

Capitol devotional with around 400 in attendance on the west steps.
(Composite of three photographs taken by Marilyn Leavell.)



APRIL/MAY/JUNE 1989 No. 124

Exalting CHRIST among the Deaf



Shuttle bus takes workshop participants to subway at Vienna, Virginia.



Riding the subway train from Vienna, Virginia into Washington, D.C.



Group embarking on tour of Washington, D.C.



George Hellman feeds a pigeon, coached by a "bird man" outside camera range.

More Workshop pictures on page 19



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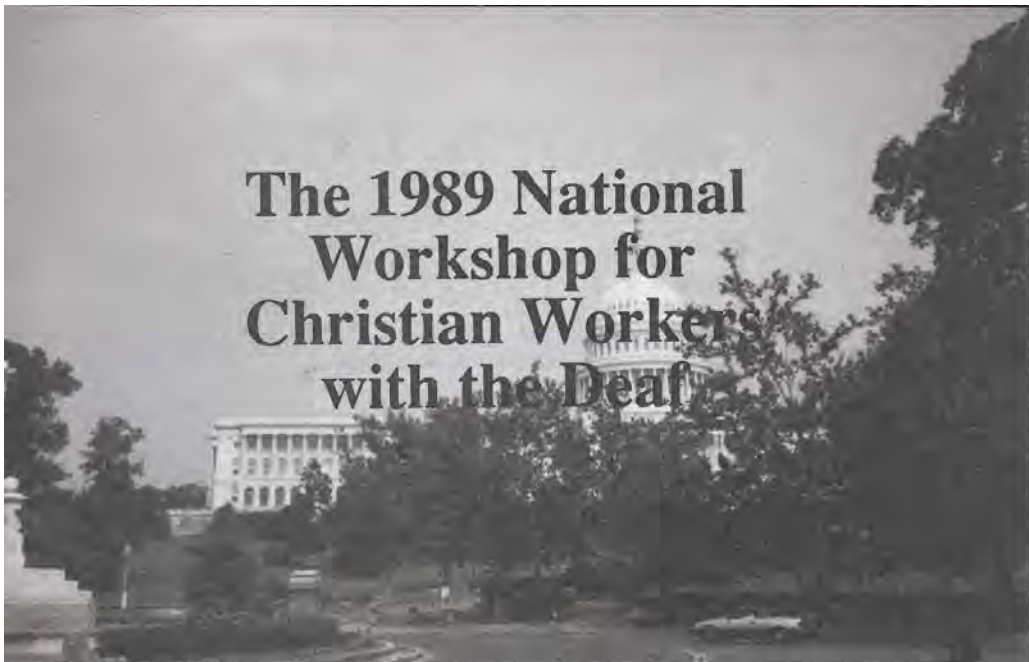
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though donations are
welcome.

Billy Leavell, Editor



The 1989 National Workshop for Christian Workers with the Deaf

The National Workshop for Christian Workers with the Deaf has now become an annual vacation event as well as an annual gathering for preachers, elders, interpreters and other workers with the deaf.

In 1989 the Workshop was at an ideal spot for vacationers-- the Washington, D.C. area. What better place for the nation's deaf Christians than to journey to their Capital and see many famous landmarks they had previously read about! The Workshop was co-sponsored by Fairfax Church of Christ and Silver Springs Church of Christ and held at the former's meeting house in Fairfax, Virginia, 15 miles west of Washington, D.C.

The workshop opened on Monday, June 19, with the workshops participants touring Washington, D.C. that included a visit to Gallaudet University. The day was climaxed by a box supper and a devotional on the west steps of the Capitol. Tuesday through Thursday a large

variety of classes and lectures were given by Bill Adams, Bob Anderson, Mike Atteberry, James Floyd, Larry Helms, Billy Leavell, Clayton McCray, Leander Moore, Ray Powell, Roy Price, Larry Redelsperger, Frank Rushing, Shawn Schramski, Larry Schwarz, Hal Suddreth, Ted Thomas, Paul Toth, and Loyd Williams. An Interpreter's Workshop was also held, with Cathy Blasingame, Hollis Maynard, Robin Price, and Paul Toth sharing the teaching duties. A special guest, deaf professional anthropologist Simon Carmel, was invited to speak on Deaf Culture and Folklore. An Elders' Workshop was included, which gathered high compliments although only a few elders showed up.

Next year's Workshop will be held June 25-28, 1990, at MacArthur Church of Christ, 1907 N.E. Loop 410, San Antonio, TX 78217. If you are interested, write Kip Cole at this address. We hope to see you there!

SMILE-- JESUS LOVES YOU!

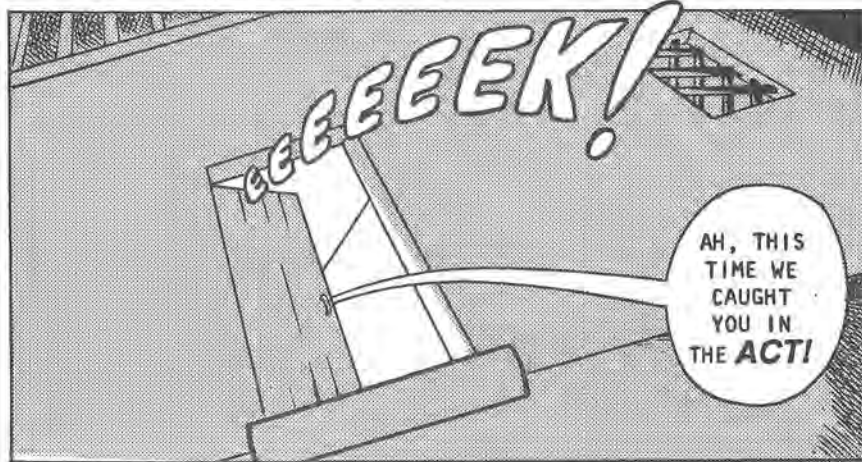
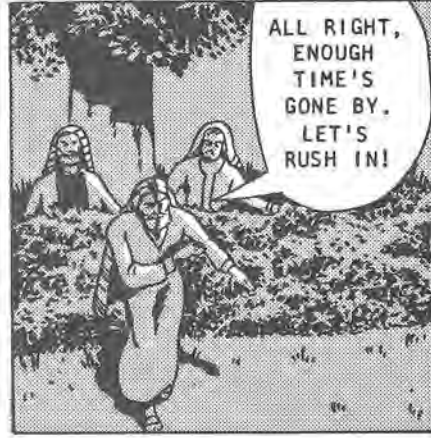
The Trap

BEFORE WE BEGIN OUR BIBLE STORY, WE TAKE AN IMAGINARY LOOK AT WHAT THE PHARISEE LEADERS MAY HAVE DONE ONE NIGHT...

HE'S COMING!

SHH!

YES, WE NEED TO BE QUIET, IF WE'RE TO DO WHAT WE PLAN!



AND WHEN MORNING CAME, JESUS WAS TEACHING THE PEOPLE IN THE TEMPLE...



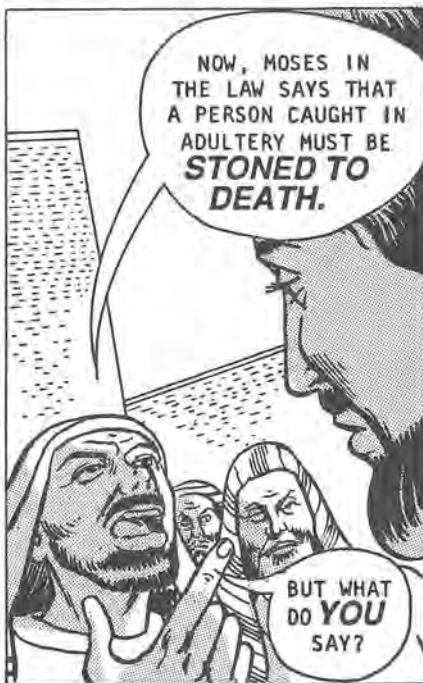
THIS EPISODE FROM JOHN 8:1-11

WHEN HE WAS INTERRUPTED!



TEACHER, THIS
WOMAN WAS
CAUGHT IN
ADULTERY--

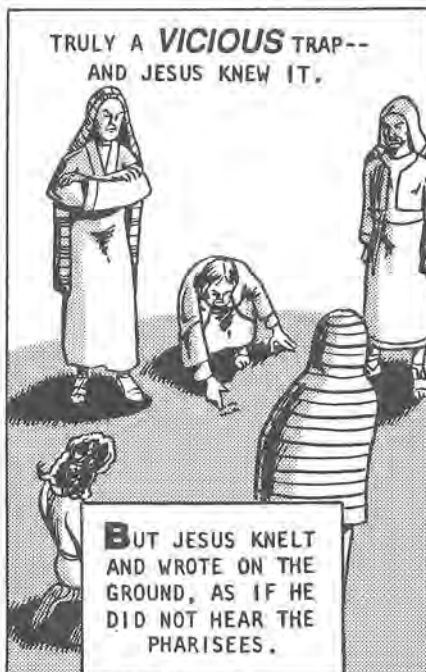
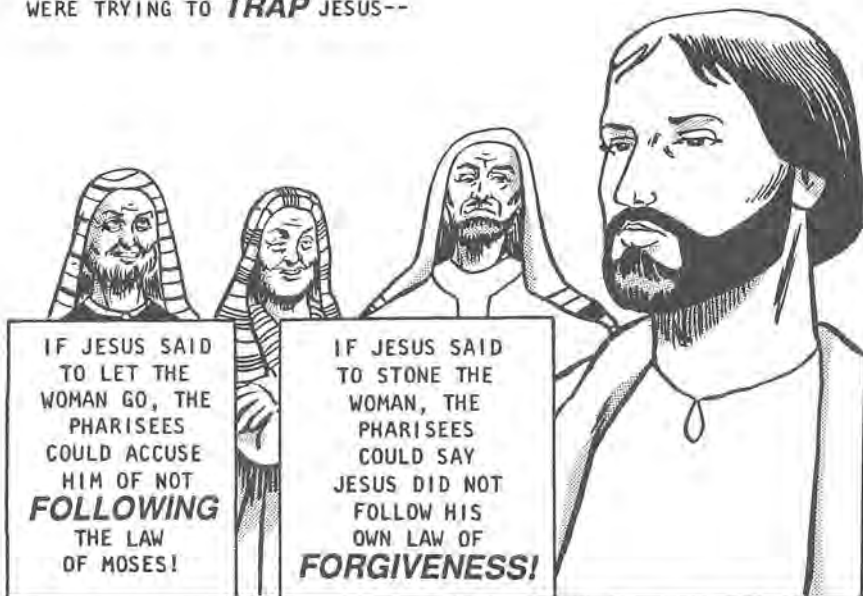
IN THE
VERY
ACT.



NOW, MOSES IN
THE LAW SAYS THAT
A PERSON CAUGHT IN
ADULTERY MUST BE
**STONED TO
DEATH.**

BUT WHAT
DO **YOU**
SAY?

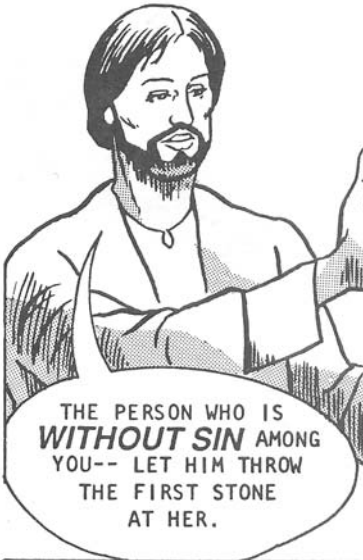
THE PHARISEES WERE NOT REALLY BEING HONEST. THEY WERE TRYING TO **TRAP** JESUS--



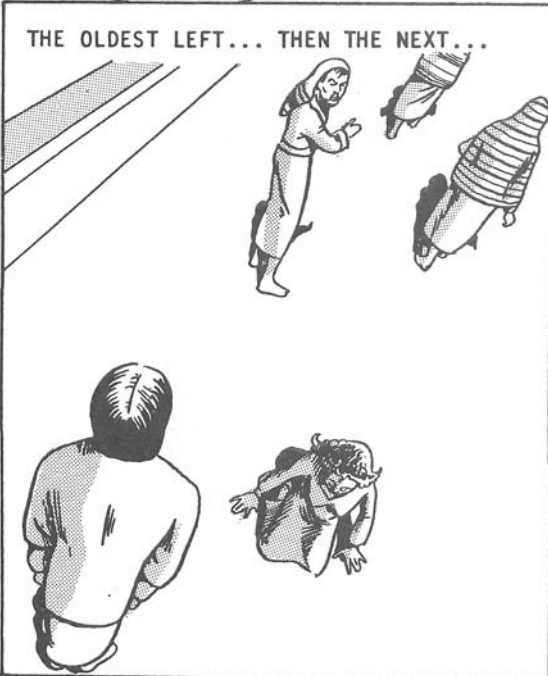
THE PHARISEES WOULD NOT GIVE UP! THEY CONTINUED ASKING JESUS...



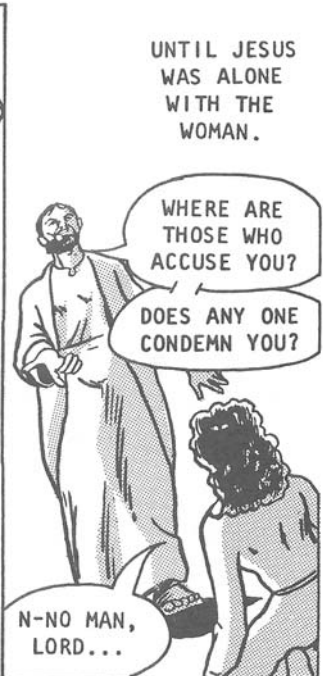
THE PHARISEES' CONSCIENCES HURT THEM!



THE PERSON WHO IS
WITHOUT SIN AMONG
YOU-- LET HIM THROW
THE FIRST STONE
AT HER.



THE OLDEST LEFT... THEN THE NEXT...



UNTIL JESUS
WAS ALONE
WITH THE
WOMAN.

WHERE ARE
THOSE WHO
ACCUSE YOU?

DOES ANY ONE
CONDEMN YOU?

N-NO MAN,
LORD...



What the Bible Says About Missing Church

"Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another all the more, since you see that the Day of the Lord is coming nearer" (Hebrews 10:25 TEV).

- "Us" ----- Christians who were being admonished to be faithful.
- "Habit" ----- From the same root word as that translated "custom" or "habit" in Luke 4:16 -- Jesus "went into the synagogue, as was his custom." Yes, attending the church's worship services is a habit, not a bad one but rather a good and sacred one pleasing to the Lord.
- "Meeting Together"----- Note! The writer here makes no distinction between Sunday morning, Sunday evening, Wednesday evening or any other time when the entire church comes together.
- "Encourage" ----- Nothing encourages and builds up the church more than the unified, one-voice affirmation of the priority of God's business which occurs when all members of the corporate body come together. Conversely nothing is more demoralizing or proclaims more loudly to the world our lack of seriousness than a half-filled church building or parking lot.

- "Day of the Lord" ----- Other versions translate this simply "the Day." Context indicates that the reference is not to the coming Sunday but rather the final Day of the Lord's return -- the Day of Judgment. The writer seems to be indicating a relationship between one's faithfulness in worship attendance and preparedness for that great Day. Someone says that sounds like works salvation. On the contrary it is a principle of life that we do what we want to do. Grace is responded to in many ways, not the least of which is the burning desire to worship the Lord and to share in this joyous privilege whenever one's brothers and sisters come together for that purpose.

--Jim Howard

From the bulletin, Church of Christ at White Station, Memphis, Tennessee. (This congregation has a small deaf work.)

You can read the King James Version!

Billy Leavell

Some of our deaf readers can learn to read the **King James Version!**

We realize that not all our deaf readers can learn to read this beloved translation, but we know that **some** of them can learn!

But let's be honest. The King James Version is difficult for many deaf readers, and even some hearing readers. Why is this true? Because it uses the English language of **1611**, over 350 years ago!

Any **living language** will grow and change over many years, even **ASL** (American Sign Language). If you watch films of deaf people from 1910 or so signing, you will notice that their signs are different from those used today. You will also notice that today the older deaf are complaining about the new signs that our young deaf use.

So, if sign language grows through some changes over many years, then the English language will also change. We do not use English in the same way that people used it 350 years ago.

That is why the **deep interest** in **modern translations** of the Bible today! People are **thirsty** for God's Word, and they are thirsty for it in a form they **can understand!**

That is why many modern translations have come up over the years... the **American Standard Version** in 1901... the **Revised Standard Version** in 1952... the **New International Version** in 1978... and the **English Version for the Deaf** in 1987!

No English translation of the Bible is **perfect**. Every translation has its problems and errors. We will not try in this article to tell you of all the problems in today's translations, but we **do** recommend you have several modern translations to **compare**. By doing this, you can gain a better understanding of God's Word.

It would be useful if you learned how to read the **King James Version**. Many commentaries and concordances use it, So a knowledge of the King James Version is useful.

Below we are making some suggestions for you if you want to tackle the King James Version:

1. If you cannot understand a passage, compare it with different translations. When you do this, you will be surprised how you understand the King James passage better.

2. Use the glossary at the bottom of this page. It will help you with the more difficult words.
3. Use a dictionary. Our glossary at the bottom of this page does not show all the words used in the King James Version. So if you come across a word you do not understand which is not in our glossary, then you will

need the dictionary find what it means.

4. Use an idiom dictionary. A good source book is **A Dictionary of Idioms for the Deaf** by Maxine T. Boatner and John E. Gates. It will help you with some strange phrases you may find.

Good luck, and happy studying!

Glossary for the King James Version

art- means "**are**". Used only with "**thou**".

begat- means "**became the father of**".

behold- means "**look at!**" or "**pay attention!**"

brethren- means "**brothers**".

-est- put at the end of a verb (action word) used with nouns (names of people) or pronouns ("he", "she", etc.). Examples: John readeth. He goeth.

exceedingly- means **very**.

forth- sometimes it means "**out**", sometimes it means "**on**", like "go **on** your way."

hast- means "**have**". Used only with "**thou**". Example: Thou **hast**.

ghost- means "**spirit**".

hath- means "**has**". Used only with nouns (names of people) or pronouns ("he", "she", etc.) Example: She **hath**.

lo- means "**attention!**" Can also mean "**look!**" or "**listen!**"

nay- means "**no**".

naught- means "**nothing**".

saith- means "**says**". Example: He **saith**.

shalt- means "**shall**". Used only with "**thou**". Example: Thou **shalt** not steal.

shew- means "**show**".

spake- means "**spoke**", having said. Example: He **spake**, and said...

-th- put at the end of verb (action word) which ends in "e". Example: He that believeth...

thee- means "**you**" (one person only). Example: He cometh unto **thee**.

thine- means "**your**" (one person only). Example: Not mine will, but **thine** will be done.

thou- means "**you**" (one person only). Example: **Thou** shalt not kill.

thy- means "**your**" (one person only). Example: Mary **thy** wife...

unto- means "**to**". (Not "into".) Example: He cometh **unto** me.

verily- means "**truly**". Example: **Verily, verily**, I tell you...

whether- means "**which**".

whither- means "**where**".

whosoever- means "**whoever**" or "**any person**". Example: ...**Whosoever** believeth in Him...

will- sometimes means "**desire**" (watch the language). Example: We must do God's **will**.

ye- means "**you**" (more than one person). Example: **Ye** that are teachers...

yea- means "**yes**".

you- means "**you**" (more than one person).

Being on Time

by Roy Price

Coming on time gives one satisfaction while not coming on time gives no satisfaction.

What does this mean?

For instance, you come home and turn the television on. You find yourself in the middle of a dramatized story, not knowing either the beginning or ending. How do you feel? Confused? Feeling of disappointment for missing the story? These can hardly give you satisfaction at all.

This is true for the churchgoer who is not prompt for services. It causes one to miss the most wonderful experience in spiritual worship and the chance to hear the full sermon being preached and fellowshiping with one another.

In order to get acquainted with God and His Word, being prompt for the services at all times will guarantee you full satisfaction of the spiritual Christian life. Yes, only if you are on time.

QUESTIONS AND ANSWERS

The answers given to the questions below are the responsibility of the Editor. You may direct all queries to LIGHT FOR THE DEAF, 2285 Frayser Boulevard, Memphis, TN 38128.



What about 1 Timothy 2:11? Should a woman teach a Bible class where there are men present?



Verses 12-15 should be included. Starting from verse 11, this passage in the EVD reads:

A woman should learn while listening quietly and while being fully ready to obey. I don't allow a woman to teach a man. And I don't allow a woman to have authority (power) over a man. The woman must continue in quietness. Why? Because Adam was made first. Eve was made later. Also, Adam was not the one who was tricked by the devil. It was the woman who was tricked and became a sinner. But women will be saved in their work of having children. They will be saved if they continue in faith, love, and holiness, and control themselves in the right way.

We must be careful to understand this passage correctly. When we read the Old Testament, sometimes we come across stories of women who led men. Deborah is the most famous example (Judges 4:4). She was a woman prophet. But she also was a judge (leader) of Israel. There are also women who served as prophets in the Old Testament. Miriam, Moses' sister, was one (Exodus 15:20). Huldah was another (2 Kings 22:14, 2 Chronicles 34:22). Isaiah's wife was also a woman prophet (Isaiah 8:3). There were even false women prophets, like Noadiah, who

tried to scare Nehemiah from finishing the building of the walls around Jerusalem (Nehemiah 6:14).

As for the New Testament, we notice in Acts 18:24-26 that a skilled preacher, Apollos, came to Ephesus, and that while he taught about Jesus, he did not know about baptism into Christ (verse 25). So Priscilla and Aquilla, a Christian couple, took Apollos into their home and helped him understand the way of God better (verse 26). Notice the wife, Priscilla, is named first. So it was probably her who had the most Bible knowledge in the teaching of Apollos. Did she break the law about women not having authority over men? The passage in Acts does not say Priscilla did anything wrong!

Also, we learn that Philip, the same man who evangelized the people of Samaria (Acts 8:5-8) and baptized the officer from Ethiopia (Acts 8:26-39), had four unmarried daughters who had the gift of prophesying (Acts 21:9). The word "prophesying" does not mean being able to tell the future, but that can be included. What the word "prophesying" really means is "speaking for God". So even if a person never said anything about the future, but did speak things for God to other people, then he was a prophet. So Philip's four unmarried daughters did speak things for God to other people. But nothing is said in the Bible about them standing up in the church meetings. Also, remember when Joseph and Mary brought the baby Jesus into the temple. Anna, an old woman, saw the baby Jesus and thanked God, and talked to all the people about Jesus (Luke 2:36-38). Anna was a woman prophet. Finally, when Peter gave the first gospel sermon on Pentecost Day (the birthday of the church), he quoted Joel's prophecy (in the Old Testament) that God would "pour

out (give) My Spirit to My servants, men and women, and they will prophesy" (Acts 2:18).

Maybe you are surprised that the Bible in both Old and New Testaments has women who served as prophets. But I must repeat that a prophet did not always look into the future, although sometimes that was done. What a prophet really did was to speak for God. Today we might call him (or her) a teacher. Now, if a woman could be a prophet, then what about Paul's warning in 1 Timothy 2:12?

There is another New Testament passage that may help us understand, which is 1 Corinthians 14:34-35:

Women should keep quiet in the church meetings. This is the same as in all the churches of God's people. Women are not allowed to speak. They must be under control. This is also what the law of Moses says. If there is something the women want to know, then they should ask their own husbands at home. It is shameful for a woman to speak in the church meeting.

Notice Paul said this rule about women was the same in all the churches of God's people. What rule? That women must keep quiet in the church meetings! Why? Returning to 1 Timothy 2:12, we notice Paul says, "I don't allow a woman to have authority (power) over a man." He also explains Adam was made first before Eve, and that Eve was tricked by the devil, but not Adam (verses 13-14).

But what about all the women prophets we have learned about? Also what about Priscilla teaching Apollos? First of all, we learn from Paul's teaching in 1 Corinthians that it is in the church meeting where the

woman is not allowed to speak. This means a public assembly, where a speaker had authority. So a woman was not allowed to speak in the public assembly. But it seems a woman was allowed to teach God's word to men in private, like Priscilla did with Apollos. We can see that a woman teaching in private does not try to carry authority over the man. There are many humble people, both men and women, who teach God's word in private! Were women included when the Bible tells us that the believers who were scattered everywhere from Jerusalem told people in other places about the Good News of Jesus (Acts 8:4)? Personally, I believe so! Why? Because in the verse before (8:3), we learn that the believers, both men and women, were dragged out and put in jail. That shows the believers in verse 4 also included both men and women. So we see it is not wrong for a woman to teach a man about Jesus, or about God's word. But this must be in private. The woman is not allowed to teach in a public gathering. The Bible does not explain much about how women prophets taught people, but I notice in the cases of Deborah and Huldah, the people came to them. Usually a man prophet was sent to the people. And I notice in Miriam's case, she led the women in praising God. I think you see the difference.

Is a Bible class the same as a public gathering of the church? If it is, then a woman cannot teach a Bible class where both men and women are present. But a woman can teach a Bible class where all are women. Also a woman can teach a children's class because the children are not yet mature men and women. And of course a woman can do personal work, winning souls among people.

MOVING?

Please send both your OLD and NEW addresses. It will save us money if you inform us before the Post Office tells us you have moved! (It costs us 30 cents per change the Post Office tells us about.) Thanks!

Light on



Send all correspondence to
Light for the Deaf, 2285 Frayser Boulevard Memphis, TN 38127

Several members are receiving LIGHT. I think the above are not. Perhaps you should check your list. Will you have to pay extra postage to send to these people? Don't you pay by the hundreds, or thousands?

—L.M., Alabama

A list was given by this lady, which we checked promptly with the computer. About half were already on our mailing list, but the other half was not. We are grateful for her help. As for the two questions she asked at the end of her letter: (1) If we send copies of LIGHT first class separate from our regular mailing, yes, we have to pay extra. (2) We save money only when we mail copies of one issue at the same time to all the people on our mailing list, using Second Class Privileges given us by the U.S. Postal Service.

Please discontinue sending your publication to us. Our reason, we are receiving so many daily, weekly and monthly publications, we can't possibly do them justice! My vision is impaired, and reading is slow. I often must review a sentence slowly to comprehend it.

—M.S., Wisconsin

We have sent a reply to this lady and expressed our sympathy to her telling her that we hoped

we were parting as friends and that someday we would meet at Jesus' feet.

I am writing you this letter and I would like to get information about the deaf ministry here. Is there growth attends here church growth for the deaf community here? I am curious if there are gathering black and white people attending here congregations? I would love to come and visit here some day. Also I am a black deaf person and I am also Christian and I want you to give me much information about the deaf ministry.

—Carmen Denise Franklin, Florida

The problem with this letter is that Carmen never enclosed a return address for us. If you are reading this letter, Carmen, please send us your return address and we will be happy to make a reply to your questions. Both black and white are welcome to our services for the deaf here at East Frayser Church of Christ in Memphis, Tennessee.

Please do not send this booklet! ----- has been deceased for several years.

—No name given, Illinois

This is a letter that always embarrasses us as we are not always informed when one of our subscribers has died. We would like to ask all survivors to inform us as soon as possible should a death occur.

Statement of Our Faith



Recently a lady wrote asking for more of our publications. In her letter she asked us for a statement of our faith.

Briefly, our statement of faith is shown on the front cover of this magazine: *Exalting Christ among the deaf*. This echoes what the apostle Paul told the people at Corinth: *"I decided that while I was with you I would forget about everything except Jesus Christ and His death on the cross"* (1 Corinthians 2:2, EVD).

Our attempt, then, is to present Jesus Christ as our only hope for eternal life as well as for a better life here on earth. Jesus said, *"I came to give life-- life that is full and good"* (John 10:10, EVD).

We also attempt to present Jesus' teachings. He told His apostles just before He returned to heaven: *"Go and make followers of all people in the world. Baptize them in the name of the Father and the Son and Holy Spirit. Teach those people to obey everything I have told you"* (Matthew 28:19-20).

We believe Jesus of Nazareth is God's special, one-of-a-kind Son, a member of the Holy Trinity, who came to earth as a man, born from the virgin Mary. We believe Jesus grew up never having sinned, although He met life's frustrations like any other man. We believe Jesus proved He came from the Father by the miracles He did and that He gave the people precious spiritual bread when He taught them. And we believe Jesus died on the cross in accepting the penalty of our sins. We believe He rose from the dead on the third day and has returned to heaven, where He is now ruling as King, sitting on the right

hand of the Father. We believe one day Jesus will return in judgment. He will take the faithful with Him to heaven.

We believe Christ's church is made up of all who believe in Him and who have been baptized into Him. We believe that His church has its headquarters in heaven, not on the earth. Christ Himself is the Head (ruler) of the church, not any man on earth. All people in the church are equal, but there will always be the need for experienced leaders to help them. Each local congregation (church) is led by a group of elders, also called pastors or bishops. These congregations are independent of each other; that is, they do not control other congregations. But they do accept friendly cooperation. We believe Christians should attend worship services regularly on the first day of the week where they observe the Lord's Supper together in memory of the One who died for them that their sins may be cleansed. Evangelists, ministers, and teachers help us understand the Bible and what God wants us to do. We believe our work in the church is threefold: (1) Win souls for Christ; (2) Encourage each other, and (3) Do good to all people.

Of course our statement of faith has to be brief, and we could not possibly cover all things a person might be interested on this page. But to make it simple: We believe in the Bible and following it as God's word rather than men. From time to time we may discover that we are following men, not God; then we must change so that we are following God, and that we may please Him. Our aim is New Testament Christianity, the same kind of religion that we read about in the New Testament.

SALVATION THROUGH CHRIST

BELIEVE on the Lord Jesus Christ. **Acts 16:31**

QUIT your life of sin. **Luke 24:47-48**

BE BAPTIZED. **Acts 2:38**

HOLD ON to your faith in Christ! **Revelation 2:10**

Continued from page 2



It would be nice if the family who lives here were able to attend the Workshop!



A tour of Gallaudet University, beloved university for the deaf.



A thrilling view inside the Capitol of the rostrum.



Fellowship is always a big part of every year's Workshop!

WATCH THAT "GRANDMA"!

BEWARE OF FALSE PROPHETS..
INWARDLY THEY ARE RAVENING
WOLVES. MATTHEW 7:15



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