined study to know them and often the grim facts are not pleasant.

*(Drums Beating)*

Mark: As we studied their way of life, and how they thought. One of the things that stood out was the constant fear and deception the people lived in. One area involved their dead ancestors. The men would dress up in a large mask and dance around the village. They believed that this was the Spirit of a dead ancestor returned. The men told us that the women did not know that it was them who wore the mask. They kept the mask hid in a special place reserved only for men. They explained to us that if a woman ever saw the mask by itself, or if she let on she knew about the mask, and that it was only a man who wore it and not a spirit, for that woman the penalty was death.

Tribal Man: When I was a little boy my mother saw the mask by itself. As was custom, my very powerful father asked my mother to die when he died. When my father died, my mother was shown the mask. Her two brothers took her to the woods, they did not want to, but they had to. Our beliefs demanded it. They put a bark rope around her neck. I was very young, but I remember well. My mother was young. I loved her. My mother died because she saw the mask by itself. We lived in fear.

*(Song)*

*Time goes by, the day, the night and they don't know.*

*Children cry, they live, they die and they have no hope.*

*So many people just existing. Are we really listening  
to the tears and the fears of the unknown? Oh Oh*

*Killing to live and living to kill. Yet dying in their sin.*

*Their faiths are strong, but their all wrong.*

*Their gods just can't win.*

*They tremble at the thought of them,*

*The sun, the moon, the birds, the spirits. Oh how can it be that they just don't know? He is willing that none should perish. He desires each one as His own. He sent His perfect Son to die for them. His Son now reigns next to His Father's Throne. Yet, so many just don't know.*

John: The day does come though when you do know enough of their language and how they think to explain to them the Word of God. Now the question is, where do you start? The Bible is a big book. And none of these Mouk tribal people had any previous exposure to God's Word.

Mark: Before we could start teaching, we had to prepare Bible lessons. Our tribal language helper who is not a believer at that time was the key to getting the proper Bible terminology we needed. Even before we started to teach, the Mouk seemed to sense a wonderful message was coming. When the teaching finally started, the entire village of 310 people gathered. We never mentioned Jesus Christ until after two months of teaching Old Testament foundational stories. The first day we began by showing them a map of their village. Then we showed them where the surrounding Mouk villages were located on that map. From this point, we explained to them progressively where they were in relationship to the neighboring tribal groups, where in the Province they were located, where the Province was located in the country of Papua New Guinea, and where Papua New Guinea was in relationship to Australia, Japan, United States, and Israel. Then we explained how the Bible, God's Talk, many years ago had come from Israel to Europe and then around the world and was now coming to them, the Mouk people.

In the second lesson we discussed how different people groups believed they arrived here on this earth. The Mouk people believed they were created by two different birds. When we told them that some people from our country believe they evolved from an ape like creature they said, "They're stupid." We asked them, "Out of all of these beliefs which one is correct?" And they said, "We don't know." Then we told them this is why God has given His written Word to mankind and it never changes.

Starting with God, we explained what He is like, His attributes. Then we told them about Satan and his fallen angels. The Mouk felt that hell was a fitting place for Satan and that God was right in preparing it for him and his demons. From there we taught them about Creation and Adam and Eve and man's choice to sin. We explained how God promised a Saviour who would someday come to deliver us from sin. Other Old Testament stories followed in which we emphasized God's greatness and grace, man's lostness in sin and helpless condition, and God's provision of a blood sacrifice through the killing of a lamb. We used drama to help them understand what we were teaching. When we told how God asked Abraham to sacrifice Isaac it presented a dilemma.

Tribal Man: Abraham was obviously a godly man. So, he would obey God. But it was through Isaac that the Saviour of the world was promised to come. I knew that somehow Abraham would obey, that God would save Isaac's life. Perhaps, with a substitute lamb.

Mark: Before we finished the story, four different men individually suggested that Abraham would obey, that God would somehow intervene and save Isaac's life by providing a substitutionary lamb. They developed a sincere reverence of God and feared daily that God might rightly destroy them because of their sin. They said, "We are just like those people in Sodom and Gomorrah."

For two months we taught key Old Testament stories chronologically before we finally introduced Jesus Christ as the Savior, born as a babe in this world. As we studied the life of Christ, they fell in love with Him and Jesus became the Mouk hero. They loved Him and they idolized Him.

John: Never during the weeks Mark taught did a villager miss a lesson though he taught for three months Monday through Friday two times a day. Villagers that were sick were brought on make shift stretchers. And when an expectant mother was near delivery, they arranged for her to be close enough to the meeting to hear the story. A baby arrived in the middle of one of the sessions, but the teaching still went on. At times the Mouk were so intense they stopped eating and would not even sleep. They spent every waking moment discussing the message and re-listening over and over again to the lessons recorded on cassette tapes. This wonderful Jesus was perfect and He could do anything. He was God.

Mark: The day finally came to explain the betrayal by Judas and the trial of Jesus before Pontias Pilate. Judas's betrayal was upsetting to the Mouk. But they still had faith that somehow Jesus would escape. That was the last story we told them before the Gospel presentation. At the end of it we said, "Tomorrow we will finish our talk."

The next morning, the people were all gathered before sunrise. I told the story of Jesus appearing before Pilate. The people were very sober. When during our skit they saw Jesus being spit upon, beaten and finally put to death, they were simply appalled. They were distraught. They couldn't believe what they were seeing. Because the death and shedding of blood is so significant to the Gospel story, we had rigged a balloon filled with colored water to be pierced by our designated Roman soldier. It was when they saw the blood that the story began to take on significance. Our explanation and portrayal of Jesus Christ's resurrection was simple, but to them very powerful. The Saviour was alive!

Then I went back into the Old Testament stories and beginning with Abel explained how Jesus was our acceptable sacrifice just like Abel's sacrifice was accepted by God. When I finally reached the story of Abraham and Isaac, I said to them, "Listen, just as a real lamb was substituted for Isaac, so **Christ death and blood has been shed as a substitution** for you." At that point, the lights really went on. I could see and hear them responding all

over the crowd. "I believe! I believe! I believe!" I stood in their midst and asked them what they thought. From all over responses came like this:

Tribal Man: "I know I was born in sin. I believe Jesus paid for my sin, that He died in my place. He is my sin bearer."

Tribal Woman: "I lived in fear trying to please the spirits, for I knew no other way to be free from sin. But God in His grace has sent you to us. I've heard it and believe the death and blood of Christ as payment for my sin. I believe it. And God has forgiven me."

John: On that day almost all the village expressed belief in our Lord Jesus Christ. There was a sense of tremendous relief. The Mouk are generally a restrained people. But as the Gospel sunk in and new believers sensed the liberation from sin, spontaneous rejoicing broke out. Watch what happened.

Narrator: Village believer stating that he, too, believes that Christ has paid for his sins. "Eetaow", which means it's true, or it's good, it's very true. Village grandma rejoicing that he believes, so does she. Different ones giving testimony as to their belief in Christ as their sin bearer. Mark saying that if they really are believing, then God's Word says that their sin is forgiven. "Eetaow", it's good, it's true. Spontaneous rejoicing breaks out. This went on for 2 1/2 hours.

Mission Board: "Mr. Zook, we've considered your interest in our Mission Board and I'm sorry we do not believe you are missionary material. You'll just be too old and fossilized. . ."

Woman: "Gloria, don't fret yourself so over those people. Consider your health. You have children, think of them. . ."

Pastor: "Mark and Gloria, as a church we are standing behind you. We'll pray for you, we'll support you. Go in the Lord's name."

John: That is part of the story of the Mouk. It's a story of how God is alive in the church. At the end of this video the Mouk people themselves wish to speak to you. Now, obviously, not all church planting efforts move this fast nor have this response, many progress much slower. But there are techniques in approaches such as were used in the Mouk that are also being applied in missions today, that are as up to date as now, and yet as old as the Bible itself. For over 45 years, New Tribes Mission has offered interested Christians extensive training for full time service abroad. But you say, "I'm not sure about full time service. Could I learn a language? I'm not sure I have a missionary call. What training would I need, so I don't waste my money getting the wrong type? Or, I'm involved in service here at home, but I still want to know more about missions. Well, whether you are a student, Pastor, missionary candidate, or just someone who wishes to develop a world Christian perspective, these questions and others can be answered through a program called INTERFACE.

The word INTERFACE implies communication. And indeed, much of missions can be summed up into that one word "communication". The course length is only 6 9 weeks long, but it is amazing how much can be communicated about the practical side of missions in such a short time. We make very efficient use of your time overseas. For example, each day we have a group devotional during which time you are taught chronologically, just as the Mouk were taught. Not only are you refreshed in the Word, but you are also learning a method of evangelism that has proven to be highly effective. Each job that must be completed in a church planting effort is studied, with your instructor being the missionary who is actually doing the job.

Woman 1: The time it takes to complete a Bible translation has been cut in half...

Man 1: In the Yaguria we have twenty one indigenous churches and the and the work is really expanding. And that's where Oberts from.

Man 2: Survey work has made it possible to find these people here. They live in heavily fortified tree houses ...

John: The lecturers are not just confined to the classroom. For example, what you learn about cross cultural communications here is applied by yourself here using the same techniques that our full time missionaries use. Initially, your attempts may be limited and difficult. But, by the end of your trip you'll be coming along quite well. Not only is the entire church planting process studied, but the infrastructure for supporting such a ministry is also looked at in some depth. Once again, it is those who are doing the job that become your teachers.

Man 3: This is a Cessna 206 we're rebuilding ...

Man 4: Over the years as a school teacher of missionary children I have found ...

Woman 2: Being a dorm parent is a lot more than ...

Man 5: Without the Print Shop our missionaries would have to ...

Man 6: This area of Business Management is ...

Man 7: The job of Supply Work is a lot more ...

John: One's exposure to the tribal people is graduated. We try to ease you in. But the final exposure is intense.

M Student: How do you say "pen" in Bena?

Tribal Man: (**Bena word for "pen"**)

M Student: "Pen"?

Tribal Man: Yes.

John: Eventually, we break the student body into groups and send them out to spend a week in the tribe where our missionaries are at work. It is a whole different exposure.

(Tribal singing)

John: Ken, just in what area has INTERFACE, ah, been a specific interest and help to you?

Ken: I think, uh, INTERFACE has given me an idea in the area of missions where I best fit in. I think I could have spent an incredible sum of money getting training, missionary training, in an area where I later found I wasn't cut out for or was the wrong kind of training.

M Student 1: Understanding the Bible chronologically was helpful to me.

F Student 1: INTERFACE was a very in depth program and I really enjoyed it.

M Student 2: The best thing to me was, uh, the time we spent face to face with the tribal people.

F Student 2: The greatest thing for me has been worshipping God together with the tribal believers.

F Student 3: You can hear a lot about the different phases of teaching, but you really can't appreciate that until your right there with the missionary and the fellow believers.

M Student 3: Through the INTERFACE program I've realized that missions is a lot more complicated than people realize.

F Student 4: They have ideas that I never even dreamed people even really believed in.

F Student 5: One thing that struck me was the urgency of getting the Gospel to these people and freeing them from the bondage that they are in. These people live in fear. Fear of death, fear of spirits, but how many of us are willing to go, and while we are deciding, lives are slipping away into eternal death.

(Song) *We all need to tell them before it's too late.*

*We want to live our own lives, but is that a reason to wait?  
We want to follow our own dreams, to choose our life's destiny,  
But what good is that when human souls are lost for eternity?  
His grace, His peace, and all His love has been so freely given.  
He's given us a reason to live, don't we owe it to Him to tell them?*

*Oh, they need to hear to understand God's perfect gift to man. One day when all is said and done, can we stand and say we've been part of His plan? He is willing that none should perish. He desires each one as His own. He sent His perfect Son to die for them. His Son now reigns next to His Father's throne, But so many just don't know. Let's tell them so they'll know.*

John: INTERFACE is not for everyone, but if your serious about your commitment to the Lord, and desire to develop a practical world Christian perspective, this program is for you. But let me warn you, you will be challenged. You may desire to be a full time missionary. But, even if you don't, overseas or at home you'll never be the same again.

Now, we've enclosed a card with this video that gives you four different ways that you can get involved: by encouraging others, by praying, by giving financially, and of course, by going. Any one of these areas you can be involved in. Would you take the next few minutes and drop us a card and let us know how you'd like to get involved? We'll be looking forward to hearing from you.

Now, I'm sitting in a group of people here who I've just been getting acquainted with. These are Mouk believers. And we have two of them who would like to share with you what has been on their heart. Mark, would you just have them go ahead and share now?

Tribal Man: Today I tell you my thoughts. I'm very happy that God sent you missionaries to us. You came to us with God's talk. I believe in the death and blood of Christ as the payment for my sin. We are in Jesus' hand and that is very good. Now I am telling you about it, so that you clearly know about it.

Tribal Woman: Today I tell you about my thoughts. I am very happy about God's grace that you've taught us about. I believe in our Master's blood and His death and I am very happy about it. Today I've told you that I am very happy about God's grace that came to us Mouk people. My talk is finished.

Mark: Now, John, twice she used a particular phrase for very happy that means an intensity of happiness. And that's truly the way the Mouk people feel about their salvation, very happy.

(Tribal singing)