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# CHRISTIAN ARRAY

RESTORING THE RESTORATION  
IN OUR GENERATION

NUMBER 4

FEBRUARY, 1990

## KADESH CAMP: A LIFE CHANGING EXPERIENCE

by: Mark Williams

So few things in our world seem to make any difference. In its race to justify whatever it wants, our society has devalued everything from the family, to the environment we live in. We seem to be living out lives where we are told that nothing really matters, where even our media is unwilling to dedicate more than 2 minutes or 4 paragraphs to truly consequential matters or information. In a world where nothing really matters, in a world where nothing seems to make any difference, is it any wonder that it takes something overwhelming to convince our kids that their Christianity is worthwhile?

This past summer I was blessed to experience a life changing event along with 20 of our kids from Memorial Church of Christ in Houston. For the first time, we traveled to Abilene Christian University's Leadership Camps, located there on the University campus. We arrived expecting the worst. How much fun could camp be on a University campus? Where were the hikes and the mountainside devotionals? Do we really have to stay if we don't like it? But what a surprise! The week not only laid our questions to a quick rest, it filled our hearts with an enthusiasm for the Lord like no other experience I have ever seen.

Usually the scenario for a faith building experience goes something like this: on a scale of 1 to 10 we leave for camp or retreat with a spiritual fervor of 2 or 3 and return with a fervor of 7 or 8. This high level of excitement continues for about 2 or 3 days and then slowly fades over the next few weeks. We may retain the knowledge we learn, but we lose the excitement and commitment that will make the knowledge effective. Well, we are now 8 months away from being a part of ACU camps and that commitment and fervor our kids gathered is still very evident. It is evident in our youth group, our families, and in the changed lives of the majority of those who went.

ACU Leadership Camps are not typical. Eleven out of fifteen hours of the planned day are spent in some type of spiritual learning activity. These activities include everything from small discussion groups to serving the community by refurbishing homes for the poor of the community. Curriculum is designed to utilize every teaching method and accommodate all learning styles in order to insure that all leave with a tremendous understanding at the end of the week. The learning is great, yet no one is left behind. Yes, 80% of the time is structured learning time, yet it is fun. It is rewarding, proving that given the right circumstances and motivation learning can be fun.

The student/teacher ratio is 5:1. How can it not work? How can that much individual attention not have a lasting impact? I only wish that we were able to develop that kind of impact in our ministry year round. The greatest effect someone can have does not come from the pulpit, it comes from times like this where personal investments are made in the lives of these kids.

Obviously we plan on returning this year for both Junior High and Senior High. The gains made are lasting and I hope that you will plan on joining us for this experience. It is something that can make a difference in this world that teaches our people that their faith is worthless. I admit that not everyone has benefited greatly, but for the 80% who have I am anxious to continue that experience.

Please feel free to call and talk with me about Leadership Camps. There are several sessions available for Elementary, Junior High, and Senior High. Pre-registration is a must since space is limited to the first 125 per session. Make your plans now!

Leadership Camps are a great ministry. We hope you will be a part, even if you only have a couple of kids to go. We will be glad to help in anyway we can, including taking a few more with us as we travel back to Abilene this summer. May our Father continue His good work through us.

Mark can be contacted at Memorial Church of Christ, 900 Echo Lane, Houston, Texas 77024, (713) 464-0271

## KADESH CAMP: MY LIFE CHANGING EXPERIENCE

by: Phyllis Baugh

As a junior in high school, I thought Camp Kadesh sounded too much like school, like one continuous class. As time to depart grew nearer, my fears grew into a pessimistic attitude which, in turn, rubbed off onto others travelling with me to camp. To this day, I regret my negative attitude because it brought other Christians down, and because I was inexcusably wrong about Kadesh. Before I went to Kadesh, I had never given ACU a second thought about being a future school. Now there is no place I would rather be.

Kadesh is more than learning about God, even though that is a main objective of the program. Kadesh is love. There is no other way I can give a fair description of this "life" camp. As soon as you reach the school grounds, there are people moving around you, warmth and friendship are there for you,

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whether you want it or not. I strongly encourage everyone, junior or senior high, to give Kadesh a chance.

While there, expect to learn several things about yourself, God, and the Christians around you. You know, the ones that you will keep in touch with for a long, long time after camp is a fond memory.

Come to Kadesh and learn how to love yourself, your Lord, and your brothers and sisters, whether Christian or not. I'll see you there.

## KADESH & LEARNING TO LEAD

The following camps are scheduled on the Abilene Christian University Campus:

- \* Kadesh Life Camp I: June 17-23
- \* Kadesh Life Camp 2I: July 8-14  
(Entering 10th grade thru 1990 high school graduates)
- \* Learning to Lead I: June 10-15  
(Entering grades 4, 5, & 6)
- \* Learning to Lead II: June 24-29  
(Entering grades 7, 8, & 9)
- \* Learning to Lead III: July 15-20  
(Entering grades 7, 8, & 9)
- \* Learning to Lead IV: 7-29 to 8-3  
(Entering grades 7, 8, & 9)
- \* Learning to Lead V: August 5-10  
(Entering grades 4, 5, & 6)

Copies of applications and additional information can be obtained by calling Mark at (713) 464-0271 or calling directly to the University at (915) 674-2650

## PULPIT MINISTER: THE SPARK PLUG OF THE LARGE CHURCH

The ability to call members together and inspire them to greater heights requires a position of respect within a large church with substantial exposure to the congregation. For this paper, this role is called the Spark Plug of the church.

All of the activities of the members, the spiritual decisions of the elders, and the physical decisions in operating a large church characteristically come together in the person of the pulpit minister. As a practical matter, the pulpit minister will "sell" the programs, or they will not be sold. As the official spokesman for the attitude and temperament of the church he has a tremendous impact on the perceptions and enthusiasm of the members of the congregation.

The reason that this title calls the pulpit minister the spark plug of the large church is that this function can be done by other personable and influential members of a small congregation. The simple logistics of a large congregation make it progressively more difficult for any other member to have wide range influence as the congregation becomes larger.

There are many roles available to the pulpit

minister: Preacher, Spark Plug, Educator, Office Manager, Bible Class Teacher, Committee Chairman, Maintenance Person, Visitation Administrator, Song Leader, Educator, Greeter, Personal Evangelist, etc.

In a small congregation, any of these roles can be fulfilled by other members of the congregation. In a large church, any of these roles except the Spark Plug can be fulfilled by other members of the congregation.

Therefore, the pulpit minister must succeed in his role as Spark Plug if the church is to succeed and grow. Success in no other area will justify his failure in this area. If the pulpit minister is a great office manager or educator, it does not justify an inability to act as a Spark Plug.

I have been flatly told by a pulpit minister that activities such as this were not their job. "My job is to teach the truth". I certainly do not want to diminish the importance of teaching the truth, however, this should and can be done by everyone. Sunday morning sermons must be tempered to hold the interest of a broad group of people. If we are depending on this only to "teach the truth", we are in big trouble.

I firmly believe that if the pulpit minister of a large congregation is not interested in being the Spark Plug for the congregation, he should seek another occupation.

## ITS GREEK TO ME!

CONCLUSION: We should believe no doctrine which cannot be understood by reading a respected group translation of the Bible in English. Both sides of any question can be eloquently defended in Greek (or Hebrew), leaving the listener to have faith in his interpreter rather than in the Bible.

Did you ever notice that no one attempts to defend a belief in Greek if he can defend it in English. This almost inherently tells you that if a person is using Greek to defend his position, he is in contrast with the simple scriptural teachings. The only other reason I can think of for using Greek when simple English will suffice is to be showing off. Perhaps you can suggest another reason.

Right off you can know that I do not speak Greek, or I probably wouldn't be belittling my personal accomplishment. I do speak some Spanish, and do recognize the difficulties of translation when even good dictionaries are available. I personally consider some of the teachings about the exact meanings and inferences of the words in Greek and Hebrew to be nothing short of arrogance.

When someone wants to interpret the Greek to you, ask him to show you the dictionary that Paul used to give the exact meanings of the words. Limited, if any, "dictionaries" were available to Paul. None I know of remain today for our reference. All definitions available today are inferred from studying the language.

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Better yet, ask to see a copy of the dictionary that Moses used. There are no other existing documents from within 450 years of when Moses was writing in 1531-1451 B.C. Moses probably wrote in a modified "Cuniform" (picture writing) when Hebrew was a developing language. It had, at the very least, to be translated from Cuniform to conventionally written Hebrew without a dictionary.

Read Genesis 1:28 in the King James Version where God says for Adam and Eve to "replenish" the earth. The New American Standard Bible says "fill" the earth. Quite a different meaning. Apparently the word "replenish" meant "fill" in A.D. 1611, and the conflict in terminology today is reflective of the evolution of the English language. If you can imagine that kind of evolution of the English language with printed dictionaries, can you imagine the difficulties of knowing exact word meanings for developing Hebrew and Greek languages thousands of years ago.

When you believe a person's interpretation in Greek you are:

1. Admitting that God hasn't provided a Bible in understandable English on that point.
2. Indicating faith in the personal interpretation of the individual speaker over the group English translations.

This is not to say that improved understanding cannot be gotten from reading the Bible verses from several English translations and Greek or Hebrew. It is to say that it should be done with caution. I have heard speakers "learned" in Greek and/or Hebrew say that the Greek and/or Hebrew meant exactly the opposite of what the English translation said. I would like to urge that when someone's quoting the Greek or Hebrew improves or deepens your understanding of the English it is good. However, when it gives another understanding than the English does, it should be flatly rejected as his or her personal opinion.

## WHAT IT REALLY MEANS . . .

We seem to be having an increasing amount of trouble with members who are having a difficult time with what the Bible's passages relating to divorce and remarriage mean. One of the related verses is Matthew 5:31-32: "And it was said 'whoever divorces his wife, let him give her a certificate of dismissal'; but I say to you that every one who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery." Jesus, NASV.

I would like to suggest to you what these verses really mean is: "And it was said 'whoever divorces his wife, let him give her a certificate of dismissal'; but I say to you that every one who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery." Jesus, NASV.

## WHICH DITCH?

The conservative departure from the scriptures may afford a more self-righteous feeling, however, conservative & liberal departures are equally dangerous.

.....  
 "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it." Jesus, Matthew 7:13-14

In a publication generally associated with the churches of Christ, we do not need to expend words on the dangers of liberalism. We are well acquainted with them.

A straight and narrow path is characterized by borders on both sides. If the liberal departure from the path is on one side, say the left, then what is on the right side? For this lesson we will consider that it is a conservative departure from the scriptures on the right. Certainly, the verses in Colossians 2:16-23 indicate the possibility of a conservative departure.

Conservative is taken here to mean to add to the Bible, where liberal is taken to not enforce all the Bible requirements. (Rev. 22:18-19) The conservative departure says that you are not satisfied with what God has put into the Bible. You have to help God a little.

We often think of adultery, drunkenness, and swearing as temptations for the weak. One of the interesting things about the Bible is that the "strong" are also subject to temptations. The temptation to not be satisfied with the Bible's teachings, but to add a little to help out.

Two specific examples of areas in which we tend to be more dogmatic than the Bible supports are in the length of creation days and on social drinking. Both subjects are fraught with emotion and temptations to oversimplify "for the common good".

When you veer off the straight and narrow to the right or to the left, you are off the path. You are in the ditch. Can you explain a single reason for being better off in the right ditch than in the left ditch? The Bible doesn't offer you any support for being in either ditch.

## WITHOUT COMMENT

### PHILOSOPHY

- "To do is to be" - Socrates
- "To be is to do" - Plato
- "Do Be Do Be Do" - Sinatra

### NEGATIVISMS

- \* Leaders without goals think they have goals.
- \* Teachers who do not communicate knowledge think they do.
- \* Lukewarm churches think they are not.
- \* Boring ministers think they are not.

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## CHURCH GROWTH: THE GREAT FISH CONTROVERSY

For months, the Fisher's Society had been wracked with dissension. They had built a new meeting hall which they called their Aquarium and had even called a world renowned Fisherman's Manual scholar to lecture them on the art of fishing. But still no fish were caught. Several times each week they would gather in their ornate Aquarium Hall, recite portions of the Fisherman's Manual and then listen to their scholar exposit the intricacies and mysteries of the Manual. The meeting would usually end with the scholar dramatically casting his net into the large tank in the center of the hall and the members rushing excitedly to its edges to see if any fish would bite. None ever did, of course, since there were no fish in the tank.

Which brings up the reason for the controversy. Why? The temperature of the tank was carefully regulated to be just right for the ocean perch. Indeed, oceanography experts had been consulted to make the environment of the tank nearly indistinguishable from the ocean. But still no fish. Some blamed it on poor attendance to the Society's meetings. Others were convinced that specialization was the answer: perhaps several smaller tanks geared especially for different age groups. There was even division over which was more important: casting or providing optimum tank conditions.

Eventually a solution was reached. A few members of the Society were commissioned to become professional fishermen and sent to live a few blocks away on the edge of the sea and do nothing but catch fish. It was a lonely existence because most other members of the Society were terrified of the ocean. So the professionals would send back pictures of themselves holding some of their catches and letters describing the joys and tribulations of real live fishing. And periodically they would return to Aquarium Hall to show slides. After such meetings,

people of the Society would return to their homes thankful that their Hall had not been built in vain.

Written by Ben Patterson for the Wittenburg Door.

## EVENTS CALENDAR:

### AREA WIDE CONGREGATIONAL EVENTS

March 10, 1990: "One Day On Crete - How To Build The Church God's Way", Dr. Carrol Osburn from ACU, First Colony

April 2, 1990: 75th Anniversary at Heights

Sept. 21-23, 1990: Creation Evolution Seminar, Memorial, 464-0271

### AREA WIDE YOUTH EVENTS:

Mar. 5 Youth Ministers & Basketball at Memorial, 11:30 A.M.

Apr. 7 ACU Spring High School Day

May 7 Youth Ministers & Basketball at Memorial, 11:30 A.M.

June 11 Area-Wide Devo

June 18 Area-Wide Devo

June 25 Area-Wide Devo

July 2 Area-Wide Devo

July 9 Area-Wide Devo

July 16 Area-Wide Devo

July 23 Area-Wide Devo

July 30 Area-Wide Devo

Aug. 6 Area-Wide Devo

Aug. 13 Area-Wide Devo

Aug. 20 Acappella at the Music Hall for Westbury Christian Schools

## FOOD FOR THOUGHT

\* If no one is following, you are not a leader.

\* A congregation is somewhat like a chain, it is easier to lead than to push.

\* If you cannot find happiness along the way, you will not find it at the end of the road. (Anonymous)

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