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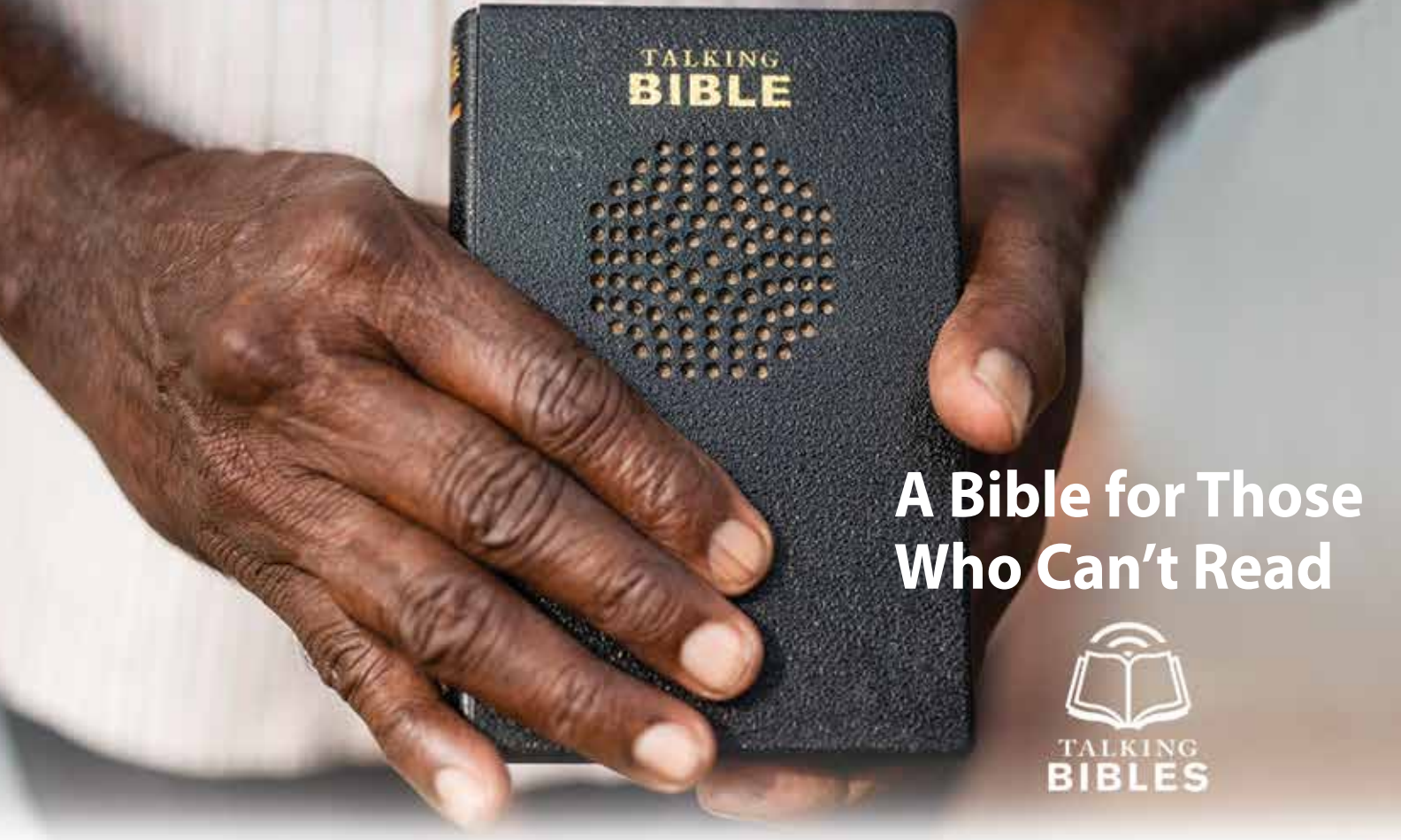
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See page 51.



1371

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Movements Can Happen Here Too, If We Are Willing to Work for Them

BY RICK WOOD

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Movements are miracles and they are happening every day all over the world. But can they happen in America? That is what this issue of *MF* is all about—the stories of people who believe that movements can happen here and are working tirelessly to make them a reality. In this issue, we talk to some of these people to see what they are doing and what we can learn from their experiences as they seek to foster movements in the United States—a context very different from the various peoples around the world where the majority of Kingdom Movements are currently taking place.

Many believe that the spiritual soil of America is too hard, rocky and resistant to the gospel for any movement to take place here. See the March-April 2019 issue of *MF* featuring the question, “Why are there so few movements in the West?” As that issue of *MF* reveals, it is true that, in general, the spiritual soil of America is not as receptive to the gospel as it is in other places around the world. It seems that the prosperity that many enjoy in this country has hardened hearts and made it more difficult for movements to take place, *but not impossible*.

Progress is being made in those segments of society that are more open. Justin Long of Beyond has counted 31 movements taking place in North America. It is happening here through the faithful diligence of many of God’s people who have caught the vision for movements in America. But we need to face the reality that starting a movement anywhere, in cooperation with the Holy Spirit, is very hard work and failure is more common than success. The question for the rest of us is “Are we willing to put in the hard work necessary for us to see more of these movements take place in the U.S.?”

It does not matter whether the spiritual soil of America is bad or not. This is where most of us live and we are called by Jesus to make disciples where we live.

We Have No Choice But to Pursue Movements

The fact is that we really do not have a choice whether we pursue movements in the U.S. or not. It does not matter whether the spiritual soil of America is bad or not. This is where most of us live and we are called by Jesus to make disciples where we live.

The model of ministry pursued by most churches in the U.S. where we go to a big building once a week, sing a few songs, listen to a sermon, go home, forget what was said in the sermon and then repeat this process week after week, is killing the Church in America and everywhere else it is exported. At best the Bible-believing Church in America is barely holding its own and is likely in a slow decline with an increasing number of people moving into the “no faith” category. We are losing the culture to increased secularism, biblical illiteracy and moral decline. We are also often losing our own kids to unbelief. The status quo is unacceptable.

The doing-church-as-usual crowd may be comfortable with a Christian faith that requires little of them and provides the worship experience they are looking for, but this model of doing church is leaving the great majority of lost souls untouched and the surrounding culture unchanged.

Employing an *attractional* approach to ministry in the hope that the unsaved will come in the door of your church, hear the gospel and be saved is at best a passive approach to ministry that leaves most of the unchurched, untouched. According to Barna research, two-thirds of the unchurched have been to church and do not wish to return. Creating all sorts of new programs in the hope of attracting them will not work. We need a new strategy.

Instead of asking the unchurched to come, why not equip your church members to go and make disciples of their friends, family, co-workers and acquaintances? People who will not darken the door of your church will very likely respond positively to an invitation to dinner at a friend’s home where the gospel may be sensitively shared. They may even respond well to an invitation to see what the Bible says about God.


As you read through this issue of *MF*, learn from what these movement practitioners are doing and think about applying these movement methods in your own local context.

People who will not darken the door of your church will very likely respond positively to an invitation to dinner at a friend's home where the gospel may be sensitively shared.

Do You Have What It Takes to Be a Movement Catalyst?

Whether a movement happens through any of us is really dependent upon *us*. In the article starting on page 37, C. Anderson points us to those spiritual qualities that are characteristic of, or even required for a movement catalyst to be successful at fostering a Kingdom Movement. All of us are at various stages of our spiritual maturity and all of us need to be circumspect enough to recognize where we fall short in our relationship to God and others. I encourage you to take a look at this first part in a series on the spiritual qualities of those that are successful in starting movements. Then ask God to help you to grow in those areas where you fall short. Each of us should want to strive to be the kind of disciple worth reproducing and capable of making disciples.

Support the Work of Mission Frontiers

As is the case with most publications, *Mission Frontiers* cannot cover its costs from subscriptions alone. We need additional funds from those who believe in this ministry and are willing to sacrifice to help us move forward in casting vision for Kingdom Movements in all peoples. Like most of the people who work for Frontier Ventures my salary is supplied by the donations of churches and friends who believe in what I am doing. And also like many staff members at Frontier Ventures, there are many months when not enough comes in to fully cover our allotted salary. To donate to my ministry with *MF* go to www.frontierventures.org and click on the Donate button. Put MA 323 in the dialog box. If you would like to help *MF* cover its general expenses and expand its influence, go to the same web address, given above, click on the Donate button and put MA 030 in the dialog box. We greatly appreciate whatever you can do to help *Mission Frontiers* and Frontier Ventures continue its work to see Kingdom Movements emerge in all peoples. 

THE 24:14 MOVEMENT DATA DASHBOARD As of Nov. 2020

The Problem: Losing Ground

One of three people have no access to the gospel message.

1985: 3.2 billion lost souls

2019: 5.5 billion lost souls

Evangelism of unreached peoples is not keeping pace with the population growth rate.

The Solution: Movements

Church Planting Movements (CPMs) grow rapidly and often exceed the population growth rate.

In the last 20+ years the number of movements has increased dramatically, spreading to every continent.

The Seven Stages of the CPM Continuum

Stage 1:

Moving purposefully (G1)

Teams on site trying to consistently establish NEW 1st Generation believers and churches

Stage 2: Focused (G2)

Some 2nd generation churches (G1 believers started them)

Stage 3: Breakthrough (G3)

Consistent G2 and some G3 churches

Stage 4: Emerging CPM (G4)

Consistent G3 and some G4 churches

Stage 5: ESTABLISHED CPM

Consistent 4th+ generation churches; multiple streams

Stage 6: Sustained CPM

Visionary, indigenous leadership leading the movement with little/ no need for outsiders. Stood the test of time.

Stage 7: Multiplying CPMs:

Catalyzing new CPMs in other unreached peoples and places.

What God is Doing Through His Body

4,533 reports of active CPM engagements

1,371 Stage 5 CPMs 4+ Generations

79.29 million believers in all CPM engagements

4.19 million churches in all known CPM engagements

57,920 believers per Stage 5+ CPM, average

17 average believers per church per CPM

24:14 Vision

The Good News of Jesus Christ for every person and a Church for every people

Mission: Kingdom Movements in all unreached peoples and in every place

Initial Goal: Kingdom Movement engagements in all unreached peoples and every place by December 31, 2025

24:14 Values

1. Fully reaching the unreached peoples and places of the earth
2. Reaching them through Church Planting Movement strategies
3. Engaging them through movement strategies with **urgent sacrifice** by 2025
4. Collaborating with others in the 24:14 community so we can make progress together

Join the 24:14 Community

<https://www.2414now.net/get-involved/>

Questions? Contact: data@2414now.net or visit our FAQs at <https://www.2414now.net/about-us/>

To Report: CPM engagement or progress contact Justin D. Long at Justin@justinlong.org

To view the entire Movement Data Dashboard go to: <https://www.2414now.net>

Home-Grown

Movements



Can Kingdom Movement Strategies Work in North America?

**CURTIS SERGEANT,
DOUG LUCAS AND
DAVID GARRISON**

Dr. Curtis Sergeant runs a disciple-making and missions training center called MetaCamp in Dadeville, Alabama (metacamp.org). He is also a co-facilitator of the 24:14 coalition (2414now.net) and founded the Zúme project (zumeproject.com).

Doug Lucas founded Team Expansion in 1978 and, over 40 years later, still serves as the organization's president. Doug's new book, *More Disciples*, is designed to help believers discover how they can be more effective at multiplying disciples and churches. www.teamexpansion.org

For more than 30 years **Dr. David Garrison** has been a missionary pioneer in understanding church-planting among unreached peoples. He is the author of several books and the executive director of Global Gates, which seeks to reach the world's least-reached peoples through global gateway cities.

The End Goal

Over the past few years, a not-so-quiet revolution has been sweeping across the world of frontier missions. That revolution involves movements—Kingdom Movements. They began popping up on our (David Garrison's) radars in the 90s. We (David) defined movements as “rapidly multiplying indigenous churches planting churches that sweep across a people group or population segment.” For more on this, see my (David's) book, *Church Planting Movements*, WIGTake Resources, 2004. For typical benchmarks you might look for parameters like:

- 1000 or more people coming to Christ,
- In a relatively short period of time (12-18 months)—rapidly-multiplying—and
- Four or more streams of growth in the same general city/region/tribe/people.

The phrase, “four or more streams,” can be understood as four or more genealogical “trees” that are separate but related (For more on movements and case studies, see, for example, my (David's) *A Wind in the House of Islam*, Monument, CO: WIGTake Resources, 2014).

As of June, 2020, researchers have found evidence of **1,369 movements involving over 76 million people and 4.8 million groups or simple churches** (see the dashboard at <https://2414now.net/resources/>). This data points to a sea change in missions. **It represents the single most significant shift in global missionary strategy in the past century.** Millions of new followers are glorifying Jesus Christ as divine and as the Lord of their lives. This is the end goal of missions and the Church. This is the purpose to which we've been called.

Among mission agencies, churches, and missionaries, initials like CPM (Church Planting Movement) and DMM (Disciple Making Movement) have become commonplace, sometimes used synonymously, while at other times defined by their differences. The truth is—there's no one person or office defining strategies and approaches. One trainer once quipped to me, “The most effective training session will always be the one you just completed.” In fact, it's tempting for every single implementer to conclude that his or her approach is the most biblical, most effective and most efficient



way to go about it. Granted, part of this could be due to the fact that we are all experiencing different “edges” of kingdom growth—and they seldom look exactly the same in each and every case. As a result, ask five blind men to describe the elephant they’ve just touched—and you might get five different answers depending on which part of the elephant they touched—even though they all touched the same animal. So although we now have a fairly clear picture of the goal, there is a diversity of roles that humankind can play in setting the stage for the Holy Spirit to bring about a movement.

So although we now have a fairly clear picture of the goal, there is a diversity of roles that humankind can play in setting the stage for the Holy Spirit to bring about a movement.

The Primacy of Prayer

In spite of variation in strategy and approach, however, it seems universally true across all spectrums that all these movements have begun by emphasizing prayer for the lost (Garrison, 2004). That’s probably the one key strategy upon which everyone agrees. In our (Doug’s) own agency (Team Expansion), we’ve actually started tracking how many hours we pray for the lost in each of our respective regions. Prayer has gone from being a ceremony before a meal or a two-minute prayer during a group worship service to becoming the primary start-up strategy in every field!

The Geography of Movements Thus Far

In spite of monumental growth around the globe, unfortunately, precious few (handfuls) of those movements are said to be taking place in the West (see the 24:14 Dashboard.¹) Meanwhile, more and more churches have witnessed and are witnessing testimony after

¹ https://2414now.net/wp-content/uploads/2020/09/2414_Movement_Data_Dashboard_06-01-20.pdf?c0a51c&c0a51c

testimony of movements overseas. For this reason and others, it seems prudent to ask, “*What strategies, if any, can foster CPMs/DMMs in North America? How can we remove the barriers for movements so that God’s Spirit might do, here, what He is doing elsewhere?*” These are ongoing questions with no clear answers. Leaders of churches of all sizes are asking, “Is this approach going to work in North America?” They’ve learned the hard way to be ruthless and relentless in evaluating what they assume are new plans and programs. In reality, CPM/DMM strategies are not gimmicks or even methods. They are life practices, strategies and biblical instructions. For this reason, it now seems more critical than ever that we define very carefully what we mean when we say, “CPM/DMM strategies.”

Life Principles and Practices

If we grant that it’s a good thing to see many people come to Christ, then we pretty much have already accepted the fact that movements are good. The question then becomes, how might we encourage them here in North America? And, in general, how might we live, both individually and as a community, to foster movements globally? As we’ve previously mentioned, there are no universally accepted answers. But in writing this article, we polled literally hundreds of trainers and implementers. Humbly, we submit that **CPM/DMM approaches generally seek to raise up vibrant groups of Christ-followers who, through mutual accountability, ask God to enable them to become disciples worth reproducing as they rapidly multiply solely through the power of His Holy Spirit—both around the block and around the world—disciples, leaders, groups or simple churches and movements.**

If we grant that it’s a good thing to see many people come to Christ, then we pretty much have already accepted the fact that movements are good. The question then becomes, how might we encourage them here in North America?

Leading and Lagging Indicators

In studying economics, business researchers have categorized certain benchmarks by their timing. “Leading indicators” are events or practices that can predict future performance. Since they occur in advance of a particular economic change, one might actually shape an economic practice in hopes of bringing about a hopeful outcome. Leading indicators guide us in that process.

“Lagging indicators,” on the other hand, often occur after a change in the economy. They are a measure of success or failure and, as such, they are often out of our direct control (for more on this, see https://en.wikipedia.org/wiki/Economic_indicator). For our purposes then, lagging indicators are more of an indication that God has been at work in our midst.



Perhaps, in living out the principles and life practices that might lead to CPM/DMM, we ought to take a page from economists. We would like to propose that we focus more on the leading indicators and worry less about lagging indicators. As humankind, we have no power over the lagging indicators. We can't “will” that the fruit will multiply over four generations. We can't suddenly force 1000 to follow Christ (certain rulers have taken a crack at that, but it seems not to have worked out all that well). We can't manipulate people into forming 100 churches. These are typical “lagging indicators” signifying movements.

What we *can* do is talk about leading indicators. We can control how much we pray. We can make a decision (assuming we have enough determination) regarding how many times we share “our story” and/or “God's story.” We can provide accountability structures for obedience to what people hear from the Lord and for passing on to others what God is teaching them. We can intentionally equip every believer to be self-feeding and reproducing in various ways. We can even decide how often we invite people to participate in a group (and how much we train others to do the same). All these factors are within our control. Through God's power, we have had the opportunity to be a part of, witness, and/or study movements all over the planet. From all these experiences, if we've concluded anything, it has been that if we at least implement a set of these simple, reproducible leading indicator actions, we are doing our part. Our prayer must always be that God would choose to do the rest.

Thus far, we've pointed to the primacy of prayer. However, as North Americans, we also want to know what we can DO? Interestingly, it seems just as important, if not more so, to ask the question, what must we BE?

As We Pray, What Do We Do? Who Must We Be?

Thus far, we've pointed to the primacy of prayer. However, as North Americans, we also want to know what we can **DO**. Interestingly, **it seems just as important, if not more so, to ask the question, what must we BE?** Here are some conclusions drawn by the 24:14 network. They apply to CPM/DMM strategies all over the world—and they would presumably also be helpful in North America. **The 24:14 network defines a CPM/DMM approach as one in which:**

1. There is awareness that **only God can start movements**, but disciples can follow biblical principles to pray, plant and water the seeds that can lead to a book-of-Acts-type multiplying movement. **Only God Can Make This Happen!**
2. The focus is to make **every follower of Christ a reproducing disciple** rather than merely a convert.

3. **Each follower develops behavioral patterns of frequent and regular accountability** for obeying God's instructions and passing them on to others in a loving environment. This requires a participative small-group approach.
4. **Each disciple is equipped in comprehensive ways** (such as interpreting and applying Scripture, a well-rounded prayer life, functioning as a part of the larger Body of Christ and responding well to persecution/suffering) in order that they might function **not merely as consumers, but as active agents of kingdom advance**.
5. **Each disciple is given a vision both for reaching their relational network and for extending the kingdom** to the ends of the earth with a prioritization on the darkest places (with a "no place left" mentality – Rom. 15:23). They are equipped to be able to minister and partner with others in the Body of Christ in both of these environments.
6. **Reproducing groups or simple churches** are intentionally formed as a part of the multiplying disciples' process. The intent in CPM/DMM approaches is that **disciples, groups or simple churches, leaders and movements** can multiply endlessly by the power of the Spirit.
7. Emphasis is not on specific "tactics" but rather on the underlying **biblical principles of multiplying Kingdom Movements**.


Groups in a Greater Community Of Believers

Many practitioners of Disciple Making Movement strategies have now reported that these approaches work effectively when commencing outreach in a new area. The question we face in North America is largely—can they also work in and among established churches? They do seem to be in harmony with New Testament church multiplication. Many of the core principles seem best fitted to "small group communities," but shouldn't we be able to network these small groups as clusters within larger contexts (for example, a megachurch or a city-wide church network)? These communities, which would be made up of a collection of small-group gatherings, could then carry out key functions such as leadership development, interactive celebration and in-

depth intercession at the larger regional or city level. Beyond this, when new movements are starting and are at the stage of self-standing small groups, it seems prudent here in North America to affirm their sufficiency in Christ and support the focus of empowering every disciple to be a disciple-maker.

Once again, because of the wisdom of focusing on function more than form, it's crucial to underscore that, as humankind, all we can do is obey and endeavor to place ourselves in the center of God's will.

In Summary: Our Greatest Responsibility Is in Removing the Barriers

Once again, because of the wisdom of focusing on function more than form, it's crucial to underscore that, as humankind, all we can do is obey and endeavor to place ourselves in the center of God's will. The goal is to remove as many barriers as possible in hopes that God will choose to work in our midst. We know that He can. We can't predict exactly why or when He will do so. If He chooses to act, it will be because HE has made that choice. As a result, it's important to clarify: We can't "do CPM/DMM." It seems a mistake even to use that phrase, "I'm going to do CPM/DMM." CPM/DMM isn't something we do. Only God can make a movement happen. **Disciple Making Movements aren't brought about by a methodology or a magic wand. They are a direct result of God's Spirit.** If this is our conclusion, then, the answer to the question in this article's title has to be, most definitely, yes! Isaiah, the prophet, wrote that God will bring to pass whatever He has purposed to do. (Is. 46:10) 

Can CPM/DMM strategies work in North America?—YES!



Kingdom Movement Strategies in a Small/Medium-Sized Church Led by the Pastor

An Interview
by **DOUG LUCAS**
with **TIM AHLEN**
and **BRYAN KING**

Tim Ahlen currently serves as the Senior Pastor of Forest Meadow Baptist Church, a multi-congregational and multi-ethnic church in Dallas, TX, as the Evangelism and Unreached People Groups Consultant for Dallas Baptist Association and as a regional coordinator/coach for the Zúme Project.

Bryan King serves as Mobilization Minister with Cedar Ridge Christian Church in Broken Arrow, OK. He is a graduate of Ozark Christian College and Columbia International University and served cross culturally in Mexico City from 2001-2008.

Doug Lucas founded Team Expansion in 1978 and, over 40 years later, still serves as the organization's president. Doug's new book, *More Disciples*, is designed to help believers discover how they can be more effective at multiplying disciples and churches. www.teamexpansion.org

Churches of 30, 100, or 700 all share some of the same challenges, despite appearances. They can experience tremendous growth spurts, which can in turn, create stress for staff and facilities. In addition, they are often still led by entrepreneurs who wield a lot of influence with church leadership. This creates some unique opportunities in relation to implementing Kingdom Movement (CPM/DMM) strategies in a new context. In this article, we interview two CPM/DMM practitioners who have innovated, each in unique ways, in the context of small and medium-sized church congregations.

Our first exchange is with Tim Ahlen, the Pastor and Church Consultant with Forest Meadow Baptist Church in Dallas, Texas.

18 years ago we embarked on a church planting strategy that would utilize our church facility to house multiple ethnic congregations. Each one maintains their autonomy, yet we partner together to accomplish what we cannot accomplish individually.

DL: Tim, I've heard you describe your church community as, "One church, multiple congregations." Please tell us briefly why you use that phrase.

Tim: The Lake Highlands neighborhood of Dallas Texas is one of the most ethnically diverse neighborhoods in the DFW metroplex. We are a mixture of upper middle income second-generation-plus people whose primary language is "Texan English," and middle to lower income immigrants and refugees—"New Americans"—who speak one of 75 other languages in their homes. What we have found, and firmly believe, is that every person deserves to hear the gospel of Jesus Christ in their heart language. Eighteen years ago we embarked on a church-planting strategy that would utilize our church facility to house multiple ethnic congregations. Each one maintains their autonomy, yet we partner together to accomplish what we cannot accomplish individually. As of 2020, we have six congregations—Oromo, Sudanese, Arabic, Kenyan, Burmese, Messianic Jewish, and English—partnering together in our facility at 9150 Church Rd. In addition to the churches that meet locally in our facility, we also have at least seven generations—over 165 congregations—whose spiritual roots come back to FMBC.

DL: It sounds like Forest Meadow had experienced several upheavals, including at least one church split and multiple personnel changes before you arrived in 2003. You spent the first year getting to know the church and the community, which seems pivotal, by the way. Then you prayerfully

concluded that you wanted to challenge them to focus on church-planting rather than on church growth. Help us understand why you came up with that preference.

In my experience, church-planting is much more effective than church revitalization. New organizations grow more quickly and have much more flexibility than older ones.

Tim: In my experience, church-planting is much more effective than church revitalization. New organizations grow more quickly and have much more flexibility than older ones. It's easier and more fun having babies than resurrecting the dead. The rationale comes down to stewardship of resources. God gives us only so many resources with which to work. Our task is to figure out how best to utilize the resources God gives us to maximize our kingdom impact. The goal is to maximize the number of persons who spend eternity in Heaven. What I frequently say is that if I had put all of our energy and resources into church growth, I'll bet I could have grown the one church to 150 in attendance. By focusing our resources on church-planting, we wound up with over 10,000 people worshipping in 165+ congregations scattered around the world. And that was in 2014. Who knows what it is in 2020?

DL: Well it sounds like it was a smart idea, looking back, because, since that time, you are able to count at least 165 different congregations across 7 generations of church growth in 8 different streams. We're looking at a generational diagram (which reminds us of a mind map). Can you tell us approximately how many total participants might be involved today and give us some idea of the spread of cases in North America (recognizing you've had numerous churches planted overseas but this issue of *Mission Frontiers* is largely focused on North America)? Give us some examples of churches or groups in rural areas and maybe some which are in urban areas. Any idea how many states the movement has touched?

Tim: One of the realities we discovered is that the geographical paradigm we used to follow is not as important as it once was. To be sure whatever outreach we do has to begin in a place among people. But in today's world, with technology and communication being what it is, geography is no longer a significant barrier. Evangelistic outreach now occurs in an affinity paradigm. In other words, while it must start someplace, once it starts, it moves according to relationships. This means that FMBC evangelized Sudanese refugees living in Dallas, who when evangelized other Sudanese refugees they knew who were living in other parts of the metroplex, who then evangelized Sudanese living in Sudan. Today there are churches in Brazil, Sudan, Ethiopia, Nepal, Cincinnati, Bulgaria, Dubai, Jordan, China, California, Houston, Buffalo, Queens and who knows where else, that are connected relationally to FMBC.

DL: This is just outstanding growth. Do these groups/churches mostly meet on Sunday or are some of them, for example, Tuesday night groups and the members attend another church on Sunday?

Tim: The house churches meet at various times. Many of those churches eventually become more traditional, and meet on Sundays. At the FMBC building, we have Bible study and worship services pretty much every day of the week.

DL: On the whole, what can you extract from the last 18 years and how did most of this growth happen? Was it mostly spontaneous or was it very intentionally planned? Were there 152 appointed pastors, or did some of these groups emerge from home Bible studies?

Tim: Of course God gets all the glory. I am not a super saint. I am not a charismatic, compelling personality. I am 67 years of age and need notes to get through a teaching/sermon with coherence so it is not a personality cult. Truth be told, very few people beyond our first generation of churches even know that I or FMBC exists. Having said that, we were very intentional in what we did. Our intentions were to make our plans but then submit them to the Lord who orders our steps.

Since we at FMBC were all culturally Westernized and linguistically limited, we knew we needed Persons of Peace from the culture we were reaching to lead our efforts. And God provided them. We also knew that we did not have financial resources to support our efforts. So we employed strategies that did not require lots of outside resources (with the exception of TEAM Church—that's another story).

Having said that, we were very intentional in what we did. Our intentions were to make our plans but then submit them to the Lord who orders our steps.

Most of the churches started as we trained individuals or groups from the targeted people groups to follow the 2 Timothy 2:2 model—disciples training disciples who trained disciples.

DL: We're excited about the record-keeping you've done. How have you managed to keep track of all this growth over the years?

Tim: We have not researched our impact since 2014. If what we have done follows a typical CPM/DMM, then the impact has probably doubled at least. But we would much rather start new works and reach Unreached People Groups than simply to develop bragging points. If anyone in your audience would like to volunteer to do the research, we would welcome them!

DL: If you were to share any lessons learned for other North American pastors or churches, what would you share? In other words, how are you doing this? How are you getting this to work so effectively?

Tim:

1. Learn to listen to God. Pray!
2. Do what God says. Do!
3. Minimize the distinction between evangelism and discipleship.
4. Develop your own model. Don't copy someone else's!
5. Your principles should come from three Bible passages:
 - a. Great Commission—make disciples of all nations.
 - b. Great Commandment—Love God. Love others as yourself.
 - c. 2 Tim. 2:2—Make disciples who make disciples.
6. Sacrifice whatever is not mandated biblically to get the job done. Travel light.
7. If you are not hearing from God, go back to the last thing you heard Him say, and do that!

Most of the churches started as we trained individuals or groups from the targeted people groups to follow the 2 Timothy 2:2 model—disciples training disciples who trained disciples.

At the Cedar Ridge Christian Church in Broken Arrow, OK, Bryan King is the “Mobilization Pastor.” Bryan has been both patient and intentional in his quest to implement CPM/DMM strategies at Cedar Ridge, a church with an average weekend worship attendance of roughly 700 people on three campuses. Bryan told us that his church at first gave him latitude, but finally fell in love with Kingdom Movement (CPM/DMM) strategies. They’ve now made it their “core strategy of disciple-making.” Bryan has utilized the familiar discovery Bible study model. But he’s also utilizing “residencies” as well (learn more about these in this issue, *Kingdom Movement Strategies in Non-Traditional Contexts*).

DL: Bryan, you have a lot going on there in Broken Arrow and, in fact, all around greater Tulsa. How have you seen God work in relation to Kingdom Movement strategies?

Bryan: It really has energized our church and others in our context. We are now running six discovery-Bible study (DBS) groups among members at Cedar Ridge with roughly 75 people participating in all. We are also using DBS in some of our youth small groups as well though I don’t have the exact number on that.

DL: I’ve noticed you’ve also “spilled over” to help influence others in your town and city as well.


Bryan: Well, God does have a way of doing that. As He works in our context, word gets around. Outside our walls, we would need to count at least seven other groups across the city who are also using DBS with around 80 additional people participating in those. These numbers include three residencies.

DL: To me, this really shows that an “emerging megachurch” like Cedar Ridge could truly complement its vision to reach an entire range of communities that it might now have attracted to come to a building in one neighborhood and maybe might not have afforded to start multi-site campuses in all those locations, either.

Bryan: For sure. CPM/DMM approaches are *perfect* for those situations, Doug. Because they are so focused on people—and not as reliant on buildings, budgets, programs and staff—they are actually *very* easy to utilize as an expansion of a central site celebration service.

Because they are so focused on people—and not as reliant on buildings, budgets, programs and staff—they are actually very easy to utilize as an expansion of a central site celebration service.

DL: And it doesn’t worry you that some of those people might never darken the door of your building?

Bryan: Not in the least. If we were only in this to build our own personal kingdom here, it might be a different story. But our leaders truly understand that it’s not about us as a church or about us as individual celebrities. It never was. It’s always been about Jesus. Once we get that squared away, starting a new group and turning it loose to multiply across town -- or across the world -- is equally as big of a win for kingdom growth as it is if we added another pew full of people under our roof here at the central site. CPM/DMM strategies are, in many ways, perfect companions for churches with a vision to multiply themselves many times over! 

Kingdom Movement Strategies in North American Megachurches

An Interview
by **DOUG LUCAS**
with **CHRIS GALANOS**
AND **BRYAN KING**

Chris Galanos is the Founding and Lead Pastor of Experience Life Church in Lubbock, Texas. *Outreach* magazine named Chris the Youngest Megachurch Pastor in America several years in a row and named Experience Life one of the Top 100 Fastest-Growing Churches in the country five different times. Chris lives in Lubbock with his wife, Emilie, and daughters, McKinley and Charis.

Bryan King serves as Mobilization Minister with Cedar Ridge Christian Church in Broken Arrow, OK. He is a graduate of Ozark Christian College and Columbia International University and served cross culturally in Mexico City from 2001-2008.

Doug Lucas founded Team Expansion in 1978 and, over 40 years later, still serves as the organization's president. Doug's new book, *More Disciples*, is designed to help believers discover how they can be more effective at multiplying disciples and churches. www.teamexpansion.org

The megachurch movement has been one of the most exciting examples of church growth in the past few decades, impacting not only North America, but also the entire globe (note that to qualify as a megachurch, a community of faith would typically need to consist of 2000 or more people in weekend worship attendance). Perhaps the most well-known transition in the megachurch world is the one articulated by Chris Galanos, chronicled in his book, *From Megachurch to Multiplication* (ExperienceLifeNow.com, 2018) and featured in the Jan-Feb 2020 issue of *Mission Frontiers*.

An Interview with Chris Galanos, Lead Pastor at Experience Life Church in Austin, Texas.

18 years ago we embarked on a church planting strategy that would utilize our church facility to house multiple ethnic congregations. Each one maintains their autonomy, yet we partner together to accomplish what we cannot accomplish individually.

DL: Chris, can you paint for us a quick picture of what has happened at Experience Life Church?

Chris: Sure. We started eLife, as we often call it, in April 2007 in our living room with 12 other people. We prayed that first night that the Lord would allow us to see 10,000 people commit their lives to Christ in the next 10 years. By year

eight, we passed the 10,000 mark. At that time, we began to ask, "Lord, what do **You** want us to pray for in the next 10 years?" Around that same time, God brought a number of influences into our lives that exposed us to what He was doing through these miraculous movements overseas. We heard about millions, not just thousands of people coming to Christ. I remember asking our Leadership Team the rhetorical question, "Do you think God could do here what He's doing in India, China and parts of Africa?" We all agreed that He could. Through prayer, fasting and studying His Word we began to believe God was leading us to pray for 1,000,000 disciples in the next 10 years. And that's the exciting journey we've been on ever since.

DL: Help us grasp the difference you saw between addition and multiplication.

Chris: You've got to multiply disciples to reach millions, not just add to weekend worship services. Meaning, you have to let it move away from you. If you try to control it and keep it close to you, you'll only get addition. But if you let disciples multiply away from you, like these movements are doing overseas, you could see millions reached.

DL: I'm not sure there are very many megachurch pastors who would have taken such radical steps. It just seems like there's a conflict of interest or something. The very appletart you were shaking up was the source of your salary, as well as the livelihoods of everyone on your church staff.

Chris: Whatever the Spirit leads us to do, we should do. The church is not ours, it's His. If He tells us to lead the church in a different direction than it's gone for the last 10 years, we must follow His lead. If He tells us to become bi-vocational and give our salaries back to the church to be used for ministry, we must follow His lead. None of this was our idea. I don't think most people would go this direction if they were thinking just about what's best for them or their family. We believe God spoke to us and we've done our best to follow His lead, regardless of the cost.

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DL: We're on the edge of our seats, Chris. It's now been four or five years since those adventurous moments. What's happened in the interim?

Chris: Far more than we could've asked or imagined. We were told early on that multiplication takes time. A farmer doesn't expect a harvest overnight. We were willing to scatter seed, water it, and be patient for God to bring the growth. But God has brought some exciting growth here toward the beginning. Soon after making this transition, pastors from all over the world began to reach out to us saying God had spoken to them in a similar way. We began to take them through the same DMM training we had gone through. They began to take others through the training. And those began to take others through. This number is probably the floor, not the ceiling, of people that have been trained, but in talking to the leaders recently, we've counted 1,662 pastors/church leaders that either we've trained directly or others have trained that we trained just in the last few years. We constantly have waiting lists of people eager to be trained. These trainings have resulted in a network forming that has started 78 new churches in 12 states and five foreign countries. These churches have started over 300 Discovery Groups with unbelievers who are discovering more about God and His plan for

We constantly have waiting lists of people eager to be trained. These trainings have resulted in a network forming that has started 78 new churches in 12 states and 5 foreign countries.

their life through His Word. These Discovery Groups have reached 4th generation in one stream and 2nd generation in several others. As Discovery Groups start, some become churches over time and others stop meeting if they choose not to follow Christ. Some of these Discovery Groups that are currently meeting could become churches soon. These 78 churches have thousands of conversations with lost people each week, spend hundreds of hours in prayer and see new groups started regularly. I began to quickly realize that the weekly impact of just a few of these churches was much more significant than our entire megachurch, in terms of reaching out to lost people and engaging them in conversation about God. One DMM church alone has a goal of talking to 100 new lost people each week, and this church only has eight families in it! Our large church in its heyday would only have 100-200 first-time guests each week, and this small church would talk to almost that many people in the same week without the buildings, budgets, and staff. So, even just one DMM church, could rival a megachurch in terms of its impact. Think about 78 churches doing this!

One DMM church alone has a goal of talking to 100 new lost people each week, and this church only has eight families in it!

DL: These are incredible numbers. In another article in this issue (regarding Kingdom Movements in jails), we read about one of those changed lives: Billy. Powerful stuff, Chris. Where do you see this thing going in the future?

Chris: Only God knows, but we are raising the sails by trying to do what God has asked us to do and then praying for the wind of the Spirit to blow into our sails and bring movement! Perhaps

one of the most exciting things God is doing is bringing partners from all over North America, and even the world, to join us. This is not an eLife-thing. We aren't doing this alone. We're currently partnered with 30+ organizations and churches in pursuing movements in North America (and overseas). These partnerships continue to increase and that gives me great excitement about what the future may hold!

Only God knows, but we are raising the sails by trying to do what God has asked us to do and then praying for the wind of the Spirit to blow into our sails and bring movement!

Other Megachurch Case Studies

Roy Moran, directional leader of Shoal Creek Community Church (shoalcreek.org) on the northeast side of Kansas City, MO, told us that he sees their church's Sunday morning service as a starting place for Persons of Peace. These POPs are equipped in how to read the Bible for themselves and encouraged to invite their social networks along on their spiritual journeys. They have run as high as 1000 in attendance on a normal Sunday morning and Roy uses that experience as a net to catch and release visitors for the "micro-church" which happens in Discovery Bible Groups throughout the week. In those neighborhood/workplace disciple-making groups, attenders from Shoal Creek along with their neighbors, friends and relatives get their fingerprints on the Bible and encounter real life-on-life transformation. In these groups people get a chance to hear from God personally by reading the Bible for themselves. But they not only read it, they are asked to commit to how they are going to do what it says. They engage with one another personally, holding one another accountable each week for how they lived out their commitment to do what God says and share it with one other person.


Since implementing this strategy in 2012, Shoal Creek has consistently started 30–40 groups each year. They see repeated second generational growth of these groups and twice have experienced fourth generation growth. On this journey there have been many learning experiences that continue to influence the future. Currently Shoal Creek is retooling to make better use of teams rather than individuals to reach where people live, learn, work and play.

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Shawn Walden is the Outreach Pastor at Shepherd Church in Porter Ranch, CA., (shepherdchurch.com) a church of around 12,000 ethnically and racially diverse members, all of whom seem to have captured the passion of their lead pastor, Dudley Rutherford. Shawn invites every new member to go through a healthy portion of a disciple-making course called Zume (zumetraining.org), an online, in-life version of the same training encountered by Chris and Roy (previously). As this article went to press, Shawn's latest Zume group included 30 participants from Shepherd, as well as from all over the world. Shawn is now organizing regional leadership cells which will organize around particular regions or language groups, thereby utilizing Zume (and other Kingdom Movement tools and strategies) to launch groups focused on their diverse ethnic groups at Shepherd.

Ross Ramsey is the Education Minister at First Baptist Church, Allen Texas (fbcallen.org). By his own commentary, FBC was a cookie-cutter “legacy church.” Ross learned about Kingdom Movement (CPM/DMM) strategies and their emphasis on “getting out into lostness.” He decided to try it at FBC Allen. He went with two other guys and they knocked on 15 doors where seven answered. They shared the gospel with five. Three were very open. One invited them in. Ross was amazed and humbled. He later said, “I felt that within the course of 90 minutes, I had done more among truly lost people than I had done in the past five years.” Three weeks later, Ross found himself training and taking 45 others “into lostness.” They then went out as 15 groups of three. Ross remembers, “One by one they started coming in after the three hours were up. Within a few minutes, there was a line of five or six people wanting to tell me what had happened in the harvest. One by one, each group shared incredible stories. A Muslim lady had given her life to Christ. Another group happened to knock on the door of a guy who was at that very moment, praying for a way out of a horrible problem.” The stories went on and on. The lead pastor said, “In 35 years, I’ve never seen anything like that. You have to share this tomorrow morning.” That weekend, Ross says, “We flipped the church in 24 hours—because they experienced Christ in the harvest.” The momentum continued to grow. In time, a level of diversity from the community began to come into FBC Allen the likes of which they had never seen before. They’ve now trained literally thousands of people how to practice these simple, reproducible strategies. They constantly run at least 10 groups internally and they’re all led by volunteers, not staff. What’s more, parts of this pattern of making disciples are slowly filtering into the other established groups in the church in the form of inductive teaching and having a simple gospel presentation.

Josh Brown is one of the Groups Pastors at Southeast Christian Church in Louisville, KY. (southeastchristian.org) Southeast runs around 25,000 in worship attendance each weekend. Josh and his team at Southeast are utilizing Kingdom Movement (CPM/DMM) strategies as “churches within the church” because, from Josh’s perspective, “They are the easiest and most effective way to catalyze caring small group experiences. Also, because multiplication is built into the DNA of each and every group, they naturally replicate in a healthy way. We don’t have to worry about screening the content of each group because we train the groups to be ‘self-feeding.’” Throughout the past two years, Josh and his fellow volunteers have helped launch 95 groups that utilize Kingdom Movement (CPM/DMM) principles. Josh tracks these groups carefully—and there are several second and third-generation groups with over 500 people taking part.

They’ve now trained literally thousands of people how to practice these simple, reproducible strategies. They constantly run at least 10 groups internally and they’re all led by volunteers, not staff. 



Kingdom Movement Strategies in North American Jails & Prisons

An Interview
by **DOUG LUCAS**
with "Jed," and other
anonymous workers

Doug Lucas founded Team Expansion in 1978 and, over 40 years later, still serves as the organization's president. Doug's new book, *More Disciples*, is designed to help believers discover how they can be more effective at multiplying disciples and churches. www.teamexpansion.org

It seems somehow telling that the message of Christmas came first to a group of humble shepherds out on a hillside, one night so long ago. Author Randy Alcorn wrote, "In Christ's day, shepherds stood on the bottom rung of the Palestinian social ladder. They shared the same unenviable status as tax collectors and dung sweepers."¹ In today's parallel universe, many of the rich and famous celebrities that we see in movies and television often seem to make

¹ (<https://www.epm.org/resources/2008/Mar/11/shepherds-status/>)

little room in their lives for Jesus and the Good News He brings to our planet. By contrast, for some unknown reason, those considered by some as social outcasts seem more likely to make space for messages of hope. One of those groups is the incarcerated. More than one CPM/DMM trainer has noticed a greater degree of traction among prisoners than among church members.

One of those groups is the incarcerated. More than one CPM/DMM trainer has noticed a greater degree of traction among prisoners than among church members.



Billy's Mission Statement

Chris Galanos mentioned Billy in a recent interview. He came to Christ through one of the groups that Chris's team launched at the Lubbock County Jail. Billy immediately wanted to know how to make disciples so Chris's team trained him how. Chris tells the story of the mission statement that Billy created. "Our vision is for pod 6B to have an indigenous Church Planting Movement that is led by a group of believers. We will be starting with the nine churches we've already planted in the past few weeks. Our vision is to reach every inmate and start discovery groups in every pod in the entire facility." Billy and his friends in jail came up with a workable plan to request remote housing changes so they could proactively move believers into pods that, so far, didn't have any known believers. Billy also wanted to mobilize these inmates to carry on this vision outside of the prison once they were released. Chris received a letter from Billy recently and he is continuing to make disciples with the vision of seeing the entire jail reached for Jesus.

Multiplying Groups From Prison to Prison

The names and places of this next brief summary are not the real names or places to protect the identity of those involved.

A few years ago, Jonathan trained Scott in simple disciple-making principles. Scott then moved to an area that was near a prison and got involved with a prison ministry. He applied the principles he had learned in making disciples there and trained some of the prisoners how to share their story and God's story with the people they knew in the prison.

Jack, who was already a Christian, was one of the key prisoners trained. He started leading other prisoners to Christ, and also helped to empower existing believers at the prison who were attending a prison ministry on Sundays. As prisoners were disciplined, they shared their story and God's story with other prisoners and more people came to faith. It became a common occurrence to see prisoners sharing the "3 Circles" (a simple method to share the gospel) in the dirt in the prison yard. Prisoners also shared the gospel as they played sports in the yard or lifted weights together. As part of their discipleship, they also formed 3/3rds discipleship groups in their cells with their cellmates so they could meet together to grow as the Body of Christ.

It became a common occurrence to see prisoners sharing the "3 Circles" (a simple method to share the gospel) in the dirt in the prison yard.

After a while, Jack was also transferred to another prison. At the new prison he continued to use the simple tools he had been trained in and started to disciple people there too. As prisoners got out of prison, some of them were able to connect with disciple-making networks around the state, and became part of the larger movement outside of prison. One prisoner named John was released from prison and joined a 3/3rds discipleship group in his hometown. The disciples in that group helped him out as he reintegrated into society, and one lady even donated her car to him so he could get to a job.

When the Covid-19 pandemic hit, many people contracted the disease in the two prisons. Ministry programs were cancelled and people were not allowed to go into the prisons to do ministry. However, the prisoners who were already trained could still share their story and God's story, and meet in their 3/3rds discipleship groups, with their cellmates. That is the beautiful thing about empowering prisoners to make disciples—they can still do it, even when others can't go in!

Please pray that the movement will keep spreading from prison to prison as the inmates are transferred. Also pray for their reintegration into society, as they adjust to a new life, find a job, determine a place to live, get help overcoming addiction, and find a disciple-making network near to their new home to continue growing as a reproducing disciple of Jesus.




Faithful With the Few

My (Doug's) co-worker, "Jed," shares how he first visited inmates in a prison while serving as a church-planter in Caracas, Venezuela around 1991. The next time he visited a prison was in Kentucky in the spring of 2019 along with a few brothers in Christ. The first time in Venezuela, he said he was overwhelmed with the smells, stares and images and did not make any difference that he could imagine. The second time in Kentucky, he made a commitment to go weekly and they trained inmates in simple multiplicative disciple-making concepts and tools (DMM/CPM). The original number of 11 shrunk quickly to 3 or 4 faithful implementers once they realized accountability was involved. Those few, however, regularly shared the gospel and shared their testimonies and did weekly 3/3rds groups with fellow inmates. That group began to grow. They loved the simplicity and focus of the format. They were encouraged and empowered to participate daily in being disciples and making disciples. Over the course of about five or six months the one group had multiplied to 11 groups with at least one third generation group. Some of the new groups had formed with family members on the outside. Jed shares how he and his co-laborers in the gospel left the prison in tears many a time because of the testimony and faith of those who were imprisoned physically but set free spiritually to worship, serve and love their Lord and Savior and to make disciples. They were grateful that someone took the time to come spend time with them. Often the prisoners (trainees) were the ones modeling to their trainers how to be bold and courageous and how to surrender their whole hearts to the King of kings through faithful obedience to His Word. Their zeal was contagious.

The Least, the Last, and the Lost

We conducted other interviews for this article but unfortunately, the sensitivities of the workers involved do not allow us to publish their situations in detail. One of those ministries, for example, has seen over 200 baptisms in the past two years with generational growth of groups out to the fifth generation, all within the same holding facility. Now we know for a fact that God is not only **capable** of sparking DMM/CPM movements in prisons, jails, rehabilitation and recovery centers, but, in addition, He **delights** in saving the least, the last and the lost and enlisting them into His global family business of multiplicative reconciliation and disciple-making. He uses ordinary, willing, faithful, available servants to spark the kindling.

Are you weary of sowing much seed on the infertile soils of the hardened path, the shallow rocky ground and thorny patches? Jesus said in Matthew 25, "When I was a prisoner and you visited me..." We are hearing anecdotal stories from many different places about how the Lord is working and moving mightily in the prisons and jails. But instead of going in and doing ministry for them, go and train them how to be disciples and make disciples using the effective proven multiplicative DMM/CPM tools and principles. Watch and see what He will do!

But instead of going in and doing ministry for them, go and train them how to be disciples and make disciples using the effective proven multiplicative DMM/CPM tools and principles. Watch and see what He will do! 



DMM Strategies in Non-Traditional Contexts

By **DOUG LUCAS** with
MARK ASPINWALL
BRYAN KING
ZACH MEDLOCK
JEFF TIMBLIN
LEE WOOD

Mark Aspinwall serves with E3 Partners in the greater LA area. He coaches networks of multipliers. **Bryan King** serves as Mobilization Minister with Cedar Ridge Christian Church in Broken Arrow, OK. **Zach Medlock** serves in Memphis with No Place Left coaching churches and DMM implementers. **Jeff Timblin** is a mobilizer for E3 Partners in Orange County, CA. **Lee Wood** is the Founder and initial catalyst of 1Body Church.

Doug Lucas founded Team Expansion in 1978 and, over 40 years later, still serves as the organization's president. www.teamexpansion.org

North Americans have a reputation for innovation as several churches and individuals are finding unique ways to implement Kingdom Movement (CPM/DMM) strategies in North America and not all of them are relying on existing local churches.

Take Lee Wood for instance. The moment he first learned about CPM/DMM strategies, he loved them. He began talking to and praying with down-and-outers on the streets of Tampa, FL. These were people who were far from God—and light-years from existing church culture. Little by little, God began doing something in their lives. Within a few short weeks, Lee had started 60 groups single-handedly! He chuckles at himself these days. “I didn’t even think about how busy that would make me. I didn’t even know I wasn’t supposed to try to do it all by myself. I just wanted to implement. Fortunately, I had a great mentor who refused to give up on me.” Today, researchers estimate that the “genealogical tree” that has resulted has now topped 3,000 new believers—and it’s still growing.

Keep in mind—Lee’s work didn’t really happen in the context of the local church. These were people who were pretty much off everybody’s radar. But CPM/DMM strategies shine in those circumstances.

Take Mark Aspinwall for instance. He first learned about CPM/DMM strategies in 2010 when he flew with Curtis Sergeant to a large island in the Pacific to help organize a series of trainings. He’s never been the same since. The next thing Mark knew, he was in charge of training for that island. If he was going to help with training *them*, he reasoned, he should be implementing it *himself*. He decided to start a group in his house and, well, the rest is history.

Talking with Mark, it’s hard to miss the fact that this CPM/DMM stuff is hard work. For his first group, he invited 16 families to a three-thirds group, only to have just one family show up. Mark laughs, “Fortunately, that family had 8 children and we had 4. It felt like a full house!” But in short order, 30 people were taking part in this thing Mark had started. Most of the 30 were teenagers. They desired fellowship. They loved visiting. “The kids picked it up faster than we did,” Mark says. “They had less to unlearn. We watched our own children, and their friends get serious about doing what Jesus says, and sharing it with others.”

“The kids picked it up faster than we did,” Mark says. “They had less to unlearn. We watched our own children, and their friends get serious about doing what Jesus says, and sharing it with others.”

With that as the basis, the group in Mark’s house had grown to 23. That’s not 23 people. That’s 23 groups!

Once again, this wasn’t really happening primarily in the context of a local church, though some of his participants did attend a local church on the side. International students at a nearby university turned out to be one of the most fruitful fields. Many wanted to practice English so Mark’s wife would patiently have conversation groups with them. From there, she would invite them to practice English by discussing stories from the Bible. And when they would return to nations like China or Argentina, Mark and his wife would keep on communicating with them and encouraging them. They didn’t do it for pay.

This was “zero budget missions.” They did it because they felt that if they failed to do it, they would be failing as Jesus followers. So now, Mark “fishes Facebook.” He studies the Bible with people over Zoom. “With the pandemic,” he observes, “geography has pretty much been taken off the table.”

Today, Mark wistfully looks back at the last ten years of his life with an almost Charles Dickens’ mentality. “They’ve been the best of times—and they’ve been the worst of times.” He constantly says that he “fails forward.” For this reason, Mark understands why local pastors aren’t that excited about CPM/DMM strategies. “It doesn’t solve any of their problems,” Mark quips. “In fact,” he adds, “many of these groups might not ever walk in the door of a single traditional church building.” He’s probably right. And some church members will bow out, once they learn about the higher bar of commitment. To be a movement “doer” requires about six hours a week: two hours/week evangelizing, two hours/week with an existing group called “My Spiritual Family” and two hours/week starting a new group—the next generation. This is doable for someone with a job and a family; but not if they are also involved in lots of “big church” activities. For this reason, Mark theorizes that few “traditional church people” will ever migrate to CPM/DMM practices. “Once they take part in all their church programming, they probably realistically just don’t have time.” So Mark often finds himself talking to pastors of churches that his group members attend. He never asks the pastor to release them. But he does ask the pastor to “protect their time.” Mark clarifies, “He’ll need to tell the other church people, ‘This guy is doing exactly what we need him to do.’” If the pastor is willing, Mark believes it *would* be possible for existing church people to help advance a Kingdom Movement.

We asked Mark if he were to have any words of wisdom for someone just starting out—what would they be? He responded immediately. “Plan on it being hard. Every step of the way it’s hard. You have to share the gospel with a lot of people before one says yes. You have to train many before someone sticks. A few weeks on—they stop answering your calls. Plan on experiencing a certain amount of alienation from the church people with whom you grew up. And for the first five years, it will be *very* up and down.” Mark remembers he’d go through a phase in which he’d become very excited because it would all be working—then the entire thing would crash. But even with all the challenges, he still explains, “These have been the most fruitful years of our entire lives.” He summed it all up this way: “The Great Commission is the

primary mandate for every Christian. I finally feel like I’m following the mandate.”

Jeff Timblin is a mobilizer for e3 Partners full-time in Orange County, California. He is also pastor of a “legacy church” which is incorporating these strategies. He loves the simple church. As he began to see people coming alive with these kingdom strategies, he essentially started a church in his living room as a kind of leadership pod that would multiply. He also worked with others, explaining what God is doing. Little by little, God raised up 13 gatherings in homes that Jeff refers to as a “gathering of churches.” Most recently, he’s started a “residency” program, like Bryan King, Justin, and Zach. They do two different residencies, one year each. These residencies are nearly a year long—like an internship. Several legacy churches have jumped on board, learning to utilize these residencies. They currently meet out in the middle of a field outdoors, with 200 people practicing social distancing. Interestingly, they are still multiplying church-wide circles, even during Covid. Another 50-100 are meeting away from the normal building, away from traditional church life.

Several legacy churches ... currently meet out in the middle of a field outdoors, with 200 people practicing social distancing. Interestingly, they are still multiplying church-wide circles, even during Covid.



Jeff is also on staff as a “legacy church pastor.” By that, we mean that he has a foot in both worlds—a foot in the existing local church and a foot in these multiplying


groups. These days, he's focusing most of his time training people and developing leaders.

For the last nine years, Zach Medlock has teamed up with a friend named Ron to focus on Memphis, TN. Since early 2012, they've prayed and planned with a "no place left" vision that God would raise up disciple-makers from every zip code and people group in Memphis, TN. They're praying for 41 zip codes and 25 people groups plus seven different social segments. They're looking for a way to launch a church in each of these entities. These last few years, they've also focused on residencies. They define these as committed groups of laborers who want to learn and obey the Great Commission together for a set period of time. During the past eight years, they've facilitated dozens of these, "failing forward." One of their consummate moments was in 2017. They had all these leaders emerging, but they were all compartmentalized so they asked the leaders to share together in a nine-month cohort. They had 23 units join -- 30 people in all. This idea took Memphis to an entirely new level. These cohorts are like iron sharpening iron. They strengthen one another, ask for each other's help, and make each one better. Some of these participants come in from outside, while some are church members from inside. Just in the past

year, they've staged five of these residencies. They model them after the Hall of Tyrannus in Acts. (Acts 19:9-10) Some focus more on establishing or leading existing churches. Others focus more on disciple-making and now, there are training centers emerging. Bryan King and Jeff are doing something similar in Tulsa and Orange County, respectively.

These residencies hold a lot of promise for the future because of the high-level leaders they can produce through their longer, more in-depth format.

Zach and the group challenge residency participants to be involved in a local church if they're able—but the priority is experiencing CPM/DMM strategies first hand. These residencies hold a lot of promise for the future because of the high-level leaders they can produce through their longer, more in-depth format.

All of these and many others are pushing the edges of Kingdom Movements farther and farther out in North America. Which edge might *you* push? 



North American Kingdom Movement Strategies Apart From a Local Church

BY **DOUG LUCAS**
with **NATHAN VENTON**

Nathan Venton helps to oversee the training resources and data management for Biglife and is also helping with the development of the North American Facilitation Team for 24:14, co-leading the North Central region of the USA.
Doug Lucas founded Team Expansion in 1978 and, over 40 years later, still serves as the organization's president. www.teamexpansion.org

In the other articles featured in this edition of *Mission Frontiers*, most of the examples have come from efforts in partnership with existing local churches. These almost all involve people who still attend some expression of the local church in traditional North American church buildings. But there's **another** way to utilize Kingdom Movement (CPM/DMM) strategies. One can conceivably start totally from scratch. In this type of approach, it then becomes optional as to whether or not participants are encouraged to participate in worship services in a traditional church building while they are also "doing church" in an expression of church that meets in small groups in homes.

This case study is about an emerging "Disciple Making Movement" (DMM) in Northern Michigan, led by Nathan Venton and Nick Tumi. Here's a timeline-summary of their efforts.

Pre-2015

Nathan goes to Bible school and seminary in Michigan, and then he and his wife move to China as missionaries. During their time there, they conclude that the traditional way of doing ministry with church buildings, preaching sermons and theological training is not always effective at multiplying obedient disciples of Jesus. After reading the book, *T4T: A Discipleship Revolution* (by Ying Kai and Steve Smith, WIGTake Resources, 2011), Nathan feels God telling him to start implementing CPM/DMM strategies. He and his family move to Florida to start working with Biglife to make disciples who multiply (big.life).

Nick is the pastor of a large, successful church in Traverse City, Michigan. Over the years as he reads the New Testament, he knows something isn't right with the way

he is "doing church," but doesn't know what it is. When he is introduced to Biglife and CPM/DMM, he realizes he needs to live in that style of discipleship, as he feels like he can no longer disciple people by preaching a single 30-minute sermon once a week without personal interaction or accountability. He humbly makes plans to transition away from the church that he started by giving away the church to another church with a similar style that wanted to expand into the area.

But there's another way to utilize Kingdom Movement (CPM/DMM) strategies. One can conceivably start totally from scratch.

2015

Nathan and Nick, recently connected to each other, are trained by Curtis Sergeant at his Metacamp training on how to make disciples who multiply (metacamp.org/). Nathan starts to implement it in Florida, but also trains some family members in Traverse City during his time there that summer in what he had just learned about making disciples. He also starts to disciple people overseas.

Nick continues to pastor his church, but is in the final stages of giving away the ministry to another church. He starts a discipleship group, but it is attached to the church and is more like a Bible study because everyone is still involved in the church building and activities.

2016

Nathan starts a few discipleship groups in Florida, but they all fail to continue on after the first two years as the people were not obedient to share the gospel or follow up with those who came to faith.

Nick starts the transition process to give away the church he started to another church. He starts to train some people in northern Michigan and Nathan's family members also start to disciple people they know. A few groups are started, and they also connect every month or so for leadership training and fellowship.

2017

Nathan is traveling up to 12 weeks a year overseas to disciple people so he and his wife move to Traverse City, Michigan, to be near family.

Nathan partners with Nick to help make disciples in northern Michigan. When Nathan moved, most of the discipleship was being done by "trainings" and people were not being discipled in their homes by an actual disciple-maker going there to show them how to do things and then help them as they do it. So Nathan makes a commitment to doing an actual "model and assist" with everyone, if possible, in their own home, instead of doing two or three-day intensive trainings. Nathan and Nick also go back and do the "model and assist" for each person who went through the training. All of the people trained in the previous years also go to a church building, and they find that they are not really doing what they need to do. During the year, they "filter" for those who will be obedient no matter the cost. Most people just go back to the church building and stop, but a few people are left.

2018

Nathan and Nick continue to disciple people and up to a dozen groups form. However, some of them stop because of discouragement of not winning people to Christ and they go back to the church building instead of sticking it out and meeting as the church in their home.

Nick's church transition also doesn't go well, and the transition causes a lot of discouragement and spiritual attacks. Nick is faithful to continue on in spite of the problems.

2019

Nathan and Nick continue the "slow grind" of making disciples in a post-Christian western context. By this time, one of Nick's disciples starts discipling a man in a prison in the Upper Peninsula of Michigan, and the prisoners are quick to implement the discipleship training. By the end of the year, they have multiple generations of disciples,

many of whom are new believers. It is a common occurrence to see someone sharing the gospel out in the prison yard.

Nathan also feels the need to help people see the larger vision beyond just making disciples and meeting in homes as the church, so the emerging team makes a commitment to meet quarterly, in person, for leadership training. They also commit to having the network of disciples across northern Michigan meet monthly for online prayer, so people can pray with other disciples in the network as a "regional church." By this time, people are making disciples in at least four different towns around northern Michigan, but only one to two groups are in each town, not including the prison work.

By the end of the year, they have multiple generations of disciples, many of whom are new believers. It is a common occurrence to see someone sharing the gospel out in the prison yard.

2020



During the Covid-19 pandemic, God lays it on the hearts of Nathan, Nick, and a few others in northern Michigan to pray together daily for the region. For two months, they gather together online each night to pray. During this time, there are a few salvations, even though they are

in lockdown. One is Mariah, who is baptized in a horse trough in her living room by her parents while people watch on zoom. When traditional churches were thrown a curve ball, the group was able to continue using simple methods to live as disciples. Mariah then starts to use the internet to share about Jesus with her relational network from her time overseas, and disciples are starting to be made in Hawaii and Indonesia, even though she can't even leave her house!

During this time, there are a few salvations, even though they are in lockdown. One is Mariah, who is baptized in a horse trough in her living room by her parents while people watch on zoom.

After the lockdown ends, the emerging movement commits to praying together weekly on Tuesday nights. They also create a Facebook group for communication between people in the network, and a simple website (big.life/team/nmi). So things like occasional regional gatherings, prayer, leaders meetings and an internet presence help give the group some rhythms and routines as a "regional church" so people can see and feel like they are part of the larger, decentralized, organic movement.

There are now about 15 discipleship groups around northern Michigan, with anywhere from six to 15 people per group and another seven groups in at least two prisons, with three to five people per group (although there might be more as Nathan says it's hard to track groups in prisons since inmates are routinely being transferred). In all, there are now over 100 people participating.

We asked Nathan to sum up some of the lessons learned from the past four or five years.

Effective Strategies

- Use simple approaches that anyone can do.
- We try not to do two or three-day trainings anymore. Instead, we simply live life-on-life with people in their homes, showing them how to make disciples in the context of daily life. Then we assist them as they learn to carry out these strategies.
- Prayer, both personally and together with others, is the foundation upon which a movement is built.

- For our purposes, in our own efforts in northern Michigan, we have decided to encourage people not to attend both a church building and a house church (discipleship group). We have found thus far that if people try to do both, their time and priorities will be divided and they will not do either well. Our network is built on people meeting as the church in their homes, however, every region is different. We certainly would never discourage people from being involved in a more traditional church (many of us came to Christ in one!).

Obstacles and Challenges

- We have to keep on persevering. It is very difficult to carry out CPM/DMM strategies in a Western context with church buildings everywhere. You will be looked at as weird. Believers will be facing constant temptations to revert to attending traditional church buildings. Don't give up!
- You have to be comfortable with groups failing. They will. You are constantly filtering for the obedient people who will obey no matter what the cost.
- Spiritual attacks on health, family and ministry.
- Some new believers not wanting to share the gospel and make disciples—mostly because they are too busy.
- It is difficult to form new groups around new believers. Westerners have a mindset of wanting to "grow and split" their discipleship groups/home churches. Try to form new groups around new people instead of adding them into existing groups. Take the time to disciple them.

It's important to remember that a faithful disciple is a faithful disciple, wherever he or she attends. If you serve as the one to usher in a new believer and that new believer eventually joins a church that meets in a traditional church building, it's obviously still a win for the kingdom.

We encourage any and all to realize that God's kingdom is still God's kingdom, regardless of its expression or context. 



RALPH D. WINTER LECTURE SHIP



Buddhist-Christian Encounters: Today's Realities in Light of the Pioneering Work of Karl Ludvig Reichelt in China

Presenters:

Notto Thelle, Terry Muck, Amos Yong, Rory Mackenzie

Dr. Notto Thelle, whose father was Karl Reichelt's closest co-worker, is completing a comprehensive biography of Reichelt (in Norwegian). Reichelt established deep relationships with Buddhist monks and founded the Tao Fong Shan center in Hong Kong for ongoing evangelistic dialogue with Buddhists.

Terry Muck, Amos Yong, and Rory Mackenzie, all experienced scholar-activists in Buddhist-Christian engagement, will also interact with Reichelt's legacy and Thelle's analysis of Reichelt's life and missiological significance. All four will also share their own pilgrimages in Buddhist-Christian encounters.

Sponsors:

Frontier Ventures, William Carey International University, Center for Missiological Research - Fuller Theological Seminary, and the International Society for Frontier Missiology.

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Influencing Backwards?

BY KEVIN HIGGINS

Kevin Higgins is General Director of Frontier Ventures (FV) and the President of William Carey International University (WCIU). He has a PhD from Fuller in Intercultural Studies with a focus on Translation Studies. He is married to Susan and is the grateful father of Rachel, Sarah, and Emma and the proud grandfather of Henry.

This edition of *Mission Frontiers* is highlighting the growing dynamic of churches in the West that are trying to apply movement dynamics to their own ministry contexts. Each edition of *MF* tracks movement progress globally, of course, among the least reached. But this edition is looking back from such movements to the Western church context, and to the influence from so-called “fields” to the so-called “mission forces” (a questionable term I know, given today’s spiritual crisis in the West!).

My story ... Part 1

Coming back from South Asia I took on the leadership of the small mission organization that had sent us. We had seen movements to Jesus emerge among a number of unreached peoples and began to reshape the vision of our mission agency around that. To do so would require a new way of training and so I developed with our emerging team an initial orientation called Horizons.

We grew and developed. People caught the vision of movements. And then?

We realized we needed something more, we needed something to help those who were sent to the unreached figure out how to catalyze movements, not just plant churches. This was 2001-2002. What to use?

Part 2: From the field back ... but for the field again

I decided to adapt the training we had been developing in South Asia. Training developed not just by me but by the first believers who were becoming leaders.

“What if we trained westerners using the training we were giving for emerging movement leaders in and from South Asia?” We called it Catalyst.

It was really helpful, but again it was designed for those going “over there” to serve, not for churches “here”.

Part 3: What about “us”?

Then I was also asked to help with a church plant in California. It was a sort of tentmaking role, in some ways (word to the wise: don’t do church-planting as tent making if you want it to help support you! I ended up washing cars, doing the church plant, leading the agency, and traveling to South Asia!).

I decided to use Catalyst with our church-planting leadership.

Then, as part of leading the agency, I was asked to lead a group of Kenyan pastors in Catalyst. I was a little cautious because the idea of using movement level training, developed in a frontier setting, to train a whole region of already settled denominational pastors, seemed a little beyond the scope of the Catalyst purpose.

Day three, the bishop of the group of 60 or 70 pastors stood up. I swallowed, thinking, “Okay, now he is going to tell us what he really thinks.” Instead, he said, “my brothers and sisters, how I wish we had learned these things and seen these things in our pastoral training... our churches would be movements.”

Influencing Backwards

This edition tries to describe how influence from movements is shaping what courageous leaders in churches are trying to do. While my focus, and the focus of *MF*, is always the frontiers, I believe that there is much for the West to learn and derive from the edges of where the gospel is growing.

May He grant tremendous fruit and wisdom, and may you be encouraged, perhaps encouraged enough to try some new things yourself!

Kevin 



Bringing the Gospel to an Entire Country in Two Weeks

BY DEREK SEIPP

Derek Seipp has been working with church movements around the world for 20 years. He's the author of *Innovation in World Mission* (William Carey Library), and a contributor to *Extending God's Kingdom: Church Planting Yesterday, Today, and Tomorrow* (EMQ).

In 1890 Korea was still an unreached peninsula, with only about 100 Christians. A small group of missionaries had heard about John Nevius' radical ideas, and invited him to come and teach them about his untraditional church-planting and evangelism methods. The two-week trip changed history, and Nevius' methods became the guiding principles for Korean missions for the next 50 years. In fact, many church historians believe Nevius' two-week trip to Korea could have been the two most influential weeks in the history of modern missions.

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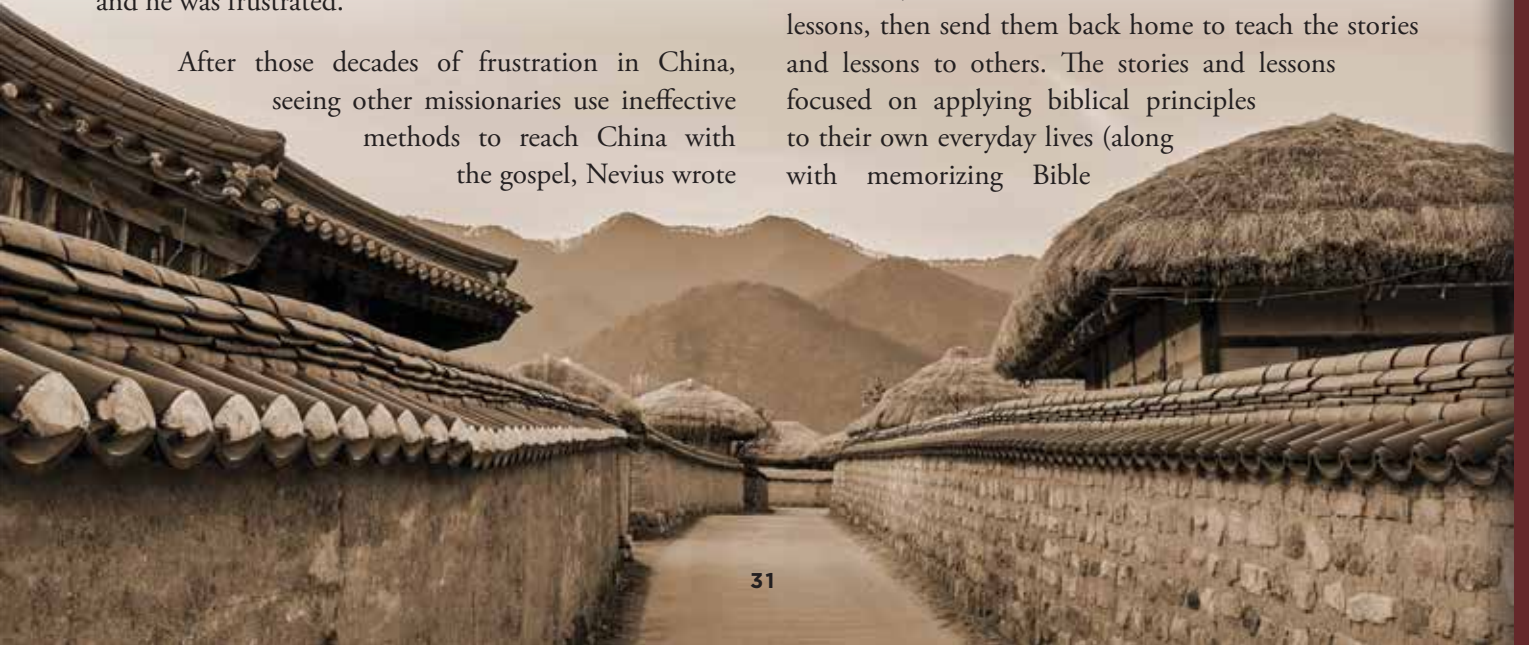
Nevius parted with his peers by insisting that local workers be self-supported, self-led and self-propagating from the very beginning. Although many later applauded Nevius in hindsight, Nevius was marked as a dangerous radical in his day. He had spent almost 30 years of missionary work trying to get others to apply his methods, and he was frustrated.

After those decades of frustration in China, seeing other missionaries use ineffective methods to reach China with the gospel, Nevius wrote

several articles about his methods. They were published in 1890 in the missionary journal *Chinese Recorder* (Shanghai, China). In 1899, they were republished under the title *Planting and Development of Missionary Churches*.

One of his radical ideas was that “churches should be encouraged to grow by throwing out shoots in the same manner as the strawberry plant. Whenever a believer was converted, he should become an active agent for reaching someone else.” Additionally, he did not want to develop leaders who would focus on preaching. It took too long, he felt, to produce preachers who could speak correctly and clearly for long periods of time and Korean culture at that time did not include listening to long speeches. Therefore, it was nearly impossible for a preacher to hold listeners' attention for any significant length of time. So Nevius focused instead on reproducing teachers—but these teachers were different from the traditional view of a teacher.

Many consider Nevius' method for systematic Bible study to be his most important principle, especially the way he mobilized lay leaders to multiply these Bible studies everywhere. He would bring believers to a location for a few weeks, teach them a series of Bible stories and basic lessons, then send them back home to teach the stories and lessons to others. The stories and lessons focused on applying biblical principles to their own everyday lives (along with memorizing Bible



verses, memorizing of the Apostles' Creed and a few other items).

These individuals (teachers, or more accurately, disciples) would go back to the *sarangbang*—the “welcoming room” of their houses—and invite their friends over. They would retell the stories and lessons to others, and get them to memorize the same things. Anyone attending the *sarangbang* lesson was expected to go and share these Bible stories and lessons with their neighbors as well. Everyone was a learner, and at the same time everyone was expected to be a teacher, immediately passing on to others what they had learned.

Nevius didn't focus on planting churches in the traditional sense. He focused on multiplying his discipleship training, in which he brought people together and taught them the stories which they were to go and multiply with others.

Nevius found his ideas difficult to implement in China. He attributed this difficulty to the fact that traditional methods (the “Old System” as he called it) were commonplace among the many missionaries and churches already planted all over China. Once churches had begun in traditional ways, they found it difficult to change, especially when there was foreign assistance involved.

However, when Nevius went to Korea, he didn't face that problem, as the work in Korea was still in its infancy. There weren't any traditional structures to compete against his methods. The “Nevius Method” was simply seen as the way to do ministry. He only spent two weeks there, training others. Unfortunately, just three short years later, Nevius died; and he never knew the impact his two-week trip had on the peninsula.

Everyone was a learner, and at the same time everyone was expected to be a teacher, immediately passing on to others what they had learned.

Comparing the work in Korea to the work in China, the “Old System” was painstakingly slow. Some 46 years after the first missionaries came, there were only about 350 converts. In 1927, (after about 120 years of missionary presence) missionary Robert Speer lamented that the

Presbyterians had only 32 self-supporting Presbyterian churches in all of China. After 100 years of ministry, Christians of all denominations in China numbered about 178,000. This might seem like a significant number, but compare it to what happened in Korea.

Korea, where the Nevius Plan was put into practice almost from the very beginning, saw a dramatic difference. By about 1930 (after just 46 years of Protestant missionary work, Korea had over 200,000 Christian converts (as compared to 350 in China after 46 years). By that time, *the number of Korean Christians already exceeded the number of Christians in all of China*, even though the mission effort in China had begun much, much earlier. While the first 100 years of missionary work in China had produced 178,000 Christians, the first 100 years of missionary work in Korea (1984) yielded 6,000,000 Christians!

By that time, the number of Korean Christians already exceeded the number of Christians in all of China, even though the mission effort in China had begun much, much earlier.

Of course we know that the church in China later exploded. Yet this happened largely after 1945, when foreign missionaries had left China. This forced Chinese churches to adopt many of Nevius' ideals, because they had no other option.

Missionaries and church leaders in Korea largely agree that Nevius' principles provided the key to the evangelism of Korea. This explosive growth of the gospel led Pyongyang to be called the Jerusalem of the East.

Remember: Nevius only ever spent two weeks in Korea!

For discussion: *What movement principles do you see in this story?* MF



24:14 Goal

Movement engagements in every unreached people and place by 2025 (60 months)

Security in Intercession for the Unreached: Secret or Wise?

BY **CHUCK BAKER**

website: www.experiencelifenow.com

Chuck Baker has trained church-planters and missionary candidates for over 35 years in Asia and California. He has edited prayer guides and led many concerts of prayer for Unreached People Groups. This article developed out of recent correspondence with a team who has adopted an Unreached People Group in a sensitive region where new believers have been martyred.

The worldwide Body of Christ wants to know how God's kingdom is advancing among the nations. Gospel workers in the field want other believers to be well-informed—for effectual prayer, for encouragement, and for finding partners. Sometimes these good goals can only be *partially* met, due to the very real risks of damaging ministries or bringing harm to local believers by sharing too many details. **Information we share must be thoughtfully limited on a need to know basis**, not to hoard secrets but to serve others wisely. Countless ministries among the unreached have been damaged by published accounts trumpeting great numbers of conversions in a less-reached area or people group. Others have been harmed by sharing specific names and details with a trusted partner, who then shared it with someone else, who then shared it in a forum accessed by enemies of the gospel. So we need to be wise as serpents in considering what information to share with whom.

So we need to be wise as serpents in considering what information to share with whom.



At the same time, we don't want our limits on information sharing to block cooperation and partnership. Field ministries would do well to establish trusted channels of communication – both technically (such as secure email or messaging) but more importantly with trusted people who know how to appropriately share information. Intercessors can stick close to the biblical patterns of prayer (for example as found in the Psalms, Eph. 1:15-23; 3:14-21; Phil. 1:9-11 and Col.1:9-12). These express timeless prayer material not dependent on specific details of various situations.

Effective intercession doesn't require knowing everything possible about ministries and situations. A good question for us all to consider would be: **“How much do I really need to know or to share, in order to obey Christ and serve His disciples living in danger?”** Our goal in guarding information is not perfect security but reducing *unnecessary* risks. We want to leave room for the very *necessary* risks willingly taken to bring a witness in dangerous areas not yet reached with the Good News of Christ.

We see value in circulating people groups' information such as is readily available on the Joshua Project website and other public sources. Including some basic information about movements and how to pray for movements is also very helpful. At the same time, we recommend thinking ahead five or 10 years, to a time when movements actually happen in a specific region and

we start to wonder if we had previously said too much about specific places or called attention to a specific method of outreach. We recommend that some of God's children become more careful in the details we mention in prayer guides and to those on our mailing lists.

Here are some thoughts to help frame material we share for mobilizing prayer:

1. It may not hurt to mention the numbers of believers but in some cases it can ignite problems. If opponents of the gospel know the numbers of believers in a certain people and/or place, could it lead to specific action against those believers? This is especially true if a large number inspires an effort to find and stamp out this "dangerous" new group. How essential is it for the intended audience? And what is our motive for mentioning numbers? Is it to make a particular organization look good? Raise funds? We should ask ourselves, "Does this publication bring attention to God's work or my organization?" And then be willing to keep the focus on God's glory among the nations.

We should ask ourselves, "Does this publication bring attention to God's work or my organization?" And then be willing to keep the focus on God's glory among the nations.

2. Consider how the material would look if read by someone in authority among the focus group. If this were read by a policeman in the area, what would he think of it? As much as possible, we want to convey a *winsome* perspective: not opposing people of the majority religion, but phrasing things as seeking the blessings and guidance of God for people we care about. Knowing that our material might eventually be read by such people, we want to come across as seeking their highest good: personal health and wholeness, joyful families, living at peace with people even from other religions.
3. We want all believers everywhere to have those sorts of winsome conversations with and around unreached friends. Consider writing as if you were going to share your message with unreached friends. Convey that we long for a real change and breakthrough, that we want all of God's great promises in Christ to be theirs!

4. Assume that any written material could be read by people strongly opposed to any spread of the gospel among unreached peoples. Ask yourself: "Would someone using Google and this prayer information be able to more easily find the workers and new believers in these places?" Have you mentioned specific ports, mountains, mosques, holy sites, etc., in an "unnamed" people group, which could easily be located on Google maps as within a certain district? Could an inquiry to that district tip off local people looking to discover "newcomers" or "strangers" or "foreigners" living in the area? We recommend written materials drop all references to numbers of believers and baptisms among groups smaller than 100,000 in population. We can instead say something like, "There are very few known believers, but we are asking God to multiply them and their witness."
5. You might be sharing information only with a group of people you trust, but you never know when some of them will share things they learn with less secure people or in non-secure ways. For high-security areas, it is better for most of us to *not* know the details of what is happening and where. Better to not even say: "*Something* is happening in [a specific location]"; rather, "As far as we know, *that is an especially needy area/people group.*"



When you can, include actual Scripture texts for people to pray over. Choose texts that express dimensions of God's heart for these peoples in ways that would be attractive to someone from that people group who reads them.

6. A simple rule is: if you share specific details, avoid sharing the people group or place or any identifying specifics. If you share about the people group or place, communicate only readily available information. One way to share specifics is to use code names for peoples, places, and other details. You can also describe the efforts in a coded way such as using business language instead of evangelism and church-planting language (a new client group was started in XYZ people) but even here you should probably use code names. Crucially, the code names must never be associated with the real names even in what is thought of as a secure data location (which all too often is not secure forever).
7. When you can, include actual Scripture texts for people to pray over. Choose texts that express dimensions of God's heart for these peoples in ways that would be attractive to someone from that people group who reads them. In this way, you help intercessors listen more closely to God, and help local people to know the blessings of God which we are seeking for them.
8. Describe people's felt needs, as though you were trying to find a way to meet them. Empathize with local pain, as you prepare material for intercessors, apostolic agents, and supportive alongsiders who call on God to bring real movements!
9. As movements grow, persecution and backlash against contextual ministry in general, and movements in particular, tends to rise. We can say something like, "Pray for the few believers among these peoples who meet in simple discipleship groups to share a relevant witness, display the love and power of God, and multiply new simple groups among their friends. Some disciples have paid a very high price for their obedience, and some have even been martyred. Pray for the martyrs' families, and pray for their persecutors to be saved."
10. Because God is releasing Church Planting Movements in many peoples and places, our role in mobilizing the whole church to disciple all UPGs is also changing. The many thousands of new believers in these movements are *also* the Lord's church. And they are the portion of the church actually *winning thousands* of new believers from the UPGs. So we must ask ourselves: "What is our best contribution? To try to send more Christian-background workers from distant cultures? To help teams in the field as they begin to see movements – to enable them to stay the course and help movements develop? Or to put more effort into praying for, supporting and *not killing* the movements that are already happening?" While the global Church still needs to do the first two, especially in areas with no movements, we need to put far more priority on the third approach, which may well be the most fruitful one in a growing number of areas.
11. How to *help* and *not harm* movements and movement leaders needs to be a new priority area of learning for us. Much direct and indirect opposition to movements comes not from governments or other religions, but from existing denominations and church leaders. We need to help churches understand how to help movements grow and stay healthy, and how *not* to harm them. This will take some new levels of cultural sensitivity, spiritual discernment and concerted prayer.
12. We recommend some changes to prayer and mobilization publications associated with various UPGs. We especially want to exercise wisdom in mobilizing prayer for the many thousands of new believers in low-profile house church movements. We believe the time *has passed* for publishing specifics about UPGs, especially those under 100,000 in population. Whereas 20 years ago, mobilizing *anyone* to do *anything* for UPGs was the priority, the highest priorities today are: a) for the new believers in movements to reach more of their friends and neighbors through prayer and love, and b) for those movements to catalyze new movements in near-neighbor unreached groups.
13. In light of these things, we are rewriting some prayer guides, giving more emphasis to *how to pray* and *what Scriptures* to pray, and less specific information on peoples and numbers of believers. This quieter mode

In light of these things, we are rewriting some prayer guides, giving more emphasis to how to pray and what Scriptures to pray, and less specific information on peoples and numbers of believers.

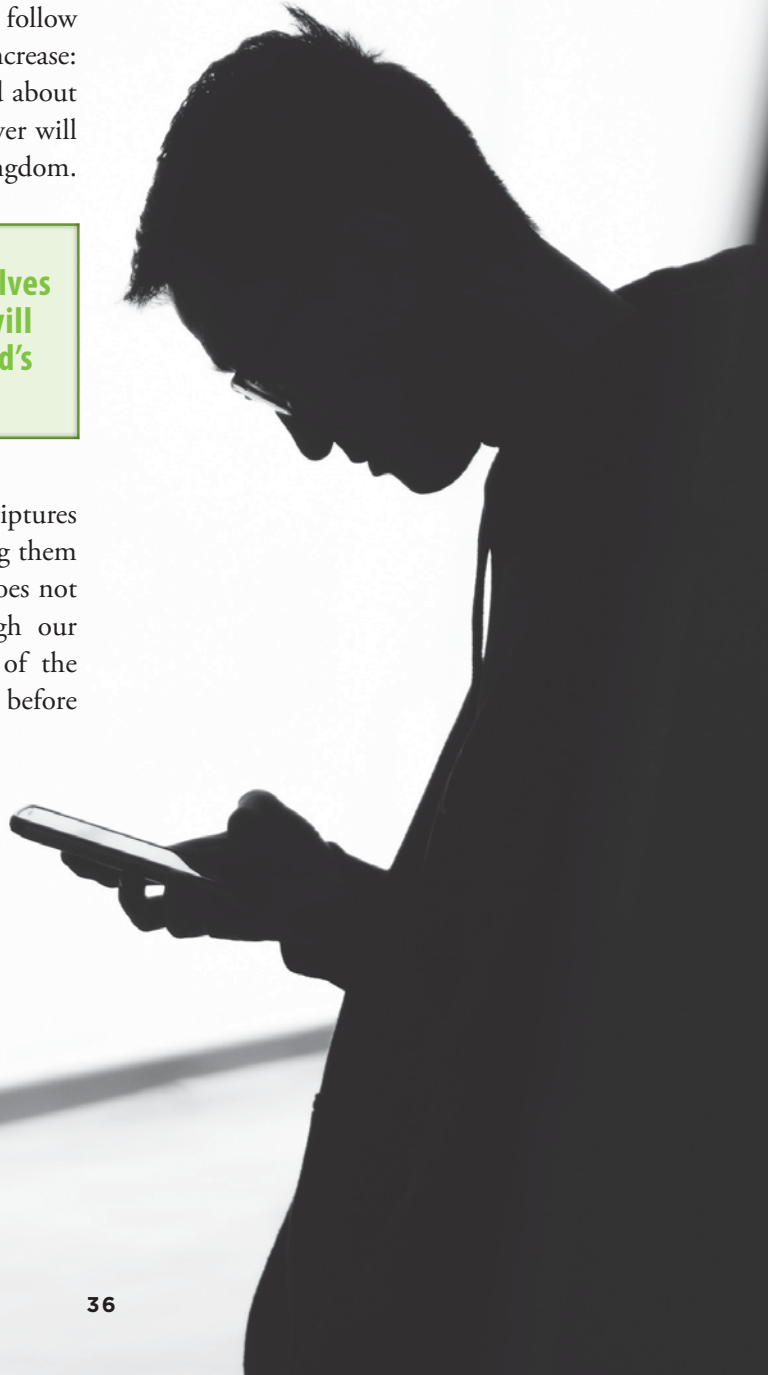
of involvement is unpopular with some, but we need to prioritize the salvation of real people, discipling them into maturity, with prayerful advance of God's kingdom. This higher goal means adjusting some mobilization efforts to put less spotlight on sensitive locations and groups. In some cases it might mean less funding or shifting funding to more strategic and less flashy projects and ministries. We follow in the spirit of John the Baptist: "He must increase: I must decrease." Our goal is not to feel good about ourselves and our activities, but to do whatever will really tend toward major advance of God's kingdom.

Our goal is not to feel good about ourselves and our activities, but to do whatever will really tend toward major advance of God's kingdom.

Teaching people *how* to pray, and especially key Scriptures to pray over the lost and over the witnesses among them is *so valuable!* Our not knowing specific details does not hinder God from hearing and working through our prayers. Surely non-detailed prayers like those of the psalmist and Paul can accomplish great things before

the throne of grace. We need to grow in maturity to not let a shortage of information sap our enthusiasm and dedication to prayer for the unreached. Let's keep up and even accelerate the good work of **praying to the Lord of the harvest... but share specific information very selectively.**

Let's keep up and even accelerate the good work of praying to the Lord of the harvest... but share specific information very selectively. MF



Becoming the Kind of Person God Can Use to Launch Movements— Part 1

BY C. ANDERSON

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C. Anderson is an experienced field practitioner and leader. The past 27 years, she served in Asia with YWAM Frontier Missions. Anderson trains and coaches both international and indigenous church planters toward the launching of Disciple Making Movements. She blogs weekly about DMM related issues at Dmmsfrontiermissions.com. Other articles on member care, language learning, visa stress, etc. are available at missionarylife.org. Her 30-day devotional for church planters, *Faith to Move Mountains*, can be purchased on amazon.com.

We long for more than we see today. Though incredible things are happening and many new movements are being started across the globe, we hunger for more. We look at the world, or our current ministry, and feel a holy dissatisfaction with the status quo. This longing, even discontentment comes from the Father's heart. It is there because God has more for us. Millions remain unreached and we are called to impact them in greater ways than we have yet seen.

Whether you are an existing movement leader who has already seen many generations, or someone just beginning to catalyze movements, with our eyes on the ripe harvest, we must always look for more. How do we become the kind of people who God can trust with those greater fruits?

How do we become the kind of people who God can trust with those greater fruits?

As DMM practitioners we often focus on skills and strategy. This has merit. It is necessary. What is just as important, however, is focusing on becoming the kind of people God can use greatly. Some would argue that this is even more vital than having the right giftings, methodology or approach.

Most likely you've seen it happen. Someone with charisma, gifting and much potential crashes and burns as the movement begins to expand rapidly. They become proud, or their marriage suffers, or they begin to control things. Perhaps even worse, we see things like a moral failure in the lives of those whom God has powerfully used. Public failures in the lives of significant spiritual leaders are devastating to many.

What does it take? Who do we need to be for God to trust us with supernatural, extraordinary growth and kingdom fruit? Many things could be included. This list is not complete or exhaustive, yet these are some of the top things life and experience have taught me.

I see these twelve characteristics in the lives of the New Testament apostles and modern-day movement leaders God is powerfully using. These are things I aspire to continue to grow in as I pursue the launching or development of a Disciple Making Movement. In this first part, I will touch on the first six. After each one are discussion questions you can talk about with your spouse or team. Or, perhaps you'd like to journal about them.

1 They have an ever-growing relationship with God and an extraordinary prayer life.

In the first chapters of Acts, the church in Jerusalem is beginning to multiply rapidly. The Holy Spirit was moving. Compassion needs were growing. In this rapid growth environment, the apostles needed to stay focused on two things; the ministry of the Word and prayer. (Acts 6:3-4) They could not afford to allow the busy-ness and pressures of growing ministry to take them away from devoting themselves to these two top priorities.

Extraordinary prayer has been well documented as a characteristic of every move of God in history. Leaders who desire to see God work in their regions prioritize prayer. They spend much time with Jesus, alone, as well as in corporate prayer. Those close to them find them often on their knees, regularly pulling away from the crowds to be alone with their Master.



We can not afford to allow our relationship with God to grow stagnant as we give ourselves to the needs of the movement. Instead, we must maintain strong boundaries that protect our times alone with God where we receive His wisdom, guidance, and strength and where we simply enjoy our love relationship with Him.

Questions for Assessment and Discussion:

- In what ways has your love relationship with Jesus grown sweeter this year?
- Do you enjoy taking time away to be with the Lord and how often do you do this?
- How have you grown as an intercessor this past year?

2 They are bold and faithful in witness.

Numerous issues prevent us from living a life of faithful witness. Weariness, busy-ness, lack of confidence and fear of man top my list. Perhaps the greatest contributor to our failure in regular witness is a lack of a sense of urgency. Movement leaders deeply feel a sense of urgency to bring people to Christ. Their hearts are broken with the compelling needs of the lost around them. They are theologically convinced that apart from hearing about Christ the unreached are eternally lost. This moves them to step outside their weariness, busy-ness, or fears to lovingly share the message of redemption with those they meet.

Perhaps the greatest contributor to our failure in regular witness is a lack of a sense of urgency.

These leaders notice the people around them. The first thing they assess is whether or not someone nearby needs the message of the gospel. They are constantly looking for new opportunities to share Christ on a personal level as well as through training others to share the good news.

Questions for Assessment and Discussion:

- When was the last time you shared your testimony?
- How frequently do you tell stories from the Bible with people around you?
- What prevents you from sharing boldly and faithfully?

3 They are willing to face persecution from enemies.

In the Beatitudes, Jesus promised persecution. He said, “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me...” (Matt. 5:11 NIV) Movement leaders and catalysts understand that their life is not their own and that persecution is normal. They have understood and accepted Jesus’ command to take up their cross and follow Him.

Movement leaders and catalysts understand that their life is not their own and that persecution is normal. They have understood and accepted Jesus’ command to take up their cross and follow Him.

Though we do not seek persecution, we must expect it. These leaders present the gospel in a way people can clearly understand. Using cultural bridges, they make the message of Jesus easy to understand. At the same time, they are willing to call for both repentance and shifting of allegiance. As many repent and believe, attacks from those who oppose the faith grow. This is to be expected. It is what we see as we study the growth of the New Testament Church and the lives of the apostles. In the book of Acts, there is a clear correlation between demonstrations of the kingdom (signs and wonders) and an increase in opposition. God worked, people were saved, the enemy reacted. How can we expect less?

Leaders who seek to be free of hardship and difficulties should not pursue the launching of Kingdom Movements. As you begin to see growth, both the enemy and other “forces” will react. Persecution, whether overt or behind the scenes, is sure to come.

Questions for Assessment and Discussion:

- In what ways have you encountered resistance from people or communities because of your message?
- How do you respond to persecution?
- What have you done to prepare yourself and those you are training for persecution?

4 They are willing to be misunderstood by friends.

Don't let their questions or negative responses discourage you. Choose to respond in the opposite spirit. Speak well of them and their work. Refuse to take offense.

Jesus was not a people pleaser. He loved those around Him and was deeply concerned for their well being. That did not stop Him from being willing to go against the status quo of what was expected and acceptable to others—even those in positions of religious power. Six times in the gospels He used the phrase “he who has ears to hear.”

Our Lord knew that some would listen and be utterly transformed by His words. Others would reject them. This did not disturb Jesus. Yet so often it deeply troubles our hearts when people reject our words, message or approach.

Movement leaders and catalysts are willing to pay the price of being misunderstood by other Christian leaders, colleagues, friends and even leaders they respect. To launch a movement, you must be willing to say no to many things. It involves a high level of focus on obedience to Christ's commands. This doesn't make you popular.

As we challenge and train people to become disciple-makers, some will feel threatened. Others will attack your

theology. Guilt, fear, and jealousy can rear their ugly heads. When you start to empower ordinary believers to baptize, serve the Lord's supper and start groups of disciples that morph into churches that start churches, many will ask you where you got the authority to do such things. They asked the same of Jesus and the early apostles.

Don't let their questions or negative responses discourage you. Choose to respond in the opposite spirit. Speak well of them and their work. Refuse to take offense. Be willing to be misunderstood by many Christians to reach those no one else will reach.

Questions for Assessment and Discussion:

- How important are your image and reputation? In what ways have you chosen to surrender this to the Lordship of Christ?
- If fear of man is a struggle in your life, what will you do to fight against this tendency?
- Have you experienced rejection or misunderstanding with others because you applied DMM principles? If so, how did you handle this?

5 They are able to innovate, evaluate and change

Those who pioneer new movements in unreached places are willing to step out of the norm and experiment with new ways of doing things. While also highly valuing proven fruitful practices, they are willing to try new approaches especially when not seeing the results they had hoped for. Creative ideas excite them and they are willing to take risks on both people and methods as long as they are in line with Scripture and basic DMM principles like reproducibility.

Instead of getting stuck in a rut, these leaders are continually seeking to improve the fruitfulness of their efforts and constantly look for new ways to see even greater multiplication.

When things work well, they accelerate those processes. They are not afraid of failure but learn from mistakes and fail forward. Prayerful times away for evaluation with their team and closest disciples is a regular part of their planning.

They do not get too attached to any particular strategy or method and are more loyal to seeing fruit and kingdom results than to a particular way of doing things. This does not mean they are short-sighted and seek immediate results at the cost of long-term impact, however.

Instead of getting stuck in a rut, these leaders are continually seeking to improve the fruitfulness of their efforts and constantly look for new ways to see even greater multiplication.

Questions for Assessment and Discussion:

- Describe a time you have been afraid of failure. How did it impact you?
- How often do you take time away to evaluate your disciple-making efforts in light of the fruit you are seeing?
- What could you do to encourage innovation and creativity in yourself or your team?

6 They are willing to stop doing unfruitful activities and focus on a few high impact things.

Resisting the temptation to do everything, the kinds of leaders who see much fruit are willing to focus on a few key things they feel deeply called to do. This means they become skilled at saying no to other activities that are not in line with their God-given vision. They resist the temptation to pursue every dream or idea they or others have. Though visionary, they are careful to guard their time and priorities.


Resisting the temptation to do everything, the kinds of leaders who see much fruit are willing to focus on a few key things they feel deeply called to do. This means they become skilled at saying no to other activities that are not in line with their God-given vision.



They choose the most impactful, essential disciple-making activities over many other good activities they could be involved in.

Questions for Assessment and Discussion:

- Are there any methods or strategies you feel particularly loyal to? If they failed to produce fruit, would you be willing to change? Why or why not?
- Which of your activities is producing the most fruit and multiplication? Which is draining but doesn't yield much fruit?
- What boundaries have you set in place to guard your time? Are you able to give adequate time for top priorities like prayer, leadership mentoring, disciple-making and meeting lost people?

In the next issue, we will look at further characteristics. Which of the six mentioned above do you find most challenging? Take steps to address these areas by first taking them to God in prayer. Then take action steps of how you will work on these areas in the coming month. Share those with your team or coach. 

Addressing a Blind Spot in Missions

BY RICK LEATHERWOOD

Rick Leatherwood is the director of Kairos International and was instrumental in pioneering the mission movement in Mongolia where he directed the Mongolian Bible translation. After leaving Mongolia, Rick and his wife Laura taught orality and storytelling in various countries and recorded chronological Bible stories in over 40 languages. Rick is the author of *Glory in Mongolia*. Kairos.rick@gmail.com

Ah, dear brothers and sisters there is a blind spot in Christian missions today. The mere mentioning of the blind spot at this point could lose ninety-five percent of those of you reading this first sentence. That would be both unfortunate and unproductive to the purposes of God. Consider the many tools used for prayer and mobilization toward reaching unreached peoples. Most lists include statistics on religions, languages, populations and access to available Bible translations. No blind spot so far.



Most readers of *Mission Frontiers* are familiar with the term *mother tongue* which means the primary language a person grows up speaking. This differs from the local *trade language* which is used in the market to do business with people who have a different mother tongue. But it is through their common trade language which both of them know that they can talk and do business. For the last 100 years in their quest to produce the Scriptures in every language in the world, Bible translators have now translated the Bible into every trade language in the world. What does this mean? **This means that the Scriptures are now available to every person in the world in a language they can understand.** And so the issue is no longer a matter of having access to the gospel and the word of God. **Because most of the unreached people in the world are illiterate,** whether they have access to a Bible in a language they understand or not, **the main issue is now literacy.**

Because most of the unreached people in the world are illiterate, whether they have access to a Bible in a language they understand or not, the main issue is now literacy.

Morris Watkins was the founder of the Lutheran Bible Translators and during his career Morris came to see the blind spot. How's that for an oxymoron? Morris had come to understand that even when the Bible was made available in a people's language, the majority of the people in most unreached groups were unable to read it. The blind spot is simply that there is **massive illiteracy throughout the unreached peoples of the world.**

In missions we've glossed over the illiterate by calling these people the more positive sounding term *oral learners*. Having done this for 14 years, I am now convinced this is not the way to go. I no longer want to leave an oral learner as an oral learner. That person needs to learn to read. If storytelling missionaries like me had spent a fraction of their time the last 14 years starting literacy classes to teach oral learners how to read, the people in Africa and Asia and South America and elsewhere **who had been illiterate would now be literate** and so much farther down the road toward being disciples and enjoying the abundant life Jesus wants us all to have. (John 10:10)

Our national co-workers in the country where we've been working are using our book of Bible stories and say they are seeing great fruit, but **that fruit is occurring among people who can read.** These evangelists and church-planters are telling us the people who can't read do not feel confident to share the stories with others and depend on someone else to come and re-tell them the stories. We've learned and we believe that storytelling is an excellent

methodology for making disciples **IF** the person can go home and read and re-read the stories over and over again just like we do. Acts 17:11 says, “The people in Berea **examined** the Scriptures **daily** to see if what Paul said was true.” Literacy is an essential component for making disciples. Jesus said, “If you continue in my word you are truly my disciples.” (Jn 8:31) But it is pretty hard to continue in His Word and examine the Scriptures, **the written Word of God**, if you don’t know how to read. But what if the people *prefer* oral learning? I will now answer that by asking a question. What does God prefer?

There are many issues in the world of missions today. One that is not often mentioned is the low self-esteem of perhaps 400 million men who are the heads of their households yet do not know how to read. John the Baptist cried out, “Every valley shall be lifted up.” What do you think he meant? I believe this verse could be interpreted that through John, God is talking about people with low self-esteem who need to be lifted up, just as every mountain of pride needs to be brought low. (Luke 3:5) So let’s say an illiterate man is in the market where he hears of a literacy class that’s beginning in which he can learn to read his trade language in just four months. Two hours a day in the evening after work, six days a week for four months and the life of this man can be completely changed. And what can this man do after that? He can come home and gather his family around him and begin to read to them, “In the beginning God created the heavens and the earth.” Some people will argue it is best for people to hear the word of God in their mother tongue. Yes that’s true. But if someone has learned to *read* in their trade language, they can then translate the word orally into their mother tongue. So using their mother tongue, this man begins to lead his family in a discussion of the passage he just read to them in their trade language. This father’s esteem in the eyes of his wife and children and their community just went through the roof. This man has learned to read and has a new life.

Near Neighbor Evangelism

The previous anecdote is but a seed. It is what George Patterson called *near neighbor evangelism* as **the teachers of these literacy classes would be local believers**. For many years, Dr. Patterson’s teaching of *The Spontaneous Multiplication of Churches* was a favorite of the various lessons in the Perspectives course and probably still is. In

the summer of 1987 at the U.S. Center for World Mission, just as the Perspectives class was about to take a break, Dr. Patterson said, “Oh and by the way we are not the ones who are going to complete the Great Commission. I was planning to go to Mongolia at that time and was out of my seat in a shot exclaiming, “What do you mean we’re not the ones who are going to finish the Great Commission?” Little did I know I had fallen right into Dr. Patterson’s trap and he calmly said, “You ask that question when we come back from the break” and he dismissed the class. After the break, even as the students were still taking their seats, Dr. Patterson was at the front of the class. He looked at me and said, “Now you ask that question again.” So in a much calmer voice I repeated what Dr. Patterson had said and my question. No one in the class had ever heard of near neighbor evangelism. But as George Patterson unpacked this true and beautiful thesis being one of the keys to the spontaneous multiplication of churches, no one could object. Near neighbor evangelism is simply equipping and releasing believers who are **culturally closer to your focused unreached people than you are. These disciplined believers will then be the ones to bring the gospel to their unreached neighbors** across the river, over the mountain or on the other side of town, etc. These believers are culturally near to the unreached tribe and speak the same trade language they do.

Near neighbor evangelism is simply equipping and releasing believers who are culturally closer to your focused unreached people than you are. These disciplined believers will then be the ones to bring the gospel to their unreached neighbors across the river, over the mountain or on the other side of town, etc.

According to Literacy Evangelism International (LEI) it takes an adult four months to learn to read their language. Four months of focused and determined attention and a previously illiterate adult can learn to read and write. It was the missionary Frank Laubach back in the 1950s who developed the methodology of literacy training, associating pictures with sounds and words, a modification of which is now in use by LEI and others, and has been used to teach adults how to read in over 40 countries. Millions and millions of people have learned to read as a

result. Still literacy statistics reveal 800 million of the world's 1.4 billion Muslims remain illiterate. And all together, over a billion people in the world are still functionally illiterate and the overwhelming majority of these people are unreached.

Only 19% of the people in Niger know how to read. Chad is second lowest at 25%, then South Sudan 29%, Guinea at 30%, Mali 35%, Burkina Faso 36%, Central African Republic 36%, Benin 38%, Ivory Coast 43%, Liberia 47%, Sierra Leone 48%, Ethiopia 49%, Mauritania 52%, Gambia 55%, Senegal 57%, Mozambique 58%, Nigeria 59%, and Guinea Bissau at 59%. These figures come from individual governments reporting to UNESCO and their figures are probably inflated so not to look too low. UNESCO also has Afghanistan at just 38% and Pakistan is at 57%.


Very little is being written in mission literature today regarding this issue of illiteracy. Most certainly this blind spot is holding back the growth and spread of the gospel. Learning to read through **relational literacy classes** can build relationships with neighbors and enable people's lives to become more fulfilled. Furthermore, the skill of reading will significantly **accelerate evangelism, discipleship, church-planting and the completion of the Great Commission.**



Lifetime relationships can begin in literacy classes, as near neighbor believers suddenly find themselves involved with people in one of life's most crucial and important transformations and as their students learn the life-giving skill of reading.

What is it that needs to be done? It's pretty simple really. Though we didn't know it, we have been trying to jump from kindergarten directly to the second grade. We have been trying to disciple people with written material they couldn't read. So now we add one more step, the all-important first grade, four months of literacy training, into our discipleship programs. The teachers of the classes will be **local literate believers** who can become near neighbor evangelists. Church-planting mission organizations around the world need to envision how literate disciples who have been through a simple three-day training can be used of God to teach literacy. These believers can be empowered and equipped to be used to spread the blessing of God to their neighbors down the road who speak a different mother tongue, by teaching them to read and write their common trade language.

Lifetime relationships can begin in literacy classes, as near neighbor believers suddenly find themselves involved with people in one of life's most crucial and important transformations and as their students learn the life-giving skill of reading. It would be hard to imagine this relational four month process taking place without a loving bond having been created through which the gospel can be shared. **Literacy training is the vital instrument.** And who do these adult students have to thank for this amazing blessing that has opened and changed their life but that Christian teacher who also talked to them about Jesus, their newfound Lord and Savior... and His book. May God turn the evil of illiteracy to good as movements to Christ take place through the humble service of ordinary near neighbor evangelists who have been equipped and challenged to become literacy teachers.

“And Jesus went to Nazareth where he had been brought up, and on the Sabbath He went into the synagogue. **And He stood up to read.**” (Luke 4:16) 

Why Rapid Growth Declines as Movements Grow in Size

BY JUSTIN LONG

Originally posted Jun 24, 2020 at www.justinlong.org

Justin Long is the Director of Global Research for Beyond. He has been a missionary researcher for over 25 years.

When they are small, movements tend to experience very rapid growth—they might double in size multiple times in a given year. **Over time, as movements get larger, this growth tends to plateau.** Why? Is it because, as time passes, evangelists get less enthusiastic? The case studies of movements I have collected don't suggest this is the case. There's a simpler and, I think, inevitable cause that actually hallmarks a success, not a failure.

1. Movements *begin* due to abundant gospel-spreading activity.

Especially among the unreached, this activity is usually conducted by people with missionary or evangelistic giftings. Much of this activity could be termed “abundant sowing” (to use a biblical term) or “super-spreading” (to use an epidemiological term that many have become familiar with). One example of this kind of event was the Day of Pentecost when Peter preached and saw 3,000 come to faith on that day. Other examples include Paul's activities in various cities and places, where he evangelized large portions of the population in a relatively short period of time.

If you think about it, most believers don't come to faith as a result of a missionary or passionate evangelist—they come to faith because of their parents, friends, or co-workers.

“Abundant sowing” is marked by large numbers of people being added through “conversion” growth. This growth can be explosively fast and can lead to rapid doublings and expansions of size. It can be exhilarating, especially if it happens in places where there has been no fruit for some time.

2. Movements *continue* to expand

through the combination of two different kinds of growth: “abundant sowing” and “personal witness.”

“The person who shares the gospel with 1,000 other people is pretty rare. Most people don't do anything at all. The few who do typically just disciple their families.”

The first gospel-spreaders often (1) abundantly share the gospel, (2) make disciples, and (3) from this early harvest raise up additional new “super-spreaders”—people who are gifted apostles and evangelists—who almost immediately begin sharing widely and making disciples themselves. This cyclical process can lead to sustained multiplication that can bring a movement very rapidly to four generations and 1,000 believers or more (this process is outlined in the Heart and Four Fields at <https://www.missionfrontiers.org/pdfs/35-6-cpm-essentials-on-a-napkin.pdf>).

As the movement grows, however, some portion of the growth will begin to come from “demographic” growth. Here I am referring to the everyday witness of the typical believer, especially to their discipling of family members. If you think about it, most believers don't come to faith as a result of a missionary or passionate evangelist—they come to faith because of their parents, friends or co-workers.

While all believers are commanded to be ready to share their faith, not all are gifted evangelists (just as not all are gifted pastors, or teachers, or prophets or apostles). Further, passionate evangelists—“super-spreaders”—seem to be even rarer. DMM trainer David Watson once told me, “The person who shares the gospel with 1,000 other people is pretty rare. Most people don't do

anything at all. The few who do typically just disciple their families.” Other DMM practitioners agree: of those trained in DMM principles, somewhere between 2 and 10% (more typically on the 2% side) actually do anything with the training.

So while it’s true that passionate evangelists find and activate other passionate evangelists, it seems there are only so many to find. Eventually, there are just far more parents and friends than there are super-spreading evangelists. Therefore:

- In the early days, most growth in movements comes from a handful of evangelists who win thousands each and also find other evangelists who do the same.
- In later days, most growth in movements comes from thousands of households who win 10 or more each and find other households who do the same.

Still, this is not the cause of the plateau. In fact, discipling activities from “typical” believers can lead to significant fruit and rapidly growing expansion.

3. The real decline in growth happens when a movement saturates a place or people group.

Any growth faster than a population’s overall growth will eventually run up against a hard barrier—the total size of the population they are working among. As more people in a place decide to follow Jesus, others—the remainder—will have made their decision *not* to follow. Places may not be majority-Christian, but they can still be majority-*decided*. Once this point is reached, the rate of growth will drop rapidly: the “ripe fruit” has already been harvested, and at best you are waiting for more fruit to ripen.

As more people in a place decide to follow Jesus, others—the remainder—will have made their decision not to follow.


4. Reaching the plateau of saturation is not a failure—it is the inevitable result of successful, rapid multiplication.

This plateau brings with it a new challenge. Once the area has been saturated with the gospel and future growth depends mostly on personal discipleship, we must ask: Are we done? Is this the end of the movement? If not, what’s next?

Ephesus was an example of saturation: “This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.” (Acts 19:10) The Scripture doesn’t say they all believed, but it does say they had all heard.

This plateau brings with it a new challenge. Once the area has been saturated with the gospel and future growth depends mostly on personal discipleship, we must ask: Are we done? Is this the end of the movement? If not, what’s next?

To reach this point, disciples have gotten good at making disciples, churches have gotten good at making churches, and leaders have gotten good at making leaders. *To transition past this point, movements must now get good at making movements.* They have learned how to “pass on what they know.” (2 Tim. 2:2) They must now appoint people to be sent out for the sake of the gospel. (Acts 13:2) New growth must be sought by intentionally crossing borders. This will require movements to build the capacity to send its apostolic types to new, unsaturated places.

This is the same challenge everyone faces: will we choose to contribute to the completion of the Great Commission, or will we be content in our own little niche of the world? Everyone begins by focusing on their own “Judea and Samaria,” but eventually, if we are to obey Jesus completely, we must go to the uttermost parts of the earth. This is not just the domain of Western mission agencies—it is the natural next step to which movements, too, must aspire. 





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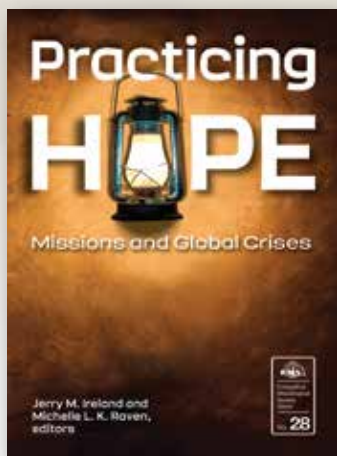
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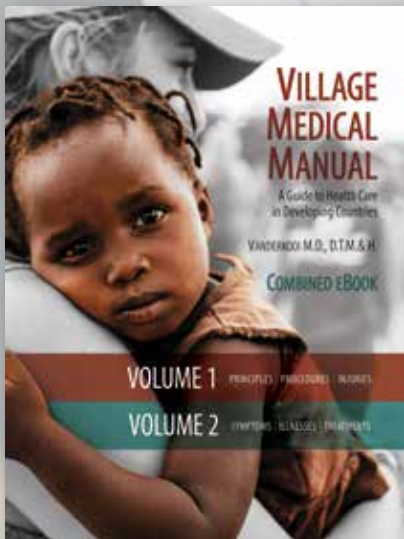
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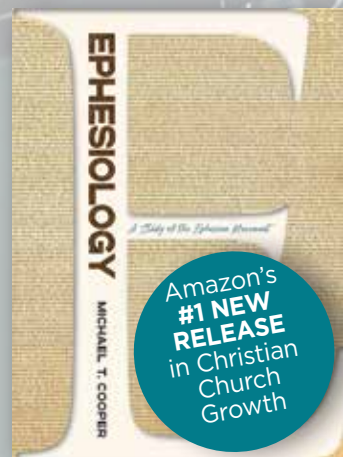
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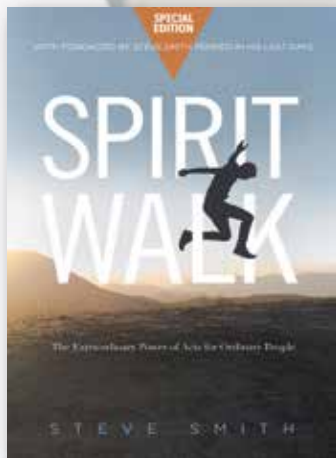
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Steve Smith (Author)

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Though we know the Bible says to walk in the Spirit, the majority of Christians are illiterate (and even nervous) about how to practically live in His power. The result is lives marred by continued brokenness and ministries plagued by fruitlessness. In contrast, believers from Acts understood the ancient path of the Spirit Walk. That extraordinary power was not just for them, but also for us.

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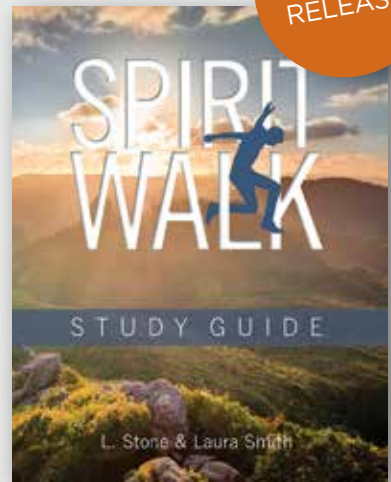
Spirit Walk, Study Guide

L. Stone
Laura Smith (Authors)

Spirit Walk: Study Guide is designed for either individual or small group use. In eight sessions of five days each, it guides you through the process of digesting biblical paradigms, surrendering to the Holy Spirit, being filled with the Holy Spirit, and cultivating an authentic relationship with Him. Along the way you will learn practices and rhythms for long-term spiritual growth.

Become a doer of the Word as you engage in this study, and join believers who have gone before you to discover the biblical path of the Spirit Walk.

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A Hybrid World

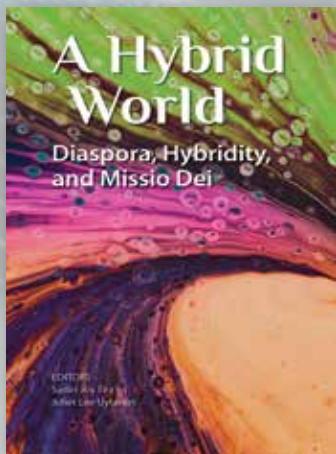
Diaspora, Hybridity, and Missio Dei

Sadiri Joy Tira and
Juliet Lee Uytanlet
(Editors)

The reality that people are on the move provides local Christ-followers with the challenge and opportunity of navigating both the global diaspora and mixed ethnicities.

A Hybrid World is the product of a global consultation of church and mission leaders who discussed the implications of hybridity in the mission of God. The contributors draw from their collective experiences and perspectives, explore emerging concepts and initiatives, and ground them in authoritative Scripture for application to the challenges that hybridity presents to global missions.

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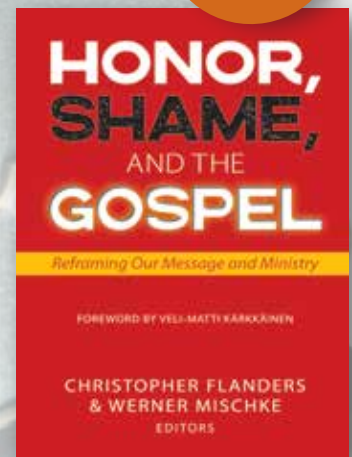
Honor, Shame, and the Gospel

*Reframing Our Message
and Ministry*

Christopher Flanders
& Werner Mischke
(Editors)

In Honor, Shame, and the Gospel, over a dozen practitioners and scholars from diverse contexts and fields add to the ongoing conversation around the theological and missiological implications of an honorific gospel. Eight illuminating case studies explore ways to make disciples in a diversity of social contexts—for example, East Asian rural, Middle Eastern refugee, African tribal, and Western secular urban.

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NEW
RELEASE

Tribute to Lee Purgason 1956-2020

BY
GREG PARSONS

Greg Parsons has been on the staff of Frontier Ventures (formerly USCWM) since 1982, and currently serves as Director of Global Connections. He and his wife, Kathleen, have two children and three grandchildren.

A short while ago, after a month's long battle with cancer, good friend and fellow staff member, Lee Purgason left his earthly body. He joined the staff of the USCWM (now Frontier Ventures) in 1980. We recently honored him on his 40th anniversary.

Recruited in the exhibit hall at Urbana 1979, Lee caught the vision for the unreached, sold all he owned, drove across the country and arrived at the USCWM. In a few years he met and married Kitty, who had come from teaching English in China to join the faculty of WCIU. Early in their marriage she finished a PhD at UCLA and was teaching at WCIU and later at Biola.

Lee was trained in accounting and we desperately needed those skills, so Lee started off serving in the finance office of WCIU. He continued to use that amazing asset throughout his years on staff, in whatever department he worked. Later, he also earned a graduate degree in Organizational Leadership, which was especially helpful when he was Director of Operations.

But Lee wasn't just a numbers guy. He really enjoyed people. He headed our HR department for a while, where he supervised my future daughter-in-law. He loved meeting new people and connecting with old friends. He wanted to know what you were interested in.

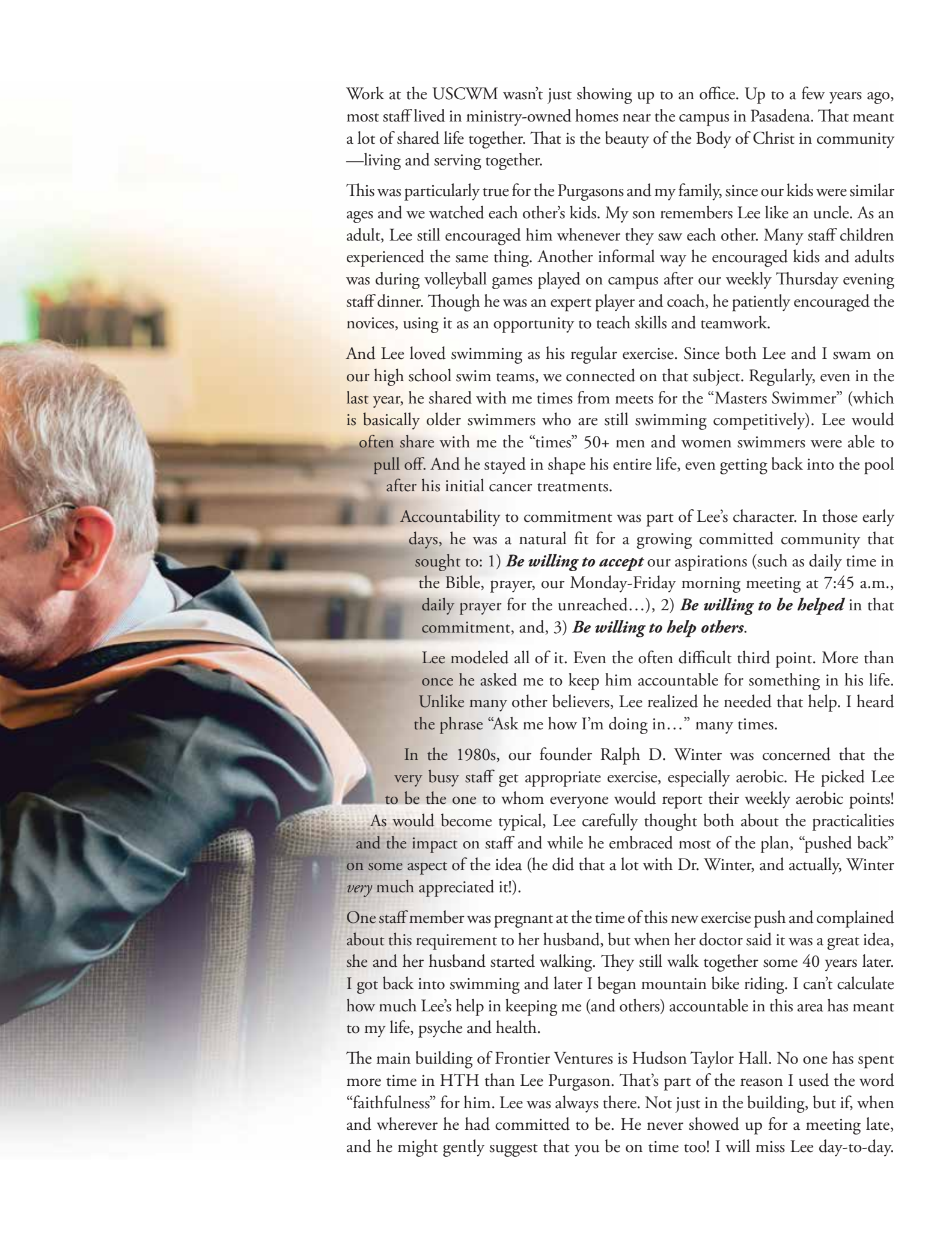
All of those relational and business skills were an excellent combination when Lee led the Perspectives Study Program. He was the longest serving Perspectives director – 1986-2000. Lee helped get the U.S. program on solid footing nationally and also laid the groundwork for Perspectives Global – now in more than 25 countries. Under his leadership, classes grew an average of 15% per year and the *Perspectives on the World Christian Movement Reader* was revised twice.

As the years went by and many staff came and went from Pasadena, Lee remained. Unofficially he became what he jokingly called our “institutional memory.” He was the “go to” guy for many people and many issues – be they small or large. And his giftings were especially helpful in his service on the boards of both Frontier Ventures and William Carey International University. Most recently, his financial acumen helped us manage our endowment.

Yet while he was in top leadership from the early days, he didn't mind serving in behind-the-scenes ways, such as running the sound board for meetings. Almost all of what he did served others both in Frontier Ventures and around the world.

EDITORIAL





Work at the USCWM wasn't just showing up to an office. Up to a few years ago, most staff lived in ministry-owned homes near the campus in Pasadena. That meant a lot of shared life together. That is the beauty of the Body of Christ in community—living and serving together.

This was particularly true for the Purgasons and my family, since our kids were similar ages and we watched each other's kids. My son remembers Lee like an uncle. As an adult, Lee still encouraged him whenever they saw each other. Many staff children experienced the same thing. Another informal way he encouraged kids and adults was during volleyball games played on campus after our weekly Thursday evening staff dinner. Though he was an expert player and coach, he patiently encouraged the novices, using it as an opportunity to teach skills and teamwork.

And Lee loved swimming as his regular exercise. Since both Lee and I swam on our high school swim teams, we connected on that subject. Regularly, even in the last year, he shared with me times from meets for the “Masters Swimmer” (which is basically older swimmers who are still swimming competitively). Lee would often share with me the “times” 50+ men and women swimmers were able to pull off. And he stayed in shape his entire life, even getting back into the pool after his initial cancer treatments.

Accountability to commitment was part of Lee's character. In those early days, he was a natural fit for a growing committed community that sought to: 1) ***Be willing to accept*** our aspirations (such as daily time in the Bible, prayer, our Monday-Friday morning meeting at 7:45 a.m., daily prayer for the unreached...), 2) ***Be willing to be helped*** in that commitment, and, 3) ***Be willing to help others***.

Lee modeled all of it. Even the often difficult third point. More than once he asked me to keep him accountable for something in his life. Unlike many other believers, Lee realized he needed that help. I heard the phrase “Ask me how I'm doing in...” many times.

In the 1980s, our founder Ralph D. Winter was concerned that the very busy staff get appropriate exercise, especially aerobic. He picked Lee to be the one to whom everyone would report their weekly aerobic points!

As would become typical, Lee carefully thought both about the practicalities and the impact on staff and while he embraced most of the plan, “pushed back” on some aspect of the idea (he did that a lot with Dr. Winter, and actually, Winter *very* much appreciated it!).

One staff member was pregnant at the time of this new exercise push and complained about this requirement to her husband, but when her doctor said it was a great idea, she and her husband started walking. They still walk together some 40 years later. I got back into swimming and later I began mountain bike riding. I can't calculate how much Lee's help in keeping me (and others) accountable in this area has meant to my life, psyche and health.

The main building of Frontier Ventures is Hudson Taylor Hall. No one has spent more time in HTH than Lee Purgason. That's part of the reason I used the word “faithfulness” for him. Lee was always there. Not just in the building, but if, when and wherever he had committed to be. He never showed up for a meeting late, and he might gently suggest that you be on time too! I will miss Lee day-to-day.



I will miss his distinctive stride as he walked around the courtyard of Hudson Taylor Hall.

He seemed to be doing well and responding to his treatments, so we were shocked by news of his death. Organizationally, we are groping to fill in the gaps he leaves. Lee's office had piles of paper, but it was more like a historic "dump" of his work – yet he could find exactly what he needed in those piles!

I will miss him—his cogent summaries in meetings, his sense of humor, his singing—and this will be probably be my first *MF* page in 25 years that he has not proofread!


He came to Pasadena from North Carolina 40 years ago for a reason – to see that every people group can hear about Jesus in a way they can understand. That is still in our organizational DNA. So, we fight on.

While he isn't yet in the new heavens and earth described in Revelation 21-22, I can see him strutting along streets of gold both calculating how much it is worth and stopping to talk with everyone in his path.

Rev. 21:4 – He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.

Rev 22:4-5 – They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Because of Lee's service to WCIU, including being a board member since 1990, the University has established a student scholarship in his and Kitty's honor (Kitty taught there and was also on the board briefly). See <https://www.wciu.edu/partner>. Or, you can give a scholarship for students to attend the next Urbana (urbana.org).

Lee was always involved in his home church missions team, and they have set up a link for giving at: <https://pascov.breezechms.com/give/online> where there is a drop down menu "in memory of Lee." 



Well done, good and faithful servant!

Dear Praying Friends,

We are officially in a new decade and a new era for *Global Prayer Digest* (GPD) readers. As of today, GPD is fully merged with Joshua Project's *Unreached of the Day's* (UOTD) digital prayer tools, but we also have a shortened printed form within our sister publication, *Mission Frontiers* (MF). MF offers readers the reasons why we need movements to Christ, and we offer prayer materials for movements to Christ among specific people groups. Is this a perfect combination or what? Pray on this decade!—Keith Carey, editor, UOTD

Note: Scripture references are from the *New Living Translation* (NLT) unless otherwise indicated.



JANUARY

1 Hindu Mochi People

Gen 1:1 | *In the beginning God created the heavens and the earth.*

Who would think of shoemakers observing a marriage ritual by walking around sacred fire? The low-status Mochi caste members typically work as cobblers, fashioning leather into shoes, saddles, and other goods. They are almost 100 percent Hindu, worshipping their gods and following rituals of Hinduism.

- Ask for Disciple Making Movements to begin in different Mochi communities. Pray that these movements spread throughout South Asia to bring great blessings upon all the Mochi subgroups of India, Bangladesh, and Pakistan.

- Pray that this people group will be in awe of the Lord for His creation and realize that He is the only one worthy of worship and devotion.

2 Buriat People in Inner Mongolia, China

Gen 1:27 | *So God created human beings in His own image. In the image of God He created them; male and female he created them.*

The Buriat claim to be descended from either a grey bull or a white swan; therefore their folk culture features dancers imitating swans and other animals. They share many common traits and customs with Mongols. They are Buddhist, though the shaman is a highly regarded member in their culture.

- Ask God to send loving, bold ambassadors of Christ to the Buriats and other peoples in this region. Please ask God to help the Buriats find their identity in Him. May the believers become effective and fruitful in sharing and discussing Bible stories with their own and other families.
- Pray that today's people group will find their sense of dignity and worth in being created in God's image.

3 Daur People in Inner Mongolia, China

Gen 12:2-3 | *I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you.*

There used to be as many as 300,000 Daur, but their numbers have dwindled as a result of disease and assimilation. Daur people hold their shamans in high esteem; they consult the shamans for weddings, burials, journeys, and other important decisions. They are also Buddhist. In the 1990s, the Daur were shown the JESUS Film, and more than 1,000 put their faith in Christ. There are portions of the Bible in Daur.

- Pray for Daur believers to have a deep burden to see a movement among their people.
- Pray for many leaders in today's people group to seek and find God's blessings, which He intended to give to them since the beginning of time.



■ 4 Ewenki, Solon People, Inner Mongolia, China

Gen 15:5-6 *Then the Lord took Abram outside and said to him, “Look up into the sky and count the stars if you can. That’s how many descendants you will have!” And Abram believed the Lord, and the Lord counted him as righteous because of his faith.*

Reindeer are friends of the Ewenki people, their “ships of the forest.” They raise reindeer and are the last hunting tribe in some of China’s harshest lands. They live nomadically in easily transportable yurts. The Ewenki worship their ancestors, and some still even worship bears.

- Pray for economic survival for the Ewenki, as the reindeer population is dwindling. Portions of the Bible are available in the Ewenki language. Pray that these verses will be put to culturally appropriate music and shared in Ewenki settlements.
- Pray that members of today’s people group will understand that they can become part of God’s holy family and experience His goodness.



■ 5 Mongols of Inner Mongolia, China

Ex 15:2 *The Lord is my strength and my song; He has given me victory. This is my God, and I will praise Him—my father’s God, and I will exalt Him!*

Mongols in Inner Mongolia survive bitter winters and have traditionally lived in yurts (tents). From a very young age children learn to ride and feel at home on the saddle. There might be as many as 60 Mongol subgroups! Shamanism is a spiritual obstacle that needs to be overcome by faithful prayer.

- Pray for a strong Church Planting Movement to rapidly increase the Mongol church, especially in rural areas. Pray for the Mongol peoples to turn to the power of the Holy Spirit rather than that of their shamans.
- Pray that today’s people group will accept His strength and victory over sin, and respond with fervent praise!

■ 6 Oroqen Mongolians Inner Mongolia, China

Ex 15:11 *Who is like you among the gods, O Lord—glorious in holiness, awesome in splendor, performing great wonders?*

There are only about 9,000 Oroqen Mongolians spread over a vast mountain range area in northeast Inner Mongolia. They are excellent hunters and fishermen, and some raise reindeer. They have an 84 percent literacy rate, so they can be reached with printed materials; however, they have no scripture.

- Pray for at least one gospel of the New Testament to be translated into their language and widely distributed. Pray for spiritual hunger that will lead Oroqen people to Jesus Christ. Pray for a Church Planting Movement to grow in this remote region.
- Pray that today’s people group will understand that glory, holiness, and power come only from our Lord and king.

7 Torgut Mongolians in Inner Mongolia, China

Torgut Mongolians live in a fertile verdant area of grasslands which receive ample rainfall. Folk dancing is their favorite pastime. They claim to be Tibetan Buddhists. They also practice shamanism. Dancing that tells the story of the gospel message might be a way to catch the attention of these people who love dancing.

Ex 18:11

I know now that the Lord is greater than all other gods, because he rescued his people from the oppression of the proud Egyptians.

- Pray that non-believers among this people group will be convinced to follow the Lord because of His miracles.
- Pray for the Lord to raise up people who can use dance and music to reach the Torgut people. Pray for the Holy Spirit to be preparing the hearts of the Torgut people to receive the good news with rejoicing.



8 Xiang Han People in Hunan Province, China

Did you know there is a people group in China that has a writing system that is only understood by their women? They call themselves the Xiang, one of the Han Chinese peoples. The Xiang worship the spirits of dead communist leaders that once ruled China. The Xiang take great pride in their fighting abilities. They are independent to the point of rejecting outside ideas, including those coming from Christ's followers.

Ex 20:3

You must not have any other god but me.

- Pray for this people group to understand and obey this essential and central command.
- Ask God to show them that Jesus Christ is the only one who is worthy of worship.
- Pray for spiritual openness and a hunger for true righteousness that will lead to a movement to Christ in the 2020s.

9 Waxiang Han People, Hunan Province, China

The Waxiang live scattered throughout the beautiful Hunan Province in southeastern China. Though they are a mixture of several ethnic groups, officially the Waxiang are considered to be part of the majority Han Chinese nationality. This people group believes in ghosts and spirits. As far as we know there are 500 followers of Christ among the Waxiang Han Chinese, but they are too scattered to form their own church fellowship.

Ex 23:25-26

You must serve only the Lord your God. If you do, I will bless you with food and water, and I will protect you from illness. There will be no miscarriages or infertility in your land, and I will give you long, full lives.

- Pray that many from this people group will serve the Lord and receive His abundant blessings.
- Pray that these believers will be empowered by the Holy Spirit to take Christ to every Waxiang Han Chinese community.

10 Lu Mien People, Hunan Province, China

The Lu Mien people have historically been engaged in conflict with the Chinese, especially over the opium trade, and they lost these battles. They escaped to the mountains where they now live. They worship Pan Hu, their patron ancestor deity and other ancestors and spirits. Their geography makes contact difficult. Due to mutual suspicion, it is best that non-Han Chinese reach them.

Ex 31:2-3

Look, I have specifically chosen Bezalel son of Uri, grandson of Hur, of the tribe of Judah. I have filled him with the Spirit of God, giving him great wisdom, ability, and expertise in all kinds of crafts.

- Pray that as members of this people group become part of God's holy family that they will also find His purposes for them.
- Pray that the Lu Mien people will open up to outsiders, that they will be open to reconciliation with the Han Chinese. Pray they would access all Scriptures available in their language.



■ 11 Tujia People of Hunan Province, China

The Tujia people have significantly assimilated with the surrounding peoples since the 16th-century, so that today only three percent actually speak Tujia. Thus, it is necessary to reach them via Mandarin or a nearby tribal language. These materials need to be presented as songs and skits in such a way that they do not appear foreign.

- Pray that they will be overwhelmed by the Holy Spirit to yield to Jesus Christ. Pray for a Disciple Making Movement to flourish among them this decade.

■ 12 Eastern Ghao-Xong People, China

Eastern Ghao-Xong villages are on mountaintops where they seek privacy in the eastern part of Hunan Province. Their remote location and ancient ways have helped them to thrive under threat. Traditional animistic religion holds a central role in Ghao life as they worship many deities, some whom require blood sacrifice.

Ex 34:8-9

Moses immediately threw himself to the ground and worshiped. And he said, "O Lord, if it is true that I have found favor with you, then please travel with us. Yes, this is a stubborn and rebellious people, but please forgive our iniquity and our sins. Claim us as your own special possession."

- Pray that members of this people group will soon have as rich an understanding of the need for God's presence as Moses did.
- Pray for the spiritual eyes of the Eastern Ghao-Xong to be opened to see the power and authority of the Holy Spirit above their traditional spirits. Pray for a movement to Christ to cause mountaintop churches to flourish among the Eastern Ghao-Xong.

■ 13 Western Ghao-Xong People, Hunan Prov.

The Western Ghao-Xong remain resistant to outside ideas due to years of oppression. They worship many spiritual powers in their inaccessible mountain homeland.

Lev 19:1-2

The Lord also said to Moses, "Give the following instructions to the entire community of Israel. You must be holy because I, the Lord your God, am holy."

- Pray that new believers among this people group will seek holiness by allowing the Holy Spirit to transform them from the inside out.
- Pray for the Western Ghao-Xong 4,000 believers to persevere in spiritual battle for the freedom of their unbelieving neighbors. Pray that their elders will recognize Jesus as their true battle hero, and to gather to praise Him. Pray that the gospel will be quickly translated into the Ghao-Xong mother tongue, and the hope of Jesus's victory will spread into a movement of Christ-worshippers.

■ 14 Mozhihei People in Hunan Province, China

When does one become two? The Mazhihei are one of two Tujia peoples who have their roots in a migration that happened between 2200 and 1800 years ago. Today they grow a wide variety of crops, and are also quite proficient in hunting, trapping, and fishing.

Num 6:24-26

May the Lord bless you and protect you. May the Lord smile on you and be gracious to you. May the Lord show you his favor and give you his peace.

- Pray this blessing on today's people group.
- Pray for many Holy Spirit directed workers to go to the fields. Pray for creativity in reaching the Mazhihei people. Pray that they would hear of Christ and that their hearts would be moved to pursue Him as a group.



■ 15 Kashmiris in Jammu & Kashmir, India

Snow and glaciers in India? That's Kashmir, home of the Muslim Kashmiris. Kashmir is a popular tourist destination during the hot summer months. Unfortunately, Jammu & Kashmir remains highly disputed between India, Pakistan, and China and there is sporadic fighting. Most Kashmiris are devout Sunni Muslims. Their civilization has been heavily influenced by Muslim mystics and Persian culture.

Deut 10:21

He alone is your God, the only one who is worthy of your praise, the one who has done these mighty miracles that you have seen with your own eyes.

- Pray that many from this people group will make the Lord their only God, and thank Him for His miracles.
- Pray for a movement of God's Holy Spirit among families causing many to seek their loving Savior who died for them.

■ 16 Bakkarwals in Jammu & Kashmir, India

Bakkarwals live in a confusing world of tensions between traditional vs. modern, rural vs. urban, and Hindu vs. Sunni Muslim. They are considered a backward caste, meaning they are looked down upon by many communities in India.

Josh 1:8

Study this Book of Instruction continually. Meditate on it day and night so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do.

- Pray that many from this people group will not only study but apply what God teaches through His word.
- Pray for the good shepherd to "find" these Himalayan lost "sheep." May Bakkarwal people understand how much God cares for them. May they soon heed the call of God and begin a movement to Christ.

■ 17 Balti in Jammu & Kashmir, India

Do you like bulgur wheat and apricots? So do the Balti people who farm these crops. Balti people are a scheduled tribe living in perilous mountains near the Pakistan border. Continual friction is a part of their lives because of tension between India and Pakistan.

Josh 4:24

He did this so all the nations of the earth might know that the Lord's hand is powerful, and so you might fear the Lord your God forever.

- Pray that the "nation" we are praying for today will know that the Lord's hand is powerful and will give Him praise.
- Pray that Christ followers will produce radio programs that will point the way to Lord Jesus. Pray that a movement of the Holy Spirit will sweep through all Balti villages from one family to another.





■ 18 Kumhiar People in Jammu & Kashmir, India

Islam, the religion of the Kumhiar people, is both a bridge and an obstacle. It's a bridge in that Muslims understand that they answer to the God of Creation and Jesus is an important prophet. It's an obstacle in that they do not believe that Jesus offers the only way to find a right relationship with God.

Ruth 2:12 *May the Lord, the God of Israel, under whose wings you have come to take refuge, reward you fully for what you have done.*

- Pray for today's people group to seek and find refuge with the Lord and be rewarded.
- Pray for the Lord's lovingkindness to reach the Kumhiar people in such a way that they will understand and embrace it as a people. Pray for new opportunities to take Christ to Kashmir to come about this decade.

■ 19 Makhmi People in Jammu & Kashmir, India

The Makhmi people live in the high mountains of Kashmir where outside ideas are seldom brought in and almost never accepted. It will take a work of God to penetrate their hearts for Christ.

1 Sam 2:2 *No one is holy like the Lord! There is no one besides you; there is no Rock like our God.*

- Pray for influential members of this people group to understand that there is no solid rock like our God!
- Pray for the Makhmi community to be blessed in every way by Almighty God. Pray for Makhmi decision-makers to have a Holy Spirit-led hunger for spiritual truth that drives them to help start movements to Christ. Pray For workers to take Christ to the Makhmi people no matter what the cost may be.

■ 20 Sudhan People in Jammu & Kashmir, India

National borders don't always define who people are or what they value. The Sudhan are an excellent example. While they live in India, they see themselves as descendants of a brave Afghan chief. They are heavily influenced by Wahabism, an orthodox form of Islam. Very few from that sect have turned to Christ.

1 Sam 5:4 *But the next morning the same thing happened—Dagon had fallen face down before the Ark of the Lord again. This time his head and hands had broken off and were lying in the doorway. Only the trunk of his body was left intact.*

- Pray that many from this people group will understand that their gods have failed them, but God never fails!
- Ask the Lord to open their ears to His voice. Ask Him to bring a church planting movement among the Sudhan people. Pray for Him to give their leaders a hunger for His Word and a desire to know Him.



■ 21 Gujjars in Jammu & Kashmir, India

Nomadism poses a true challenge to those seeking to share the gospel with the Gujjar. In addition to their impermanent camps and seasonal roaming habits, most are Sunni Muslims.

1 Sam 17:45 *David replied to the Philistine, "You come to me with sword, spear, and javelin, but I come to you in the name of the Lord of Heaven's Armies—the God of the armies of Israel, whom you have defied.*

- Pray that the nations will know that they cannot defy the Lord.
- Pray for the Holy Spirit to shine like a brilliant sun among Gujjar believers, leading others to seek Him. Ask the Lord to send workers who are willing to live with them, sharing their burdens and extending God's love in practical ways, such as their need for education and medical care.



■ 22 Varedra Brahmans in West Bengal, India

Like other Brahman peoples, the Varendras feel that turning their allegiance to another religious system will jeopardize their status. For this reason, they are very reluctant to give their allegiance to Jesus Christ, believing this is tantamount to joining a different religious system. As far as we know, there are no Brahmans from the Varendra community that follows the King of kings.

1 Kings 18:21

Then Elijah stood in front of them and said, "How much longer will you waver, hobbling between two opinions? If the Lord is God, follow him! But if Baal is God, then follow him!" But the people were completely silent.

- Pray that today's people group will indeed see the vast difference between the Lord and any other deity. Pray that they will follow Him.
- Pray for Christ to reveal Himself to Varendra Brahman leaders. Pray for a Disciple Making Movement to emerge among every Brahman community.

■ 23 Aguri People of West Bengal, India

From the villages, the Aguri people are often moving to cities like Kolkotta, or even New York! As Kshatriyas, they have favorable status.

The Aguri have access to the *JESUS Film*, so pray that those who watch it will share with their larger communities leading to Discovery Bible Studies. Approximately 550 Aguri follow Christ.

1 Kings 18:39

And when all the people saw it, they fell face down on the ground and cried out, "The Lord—he is God! Yes, the Lord is God!"

- Pray that today's people group will understand the vast power and goodness of the Lord.
- Pray for a movement to Christ among the Aguri people this decade.

- Pray that they will hold strong in their faith.
- Pray that they would cast their eyes on Jesus and share that He holds life's answers.

■ 24 Kayashta Karan in West Bengal, India

The Kayashta Karan people are among the great scholars of eastern India and Nepal. Traditionally they were the well-educated scribes and administrators. Today many are land-owners. They have high status throughout South Asia.

2 Chron 7:1-2

When Solomon finished praying, fire flashed down from heaven and burned up the burnt offerings and sacrifices, and the glorious presence of the Lord filled the Temple. The priests could not enter the Temple of the Lord because the glorious presence of the Lord filled the Temple. The priests could not enter the Temple of the Lord because the glorious presence of the Lord filled it.

- Pray for today's people group to be in absolute awe of the Lord when they hear of His glorious presence.
- Pray for the Holy Spirit to penetrate the hearts of Kayashta Karan elders so that they in turn can open the spiritual doors for others to follow Jesus. Pray for them to be blessed spiritually and materially. Pray for Kayashta Karan leaders to begin the process of starting a Church Planting Movement.

■ 25 Gandha Banik Bania in West Bengal, India

The sweet fragrances of jasmine, roses, and other beautiful flowers have long been associated with the Bania Gandha Banik people whose name means "merchants of fragrance." From centuries past to the present they have been successful businesspeople especially in the areas of importing, banking, and the manufacturing of perfume, jewelry, pencils, textiles, guns, and medicines. Many Gandha Banik live in beautiful homes in West Bengal and place great emphasis on education.

2 Chron 7:15

My eyes will be open and my ears attentive to every prayer made in this place.

- Pray that you will be encouraged to pray, knowing that the Lord will hear your prayers that are in accordance with His will.
- Pray the Lord will bring true followers of Christ to have contact with the Bania Gandha in the areas of business, banking, and education.



■ 26 Subarna Banik Bania in West Bengal, India

Historically to the present the Subarna Banik Banias are envied for their amazing business skills as money-lenders, savvy business traders, and participants in international trading. Their discipline nature is seen in their careful details to accounting and bookkeeping skills.

Neh 1:6

... listen to my prayer! Look down and see me praying night and day for your people Israel. I confess that we have sinned against you. Yes, even my own family and I have sinned!

- Pray for the Lord to raise up believers from among today's people group that will faithfully and fervently pray for their people.
- Pray for God to provide opportunities for believers to develop relationships with the Subarna so they will see what the power of the Risen Christ can mean in their lives. Pray the Holy Spirit will help them to know how being a follower of Christ could positively influence their lives.

■ 27 Jhalo Malo in West Bengal, India

Modern methods of fishing have decreased the Jhalo Malo people's ability to make a living, and many have become landless farmers or seek low paying labor jobs. The Indian government is providing them help in the areas of education. Believers with the gift of storytelling and song-writing can go to them and share the gospel using these popular venues.

Neh 2:4

The king asked, "Well, how can I help you?" With a prayer to the God of heaven ...

- Pray that you will not pass up the chance for short, but effective prayers when you intercede for the nations.
- Pray that the few believers among the Jhalo Malo will become Holy Spirit-anointed fishers of men. Pray for a powerful movement to Christ among the Jhalo Malo that will spread to other fishing communities.

■ 28 Xiang Han Chinese People in China

Many of these nearly one million Xiang Han Chinese people live in Guangzhou City, the primary trade route to mainland China. Their spoken language is very different than that of other Han Chinese peoples. There are other Han Chinese peoples who have many Christ followers. They might be able to get through to the resistant Shaozhou people.

Neh 8:5-6

All the people saw Ezra open the book, for he was standing above all of them. And all the people stood up when he opened it. Then Ezra gave honor and thanks to the Lord the great God. And all the people answered, "Let it be so!" while lifting up their hands. Then they bowed down and worshiped the Lord with their faces to the ground.

- May this people group have Holy Spirit reverence for the Lord when they hear His word.
- Pray for a spiritual hunger that will lead the Shaozhou people to the only Savior.
- Pray for a Disciple Making Movement to spread far and wide among them this decade.

■ 29 Loba People in Nepal

Some Lobas practice polyandry, where one woman has more than one husband, and her husbands are usually brothers. They do this because she is less likely to become a widow if she has many husbands. Almost all Loba are zealous believers in Tibetan Buddhism as reflected by their many temples and monasteries. Buddhism teaches a very different worldview than that of the Bible. Much readjustment in one's thinking is necessary to begin to understand and believe.

Neh 8:1

Then all the people gathered as one man at the open space in front of the Water Gate. They asked Ezra the writer to bring the book of the Law of Moses which the Lord had given to Israel.

- Pray for an eagerness to hear and heed God's word among this people group.
- Pray the Loba will be given a knowledge of their sin and need for a savior. Pray for a disciple making movement among the Loba people this decade.



■ 30 Dolpa People in Nepal

Buddhism and the ancient shamanistic Bon religion blend harmoniously side by side among the Dolpo people in Nepal. Their remote location makes it hard for them to find and follow the only savior. Gospel recordings are available in their language. Perhaps Nepali believers will be led to take these recordings to the Dolpos and start a fellowship. In recent years, a few Dolpos have become followers of Christ.

Neh 8:8 *They read from the book of the Law of God, telling the meaning of it so that they understood what was read.*

- Pray for this people group to understand God's word when they hear it.
- Pray their faith will be strengthened. Ask God to deliver families and communities within the Dolpa people from fears that hinder them from embracing Christ's blessings.

■ 31 Bodh People in India

The Bodh people live in a region where it is very difficult to grow enough crops or support livestock. But their spiritual lives are even more challenging. They depend on shamans to take care of their spiritual needs, and the spirits demands a price. The Bodh people live without a God of love and mercy.

Neh 9:3 *While they stood in their place, they read from the book of the Law of the Lord their God for a fourth of the day. And for another fourth they told their sins and worshiped the Lord their God.*

- Pray that hearing the word will lead to deep repentance.
- Pray for believers in India to carry the message of Christ to the Bodh people.
- Pray for a disciple making movement among the Bodh people that will shake the foundations of their spiritual lives and bless them for eternity.

FEBRUARY

Dear Praying Friends,

The Buddhist World Prayer Guide begins in February, so we will join them in prayer for Buddhist peoples for the first two weeks. After that, we will pray each day for an Unreached People Group from highly unreached provinces. These provinces were selected by Justin Long, who has also written an excellent article on pp. 44-47. Imagine what the Lord can do if these people groups have been penetrated with the DNA of the Holy Spirit! Please pray faithfully each day this month.

■ 1 Tai Lue

The Tai Lue people live in four countries as well as China! Believers from similar people groups can develop culturally-appropriate songs and skits to spread the name of Jesus Christ in Tai Lue villages. In the early 1920s, persecution against new believers forced them to construct their own village which remains Christian today.

Neh 9:6 *You alone are the Lord. You made the heavens, the heaven of heavens with all their angels. You have made the earth and all that is on it, and the seas and all that is in them. You give life to all of them, and the angels of heaven bow down to You.*

- May the hearing of God's word lead to this people group understanding who God is and the fact that He gave them life.
- Pray for an abundance of teachers to help the Tai Lue people to begin their own movement to Christ.
- Pray that thousands will soon line up along the Mekong River having their sins washed away and their lives refreshed by Christ for eternity.





■ 2 Khmer People in Cambodia

When you think of the Khmer you think of Cambodia, the country where they are in the majority. Centuries of devotion to their past belief system are not quickly overcome, but there is much progress.

Neh 9:29

You spoke sharp words to them to turn them back to Your Law. Yet they acted in pride and did not listen to Your Words, but sinned against Your Laws, by which if a man obeys them he will live. They were strong-willed and made their hearts hard against You and refused to listen.

- Pray that when this people group hears the word that they will respond with heart-felt obedience.
- Pray for the steady growth of the Church among the Khmer.
- Pray the Khmer will heal from the tragedies brought by the Khmer Rouge, and that the past sufferings will prepare them for the love and forgiveness found only in Jesus Christ.

■ 3 Khalka Mongols

The South Korean government estimates that 40 percent of the Mongolians in their country are there illegally, but their numbers are growing rapidly. Many Khalkas and other Mongolian people are migrant workers who serve in restaurants and in grocery stores. Some Mongolian women have married Korean men. The South Korean church is very strong, and followers of Christ can easily reach Khalka Mongols in their midst.

Ps 2:8

Only ask, and I will give you the nations as your inheritance, the whole earth as your possession.

- Ask now! Ask Him for this people group to become part of His family.
- Pray for a Disciple Making Movement.
- Pray for Khalka Mongols to be able to find good paying jobs.

■ 4 Japanese in South Korea

Most Japanese in South Korea are working in business. With South Korean businesses emerging, this is one more area where there is potential hostility between Koreans and Japanese. Many Japanese are indifferent and skeptical of established religion.

Ps 8:1

O Lord, our Lord, your majestic name fills the earth! Your glory is higher than the heavens.

- Help this people group to know from the heart and the head that the Lord is great!
- Pray for Korean believers to go to the Japanese with the life-changing gospel. Ask the Lord to raise up strong a church planting movement among the Japanese in South Korea.
- Pray that Christian businessmen will have open doors to share the gospel with the Japanese in South Korea.

■ 5 Kunigami in Japan

The Kunigami people of Japan's Ryukyu Islands are Buddhist, but traditional shamanistic practices are still prevalent. They believe in many unseen gods, demons, and ancestral spirits. The father of the house maintains the religious rituals in the home.

Ps 9:1

I will praise you, Lord, with all my heart; I will tell of all the marvelous things you have done.

- Pray for many from today's people group to tell of God's marvelous deeds to their families.
- Pray that any followers of Jesus Christ today among the Kunigami people will be given hearts to love the Lord and their neighbors ... and be willing to take His name to others



■ 6 Thai People in Thailand

In Thailand, Buddhism is a syncretic religion: it incorporates a mixture of pre-Buddhist Hindu beliefs and practices, interwoven with animism and Theravada Buddhist philosophy and rituals. Signs of the religious tradition are everywhere in Thailand.

Ps 16:2 | *I said to the Lord, "You are my Master!
Every good thing I have comes from you."*

- Pray that this people group will understand that they have many good things, all of which came only from God the creator.
- Pray for a growing awareness by the Buddhist Thai of their need for a Savior from sin.
- Pray for prayer warriors to uphold the Thai before God's throne.
- Pray for a Disciple Making Movement among the Thai people this decade.



■ 7 Sinhalese People in Malaysia

The majority of Sinhalese in Malaysia are Theravada Buddhist and the temple is the focal point of their social and religious activities. To turn away from the Buddhist religious system to most of them means turning away from their community. There are Sinhalese believers in Malaysia who can reach their Buddhist neighbors. They can use Sinhalese language music and drama as a way to present the life of Christ in a familiar form.

Ps 16:11 | *You will show me the way of life, granting
me the joy of your presence and the
pleasures of living with you forever.*

- Pray that many from today's people group will find joy in the Lord, and the pleasures of being with Him for eternity.
- Pray that Malaysia will become a central point for a Sinhalese movement to Christ this decade.

■ 8 Tai Nua, Chinese Shan People in Vietnam

There are almost no believers among the Tai Nua people in Vietnam, and the region where they live is mainly animistic. There are Bible portions in this language. Pray for believers to distribute them in Tai Nua villages.

Ps 19:1 | *The heavens proclaim the glory of God.
The skies display his craftsmanship.*

- Pray that many from today's people group will look to the sky, see God's artwork, and commit themselves to following this awesome savior!
- Pray for at least 12 pioneer workers to go to the Tai Nua people in Vietnam with the gospel.
- Pray for openness to the gospel among Tai Nua elders and commoners.
- Pray for a Disciple Making Movement to transform Tai Nua communities.

■ 9 Buriat, Russian

The Buddhist Buriats live in an area that straddles China, Mongolia and Russia. The Buriat people in Russia are being pulled in at least two different directions. Those east of Lake Baikal are likely to practice Shamanism and Buddhism while those west of the lake are much more influenced by the Russian majority.

Ps 19:7 | *The instructions of the Lord are perfect,
reviving the soul. The decrees of the Lord
are trustworthy, making wise the simple.*

- Pray that this people group will find the word of the Lord to be trustworthy and look to it for wisdom and spiritual guidance.
- Pray for ambassadors guided by the Holy Spirit to go to them as bearers of Christ's image.
- Pray for a Disciple Making Movement among Buriats in China, Mongolia and Russia.
- Pray for spiritual discernment and openness among the Buriats in Russia.



■ 10 Thai (Lao Isan) People in the US

The Northeastern Thai, also known as the Lao Isan, are one of the Thai peoples that have migrated to the US. Some have come as students, others as brides, but all come as Buddhists. They blend in socially with the more numerous Central Thai people. The Northeastern Thai Issan people are famous for their coconut-based curries. American believers can make friends with them at their restaurants.

Ps 20:7 *Some nations boast of their chariots and horses, but we boast in the name of the Lord our God.*

- Pray that many from this "nation" will boast only in the name of the Lord.
- Pray that God will call forth teams of long-term missionaries and intercessors who will commit to seeing Thai Isan people in the US begin their own disciple making movement.



■ 11 Burmese People in Myanmar

The Burmese have mixed Buddhist beliefs with animistic beliefs. Their animistic beliefs center around inherently evil spirits called nats. The Burmese spend their lives trying to appease the nats. Farmers may spend more in a year on their religion than on education, health, and clothing for their families.

Ps 21:1 *How the king rejoices in your strength, O Lord! He shouts with joy because you give him victory.*

- Pray that leaders from this people group will look to the Lord, and only Him for strength and guidance.
- Pray for God's blessing on the leaders in the Burmese people group, along with their families, and for their communities to welcome and enjoy God's provision.
- Pray for peace tempered by justice in Myanmar.
- Pray for a Disciple Making Movement among the Burmese this decade.



■ 12 Darzada People of Pakistan

The Darzadas used to be known as a rich Pakistani community, but some are now servants while others are famous singers, poets, and politicians. They still hold the reputation of being educated and cultured. They are among the Baloch tribes, concentrated in Makran, a coastal region of Pakistan's Baloch Province.

Ps 21:13 *Rise up, O Lord, in all your power. With music and singing we celebrate your mighty acts.*

- Pray that this people group will rejoice in the Lord with singing and celebration when they see His mighty acts of mercy and salvation.
- Pray for a move of the Holy Spirit to sweep through Pakistan's Baloch Province.
- Pray for educated Darzadas to be leaders and teachers in the Baloch provincial church plants and in Gulf countries where they live.

■ 13 Kashmiri Pandit Brahmins in Delhi, India

The birth rate among the Hindu Kashmiri Pandits is one of the lowest in India, and they have a high mortality rate. Kashmiri Pandits are educated people and still maintain their ancient occupations of Hindu priests, scholars, and teachers. Others work as public servants, engineers, computer scientists, and doctors. Opportunities within these fields may offer opportunities for believers to reach these hurting people.

Ps 23:1 *The Lord is my shepherd; I have all that I need.*

- Pray that this people group will be satisfied with the Lord alone and turn to no other god.
- Pray that God will raise up prayer teams to pray for these Kashmiris until the blessing of knowing Jesus spreads rapidly from family to family.

■ 14 Khatri People in Delhi, India

Khatri people are extremely gifted and productive people. They work in a wide range of jobs. Most of their elders view the Church as a foreign threat, so they do not give Jesus the chance to transform their communities.

Pray that this people group will accept and follow the Lord's direction and thank Him for giving them strength.

Ps 23:3 | *He renews my strength. He guides me along right paths, bringing honor to His name.*

Pray for Lord Jesus to tear down obstacles that keep Khatri people from placing their trust in Him for eternal life.

Pray that these gifted people will see their need for the only sin-bearer. Pray for God's Holy Spirit to move among Khatri people.



■ 15 Chamars in India

Chamar people have been imprisoned by the reputation of their ancestors. Chamar means, "leather worker." They tanned cattle leather and made leather products to sell. Since cattle were worshiped, Chamars were traditionally considered untouchables in the Hindu religious system. This religious system is a key part of their identity, leaving no room for Jesus Christ.

Ps 23:4 | *Even when I walk through the darkest valley, I will not be afraid, for you are close beside me.*

- Fear is a liar! Pray that this people group will be fear-free when they decide to follow the Lord.
- Pray for a powerful Disciple Making Movement among the Chamars throughout India.
- Pray that families and communities will be delivered from fears that hinder them from embracing Christ's blessings.



■ 16 Dhobi People in India

Today we will pray for the cleanest people in India! The Dhobis have always been the caste that performed laundry services by hand, but today their livelihood is being challenged by washing machines, which are now available to many of their forward caste customers. There are believers among many of India's other low status communities that can take Christ to these at-risk people.

Ps 23:6 | *Surely your goodness and unfailing love will pursue me all the days of my life, and I will live in the house of the Lord forever.*

- Pray for leaders of today's people group to put all their hope in the Lord just like King David did when he wrote this Psalm.
- Pray for a powerful Disciple Making Movement among Dhobis in the 2020s.
- Pray for Dhobis to form discovery Bible studies and learn to think biblically.

■ 17 Dagi People in India

Musical farmers? That is the Dagi people. Their traditional occupation was to play musical instruments at festivals and celebrations, but many of them are now farmers. Most are Tibetan Buddhists, and those that are Hindu incorporate some Buddhist elements. They appease and fear local spirits.

Ps 24:1 | *The earth is the Lord's, and everything in it. The world and all its people belong to Him.*

- Pray that many from today's people group will recognize that they belong to the Lord, and they can rejoice in that fact!
- Pray for Dagi elders and patriarchs to see and understand that Jesus Christ has power over all spirit beings, and He can provide them with life to the full.
- Pray for a Disciple Making Movement among the Dagi people to redefine them as a community.

■ 18 Meo People in India

In some ways, the Muslim Meo are like chameleons; they blend in with their surroundings. They speak the local languages and mix Hindu rites of passage with Muslim ones. This syncretism provides additional spiritual confusion and can easily keep those who follow Christ from fully embracing Him.

Ps 25:1-2 *O Lord, I give my life to you. I trust in you, my God! Do not let me be disgraced, or let my enemies rejoice in my defeat.*

- Pray for many from today's people group to give their entire lives to God.
- Pray for "bridges of God," that are culturally compatible, but don't compromise faith in Christ alone.
- Pray that the church in their localities will reach out to the Meo and help them begin their own movement to Christ.



■ 19 Taga People of Delhi, India

The Taga people are often engaged in civil service and the professions in urban Delhi. They have high status and most are literate, so literature and the JESUS Film are outreach options. Rural Tagas may be reached at the markets. Those in the universities can be reached by campus Christian fellowships.

Ps 25:5 *Show me the right path, O Lord; point out the road for me to follow.*

- Pray that this very year many from this people group will seek the Lord for the right path to true righteousness and guidance.
- Pray that the Church will recognize the need to evangelize Tagas and develop strategies to reach them in both rural and urban Delhi.

■ 20 Kannada Brahmins in India

Kannada Brahmins are high achievers and proud of their accomplishments. Most of them are from Karnataka, the state where Kannada is the traditional language. They like their prestige and most believe that if they become followers of Jesus they will be viewed as outsiders and rebels. At this point in time, few have attempted to bring Christ inside Brahman cultures. Outside of India they are in contact with believers who have a much better chance of leading them to the Lord.

Ps 25:8-9 *The Lord is good and does what is right; He shows the proper path to those who go astray. He leads the humble in doing right, teaching them his way.*

- Pray for many from today's people group to have the humility to learn from the Lord and follow His ways.
- Pray that this decade will begin a Christ-ward movement among the Kannada Brahmins.



■ 21 Adi Karnataka People in India

Many Adi Karnataka people believe that several centuries ago their ancestors belonged to a wealthy upper caste known as Samantha, who carried the status of kings. They live throughout Karnataka, and today they are part of a low status scheduled caste. The Adi Karnataka believe that accepting Christ would show disloyalty to their community.

Ps 25:10 *The Lord leads with unfailing love and faithfulness all who keep his covenant and obey his demands.*

- Thank the Lord that He leads with love and faithfulness! Pray that many from today's people group will discover that and act upon it.
- Pray for Adi Karnataka elders and other "gate keepers" to open the gates for Christ to bless their community. Pray for a Disciple Making Movement to thrive among the Adi Karnataka people.

■ 22 Devanga People in India

The Devanga are known mainly for two things, weaving and fine crafts. The entire family participates. Men do the loom weaving, women yarn and spin thread, and the children also help in the process. Perhaps their creative energies could serve as a pathway to bringing them into the kingdom of God. Questions like “Who gave mankind creativity?” would be appropriate.

Ps 25:11 | *For the honor of your name,
O Lord, forgive my many, many sins.*

- Pray for many from today's people group to understand that they are sinful and need God as their savior.
- Lift up the entire Devanga people group and ask that they accept Jesus together as a community. Pray for workers to go to these creative people and for spiritual openness.

■ 23 Raddi People in India

The Raddi people are very family oriented. They are mostly farmers, and they are vegetarians. Turning to Christ would involve a supernatural encounter with the living Savior. Their community leaders need a “Saul of Tarsus roadside conversion.”

Ps 26:12 | *Now I stand on solid ground and I will publicly praise the Lord.*

Ps 27:4 | *The one thing I ask of the Lord—the thing I seek most—is to live in the house of the Lord all the days of my life, delighting in the Lord's perfections and meditating in his Temple.*

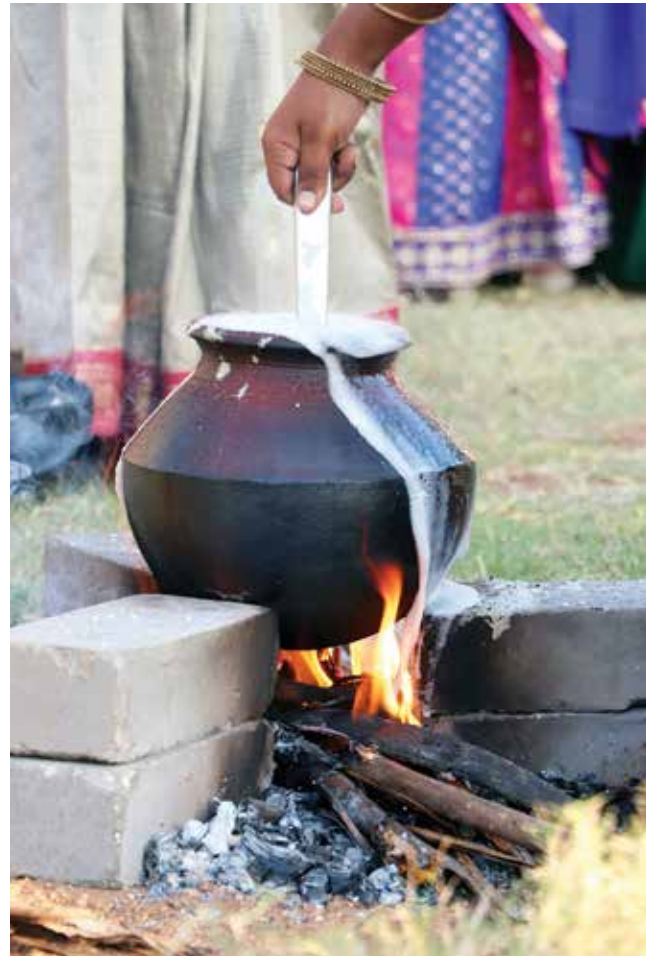
- Pray for eternal salvation to many from today's people group.
- Pray that many from today's people group will allow their spiritual lives to be transformed by the Lord, and that they will begin to publicly praise Him.
- Pray for believers to be emboldened by the Holy Spirit to study the Word and be filled with a burning desire to share what they have learned with the Raddi people.
- Pray for an entire people movement to the only Savior, Jesus Christ.

■ 24 Vakkalinga people in India

The Vakkalinga people are 21 percent Christian! However, they have some serious spiritual problems in their beliefs and understanding of what it means to follow Christ. Animal husbandry and settled agriculture are the traditional occupations of this community.

Ps 27:8 | *My heart has heard you say, “Come and talk with me.” And my heart responds, “Lord, I am coming.”*

- Pray that many from today's people group will crave fellowship with the One True God.
- Pray for the followers of Jesus Christ among the Vakkalinga to read their Bibles with open hearts, asking the Father to reveal His truth to them.
- Pray for a powerful movement to Christ that will result in a purified and evangelistic Vakkalinga Church.
- Pray for the Lord to bless them in every way!



■ 25 Halwakki Wakkal People in India

The name Halwakki refers to milk and rice. Not surprisingly, animal husbandry (for milk) and horticulture (for rice) are their main occupations. They use both traditional and modern medicines in their communities. The complete Bible is available in their language, Kannada.

Ps 27:13-14 *Yet I am confident I will see the Lord's goodness while I am here in the land of the living. Wait patiently for the Lord. Be brave and courageous. Yes, wait patiently for the Lord.*

- Pray for many leaders from today's people group to put their confidence in the goodness of God and wait faithfully for His deliverance.
- May the Lord give Halwakki Wakkal communities a hunger for the truth and hearts that are open to Him.
- Pray that while taking care of their animals and crops, the people may become grateful to the One who provides for them and their animals.
- Pray for a Disciple Making Movement.

■ 26 Naikda People in India

Considered among the poorest people in the country, the Naikdas are looked down upon by their neighbors. Unfortunately, the consumption of alcohol is a regular practice, which makes their problems even worse.

Ps 28:7 *The Lord is my strength and shield. I trust him with all my heart. He helps me, and my heart is filled with joy. I burst out in songs of thanksgiving.*

- May this be the attitude of many from today's people group.
- Pray that future hearers of the gospel will have the courage to be the first believers and share this exciting news.
- Pray that while the Naikda people seek for basic physical provision, God will bless them with the abundant spiritual provision that He has promised to anyone who is willing to accept His guidance.
- Pray for a Disciple Making Movement.



■ 27 Turks in Istanbul, Turkey

Turkey is a geographic and cultural "link" between Asia and the West, so they don't fall neatly into either category. The typical Turk lives a secularized, modern urban life, with all the materialistic advantages that go with it. Turks have a high literacy rate, so they can read available Bibles. Radio broadcasts have proven to be effective in helping Turkish Muslims to hear of the Savior in the privacy of their own homes.

Ps 29:10 *The Lord rules over the floodwaters. The Lord reigns as king forever.*

- Pray that many will understand that God is the undisputed King of kings, and beside Him there is no other.
- Ask the Lord to save key leaders among the Turks who will lead them in a Disciple Making Movement.

■ 28 Turkish speaking Kurds in Istanbul, Turkey

In Turkey, the Kurds often speak their own language, Kurmanji. Though many identify with their Kurdish roots, others have become part of the mainstream of Turkish society and have even adopted the Turkish language in their homes. These are the Turkish speaking Kurds.

Ps 29:11 *The Lord gives His people strength. The Lord blesses them with peace.*

- Pray for new believers among this people group to be blessed with strength and peace.
- Pray for a powerful Disciple Making Movement among Turkish speaking Kurds.
- Pray for spiritual openness to Jesus Christ, especially among elders and others who are the cultural gate keepers.
- Pray for workers to go to the Turkish speaking Kurds.

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