

# MISSION™ FRONTIERS

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The Essential  
Elements  
for Catalyzing  
Movements

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Email: [missionfrontiers@pfsmag.com](mailto:missionfrontiers@pfsmag.com)

Editorial Office: [rick.wood@frontierventures.org](mailto:rick.wood@frontierventures.org)

Advertising: [advertising@missionfrontiers.org](mailto:advertising@missionfrontiers.org)

Website: [www.missionfrontiers.org](http://www.missionfrontiers.org)

Address: PO Box 41450, Pasadena, CA 91114

Rick Wood, Editor

Taya Johnson, Production Coordinator

Mike Riester, Graphic Design

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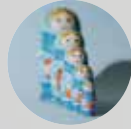
Publish His glorious deeds among the nations. Tell everyone about the amazing things He does.

—Psalm 96:3



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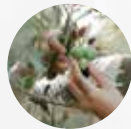
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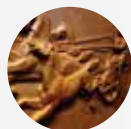
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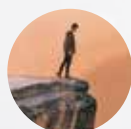
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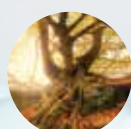
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# The Long Wait is Over



BY RICK WOOD | Editor of *Mission Frontiers* | rick.wood@frontierventures.org

How many parts can you remove from your car's engine before it stops working? One? Two? Most likely, it would not be very many. Virtually all the parts of a car's engine are *essential* for its operation. The same is true with Kingdom Movements. There are certain essential elements that enable movements to move. If you remove those elements, movements simply do not happen. In this issue of *MF* we present a number of these essential elements. But even with all the essential elements in place, God still needs to show up in power for a movement to emerge. Unfortunately, it is not as simple as just: if we do all the right things a movement has to take place. There is still an element of mystery and God's timing in all of this. But experience has shown us that without the essential elements, movements will not happen.

In this issue we want to give you the foundational basics of what make movements possible so you can go and do likewise. According to the latest count listed on our cover, there are at least 1,491 Kingdom Movements currently taking place around the world. We would like to see a whole lot more of these. But for that to happen, we will need to change the way we have traditionally thought about doing the mission of the Church and implement the essential elements of movements.

## Movements: The Lost Art of Multiplication

In the book of Acts, God shows us how to grow the gospel through movements, often in the face of fierce opposition and persecution. The gospel grew exponentially from home to home as people were led by the Holy Spirit to share their faith in Jesus with others. The apostles Peter and Paul proclaimed the gospel and equipped others to do the same. The gospel spread virally throughout the Roman Empire so that at one point Paul proclaims in Romans 15:23 that there was "no place left for me to work in these regions." He had finished his work in these areas and could leave the remaining work to others. The only way he could say this is if he were employing

multiplication principles where one disciple makes a disciple who disciples others, one generation after another. We can see that multiplication was indeed his strategy when he tells his friend Timothy to employ it in 2 Tim. 2:2. The only way for Paul to reach the vast number of people in the regions in which he worked was to train people to reach people who would then go and reach others.

The parables of Jesus show us that Jesus intends for us and His kingdom to multiply exponentially; 30, 60, 100-fold. All of nature is designed to multiply exponentially and Jesus expects that same multiplication to take place spiritually as well. In the parable of the talents Jesus condemns the wicked servant who did nothing to gain an increase for his master. Jesus praises the servants who worked and doubled what had been given to them. Jesus' purpose in sharing these parables is for His disciples, you and me, to go and do likewise in gaining an increase for the growth of His kingdom. This is exactly what the early Church did. They used multiplication principles to grow Jesus' kingdom and the results were amazing. But as Dr. Steve Smith pointed out in his article, *Four Stages of Movements*, in the March April 2020 issue of *MF*, movements eventually reach the "Institutional Phase," where the vitality and growth of earlier stages is lost. This apparently happened to the movements of the early Church in the fourth century, but it can also happen much quicker than this. Take a look at Smith's article on our website at [www.missionfrontiers.org](http://www.missionfrontiers.org).

## The Institutionalized Church

With the arrival of Roman Emperor Constantine and his endorsement of Christianity, the early Church entered the fourth stage of movements—the institutionalization of the western Roman Church. Instead of the priesthood of all believers where the average believer brought the gospel to their network of friends and family as seen in multiplying movements, the institutionalized Church created a religious system of professional priests where the

average believer became dependent upon these newly official priests for their spiritual growth. The average Jesus follower was no longer equipped to feed himself spiritually nor to disciple others. The natural multiplication of disciples common to the early Church largely came to an end. This institutionalized Church became the status quo for over 1,000 years.


Then came an Augustinian monk named Martin Luther and the Protestant Reformation. Luther was a professor of theology at Wittenberg University in Germany. He was an avid student of the New Testament. Luther stood out in this way because those who studied the New Testament were a rare group of people in Luther's day. Astoundingly, according to the wonderful biography on Luther by Eric Metaxas, the study of Aristotle was more common in the Roman Catholic Church of Luther's day than was the New Testament. Luther did so much to get the Church back into the Bible and to establish a biblical foundation for our understanding of the saving work of Christ. While Luther made many innovations to Christian worship and church practice, our experience of church today still carries with it many vestiges from our roots in the Catholic Church. Like our Catholic ancestors, we are still largely dependent upon our professional church leaders/pastors for our spiritual nourishment. We still meet in specialized buildings for worship instead of homes. Most professional clergy still do not equip church members for multiplication. Church leaders still feel threatened by spiritual activities outside of their control. Most church endeavors of our day have the characteristics of an institutionalized church. It is a rare thing to see anyone in our traditional churches actually equipping disciples to make more disciples one generation after another.

## A God Given Second Chance

It has been a long time in coming, but in our day, God is restoring the book of Acts like movement practices of the early Church. Beginning in the 1980s researchers started to recognize and study the practices of Church Planting Movements. In the March April 2000 issue of *MF*, I included Dr. David Garrison's booklet on Church Planting Movements which described the movements Garrison was studying and the basic principles and practices that were common to these amazing movements. There

was just a handful of these movements back in 2000. Now there is over 1,491 of them. Over the last 20 years, we have learned so much more about what makes these movements work and what are their essential elements. The good news is that we are getting better at fostering movements all the time as we learn from the growing number of movement catalysts now fostering movements all over the world. For over 1600 years the essential elements of the movements of the early Church were lost in the wake of the dominance of the institutionalized Catholic and Protestant churches. Now that God has miraculously revealed the secrets of these movements to our generation, we now have the responsibility to employ these principles in reaching all of the unreached peoples. To not do so would be rank disobedience to Jesus' command to make disciples of all peoples in Matt. 28:18-20. We dare not lose this opportunity in our day after waiting 1,600 years for it to finally be revealed. Learn from the experienced authors in this issue and let us put these essential movement principles into action. The impact of employing movement principles in our day could easily be far bigger than the impact of movements seen in the book of Acts. God has given us everything we need. The choice of obedience to His command to reach all peoples is now ours.

## 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](http://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*. 



# The Essential Elements for

# Catalyzing Movements



# Catalyzing Reproducing Disciples And Churches

By **DR. CURTIS SERGEANT**

**Dr. Curtis Sergeant** served with the International Mission Board (IMB) among an Unreached People Group (UPG) in China. After a movement started there, he began training for the house-church networks in China and others around the world in how to do the same. Later he served as a VP for Global Strategy with the IMB. Then he went to Saddleback Church over church-planting and helped catalyze some extremely large-scale church planting projects, especially in India, and engaged nearly a hundred UUPGs. He then served at e3 Partners as the International VP. Now he runs a disciple-making and missions training center called MetaCamp in Dadeville, Alabama ([metacamp.org](http://metacamp.org)). He is also a co-facilitator of the 24:14 coalition ([2414now.net](http://2414now.net)) and founded the Zúme project ([zumeproject.com](http://zumeproject.com)).

## Introduction

The principles in this article are gleaned from experience in planting rapidly reproducing churches in China. They were then tested through training, coaching and mentoring church-planters serving in over one hundred nations, mostly working among Unreached People Groups. In recent years, they have been used successfully in the USA.

Over the years I have concluded it is difficult to make generalizations about evangelism, but it is more appropriate to make generalizations about discipleship and church-planting. Evangelism is quite context-specific because half of the process is determined by what an individual believes and understands truth to be. Once someone has given himself fully to the Lord, the discipleship and church-planting processes become almost entirely about what God is calling us to. That deals with the culture of the kingdom of God rather than the cultures from which we come.

## All Disciples Are Involved

The main purpose of life is to glorify the Lord. We can do this best when we know Him most intimately and serve Him most fervently. It is God's



intention is for every disciple to be engaged in ministry. Those who are gifted with the five leadership gifts in Ephesians 4:11–12 are to equip those with other gifts to do the work of the ministry, which results in the building up of the Body of Christ. Though each believer has a different gifting and a unique calling, everyone is to be engaged in living out the Great Commandment (Matt. 22:37–40) and carrying out the Great Commission (Matt. 28:18–20).

If we are living out the Great Commission, then we will be making reproducing disciples because part of the disciple-making process is “teaching them to obey everything I [Christ] have commanded” and the Commission itself is one of those commands. Hence, every believer should, by definition, be involved in making reproducing disciples. It is a short step from this toward starting reproducing spiritual communities (churches) because several of the other commands demand a spiritual community to carry them out. Reproducing disciples will result in reproducing churches as a matter of obedience.

God is concerned both with what He accomplishes in us in conforming us to the image of Christ, and with what He accomplishes through us in bringing glory to His name by being a blessing to everyone. We are to bless unbelievers by being a testimony of his grace and mercy—and to bless fellow believers as an encourager, partner, and equipper.



## Be Worth Reproducing

Our constant aspiration should be to grow in our character, faith, fruit of the Spirit and obedience. Such growth in discipleship transforms us into something that is desirable to reproduce. God is not interested in multiplying mediocrity. Hence, one of the first considerations for every disciple to consider as he/she begins such ministry is to spend time in introspection and if necessary, repentance. We must never become complacent or satisfied with the level of maturity and love and faith to which the Lord has already brought us. We must continually aspire to more fully and completely love the Lord our God with all of our hearts, minds, souls and strength and to love our neighbors as ourselves. One way we can pursue this is to structure our spiritual communities to provide what I like to call dual accountability. That is, accountability to obey the Lord, and accountability to pass on to others what we have received.

God is not interested in multiplying mediocrity.

The spiritual economy differs from the earthly economy in that the spiritual economy is based on giving away what one has. God reveals more of Himself to us when we are faithful in sharing with others what we already know of Him. He gives more insight and revelation to those who are faithful in sharing with others what they already understand. He speaks to us more clearly when we obey what he has already spoken to us.

This means the most loving thing we can do for one another is to hold one another accountable for obeying what we learn from the Lord and for sharing it with others. This is not a matter of legalism but of love. This is what we must do if we truly want the best for one another, the greatest spiritual blessing and insight and the deepest intimacy with our Father.

From a practical standpoint, this can be carried out in many ways, but the simplest is my favorite. At the end of each time of Bible discussion and

God reveals more of Himself to us when we are faithful in sharing with others what we already know of Him.

prayer, each disciple spends time in small groups expressing to others in the group what the Lord is specifically speaking to him/her about and with whom they plan to have a spiritual discussion about the topic. The person(s) with whom they share might be unbelievers, in which case the conversation might be more pre-evangelistic or evangelistic in nature, or they might be believers in which case the conversation might be more for encouragement or equipping. The next time the group gathers, each person shares how they did in obeying what the Lord had spoken to them and in sharing it with others. In such a setting, the entire group can remain on the same passage or topic until everyone in the group has proven faithful in incorporating specific applications into their own lives and faithful in passing on to others the insights they are gleaning. This keeps every disciple constantly involved in either evangelizing the lost or helping to disciple fellow believers or both.

## Rethinking Leadership

Therefore, since ministry is not only for the “mature” but for all of us who follow Christ, all of us are “leaders” in some sense of the word. In the church we tend to think of leaders as those who serve in a role of one or more of the five-fold gifts in Ephesians 4:11–12: apostles, prophets, evangelists, pastors and teachers; or else in terms of the officers of the church, bishops/pastors, elders or deacons. We tend to have an attitude that leaders in the church must be mature believers. This view is fine as long as we remember that is one type of leadership. In another sense, God has given each individual a sphere of influence. A poor, illiterate housewife in the developing world can be a “leader” for her children and neighbors. This



type of “leadership” needs greater emphasis in the kingdom of God today.

I like to think of this type of leadership in terms of the metaphor of a mother duck leading her ducklings. As they walk or swim single file, only the first duckling is following the mother duck. Each of the other ducklings is following the one preceding them in line. In order to lead a duckling like this, one does not have to be a mature duck, just one step ahead of another duckling. In this metaphor, it is important to realize there is only one Leader of leaders—Jesus. All the rest of us are simply ducklings. None of us is totally mature (to the fullness of the measure of the stature of Christ).

We are all “in process.” This does not excuse us from the responsibility to lead those whom we can, however. We still have the responsibility to steward whatever leadership opportunities God has given us.

At that point I ask them to make a list of 100 people with whom they need to share the good news about Jesus. I ask them to select five to share with immediately.

## Helping Shape New Converts

The process of establishing a pattern of dual accountability and involving each disciple in leadership begins with immediately guiding new converts to evangelize their own friends and family. As soon as someone decides to repent and follow Jesus, I like to tell them, “It is a great blessing to bring others into a relationship with Jesus. It is a greater blessing to start a new spiritual community. It is the greatest blessing to equip others to start new spiritual communities. Right now, I want to help you have blessing, greater blessing, and the greatest blessing.”

At that point I ask them to make a list of 100 people with whom they need to share the good news about Jesus. I ask them to select five to share with immediately. I then teach them some contextually appropriate ways to share the gospel and have them practice five times, each time envisioning they are sharing with one of the five people on their list. I do the same thing in helping them prepare to share their testimony and practicing it. This process takes at least two hours but is well worth the time invested. When I finish, I set a time to meet back with me and send them out to share their faith. I instruct them to follow the same process I followed with them should any of the five people they share with decide to follow the Lord. Frequently, one or more people come to the Lord as a result and sometimes a new spiritual community (church) is born very quickly.

When I meet back with them, I model the dual accountability model and if they have not shared with five people and followed up with any who responded positively, then we go over the same material again and make sure they have all the preparation they need. This sets up a pattern for their spiritual lives. More responsibility and leadership are given to those who have been faithful in the small elements of responsibility they have already practiced. Small increments are important in this respect. This approach is most easily practiced in a small group setting so if you are part of a larger church then you should offer such accountability structures as a subset of the large group meetings.

## Self-Feeding

Every new disciple must also be equipped to be spiritually self-feeding in at least four aspects: Scripture, prayer, church life and proper response to persecution and suffering. These are some of the primary ways God grows us to maturity.

In terms of being able to interpret and apply Scripture, this can most easily be done by teaching a series of questions that can be applied in any Scripture study. Generally, this will include questions of observation, interpretation and application. There are a number of sets of questions that can be used in this way, depending on the age or education level and the level of spiritual sophistication of the believers.



The point is that after reading or hearing a passage of Scripture every believer should be able to tell what it says, what it means, and the implications it has for his/her life. Clearly someone's ability to do this and the depth at which they do it will increase over time, but the point is to establish a pattern for how they view and respond to Scripture. Additional hermeneutic skills are picked up via a regular plan of Bible reading or listening that insures regular immersion in a large volume of Scripture. This is usually done through personal accountability partners.

Prayer is another key tool God uses to grow us into the likeness of Christ. Through prayer we speak to the Lord, hear from His heart and mind, minister to both believers and unbelievers, and more.

Prayer is another key tool God uses to grow us into the likeness of Christ. Through prayer we speak to the Lord, hear from His heart and mind, minister to both believers and unbelievers, and more. Prayer is a teaching tool. It is an evangelism tool. In fact, praying for unbelievers in their presence can be one of the most powerful evangelistic tools that exists. It is often under-utilized. The best way to teach prayer to a new convert is by example reinforced by studying what the Bible says about prayer. Listening prayer is an aspect that is essential to include as a regular and intentional practice. Every disciple must become accustomed to recognizing the Lord's voice in order that they might continually live in a posture of attentive obedience.

The church is not only a spiritual community but also serves as the Body of Christ. In Ephesians 4, 1 Corinthians 12, Romans 12 and 1 Peter 4 the Bible expresses how we as members of the Body of Christ have differing gifts and abilities that are to function together in a coordinated fashion in order to build up the Body and bring it to maturity. Thus, for both individual and corporate growth and maturity we must understand how this works and participate in it. This idea is supplemented by numerous "one another" passages in the New Testament. More than 50 times we are told in Scripture to do something for one another in the Body. We need each other in order to grow.

Persecution and suffering are also venues for our spiritual growth and development. The Bible tells us that all who desire to live godly in Christ Jesus will be persecuted (2 Timothy 3:12). We know that we have an enemy who will also oppose us in many ways as we follow the Lord. New believers need to understand how God works to perfect our character, prove our faith, equip us for ministry, and provide a testimony for Him through persecution and suffering. Being aware of this before it happens can help fend off discouragement and help us to be intentional about taking advantage of these opportunities rather than wasting them or responding to them inappropriately.

If a believer understands and can apply these basic opportunities for growth along with the pattern of dual accountability we implement, then they can initiate an entire movement of new churches if for some reason they are separated from their spiritual community. They have the power of the Holy Spirit and access to Scripture along with these basic skills to move them toward maturity and equip them to bring others along. There is no way to stop such a movement.

### Training Cycle

As believers increase in their competence in these areas it is important to help them understand the phases of the training cycle, so they know when and how to transition from modeling, to assisting, to watching, to leaving as they initiate work with new believers or new churches. This is a natural process by which they can help others grow into maturity as well—both individually and corporately.



Though we rarely think about it, the first step in a child learning to ride a bicycle is seeing someone else ride one. This only takes a moment. The purpose is to create awareness.

I like to compare this process to teaching a child to ride a bicycle. Though we rarely think about it, the first step in a child learning to ride a bicycle is seeing someone else ride one. This only takes a moment. The purpose is to create awareness. In making disciples or planting churches this can be an extremely quick process as well. It does not matter how good the model is, simply modeling will never train someone else to ride a bicycle. The learner must get on the seat and begin to pedal for themselves. This brings us to the second stage.

We need to begin to assist the beginner right away. This means the learner is on the seat and we are holding them up. They cannot do it without us, but from the first moments we are trying to reduce their dependence on us. As soon as we believe they have a chance of maintaining their own balance and momentum, we release them. We must be willing to let them fall because in learning it will happen repeatedly. We must not let our fear of them falling prevent us from letting go, however. That is part of the learning process. This stage of learning lasts a

bit longer than the modeling stage, but it should still be kept as short as possible. I like to think in terms of getting through this stage in about three months in a church-planting setting. During that time, I “shadow mentor,” modeling with the natural leaders (alone) in the new church what they should do when the entire group meets together. During this period, I am covering the self-feeding skills mentioned earlier.

After assisting, it is time to enter the observation stage. This is a much longer phase, often taking many years. It is carried out at arm’s length, however, and is much more occasional in nature. One person can be observing multiple churches at the same time. When someone learns to ride a bicycle, they must be able to mount, dismount, steer, brake, understand the rules of the road and know when and where it is safe to ride. These skills take some time to learn. It is not safe to let a child ride on his/her own until these skills are mastered. In the New Testament we see the apostle Paul use this cycle. He would model and assist with new churches on his missionary journeys. This was a very brief process in all the churches except for Corinth (18 months) and Ephesus (three years). The observation stage, however, lasted for many years. He would come for repeat visits, send coworkers to check on things, write letters, etc. He needed to be sure the churches were practicing and passing on what they had received.

Once the basic skills are learned, it is time for the mentor to exit. It is not only embarrassing but also inconvenient and impractical for a teacher to always be present in order for someone to ride a bicycle. The same is true spiritually. As soon as possible, new believers and new churches should be at the point of being producers rather than merely consumers. Spiritual reproduction should be happening and, in fact, is one good indicator that it is time to consider moving to the next phase. Model for the first generation, assist while they model for the second generation, watch for the third generation and if the other indicators look good, then it is time to leave. We see Paul formally leave the Ephesian church in Acts 20:17–38. It is a touching scene that demonstrates when leaving becomes appropriate and not irresponsible.

## Entering New Communities

New disciples and new churches also need to grow in their ability to “see where the kingdom is not.” This is where they can begin to understand how to cross cultures and other boundaries in order to “make disciples of all nations (peoples).” I like to use maps with known churches indicated with pushpins. This can begin to sensitize people to geographic gaps. Very soon I also begin to introduce concepts of gaps in terms of language, socioeconomic levels, education levels, ethnicity, and so on. This helps new believers begin to look for opportunities to reach out to the people and places in the greatest spiritual darkness.

It is important to model biblical approaches in ministry as well as to teach them. For example, people need to understand how to look for and identify a “man of peace” as they enter new communities. This term comes from Matthew 10 and Luke 10 when Jesus is giving instructions to His disciples. Essentially, a man of peace is someone who is responsive and has a circle of influence and will open the door to that circle. Of course, a Person of Peace is often a woman! Going in a needy state can often uncover a Person of Peace as they offer assistance. One of my favorite ways of locating such a person is to begin a spiritual conversation. If someone indicates interest, rather than simply continuing to talk with them, I will inquire as to whether or not they know of others who might be interested in discussing such matters. If they do, I ask if they would be willing to gather them. If they are willing, the chances are quite strong I have found a Person of Peace.

God is concerned both with what He accomplishes in us in conforming us to the image of Christ, as well as what He accomplishes through us in bringing glory to His name by being a blessing to everyone.

There are practical advantages to finding a Person of Peace. First, it is more effective to group unbelievers and win them rather than win individual converts and then group them. The new spiritual communities which are formed tend to be more durable and resilient, tend to function more smoothly and have higher trust levels, and tend to mature more quickly. If we are not sure whether we have found a Person of Peace, we should still see if we can assist a new convert or seeker to establish a new church from among their own network of relationships rather than automatically adding them to an existing church. This can be done naturally when we have them begin sharing their new faith with their list of one hundred people who need to know the Lord. The pattern which was used in Acts and still works well today is that new converts are gathered into new spiritual communities with new leaders raised up from among them. Our natural tendency is to add new converts to existing churches, which results in a hindrance with regards to multiplication of disciples and churches.

## Conclusion

When basic elements such as those mentioned in this article are combined, God frequently moves in remarkable ways and the resulting disciples and churches seem to be especially fruitful and more resistant to false teaching. Also, you will often see a supernatural impetus to take the gospel where it has not gone, and therefore unengaged people groups around the new churches quickly gain access to the gospel. The pattern of involving every disciple to live out and share their faith and to be involved in leading others is key. We can do this with new converts through helping them learn to feed themselves spiritually in a developmental way through using the training cycle. This can be done in such a way that the disciples do this beyond their own community and relationships. These simple and biblical principles can go a long way towards helping you equip new believers to become catalysts in planting rapidly reproducing new churches.

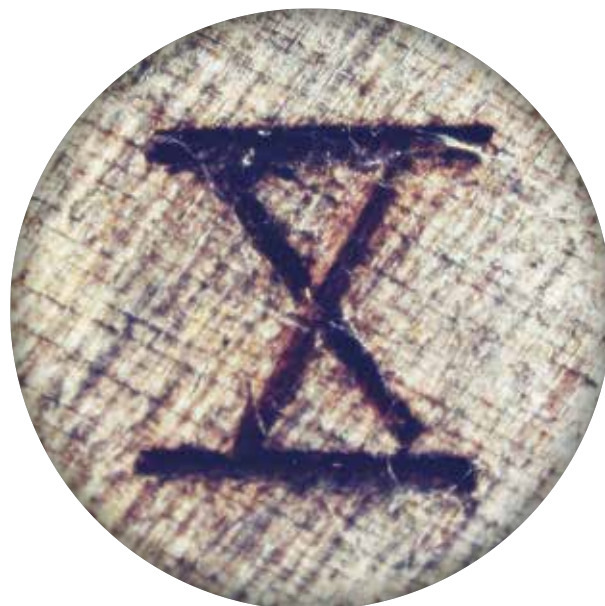
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# Jesus' 10 Movement Principles

BY SHODANKEH JOHNSON

Edited from a video for *Global Assembly of Pastors for Finishing the Task*

**Shodankeh Johnson** is the team leader of New Harvest Global Ministries, based in Sierra Leone, West Africa. He is an integral part of New Generations involved in training, coaching, mentoring and prayer mobilization in different places in Africa and worldwide. He has been an active DMM practitioner for more than 15 years.



By following Jesus' 10 transferable and reproducible movement strategies, indigenous churches can reproduce multiple movements. Jesus applied a few basic strategies and principles throughout His ministry. Knowing these things helps us tremendously in obeying the Great Commission and reaching out to UUPGs (Unengaged Unreached People Groups) around the world.

## The Kingdom

As Jesus entered the arena of His mission, He had a commission from His Father. He had the end in mind even before the beginning. He thought very strategically about easily reproducible coverage principles and strategies. Among those was a vision of the kingdom and the harvest. Of the kingdom, He said, "Repent, for the kingdom of heaven has come near" (Matt. 4:17). The kingdom of heaven was very important to Jesus' ministry. He wanted His disciples to clearly understand what the kingdom was about, so He spoke often about the kingdom.

This was not the mission of a denomination. It was not the mission of a church. It was the mission of **the kingdom**. Jesus clearly enunciated kingdom principles. If we want to see multiple movements happening among UUPGs, we must clearly teach, coach and preach about the kingdom. Let people understand what the kingdom is. Understanding the vision of the kingdom makes the work simple.

We need to impress the vision of kingdom and the harvest on the hearts of the people we teach and coach.

People need to know that their motivation for doing the work is not to be paid money. It's also not about titles. It's all about the kingdom of God so we need to teach the kingdom very clearly.

## The Harvest

Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37-38). If we want to see UUPGs reached, we need to clearly understand and present the kingdom and the harvest. We need to impress the vision of kingdom and the harvest on the hearts of the people we teach and coach. This will help avoid the temptation and the traps many people are falling into. Things like, "It's all about my denomination," "It's all about my church," or "It's all about my own empire." It's all about the kingdom and the harvest!

## Abundant Prayer

Prayer was very critical to Jesus' ministry; He knew that prayer is the engine on which movements run. Without abundant prayer, a culture of prayer, the church is just taking a walk. Jesus Himself did a lot of praying, even before He started His ministry (Luke 4:1–2). He prayed before choosing His 12 disciples (Luke 6:12–13). He also prayed every day before starting His day (Mark 1:35). And He prayed often (Luke 5:16). Jesus also taught His disciples how to pray (Luke 11:1–4). Jesus was a praying man. He prayed before raising Lazarus. He prayed for His disciples in John 17:1–25. He prayed before performing miracles. He even told His disciples to pray for their enemies (Matt. 5:44). He prayed three times when He was facing death. His first word on the cross was a prayer and His last word on the cross was a prayer.

He was a praying man; prayer was a powerful coverage principle of Jesus. It is easily transferable and reproducible in any culture; it can lead to multiple churches in any community. God's people need to spend time in prayer and fasting. We should coach and teach our disciples to pray. We should pass on this message to our disciples: to pray and fast as Jesus did. Even though He was God in the flesh, He prayed before He started His ministry. If Jesus prayed so much, we need to also pray so much. If we hope to see any success among UUPGs, we need a praying ministry. We need praying disciples. As we keep praying and raising up disciples to fast and pray, we can hope to see multiple movements. Remember that prayer is the engine of a movement. Just as Jesus had a clear vision of kingdom and the harvest, He had a vision of abundant prayer.

## Ordinary People

Jesus empowered people, empowered every believer. That is how ministry becomes scalable and reproducible: through ordinary people. When we read Matt. 4:18, Matt. 10:2–4, and Acts 4:13, we see how Jesus placed emphasis on ordinary people. Ordinary people were and still are Jesus' plan A and His *only* plan. Ordinary people are going to get the job done. As we coach and disciple people, we need to emphasize looking for ordinary people.

This is transferable and reproducible. Wherever you go around the world, you can find ordinary people. We have huge numbers of ordinary people sitting in the pews.

Ordinary people are going to get the job done. As we coach and disciple people, we need to emphasize looking for ordinary people. This is transferable and reproducible.

Jesus knew He was not looking for professionals. He was looking for ordinary people. As we look at all the people around Jesus, every one of them was an ordinary person. He put His emphasis on ordinary people, coaching them and training them and enabling them to become what He wanted them to be. So, if we are going to see movements happen around the world, if we intend to reach UUPGs, let's do it with ordinary people. Wherever we go—in every community, in every culture—look for the ordinary people, just as Jesus did. The coverage principle and strategy of ordinary people was key to the ministry of Jesus, and it can lead to multiple movements around the world.

## Making Disciples Who Make Disciples

Jesus said, “Go and make disciples of all nations, baptizing them...and teaching them to obey everything I have commanded you” (Matt. 28:19–20). Jesus told His disciples very clearly: they needed to go into the world. He wanted them to GO! But when you go, what is the key thing? What is the key strategy? As you go, *make disciples*. Making disciples is very key to the coverage strategies and principles of Jesus. He was not interested in comfort; He was interested in disciples because He knew that making disciples is transferable and reproducible. Disciples that make disciples will lead to multiple movements as they obey. He did not just want knowledge-based disciples. He wanted obedience-based discipleship.

That's why Paul wrote to Timothy: "And the things that you have heard from me among many witnesses, commit the same to faithful men, who shall be able to teach others also" (2 Tim. 2:2). I want to focus on what Paul wrote to Timothy: the teaching that you had, the coaching I'm giving you, the training I'm giving you – it is very important that you heard it from me *among witnesses* when I was doing this. You need to now invest in disciples making disciples. You also turn around and commit to faithful disciples who will then equip others. This is the multi-generational coaching and training that Paul imparted to Timothy, who also committed it to other faithful disciples. Jesus made obedience-based disciples. If we want any chance to see multiple movements, we need to teach, preach, coach, and model obedience – the way Jesus did it and taught it to His disciples.

## Person of Peace

The next principle was the **Person of Peace**, as we see in Matt. 10:11-14. When Jesus sent out His disciples, He told them: "Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it. If it is not, let your peace return to you. If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet." He told them: "Go out and look for a worthy person." We call this a Person of Peace: someone God has prepared ahead of you in the community. The Person of Peace is the bridge into the community. The Person of Peace is the person of influence who is willing to receive you and listen to your message, and often becomes a follower of Jesus Christ. Jesus knew very well that His movement would be a movement of people already *inside* each culture. The Person of Peace principle shortcuts all the barriers of culture and religious red tape that we have today. If we want to see movements happen among UUPGs, we need to apply the Person of Peace principle. It is less expensive. It is also very easy. Because when you have a cultural insider, they don't need to go and learn all the languages. They already know the languages. You don't need to spend so much on the insider.

Because that is already their culture, they have a passion. They know the area and they understand the culture and worldview and can easily relate to the people. The insider already has relationships in the culture. That's why Jesus anchored proclamation to the principle and strategy of the Person of Peace. This is transferable and reproducible in any culture.

We will never see a sustainable Disciple Making Movement without the sustained power of the Holy Spirit. ... The Holy Spirit can reach you wherever you are.

## The Holy Spirit John 14:26; 20:22 and Acts 1:8

Jesus emphasized the Holy Spirit. The Holy Spirit plays an important role in sustainable movements happening all around the world. The Holy Spirit is the source of living water in the life of disciples and disciple makers, as promised in John 7:37-38. The Holy Spirit is the helper and the teacher in the process of DMM. We read in John 14:26; 16:14-15, that the Holy Spirit is the indwelling power that qualifies us to be witnesses for the Kingdom. In Acts 1:8 Jesus told His disciples: "Do not leave Jerusalem, until you receive the power of the Holy Spirit, and then you will be my witnesses." The Holy Spirit worked uncommon miracles and emboldened even the most timid of disciples, as we see in Acts 4:18-20; 9:17. The Holy Spirit can use even the most unlikely people to open doors for rapid multiplication. In Acts 10:44-48 we see that the Holy Spirit is not just for people in the past; He is for all of us today. We will never see a sustainable Disciple Making Movement without the sustained power of the Holy Spirit. Jesus emphasized this coverage principle because He knew your location around the world really doesn't matter. The Holy Spirit can reach you wherever you are. This principle is transferable; you can take it anywhere. You can reproduce it anywhere. If we



want to see this work happen, we need to do it the Jesus way. The Holy Spirit is essential for this work. He is important for every indigenous church, every disciple and every disciple-maker.

## The Simplicity of the Word

In Matt. 11:28-30 and Luke 4:32 we see that Jesus was not only welcoming in His character; He was also simple in His teaching. The crowds loved His teaching because of its simplicity. Jesus makes complex things simple and He makes simple things even simpler. If we want to see breakthroughs among UUPGs, we need to follow this transferable coverage principle of Jesus: **making things very simple.**

## Access or Compassion Ministry

We see this principle in passages such as Matt. 9:35; 14:17; Luke 9:11; Mark 6:39-44. Jesus used healing as the access ministry in Matt. 9:35. In Luke 9:11 Jesus again used healing as the access ministry. He also used food as access ministry (compassion ministry). We should learn from Jesus and hold with an open hand whatever God has blessed us with, for the advancement of the kingdom.

## Depending on God for Our Resources (Matt. 10:9-10; Ps. 50:10-12)

Every one of us should adopt this coverage principle. It's transferable and reproducible. And if we adopt it, it will lead to movements. Jesus' message was very clear: "Go with nothing and depend on God for the resources." We know that God has supported His work in the past, and He will always support His work in the future if it's done His way. The global church cannot in any way bankrupt a global God. His resources are unlimited. We can depend on God for His resources. When we cry out to Him, He will supply the resources. Jesus knew that if we apply this principle, we will see an explosion. We will see multiplication and reproducibility. This is so transferable – in any culture, among any indigenous church. If we do it the way Jesus did it, we can come

back to what we saw in the Acts of the Apostles. What happened in the early days of the church can begin to happen again in our churches. It can surely begin to happen among UUPGs. But if we don't do it Jesus' way, we are wasting our time. This is God's business, so if we want to succeed, we have to do it Jesus' way. This is His coverage principle. It's His plan and He will not change it for anyone.

## Summary

I want to remind you again about Jesus' vision of the harvest and the kingdom. About abundant prayer. About ordinary people. I want to remind you about these coverage principles: Disciples making disciples who make disciples, and the Person of Peace. I also want to remind you about the coverage principle of the Holy Spirit and simplicity of the Word. And don't forget access ministry (compassion ministry) and depending on God for the resources. We need to keep these in our minds.

I assure you that when we do things God's way, He is always faithful, as He has always been faithful in the past. The world is changing and will continue to change, but our God will never change. You will never bankrupt God by asking for anything in prayer. I believe God can use you for great things in seeing a movement. Let's pray to the Lord of the harvest that He will send forth laborers into the harvest field. Let's also pray that wherever people go with the gospel the door will be open for them. That they will be able to bring this gospel to people who are lost and dying. Let us also cry out to God for the resources for the work. Let us pray for Persons of Peace—that God will open doors and identify the Persons of Peace.

These coverage strategies are transferable and reproducible in any culture. Indigenous churches can use them to lead to multiple coverage movements. This is not theory. This is what I have lived for, what I'm working for and what (if need be) I would die for. I encourage us all that this can be done. Put these things in your heart and pray for them. It can be difficult at the beginning. But trust that God will give you the breakthrough. He has done it for us as we have seen multiple churches all over. The same can happen for you. So, I encourage you to be strong. Amen. ❏

# Learning Fruitful Practices through Experimentation

By **TREVOR LARSEN**

**Trevor Larsen** is a seminary teacher and a “come-alongside coach” who is convinced of God’s desire for all peoples. He and his wife live alongside 16 Asian movement catalysts in a “fruitful Band of Brothers.” Trevor’s goal is to help these brothers maximize their fruit as multiplying movements, and through them help other movement catalysts. He tells stories of these movement catalysts and offers biblical materials that support movements in three digital books completed so far at [www.FocusOnFruit.org](http://www.FocusOnFruit.org). Trevor started the first team in 1998, which birthed the first believer group in a UPG in 2000. Together they have been learning “fruitful practices” through field experimentation and biblical reflection. They combine community development, inner healing, and multiplication of believer groups while empowering leaders’ groups. Their fruit has multiplied into a family of linked movements in UPGs. They continue to be surprised by God’s grace.

We’ve learned our ministry principles mostly through field experimentation. When we found a little bit of fruit (individuals who came to Christ, groups of believers or other indicators of spiritual growth), we tried to examine: Why was that? What helped us progress? How can we increase those practices that were more fruitful? How can we decrease those practices that were not proving fruitful?

In short, we create experimental conditions, and do quarterly assessment to rigorously promote fruitful practices and extinguish practices that are not fruitful. Of course, we don’t extinguish biblical practices, whether or not they contribute directly to fruitfulness, like helping the poor. We do that too, even though that may or may not create more believer groups, because of God’s commands to help the poor. That’s a different discussion; I’m just talking about those practices that we can modify without violating or ignoring biblical principles.

Our DNA of experimentation has been quite fascinating to people who want to learn from us. When they come, they can hardly believe it, because local movement catalysts are telling us, each quarter: a) new experiments they are doing, b) how far they



In short, we create experimental conditions, and do quarterly assessment to rigorously promote fruitful practices and extinguish practices that are not fruitful.

progressed in the three months they were doing an experiment, and c) what they will modify as they go forward in the next three months of the experiment. Our innovation goes forward in small increments each quarter. You can imagine the creative people we’ve attracted and how their creativity has developed. It’s something I’ve really enjoyed: innovating and finding innovative local workers.

It’s not that all the fruitful people I oversee are innovative. But I especially work with the 40% to 50% of them who *are* innovative, because they’re the ones discovering new pathways. The nature of UPG ministry is that there have been no gains for decades. If we keep doing the things other Christians were doing, we can be pretty sure we will still get no gains in the

coming decades. That's why innovation is important in reaching UPGs, especially in areas where there have been no significant fruit gains in the past.

Here's one example of experimental learning through a comparative case study. I would recruit good local evangelists, then watch them work and compare their stories. Comparing different practices of different people and comparing their fruit, is part of my learning and theirs.

Our first team leader started three groups. He seemed to provide the model for the rest of the evangelists to follow. But he never got past three groups. Meanwhile, the other guys were like a turtle in a race against a rabbit. They were far behind but kept working and eventually started one group. The leader already had three groups, then those who had started more slowly developed two groups each, then three groups each. Suddenly the planters who had started more slowly reported four and five groups, because some of their groups had started others. But the leader was still leading three groups personally. Then the three groups reduced to two groups. What was happening?

This comparison of different planters' fruit created a question. "They're all graduates of the same Bible College and had the same coaching, and all were working in the same area where 99.6% of the people are from the majority religion. What is happening differently?" Those who were getting to more groups were not forthcoming to share things in meetings for fear of embarrassing the leader who was getting more frustrated. They were not voicing a straightforward analysis. When I investigated further, I found out that the leader was afraid that if he talked to groups rather than individuals, he would increase the risk for himself and his family. So, he was only talking to individuals. That approach was getting a certain measure of fruitfulness, but it was not being reproduced by local people. Meanwhile, the other planters who had started more slowly, were all talking with natural groupings of people and seldom with individuals.

In our country, you almost never find someone alone. It's so crowded, everybody's always together. Even if you go to the store, or you go running, no matter where you go you see people in groupings.

That's why innovation is important in reaching UPGs, especially in areas where there have been no significant fruit gains in the past.

They're with their brother and their uncle and their friend: maybe four or five or six people. I don't mean formal groups, but groupings. So those evangelists who started more slowly began to talk to groupings of local people. They adjusted their dialog style to fit into groupings. Initially, the sharing of the gospel in groupings came along more slowly than sharing with individuals. But when the people in the groups began to talk about the gospel with each other, and began to come to faith while supporting one another, those first local groupings of believers were not sterile. They reproduced by imitating the pattern. Individuals who were won to the Lord alone were sterile. They couldn't have babies; they couldn't copy the same process, because in our country, no one talks to an individual alone. If someone did talk to another person one on one, it seemed to signal that something was illegitimate about the topic being discussed. If something had to be hidden, it was probably shameful. "Why do you need to talk to an individual alone? Do you have something to hide?" But when you talk in groupings of people who already know each other, it's a signal that this is something that's good to talk about with others.

The people who came to the Lord in natural groupings, have an experience like the people in an Alcoholics Anonymous group: they give and receive support while they share what they are learning. These are people in Unreached People Groups who are doing something different than all the other people. They need each other for support to seek the Lord together through the Bible. They legitimize each other: "It's okay to open the Bible and discuss it." They provide protection for each other from being attacked by neighbors and friends. They can come to the Lord together and this is something

they can replicate, because the social organization and dynamic supports ongoing interaction. It's like a ping-pong game enjoyed by a group of friends: the ball is being hit back and forth while they laugh with each other. They dialogue back and forth about the Scripture and how to apply it, and the interaction is part of the fun. They're fun-loving people; they like to do it together. So now they're harnessing the social dynamics already present in the culture, and the groups start to multiply.

I shared the previous story as an example of how we learned one of our main principles. We have 15 or 20 fruitful practices. The fruitful practice we learned from this case was "Groups, not Individuals." They made slogans out of each of the fruitful practices, and this is one of them: "Groups, not Individuals." This fruitful practice is one of our guiding principles. We discovered it through experimentation, by comparing what was working to what was not working as well.

When we had been going for 10 years and had 110 groups, I participated in a conference where I was asked to share our case study. I was on the plane thinking "They're not going to believe it when I tell them there are 110 groups of people from the majority religion, who have come to Christ and are discussing the Bible and applying it. They're going to think I'm lying!" But all the other case studies presented were from Africa and India, and they all had *far* more fruit than that!

It was such a good jolt for me, to realize that what had been developing in our country was only a little drop in the bucket, compared to what others had. It was a great encouragement to my faith to reflect: "There aren't limits on an expandable system. This can keep going." And during that conference, I received CPM training for the first time, done by David Watson: the DMM model.

Many conference participants didn't like the CPM training because it jolted the way they'd been doing things in many years of ministry. They raised objections that didn't need to be raised. I kept thinking: "I should stand up and tell them: 'Why don't you leave the room and let me listen to this speaker?' This is what we've been learning in our country. These principles are the same things God has been teaching us. How did he figure this out,



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in a different country?" That was my experience in that conference. Most of us don't want to stop doing what we have been doing and try a new model. However, what we had learned through experimentation in the field for many years, others had also discovered, in other contexts among other kinds of unreached peoples. 📖



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# Expect and Train for Persecution

BY C. ANDERSON

**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](http://Dmmsfrontiermissions.com). Other articles on member care, language learning, visa stress, etc. are available at [missionarylife.org](http://missionarylife.org). Her 30-day devotional for church-planters, *Faith to Move Mountains*, can be purchased on [amazon.com](http://amazon.com).



“2021 was a demanding year. I can’t anticipate what 2022 will bring, but of one thing I’m certain: **God will be with us in whatever comes our way.**” These words slipped across my lips this morning as I sat around our kitchen table drinking a steaming cup of coffee with a friend who had come by for an unexpected chat.

The past two years were filled with transitions and uncertainty. It makes it hard to look forward to the new year with a typical goal-setting model. It’s more difficult than before to project what the year may bring. The past two years make us cautious about planning too far in advance, especially if your ministry normally involves international travel.

Yet, as I reflect and consider, I see that the past two years have been some of the most fruitful years ever.

Despite the pandemic, through online Disciple Making Movement training, I’ve impacted people in countries where I’d previously had little to no influence. For those who pressed forward amid the virus situation, many would say the same. God’s kingdom has been growing and expanding. New movements have been catalyzed. Our Lord was not hindered by what happened in our world. He has used it to advance and grow His kingdom in unusual, new ways.

The theme of this issue is Essential Elements for Catalyzing Movements. As I pondered that theme, together with the beginning of a New Year, a particular practice came to mind. It’s one we don’t often consider and don’t particularly like to talk about.

This practice has to do with training disciples to expect persecution. They must be prepared to expect it, endure it, and grow through it. Those who prepare people for persecution are not surprised by it. Instead, they face it boldly and with biblical understanding.

Those who prepare people for persecution are not surprised by it. Instead, they face it boldly and with biblical understanding.

## Preparation for Hardship Starts Early

Preparing people for persecution starts before they become Jesus followers. This has to do with how we present the gospel. Some people share Christ this way: “Become a Christian. You will have joy and peace. All the difficult things in your life will become easy.” On a visit to Africa this past year I trained a group of disciple-makers to share their three-minute testimony. In their first attempts, it often went like this. “Before Jesus my life was hard. After Jesus my life is easy.” This is not the gospel. It is not even true!

We need to be genuine about the cost of following Christ. Our presentation is not a “bait and switch.” We are not to “market the gospel.” Instead, we call people to embrace the truth of Christ’s message and to repent, to a complete change of mindset and lifestyle. This is far more attractive than a gimmicky, freebie Christianity.

We must lead people to embrace the only path that leads to God, though hard and costly. We share the message that Jesus and His kingdom are like the pearl of great price, worth giving up everything to find. That is the gospel message of Jesus (Matt. 13:45-46).



Instead, we call people to embrace the truth of Christ’s message and to repentance, to a complete change of mindset and lifestyle. This is far more attractive than a gimmicky, freebie Christianity.



The cause of Christ is worth dying for. His truth is worth selling all we have in order to gain. This must be our message and what our lives also demonstrate.

## Share New Testament Stories and Scriptures About Persecution

As we study the movements of Jesus and Paul in the New Testament they are full of instances of persecution. This is an easily observed pattern found in the book of Acts.



Persecution → Growth → Persecution → Growth. The church grew, and it was persecuted. Likely, the more the movements we start grow, the more we will be persecuted. The converse can also be true. The more we are persecuted, the more we grow.

Why not create a story set with New Testament stories of persecution? Include Discovery studies on what Jesus said about persecution as well. Jesus promised persecution would come. Study those passages with those you are training as disciples. Here is a sample of verses and stories you could use, or you may want to create your own.

- Acts 4:1-4
- 2 Timothy 3:11-12
- Acts 7:51-56
- John 15:19-20
- Acts 8:1-4
- Matthew 5:10-12

Movements that grow rapidly will encounter seasons of great persecution. It is normal if the movement grows exponentially. Training every disciple to understand that this persecution is expected, from the beginning, is biblical.

## Share Current Examples of Persecution

Let me share the story of one of our online DMM course trainees. There are many stories you can find from Voice of the Martyr's website or magazines as well. As you share these kinds of stories with those you are training, they will not only pray for those who are persecuted but begin to see it as an honor to be considered worthy to suffer for Christ's sake.

A few months ago, we had just begun the beta run of our next-level Disciple Making Movements online course. The new course is called, "Moving Forward in Disciple Making Movements." It is a follow-up to the Getting Started in Disciple Making Movements course (find out more at [courses.disciplemakersincrease.org](http://courses.disciplemakersincrease.org)). In 2021, this was my "one thing." It was the one task I knew God was calling me to complete this past year.



It's important, though, that anyone truly pursuing a movement, understands that suffering and persecution are part of the package.

When working with my team to create the curriculum, we knew we must include a module on both suffering and persecution. This isn't what we usually lead with when casting vision for DMMs! It's important, though, that anyone truly pursuing a movement, understands that suffering and persecution are part of the package.

When we recorded the videos for the module, as a Westerner who has only faced limited or indirect forms of persecution, I knew we needed to include a guest video. I asked my friend from Bangladesh

who lost his inheritance, family property and was excommunicated from his village to share something for us to include.

What I didn't know was that just a week after we started the cohort, one of our students would be arrested. This brother works in a Southeast Asian country where Christian activities and proselytizing are prohibited by law. He and his wife were arrested together. As they were taking him to prison, he managed to send a quick Whatsapp message to our group. "Please pray! We are being arrested."



The group of trainees from Australia, India, Angola, Kenya and Nigeria began to do just that. Immediately, others posted on the group assuring him of their fervent prayers. Scriptures were sent to encourage and prayer was mobilized internationally. After some days, the word came that they had been released but may be asked to leave their locality and perhaps the country. The trainee in my course is an ex-pat while his wife was a local.

Again, our community prayed and stood with them. A legal case was brought against this brother and his wife. Again, we prayed. Others around the globe interceded for them as well.

In the midst of this, the team's determination to obey Jesus' commands was strengthened. They continued to boldly share Jesus, realizing more than ever the cost involved in doing this. Finding a Person of Peace, they prepared to baptize her. The trainee again asked the WhatsApp group for prayer. "Please pray for the upcoming baptism. We realize that if we are caught, our punishment will be far greater than it was before."

Finally, joyous news was posted on our group. The case has been dropped! "We are free to stay here

with no restrictions, at least for the coming months.” Praise God! He had answered prayer. They then went on to share about the upcoming Christmas gathering. They planned to share a Creation to Christ presentation to 40 people.

It was just at this time that we came to that module in the course—the one on persecution. This is what he wrote to the group as he reflected on the material presented. “I needed this lesson. Thank you! The verses below tell me that suffering for Jesus’ name is a blessing, an honor and a privilege to rejoice. “They left the council *rejoicing* because they had been *considered worthy* to suffer dishonor for the sake of the Name. And every day both in the temple courts and from house to house, they did not stop teaching and proclaiming the good news that Jesus was the Christ.” [emphasis mine] (Acts 5:41–42).

Glory be to God for all He has taught this trainee. May we all learn and be inspired by his words and attitude.

## Pray for Others Who Are Persecuted

Another key practice that can help prepare disciple-makers for persecution is to pray for the persecuted church around the world. In the movements we begin, we need to be outward-focused from the very beginning. We also want to help new believers see that they are part of a large, global family we call the Church (capital C). When some in that body suffer, we join with their suffering and we pray and give. This is the New Testament model.

As we pray for them in their troubles, we do not pray with pity. We do not ask God to remove them from their troubles, but to give them the courage to stand firm in the midst of them. We pray for boldness to continue to proclaim the name of Jesus. In Ephesians 6:20, Paul penned these words while in chains for the gospel, “Pray that I may declare it fearlessly, as I should.” He wanted prayer, not for deliverance but boldness. When we pray in this way for those being persecuted, we too are strengthened for the time it may come our way.

Persecution is not something we desire. It is something we are promised. When trouble comes, Jesus tells us not to be afraid. He said, “In this world, you will have trouble. But take heart! I have overcome the world” (John 16:33).

In summary, how do we train disciples to both expect and prepare for persecution?

- 1) We adjust our evangelism and invitation model.
- 2) We share New Testament stories and Scriptures about persecution in our discipleship process.
- 3) We tell current stories of persecution.
- 4) We train disciples to pray for the persecuted Church around the world.

How many of these are you currently doing?

Discuss these four points with your team or leadership group. Take a step forward to begin this best practice as a normal part of training and multiplying disciples.

Persecution is not something we desire. It is something we are promised. When trouble comes, Jesus tells us not to be afraid. He said, “In this world, you will have trouble. But take heart! I have overcome the world” (John 16:33). May our love, loyalty and worship flow to the One who overcomes. Nothing we go through can ever be greater than what He has already accomplished for us. He is worthy. May we also be counted worthy when called upon to suffer for His name. ❏



# God's Word Influences Unbelievers

BY TREVOR LARSEN

**Trevor Larsen** is a seminary teacher and a “come-alongside coach” who is convinced of God’s desire for all peoples. He and his wife live alongside 16 Asian movement catalysts in a “fruitful Band of Brothers.” Trevor’s goal is to help these brothers maximize their fruit as multiplying movements, and through them help other movement catalysts. He tells stories of these movement catalysts and offers biblical materials that support movements in three digital books completed so far at [www.FocusOnFruit.org](http://www.FocusOnFruit.org). Trevor started the first team in 1998, which birthed the first believer group in a UPG in 2000. Together they have been learning “fruitful practices” through field experimentation and biblical reflection. They combine community development, inner healing, and multiplication of believer groups while empowering leaders’ groups. Their fruit has multiplied into a family of linked movements in UPGs. They continue to be surprised by God’s grace.



## *Is it biblical to ask a non-believer, without the Holy Spirit, to obey in response to God’s word?*

One role of the Holy Spirit is to convict unbelievers concerning sin and righteousness and judgment (John 16:8). We should not doubt that the Spirit uses the word of God to do his work in unbelievers. Romans 10:17 tells us that faith comes from hearing, and hearing through the word of Christ.

If we examine the word messages in Acts and the gospels, only two are delivered just to disciples. Most of the word messages are delivered to mixed audiences having a higher proportion of unbelievers than believers. The two exceptions are Acts 20, delivered to a group of elders, and the Upper Room Discourse, delivered to the disciples.

Jesus told the parable of the four kinds of soil (illustrating four types of responses to the word) to a mixed audience: mostly unbelievers and some believers. In doing so, he implicitly challenged *all* his listeners to become like the fourth kind of soil: having hearts which receive the word of God,

He did not differentiate believers and unbelievers when he spoke that word; they all received the same message. The word was delivered with an invitation for everyone to respond.



Photo by IMB

committing deeply to embracing God’s word, and becoming transformed by it. The purpose of this teaching was not to convey the gospel. Even though most of his audience consisted of unbelievers, Jesus wanted his listeners to increase their responsiveness to the word of God.

When you read the parable of the four kinds of soil, did you ever stop and say, “Jesus didn't really expect any of the unbelievers to respond”? That was not the nature of Jesus' delivery of the word. He was challenging all his listeners to respond, to embrace the word of God and align their lives with it, lest their lives be unfruitful. He did not differentiate believers and unbelievers when he spoke that word; they all received the same message. The word was delivered with an invitation for everyone to respond. But their responses to the word would differentiate those ready to respond to God's word. The response to which Jesus called his mixed audience was the fourth kind of response: very distinct from the first three kinds of responses.

Jesus said some people would not embrace his word, so we do not expect everyone to respond positively to the word. This is true whether the word is delivered in a one-way preaching format to a large mixed audience or discussed in small groups consisting of a mix of believers and unbelievers. Most churches nowadays do not contain such a mixed audience; participants are all believers (unlike Acts and the gospels where mixed audiences predominate).

What happens in our Discovery Bible Groups? A rejecting person (the first kind of soil, the hard soil) would rarely participate in our Bible studies, because Muslims in unreached people groups reject the invitation to come to a Bible discussion (or are not invited – to reduce the risk to those open to discussing the Bible). Group participants have demonstrated enough responsiveness of heart to dare to enter a Bible discussion.

Our group discussions include representatives of the other three types of soil. The words of Christ that they read and discuss challenge them all to respond to His word but they respond differently. Most Muslims in a UPG who do not respond well to the word (do not start to align their lives with what they hear) stop coming to the group discussion or may threaten the others.

Islamic people groups manifest far more social preselection and self-selection than commonly seen in Canadian and American churches, because of the high risk. What advantage would they gain

by starting to follow Jesus, if they didn't really want to face the cost? They might lose their job, they might be kicked out of their house, or they might be beaten. In some ways it is surprising how many Muslims do join Bible discussion groups, yet this is a much safer environment for them than to hear the word one-on-one or to enter a church building. Each quarter, many of the Muslims who have emboldened themselves to join a group Bible discussion, put their faith in Christ. Others in their same group may need another quarter before coming to faith.

The Spirit of God does not indwell an unbeliever. But they have access to God's Spirit working *externally* to bring them toward faith. Jesus explains this in John 16:8. The Spirit convicts the world of sin, righteousness and judgment. This differs from the Spirit's role in believers, and He often uses believers discussing God's word with unbelievers to bring them to faith. So, believers should help unbelievers by discussing the word with them. That's the *replicating pattern* in the Gospels and Acts. In this way, God's Spirit awakens the hearts of some unbelievers to respond to God. So, we should expose unbelievers to the word of God. If they get into the habit of reading and discussing God's word in a group of people they know (even joining the group before they believe), we often find that over time these people come to faith.

You might reflect on your own experience, especially if you came to faith at an older age. I grew up in a



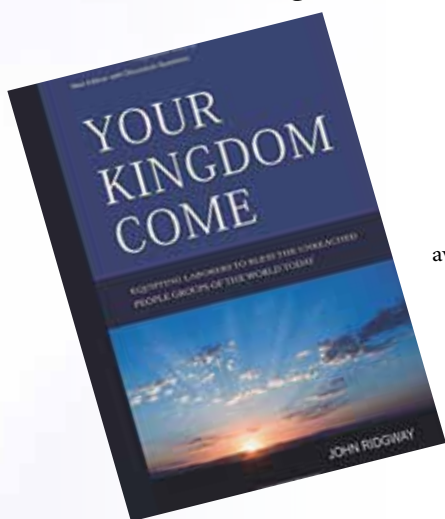
liberal denominational church and when I was in high school, they chose me as the youth leader. I wasn't a believer yet, and when they made me the youth leader, it made me feel very uncomfortable about my own spiritual condition. I couldn't grasp what I was missing, or how I could become a believer. I didn't really know that I *wasn't* a believer, because I had been going to church. All I knew was: "If I'm going to lead this group, I need to have a deeper experience with God" (or something like that). I went out in the woods and sat there a long time. I tried to pray and ask God: "How am I going to find you? How am I going to get to faith?" I just sat there and talked to God the best way I knew how. I didn't know what I was doing. I was just trying to find God: how could I go forward? Then God spoke to an unbeliever. I had heard parts of the Bible in church, and I started reading the Bible, and it started to penetrate my heart. The Scriptures started to help me, even before I was a believer, while I was still blind to some of what I was reading. Yet there

was a point where God came to me and took off my blinders. This happened during the first Bible discussion group I attended, which had a mixture of believers and unbelievers. I became convinced that God was personal, that He saw my sin and forgave me, and gave me faith in Him.

We shouldn't doubt that God will speak to unbelievers when they interact with His word. Most unbelievers who begin responding to God's word try to do what they think will please him, but then God breaks through and shows them the real issue is their sin, and their faith in grace that comes through Christ, not in what they do.

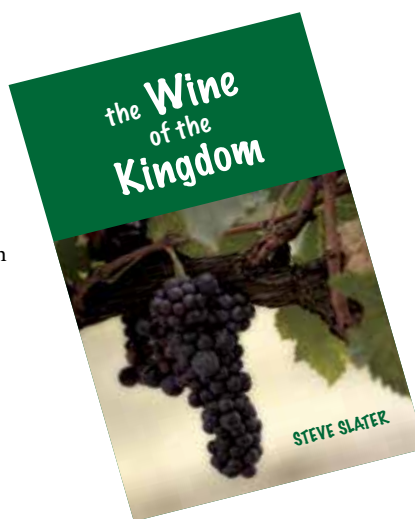
If you reread the Book of Acts, how many times did God surprise people in the book of Acts? God did many things that surprised believers. We must be open to what God's Spirit may do in our day, to bring salvation through His word to those who have never-before heard the good news. Very often God's Spirit uses His word in the process of drawing unbelievers toward saving faith. 📖

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# Fruit-Based Ministry, in the King's Joy

BY TREVOR LARSEN

**Trevor Larsen** is a seminary teacher and a “come-alongside coach” who is convinced of God’s desire for all peoples. He and his wife live alongside 16 Asian movement catalysts in a “fruitful Band of Brothers.” Trevor’s goal is to help these brothers maximize their fruit as multiplying movements, and through them help other movement catalysts. He tells stories of these movement catalysts and offers biblical materials that support movements in 3 digital books completed so far at [www.FocusOnFruit.org](http://www.FocusOnFruit.org). Trevor started the first team in 1998, which birthed the first believer group in a UPG in 2000. Together they have been learning “fruitful practices” through field experimentation and biblical reflection. They combine community development, inner healing, and multiplication of believer groups while empowering leaders’ groups. Their fruit has multiplied into a family of linked movements in UPGs. They continue to be surprised by God’s grace.

What are some of the challenges and obstacles you’ve experienced? How do you remove the obstacles?

Challenges must be considered in relation to fruit. Christ intended that we bear much fruit, “*By this my Father is glorified, that you bear much fruit*” (John 15:8). Much fruit comes with challenges, for He prunes us to prepare us for more fruitfulness. “*Every branch that does bear fruit he prunes, that it may bear more fruit*” (John 15:2). Challenges and obstacles are part of God’s pathway to more fruit. But there is much joy on this pathway, for we share His joy. “*These things I have spoken to you, that my joy may be in you, and that your joy may be full*” (John 15:11). We must see God behind the challenges and His desire that we bear much fruit.

Considering a different paradigm requires courage, but we may need a new paradigm when we face challenges. Most of us simply follow the paradigm or model of whatever Christian organization we’re in. One significant feature I find in many ministry paradigms is *activities-based*



*management.* Activities-based management asks, “How many people did you teach? How many people did you evangelize? How many articles did you write?” Leadership communications and reporting reinforce this *activities-based management* style. As long as we’re doing the right activities, we obtain honor in our system and we’re honored by others in our system. But it lacks evaluation on whether or not those activities are the best activities to get to fruit.

Challenges and obstacles are part of God’s pathway to more fruit. But there is much joy on this pathway, for we share His joy. “*These things I have spoken to you, that my joy may be in you, and that your joy may be full*” (John 15:11).

In our current ministry we, by contrast, recommend a *fruit-based management* paradigm. Fruit-based management encourages us to identify obstacles, think about alternate approaches, flexibly modify our activities when we face challenges and explore different ways around the problem. All this evaluation and modification of activities is driven by focusing first on the fruit God wants, and on the outcomes targeted. Then we work backwards to look at the possible ways to get to that fruit.

This shift from an activities-focus to a fruit-focus gives people more freedom, especially catalytic people, who can be very creative.

Setting our minds on what God honors helps us more flexibly adjust to challenges, in relation to the fruit God desires. We read in the book of Acts and the gospels that God's people faced many obstacles. So, we ask, "What gospel advances or outcomes were recorded as honorable, as making God happy and God's people happy? What kind of fruit did the early believers rejoice in?" The early church reported the number of people saved; they reported numbers of cities where new churches were established. They recorded stories of people who were healed and people from whom demons were expelled. They recorded the choosing of teams of elders. They rejoiced in cities newly reached. Starting with this partial list, we ask, "Did God put the spotlight on people's *habitual activities*? Or did the biblical authors spotlight the joy that came from the *fruit of their activities*?"

I found that when I moved the dialogue from *activities* ("What have we been doing?") to *fruit* ("What are the next *outcomes* or *fruit* we want to see?"), this shift in our attention encouraged innovation and increased resilience to challenges. Field workers became more willing to modify the *activities they had been doing*, and consider,

"Are there other ways to *reach our desired outcomes more effectively*?"

This shift from an activities-focus to a fruit-focus gives people more freedom, especially catalytic people, who can be very creative. Doing what has not been done traditionally requires taking a risk and demands courage, because you don't know if the means you chose will result in fruit. And people with new ideas get criticized. But because you want to focus on getting to fruit, you use that lens to evaluate what you are doing. Then after a period of time (every three months in our model), you can look back and see your progress. If you wanted to get to 10, of some kind of fruit, but you only got three, you ask yourself, "Is my identity tied up in this? Is evaluating my progress toward fruit a process God wants me to take?" To do this we must firm up our identity in Christ, reflecting on our riches in Christ, aside from what we do. We don't have to *do* things to firm up our identity. Because we are already rich in Christ, we do things because we want more fruit for the King. Think of the parable of the minas in Luke 19: "*What did you do with your one mina? What did you do with your five minas? What did you do with your 10 minas?*" This appears to ask about the doing, but the focus is actually on the outcomes gained for the King through what they did.

When we are secure in Christ, problems become just part of the context God allows in our lives. They don't threaten our security and they don't prevent us from doing what God wants us to do.

Don't look over your shoulder at someone else, to find out how much fruit that person got for the King with their minas. Just hear Christ asking, "What did you do with *your* mina? What is the best use you could put *your* resources to, to get the best kingdom return on investment for the King?" As He gives you minas, He leaves room for you to make decisions; He doesn't legislate how you should invest. This parable encourages us to think about the kingdom return on investment because the King wants certain outcomes. It's not tied to our identity. We assess what we've been given and work through all the possible ways we could utilize those things for the King's return. Then we pursue the best kingdom return on investment we can get, with all of who

we are: our opportunities, our relationships, our gifts and our training. This includes periodically re-evaluating, “Could I do this in a somewhat different way, in hopes it will bear more fruit the next time?”

Many of Jesus’ parables have this perspective, “How will you evaluate?” Not from a place of insecurity about who we are in Christ. We know who Christ has made us. We’re on solid ground. We know it’s all about what Christ has done in our lives to change us, to make us holy, to move us from the kingdom of darkness into the kingdom of light. Christ makes all the other “who I am in Christ” statements true in our lives. The Bible contains many of these, and they remain secure. Out of that place of security in Christ, “How can we best participate in the joy of the Master, through the investment of our lives?”

Each of the 16 movement leaders I mentor says the same thing when I ask, “Did you ever expect to get to this much fruit?”

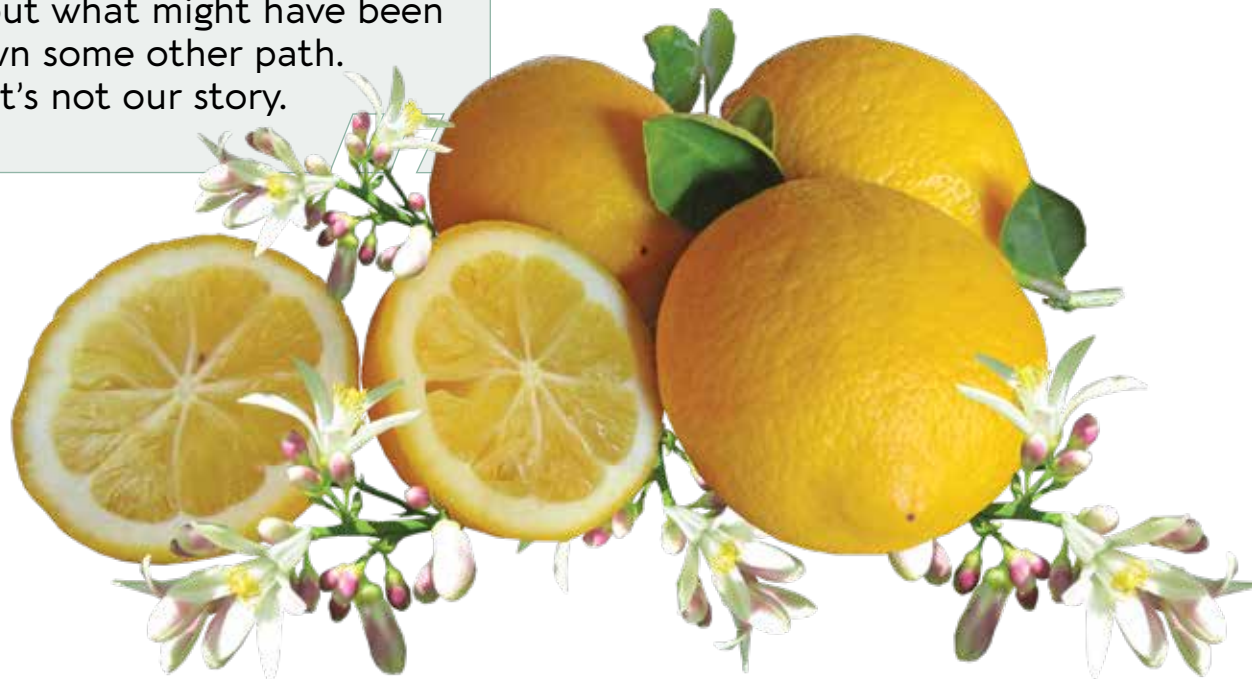


If, as we’re going down the path we chose, we sense we’re hand-in-hand with the Lord and we’re enjoying Him and what He is doing, we have no reason to think about what might have been down some other path. That’s not our story.

They say, “No, I had no idea! This has been a shock to me!” They have a lot of joy. Not that it all works out easily. Leading movements involves a lot of hard parts. But God gives us only one life. If we choose one path, we’re not choosing another path. If, as we’re going down the path we chose, we sense we’re hand-in-hand with the Lord and we’re enjoying Him and what He is doing, we have no reason to think about what might have been down some other path. That’s not our story. *This* is our story: “Who should we invest in as part of our story today, in a way that gets to fruit?”

During COVID with its constraints and opportunities, we have asked, “What can we do for the kingdom and how can we participate in His joy?” You are facing many challenges, but God shows himself in the midst of challenges.

It reminds me of the way a lemon tree bears fruit. When I was young, I worked for a lemon farmer. One day he asked me to take a hatchet and scar the bark on the trunk of all the lemon trees. I protested, “I don’t want to ruin your lemon trees!” He told me that the scarred tree thinks it’s dying and so sends out blossoms; this in turn creates more fruit. If you’re in a time of trial, you can think of it this way: the Master Gardener is working to bring you to a point of greater fruitfulness. 🌱



# Key Prayer Points for Movements

BY SHODANKEH JOHNSON

**Shodankeh Johnson** is the team leader of New Harvest Global Ministries, based in Sierra Leone, West Africa. He also does training globally for New Generations, based in the United States. He has been involved in DMM work and church-planting for his whole adult life.



A Church Planting Movement cannot happen without a prayer movement first. God's people need to spend time in prayer and fasting. We should teach and coach our disciples to pray earnestly. If we hope for any success among the unreached, we need a praying ministry and praying disciples. Prayer is the engine of a movement, and effectiveness in prayer often depends on knowing what to ask.

A Church Planting Movement cannot happen without a prayer movement first.

Here are the top twelve prayer points we use in our movement in West Africa. **Pray:**

## 1. For God to send laborers into the harvest field. For an increase in disciple-makers and intercessors.

*He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.*

—Luke 10:2 NIV

## 2. That God touches people's hearts and draws them to Himself.

*Saul also went to his home at Gibeah, and with him went men of valor whose hearts God had touched.*

—1 Sam. 10:26 NIV

*"Stop grumbling among yourselves," Jesus answered. "No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. It is written in the Prophets: 'They will all be taught by God. Everyone who has heard the Father and learned from him comes to me.'"*

—John 6:43-45 NIV

*On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul's message.*

—Acts 16:13-14

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### 3. For open doors for the gospel.

*And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should.*

—Col. 4:3-4 NIV

### 4. To find Persons of Peace.

*When you enter a house, first say, 'Peace to this house.' If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.*

—Luke 10:5-7 NIV

### 5. That every stronghold and lie of the enemy be broken.

*For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.*

—2 Cor. 10:3-5 NIV

### 6. That God would grant boldness in sharing the gospel.

*And now, O Lord, hear their threats, and give us, your servants, great boldness in preaching your word... After this prayer, the meeting place shook, and they were all filled with the Holy Spirit. Then they preached the word of God with boldness.*

—Acts 4:29,31 NLT

### 7. For fresh anointing and the power of the Holy Spirit on the disciple-makers.

*"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free."*

—Luke 4:18 NIV

*"I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."*

—Luke 24:49 NIV

*"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

—Acts 1:8 NIV

*And the disciples were filled with joy and with the Holy Spirit.*

—Acts 13:52 NIV

### 8. For an increase in signs, wonders, and miracles.

*Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus.*

—Acts 4:30 NIV

*"Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.*

—Acts 2:22 NIV

*Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.*

—John 14:12 NIV

*My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on human wisdom, but on God's power.*

—1 Cor. 2:4-5 NIV

### 9. For protection for workers in the field.

*I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.*

—Matt.10:16 NIV

*He replied, "I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.*

—Luke 10:18-19 NIV

## 10. For resources for the work to be done.

*And my God will meet all your needs according to the riches of his glory in Christ Jesus.*

—Phil. 4:19 NIV

*And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work.*

—2 Cor. 9:8 NIV

## 11. For multiplication leading to movements to burn in people's hearts.

*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.*

—Matt. 28:19-20 NIV

*Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.*


—Acts 6:7 NKJV

*Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."*

—Gen. 1:28 NIV

## 12. For other movements and disciple-makers all around the world.

*We always thank God for all of you and continually mention you in our prayers. We remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.*

—1 Thess. 1:2-3 NIV 





## Biblical Mobilization for What?

BY RYAN SHAW

**Ryan Shaw** is International Lead Facilitator of Global Mission Mobilization Initiative (GMMI), a resourcing ministry equipping the Church for mission mobilization through tools, teaching, training and strategies. A fourth-generation message bearer, Ryan graduated from Fuller Theological Seminary (Pasadena, CA) with a Master's in Intercultural Studies. He has traveled in a mobilization capacity to over 65 nations and lives with his family in Chiang Mai, Thailand, where GMMI has its Global Mobilization Institute.

In our previous article in the January-February issue we considered the vital need of clarifying a biblical missiology of mobilization, a core area of kingdom contribution often overlooked in today's mission movement. We also looked briefly at the potential of an explosion of focused mission mobilization emphasis across denominations, organizations and individual local ministries as the global Church rightly views mobilization from its bigger-picture, biblical perspective.

In this article we build on that biblical missiology of mobilization, considering a big-picture, four-point Spirit-led strategy with which the global Church mobilizes and equips disciples and local ministries to engage while we also look at important global systems as platforms God has prepared for mobilization and the gospel on which to progress. **History has much to reveal to help us grasp God's intent in using global systems of the day to empower the mobilization movement God seems ready to bring forth.**

### Mobilized to Do What?

First, what exactly do we mobilize the global Church to do? In a global mission landscape full of often random activities and divergent focal points, it is necessary to bring biblical and missiological

emphasis. Moving beyond good ideas and hit and miss activities, embracing His direction in what the global Church is mobilized to do in mission, are there specific biblical, Spirit-led means of advancing the kingdom? Does the Spirit have a progressive plan or is God somehow piecing together all the random efforts? The answer is yes, God has particular strategies, set forth in the New Testament and confirmed by the Spirit throughout history.

### Four Big-Picture Strategies of the Spirit<sup>1</sup>

I suggest four big-picture, comprehensive strategies God has in mind. These strategies build on one another, unfolding progressively. We cannot proceed to point two, three and four without seeing the foundation of point one firmly in place, which is why mission mobilization needs emphasis across the global Church right now. The global Church best understands God's big picture intent when considering the widespread multiplication of these strategies across every people group globally, not in pockets here or there.

First, it is the will of God to multiply millions of individual local ministries across denominations, church networks and organizations emphasizing the Great Commission, putting it at the center of their local fellowships, mobilizing and equipping every disciple in their roles.

Second, it would seem that biblically the Holy Spirit wants to "scatter" at least 20 percent of these disciples from every local ministry (mostly lay leaders and lay people) to near and distant unreached peoples, geographically near and far to that local ministry.

Third, what is it that this exponentially large number of Jesus' laborers are to be doing among unreached peoples? They are to be multiplying thousands of reproducing Church Planting Movements (CPMs) within neighborhoods, villages, towns, apartment buildings, etc. in the unreached areas the Spirit guides them. **They take the Church to the people, not expecting the people to come to them.**

<sup>1</sup> While we can only touch on these four strategies ever so briefly in this article we spend an entire chapter developing each one biblically and historically in my new book *Rethinking Global Mobilization: Calling the Church To Her Core Identity*.

Fourth, through the witness of these exponentially increased simple, reproducing churches planted, “people movements to Christ”<sup>2</sup> are ignited across the many webs of relationships—family, neighborhood, work colleagues, universities—culminating in every subculture of every Unreached People Group globally hearing the word of Jesus and millions coming to saving faith and discipleship.

## Global Systems As Platforms

Next, it is important to note how growing secular trends of the day, world systems of influence, contribute to shaping the mission, mobilization and revival thrusts of history. This understanding helps us today to effectively mobilize the global Church. Both Colonialism and Industrialization had far reaching effects on the expansion of the gospel during the “Great Century of Missions,” (1800s) opening doors among unreached peoples otherwise closed. The Industrial Revolution brought new dominance to Europe which was accompanied by a desire to exert that dominance globally. Colonialism and imperialism would soon become the common governmental policies of nations, exploiting other nations through dominance for their own financial and territorial gain.<sup>3</sup>

## The Global System of Colonialism

Though in no way endorsing the morality of these systems, the mission societies of the day sent laborers to the ends of the world in the well-paved footsteps of the commercial and colonization platforms. As Patrick Johnstone concedes, “Today we abhor the competing nationalisms, arrogance and greed that drove the colonialism of the supposed civilized “Christian” nations of Europe. We see the negatives - the subjugation, enslavement and even genocide of peoples, the trading monopolies that transferred the world’s wealth to the West, the consumerism, cultural imperialism, etc. However, there were also distinct positives. The greatest benefits were religious freedom and the chance to proclaim the

2 This is a term popularized by Dr. Donald McGavran in the 1950’s. It is a crucial concept few in the mission movement discuss today. It needs resurrecting as it holds keys to seeing ministry breakthroughs among Unreached People Groups.

3 Tucker, *From Jerusalem to Irian Jaya*, p. 111.

gospel. Colonialism allowed Western missionaries to sow many seeds in many nations.”<sup>4</sup> The infamous East India Company, for example, made it possible for William Carey and his band of laborers to take up residence in India (though the East India Company despised the work of the missionaries). This historic tie between Colonialism and mission history has left a bad taste among many non-western peoples, lingering to this day.

**Most missionaries had no desire to exploit people as their colonizing governments or industrialized companies did.** Instead, they sought to enhance social progress through the power of the gospel, the democratic approach to government, schools, hospitals, universities and political foundations.<sup>5</sup> They used the open door into these countries as avenues to preach the gospel, reaching people for Christ. Though all too often, they did so with the introduction of Western culture, leading at times to the destruction of indigenous traditions.

## The Pax Romana

It is not altogether different from Paul and the Roman Empire. Yes, the gospel went forth in power in the first century across the Empire, spreading far and wide in a relatively short period of time. The Roman Empire and its policies made it much easier for the early Church to multiply as it did. There were world system forces of the day which God used to contribute to the spread of the gospel across the Roman Empire.

The most prominent was the “Pax Romana,” or “Roman Peace,” put in place in 27 BC by Roman Caesar Augustus, lasting until roughly AD 180.<sup>6</sup> The Pax Romana produced unprecedented peace and economic prosperity across the Empire, the government providing Roman citizens with security, law, order, engineering and unhindered travel across the Empire. To maintain their widespread empire, the Romans built an extensive system of high-quality roads, many still existing today. These elements contributed to the New Testament church expanding all over the Roman Empire,

4 Johnstone, *The Future of the Global Church*, p. 60.

5 Ibid, p. 111.

6 Wikipedia Definitions: [https://en.wikipedia.org/wiki/Pax\\_Romana](https://en.wikipedia.org/wiki/Pax_Romana)

*“running swiftly and being glorified”* (2 Thess. 3:1). Entrusted with the Great Commission, it is necessary that local ministries discern the wide variety of world systems at play and how God may choose to utilize these for the spread of the gospel.

**In the Middle Ages, there was also a system in place, providing tracks for the small thrust of global mission in that period. It was Monasticism.** Though a religious system, the Church of the Middle Ages was inextricably linked with the state. This provided protections, to some degree, to the few missionaries who scattered out in that day. Without the monastery system in place, under the protections of the Roman Catholic Church, it is almost impossible to imagine anyone having the ability to move about in that era with the gospel.



## The Printing Press

**The monumental invention of the printing press by Johannes Gutenberg in 1440 was an incalculable secular development through which the Reformation of the 1500s blazed forward.** The explosion of the Reformation can be directly linked to the ease of widespread printing and distribution of writings across Europe. For the first time in history people could produce spiritually revolutionary writings and get them into the hands of thousands of common people. Before the printing press this task was impossible. The printing press was a track the Reformation ran on. The circulation of information and ideas transcended borders, capturing the masses during the Reformation and threatening the power of political and religious authorities. That invention is seen by many as a key turning point in the history of the world, no less Church history.

Over the last 300 years the tracks on which revival, mission and mobilization have run included continuously progressing technology. From the printing press and books to the advent of newspapers, radios, televisions and today the internet and streaming video, from anywhere to anywhere. All these enabled mission and mobilization to be done differently, spreading the message farther, faster, quicker and in a more connected way. Another track is transportation progressing from horseback and carriages until 1830 when the railroad was introduced. That gave way to the advent of the automobile in the late 1800s and a progression from ships to the airplane in the early 1900s. Though not global systems necessarily, each of these technological advancements made the world a little smaller, empowering the revival, mission and mobilization movements to more effectively spread and to have greater impact.

## The Global System of Globalization

That leads us to the present. **Is there a secular world system in place now that could contribute to the spread of the gospel among all ethnic peoples much quicker than before?** The answer is a resounding YES! That world system is globalization.<sup>7</sup>

Globalization sprung onto the global scene following the breakdown of the Cold War global system and communism falling apart in 1989. According to global analyst Thomas Friedman, “technology accelerations and globalization accelerations mean we are now living through one of the greatest inflection points in history,” perhaps unequaled since Johannes Gutenberg launched the printing revolution in Europe in the 1400s.<sup>8</sup> “Globalization is not a trend or a fad but the international world system that replaced the Cold War system. Having its own rules, logic, pressures and incentives, it affects everyone’s country, company and community, either directly or indirectly.”<sup>9</sup>

7 See all of Thomas Freidman’s books on this crucial subject in the Bibliography.

8 Thomas Freidman, *Thank You For Being Late: An Optimists Guide For Thriving In the Age of Accelerations* (New York: Picador, 2016), p. 3.

9 *Ibid*, p. 4.

A simple definition of globalization is the interweaving of markets, technology, information systems and telecommunications systems in a way that is shrinking the world, “enabling each of us to reach around the world farther, faster, deeper, and cheaper than ever before, and enabling the world to reach into each of us farther, faster, deeper, cheaper than ever before.”<sup>10</sup> **Globalization connects the whole world like never before, from businesses to banking to supply chains. No one is an island unto themselves anymore, reliant on others across the world.** Smartphones have dramatically changed our lives within a 15-year period. Zoom and Skype, free global video calls, have transformed our capacity to be connected in ways only dreamt of just 10 years ago. Instant messaging, streaming video, the cloud—all are a byproduct of mind-boggling accelerations in technology that have utterly transformed how human beings do life and have been centered around warp speed development of the internet. Now you don’t have to go to physical meetings, instead you are able to meet online at no significant cost. Everyone is able to do this because of the tremendous internet technology advancements of the last few decades.

As Friedman continues, “globalization means we increasingly know how each other lives—able to read about, watch a YouTube video, Facetime across oceans, peering into one another’s worlds. When we all increasingly know how each other lives, we start to want what others have. Whether that’s a certain lifestyle, effective business, political freedoms, better education, clean water, safety and protection or much more. When we can’t get the things we see others have, we stand up for ourselves.”<sup>11</sup> The Arab Spring (2010) would not have happened apart from globalization, nor would the international pressure on the Myanmar generals to release Aung San Suu Kyi in 2010 have had impact. Through globalization and accelerated technology every country and culture are able to view the lifestyles of people around the world while

also becoming aware of every news story affecting governments around the world. **Globalization has and is changing everything. It is more difficult than ever for a government or religion to keep its people from seeing and experiencing how those outside live.**

From the end of WW II to 1989, the dominating world system revolved around the Cold War, which was based on one overarching feature—division. All threats and opportunities as a country or company tended to flow from whom you were divided. That system was symbolized by the Berlin Wall. Like the Cold War global system, globalization as a global system is also characterized by one overarching feature - integration. Instead of being divided from the world as most people were pre-1989 (end of Cold War), the world was moving toward exactly the opposite—significant integration with one another in finance, economy, business, education, media, entertainment and even ministry. In globalization, threats and opportunities flow from who you are connected to, symbolized by the Internet. Since the fall of the Berlin Wall and Communism in 1989, the end of the Cold War, we’ve gone from a world of division and walls to a world of internet without walls. During the Cold War, two nations were in charge: the United States and the Soviet Union. In globalization, we reach for the Internet, a symbol to which we are all increasingly connected. The central logic of globalization mirrors the logic of the internet. We are all increasingly connected.<sup>12</sup>

Eighty percent of globalization is driven by technology. “The technology exists to overcome walls, tying people together, getting access to the best technology and cheapest wages of Taiwan, Mexico, or Mississippi.”<sup>13</sup> **What globalization does by wiring the world into networks and removing the walls is super-empower individual people, both for good and for evil.**<sup>14</sup>

10 Globalization Webpage - <http://www.bricklin.com/albums/fpawlf2000/friedman.htm#:~:text=The%20simple%20definition%20of%20globalization,cheaper%20than%20ever%20before%2C%20and>

11 Ibid.

12 Ibid.

13 Ibid.

14 Friedman, *Thank You For Being Late*, p. 33

## What Does This Have to Do with Mobilization?

Globalization has paved the way for mobilization in unprecedented ways, making it possible for multitudes of small mobilization efforts and initiatives to spring up. One major impact of globalization is that it has decentralized everything. No longer is one person, leader, organization or movement in charge. No longer are there only large, mega-organizations and denominations in the world. In the last 30 years, mission has become tremendously decentralized. We have seen a shift, potentially influenced by the accelerations of technology and globalization, from large centralized mission organizations to a much flatter decentralized model of organization, church and networking. Any church, independent ministry, mission structure or mobilization effort can more easily spring into existence and multiply as a result of the globalization system. This seems to be a major factor in the explosion of independent ministries globally. Anybody can start a ministry, just like anybody can start a business, publish a book, make a movie and so on. This can pose a challenge as some independent ministries should likely not be in existence due to lack of accountability, questionable doctrine, practices and more. Yet, it can also serve in seeing multitudes of empowered, decentralized groups contribute to the fulfillment of the Great Commission like never before. Everyone now is truly enabled in ministry, if they want to be.

Globalization and the speed at which digital technology is developing has empowered multitudes of digital platforms and social media. These are being used now for mission and mobilization, yet will go to a whole new level through future insights and ideas of how to effectively reach ethnic peoples through these platforms. Globalization is empowering any mobilizer anywhere in the world to have the tools needed in an instant to mobilize churches and ministries in their area. Globalization has empowered training as now some training can be done effectively online.

As a reminder, we are not excusing immoral uses of this global system or seeking a debate as to the goodness or ills of globalization. As we considered with colonialism and imperialism in the 18<sup>th</sup> and

19<sup>th</sup> centuries, globalization of itself has moral issues attached to it. Like the mission movement of those centuries, which in no way supported the injustices of their governments, workers today ought to utilize the positives of globalization while recognizing and even fighting against the obvious dangers. It is conceded that there appears to be a growing global authoritarianism that is anti-freedom and anti-Christian and suppresses alternative voices that is also riding on the back of globalization. We are only highlighting globalization's existence, that it will only increase, and the importance of utilizing its global tracks for the glory of Jesus and the extension of His kingdom. Deep thought and careful action need to be extended, while seeing all the benefits as well. As all the global systems before it provided tracks for the gospel to run on, so does globalization.

**The world system enabling the gospel to run swiftly and be glorified globally is in place, similar to the Pax Romana for the early church.** The whole body of Christ being mobilized and engaging with the whole world is possible under the globalization system, where it was not during the Cold War system, with all its divisions. It is the argument of some that globalization has empowered the global Church in a way never known before in history. I believe the increasing technology and globalization system are a part of the Lord's plan to orchestrate circumstances globally that are conducive to seeing the global Church engaging in biblical, Spirit-led mobilization, activating her to reach all sub-groups of every Unreached People Group with the power and love of Christ. 📖

Everyone now is truly enabled in ministry, if they want to be.

**AUTHOR'S NOTE**—This article has been adapted from the author's new book called *Rethinking Global Mobilization: Calling the Church to Her Core Identity*. The book seeks to lay foundations of a biblical missiology of mobilization while providing a practical framework to mobilize and equip the global Church in mobilization. The publisher, IGNITE Media, has given permission for portions of the book used in this article. Find more info about the book at [RethinkingMobilization.com](http://RethinkingMobilization.com).

# Devoted

BY KEVIN HIGGINS

**Kevin Higgins** is General Director of Frontier Ventures (FV). 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 and Eliza.

Dear Reader,

As you know if you have been reading *Mission Frontiers* for any period of time, one of our consistent themes is “movements.”

We track the number of known movements on our cover.

We talk about movements and what promotes or hinders them; and in this edition, we talk about the “essential elements” of movements.

I want to add to that conversation by going back to one of our source texts, indeed a source text for all those who are concerned for seeing healthy movements to Jesus emerge and thrive: the Book of Acts.

My focus will be on one key word used in Acts, a word normally translated as “devoted.” It shows up several times, but in a very concentrated way in the famous set of verses in Acts 2:42-47. Those verses describe the thriving life of what some would call the “first church.”

In them we see the early followers of Jesus devoted to five things: apostles’ *teaching* and *fellowship*, *breaking bread* and *prayer* and *being in the Temple* together.

My rationale for focusing on these has been shaped by my years of working with emerging movements to try to grow in both numbers and health, in both quantitative and qualitative ways. My premise has become simple: if the DNA is right the body will grow.

I realize that this is overly simplistic, and I am not denigrating the important focus in recent years on various activities, methods, tools and training aimed at helping catalysts of movements be more effective. But my focus here will be on these five qualitative ingredients of healthy movements.

## Devoted to Apostolic Teaching

While we don’t know a lot about the content of this teaching from Acts, we do know from the few glimpses we are given that this happened in larger more public settings and house to house (or household to household), as Paul summarizes to the Ephesians in Acts 20.

However, assuming that the letters of the apostles are a window into the teaching they provided we can glean a few things:

Each apostle had a unique style and vocabulary: compare the letters of Paul with those of John, or Peter or James. Each unique, each reflecting their personality and experience.

The teaching was also uniquely contextual. While some scholars use Paul’s varied vocabulary to try to suggest he could not have written all the letters we attribute to him, the facts seem to suggest that he employed vocabulary from the contexts of the people to whom he wrote in order to address the issues they were facing.

While there was a variety of issues unique to different settings, such as we see when we compare Corinth with Colossae, at the same time there were certain issues which kept arising. Almost every letter of Paul, for example, continues to address the things we might have assumed to have been settled in Acts 15 (circumcision, sexual purity, food offered to idols).

To summarize, to understand something of what it may mean to apply best practices for movements today, it is good to remember that when we speak of apostolic teaching, we are speaking of how the Spirit used the distinct personalities of each apostle, inspired contextual application, and guidance as persistent issues continued to require fresh, and repeated, attention.

## Devoted to Fellowship

*Koinonia* is the term used in Acts 2. One place that we are given a deeper look into how one apostle, at least, understood this term is in the letter to the Philippians. There Paul outlines four dimensions of *koinonia* as he experienced it with the people of Philippi:

*Koinonia* in the gospel (Phil. 1:5-6): That is, a sharing or fellowship in the advance and also ongoing understanding of the good news and its implications.





*Koinonia* in the Spirit (Phil. 2:1-4): The connection here is to how such fellowship affects and deepens relationships in the community.

*Koinonia* in the sufferings of Jesus (Phil. 3:10): In fact, Paul has the whole sweep of the life and death and resurrection of Jesus in view in Philippians 3. His passionate longing to know Jesus more, and to actually share in that life, frame one of the most powerful descriptions of the spiritual life we have in the Scriptures.

Finally, *koinonia* in giving and receiving (Phil. 4:15ff): Paul expects to both give and receive. This is a beautiful picture of the mutuality of apostolic fellowship.

Best practices in movements? Devotion to the apostles' fellowship presses us into the growth of the gospel, deeper relationships, deeper experience of union with Jesus and a mutuality of what we have to give to and what we need to receive from others.

## Devoted to the Breaking of Bread

An early reference to communion? Or merely a description of how early believers ate together and shared hospitality?

If 1 Corinthians 11 is any indicator, it was both. That chapter portrays a community that ate together weekly, and also portrays meals that were both *meals* and also *memorials* of the Meal.

The fact that Paul had to warn the people about saving food for latecomers, and also to warn them against drinking too much of the wine shows us there was an actual meal.

The fact that Paul connects all that to the Meal Jesus shared with His followers shows us that within the meal, came the Meal.

For best practices in movements, among many implications we might draw, there is a simple one: the forms and rituals we use to express what we learn in the Scriptures are adaptable. What began as a Meal in a meal, became a ritual Meal without a meal in most of our Christian churches, but need not remain as such as new movements emerge.

## Devoted to Prayer

This again could mean prayer together or individually as believers, in more extemporaneous forms. Or it could mean the actual Jewish prayers

(the Greek text is plural and may suggest the latter). Be that as it may, we know from any reading of the new Testament that prayer played a vital part in every aspect of the movement. Paul's letters, Jesus' example and teaching and the narratives in Acts all point to this.

Many studies of movements have pointed to the role of intercessory prayer as a best practice, and I do not want to minimize that! However, in addition to that I want us to be reminded of the broad and deep emphasis on prayer in all its facets in the pages of the Scripture. Not the least of these is the prayer life that seeks after and longs for a deeper connection to Jesus.

## Devoted to Being in the Temple


Why mention this? The glib answer would be because I am citing examples of the word "devoted," and it is right there in Acts 2. But there is more to it.

Keep in mind that Jesus has just died. Keep in mind that among those who pushed for and celebrated Jesus' death were those who were responsible for the Temple rituals and worship. Keep in mind that being devoted to being in the Temple put the early believers right in the context of those who were opposed to Jesus. Keep in mind that Jesus' death meant the fulfillment of the sacrificial system (though this can hardly have come to the realization of these followers yet).

And yet, there they were. In the Temple. In the center of all of that. And devoted to it.

Best practices? Healthy movements will also be right there, in the center of it, even taking part, faithful to Jesus but in the ebb and flow of the life of the people they are from.

## Summary

This edition is devoted to understanding movements more deeply. In addition to the other encouraging and helpful contributions you will enjoy here, I want to remind us to consider these "devotions" as well: apostolic teaching, fellowship, breaking bread, prayer and being in the "Temple," in the middle of it all. 

# 24:14 Goal



Movement engagements in every unreached people and place by 2025 (46 months)

## Catalyzing Movements in Urban Areas

### A 24:14 panel discussion with Victor John, David Broodryk, and Curtis Sergeant

**Dr. Curtis Sergeant** served with the International Mission Board (IMB) among an Unreached People Group (UPG) in China. After a movement started there, he began training for the house-church networks in China and others around the world in how to do the same. Later he served as a VP for Global Strategy with the IMB. Then he went to Saddleback Church over church-planting and helped catalyze some extremely large-scale church planting projects, especially in India, and engaged nearly a hundred UUPGs. He then served at e3 Partners as the International VP. Now he runs a disciple-making and missions training center called MetaCamp in Dadeville, Alabama ([metacamp.org](http://metacamp.org)). He is also a co-facilitator of the 24:14 coalition ([2414now.net](http://2414now.net)) and founded the Zúme project ([zumeproject.com](http://zumeproject.com)).

**Victor John**, an Indian national, served as a pastor for 15 years before shifting to a holistic strategy aiming for a movement among Bhojpuri people. Since the early 1990s he has labored in planting seed among the Bhojpuri and continues to play a catalytic role in the large and growing Bhojpuri movement. He is the primary author of *Bhojpuri Breakthrough: A Movement that Keeps Multiplying*.

**David Broodryk** David has been pursuing God Movements and mentoring leaders around the globe for over 30 years. As a strategist and coach, he is passionate about mobilizing the gospel through self-replicating movements and inspires others to do the same.

He currently serves as Regional Director of Southern Africa, Global Urban Ministry and Innovation for New Generations and Executive Director of Twofoureight in South Africa.

David is married to Michelle and they reside in Durban, South Africa. They have two adult children.

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**Moderator:** Urban areas have been perceived as harder to penetrate than rural areas. I'll start by asking Victor: "What are you seeing in South Asia, related to movements in urban areas?"

**Victor:** The Bhojpuri work was basically semi-rural and semi-urban work. Then we moved to the urban areas. One problem was that in our urban areas, most Christian organizations have tended to focus on slums. Of course, compassion played a big role, but those are marginalized groups; not decision-makers. So, we chose to do something different in the urban areas. But urban people are not a homogeneous group, so it's very difficult. They are so separate and generally not open to the gospel. There are a lot of challenges, but we have seen a breakthrough.

**We require of everybody: if you're learning one thing, you must share it with the network of your friends and families. If you learn two things, share those with others. They do that, much faster than I can speak.**

We began in Delhi, which has a population of over 19 million people, in 11 districts. Now, eight years later, there are multiplying churches in eight of the districts. We are moving closer to impacting all 11 districts. We have definitely reached out to a lot of people. Many new churches have been started in cafes or McDonald's or other places where young people meet. We have used a lot of text messaging. We require of everybody: if you're learning one thing, you must share it with the network of your friends and families. If you learn two things, share those with others. They do that, much faster than I can speak. They are very good at texting.

Recently, during COVID, we have seen a movement where we multiplied as “Corona Warriors.” During the lockdown last year, many young people were pushed into a lot of problems. Suicides increased, depression increased, a lot of unhealthy sexual habits developed and a lot of people got hooked on being online. People also have lost jobs. So, we started inviting people to be Corona Warriors, who would motivate others to be vaccinated, and engage in distributing relief work that we were doing. More than 700 young people showed up, all from non-Christian backgrounds. Within two months of our volunteer work, we saw a *tremendous* change in their attitude and their behavior. Their parents were also very happy and began inviting us to their homes, saying, “Why don’t you come and talk to us?”

We’ve seen that urban youth are looking for acceptance (by any group).



And these young people said, “Can we do something more? How else can we engage?” We are using this opportunity to disciple them. Many people have now committed their life to the Lord. We’ve seen that urban youth are looking for acceptance (by any group). They are looking for identity (and a group that will help define their identity). They are also looking for a place where their talents can make a contribution and their life can make a difference. We need to find opportunities to engage them, so they feel they are contributing to something valuable.

**Moderator:** That’s great. I’m going to move on to David. David, you’ve become a kind of specialist in urban movements—in different parts of Africa and around the world. Tell us a bit about what you see happening around the world in urban movements.

**David:** It’s always a pleasure, but intimidating, to follow Victor John. Anything you talk about in India is just *millions*, like 19 million people in Delhi. I don’t even know where to start with those kinds of numbers. I find it very encouraging that some of the things he shared are not just focused on the marginalized. That’s really important for me. Often people who talk about urban ministry talk about the easy places, the low-hanging fruit. Not that the marginalized are unimportant. But you won’t see a movement by just focusing on the fringes. I also note that they’re using technology, they’re focusing on the younger generation, they’re addressing brokenness and COVID. All these things are incredibly encouraging.

From our side, we are seeing movement in several regions around South Africa. I felt we needed to be doing it ourselves before we exported it anywhere else. So, in South Africa, in the cities of Cape Town, Johannesburg, and Pretoria, we are seeing these kinds of movements emerge. And we’re seeing these movements emerge in Africa more broadly: Nigeria, Uganda, and other places. I recently moved to Durban, South Africa, and we’re busy launching a new movement here. That’s in South Africa and Africa.

As a team, we’re also currently working in 48 global cities: establishing teams and helping them get to movement. We’ve seen some really exciting first breakouts of that in some of these teams, in different regions of the world. Initially, the breakout for the last few years was among the marginalized. We’ve reached a lot of gang leaders, prostitutes, drug dealers, urban poor, those kinds of people. In some ways, that’s easy. That’s not the challenge we’re actually talking about, when we discuss urban challenge.

We went to the other side of the spectrum recently, in Sydney, Australia. We focused on high net-worth individuals and asked, “Can we see movement there?”

We've reached a lot of gang leaders, prostitutes, drug dealers, urban poor, those kinds of people. In some ways, that's easy. That's not the challenge we're actually talking about, when we discuss urban challenge.

High net-worth individuals in a wealthy G7 country: that's a pretty high target to reach. We ran an experiment for months, with a whole new approach to reaching these people, and we've seen some significant breakthrough. Many people have begun a journey of discovering who God is; some are near conversion. That's really exciting.

One challenge of cities is the complexity, and some of that complexity is the socio-economic divide. We're also looking at addressing the economic sustainability of movements. Part of the challenge of seeing indigenous movements fund indigenous movements means you can't just target the marginalized. You've got to go at all levels. When you look at the movement Jesus started, you see Him talk to the masses, and also to some very key individuals like Nicodemus, or a religious leader, or the rich young ruler. These were more difficult people to reach, but both were important in building a movement.

One of the things I'm observing (which Victor also mentioned): the energy in cities is largely young. In rural environments, we go for the elders. But in cities, you've really got to focus on those under 35. In Africa, this is particularly true: 60 percent of Africa is under the age of 25.

We find the principles are very much the same, but the expression is very different. How to crack the urban code is a very important discussion we need to have. The world is rapidly becoming urban. This is the future and we're not looking at it and addressing it enough. So, it's a very important discussion.

**Moderator:** Thanks, David. I'm going to move on to Curtis. Curtis, you've used technology and you've worked around the world. Please share with us a little bit: what do you see around the world in urban work?

**Curtis:** I would make some of the same observations Victor and David made about young people being more responsive. I would also echo the idea of working among the poor and refugees being easier than working among higher socioeconomic classes. And I would add recovery programs and prisoners to that list. In North America (where I'm based), I think *all* of the movements that have achieved movement status are urban based. The situation here differs from some places where all the early examples are rural.



We always want our first attempt to be winning a pre-existing group and having them come to faith together. But that's often more difficult in an urban situation.

From a tactical perspective, some things are different when working in cities. Many of these differences are because in urban centers, the relational chains tend to be shorter, shallower, and more transient. This means focusing on networks of established relationships has less powerful or enduring effects, because people keep moving. The various groups are all so transient. That means in urban situations, we need to be more open to groupings not necessarily based on someone's *oikos* (unless we

view *oikos* in a broader sense). Working among pre-existing relational networks will always be our priority in our first effort. But if that appears difficult in a given situation, we're open to moving toward grouping people who did not necessarily have a previous relationship but may have some common characteristics.

It also means we need greater willingness to win an *individual*, then have them work on reaching people with whom they have relationships. We always want our first attempt to be winning a pre-existing group and having them come to faith together. But that's often more difficult in an urban situation.

We also use a tool I call leadership cells. Those are temporary groups, whereas a church would be a long-term group meeting together. In the leadership cells, we model looking like church, but the cells are intentionally time-limited.

There's a greater emphasis on the ends of the earth, as opposed to their *oikos*. We're always trying to equip *every* believer to have the passion and desire, the skills and the tools to reach both those worlds: their ongoing network of relationships and those outside that. We always start with their ongoing network of relationships, but relatively speaking, in an urban area we'll give more emphasis to the ends of the earth than we would in a rural area, and move to that emphasis earlier in the process. Equipping believers with an awareness of cross-cultural work and the ability to reach out cross-culturally is more important in an urban setting because of its complexity.

We also use a tool I call leadership cells. Those are temporary groups, whereas a church would be a long-term group meeting together. In the leadership cells, we *model* looking like church, but the cells are intentionally time-limited. We aim to equip all the participants to start their own groups, then break

up to start new groups. We would almost never do that in a rural setting, but in urban settings, we find it's often a really helpful tool, since the groups tend to be much more transient anyway. This provides clear intentionality in equipping those people, who then go out and start new groups.

Lastly, research is very important for urban areas, so people can know *who is there*. Although urban areas are very heterogeneous, that doesn't mean all the groups there are aware of the *other* groups there. There's still a significant trend toward insularity within one's group and maybe a small number of other groups. Very few people have an awareness of all the different segments, whether ethnolinguistic, religious, socio-economic, or whatever. There's not a lot of regular interaction between many of those groups. That means doing research, then making people aware of the various segments and which ones are least reached, helps sensitize them. Then when disciples do happen to run across people from those other groups, they can prioritize those segments for ministry going forward. Those are some of the tactical adjustments we're finding helpful in an urban environment versus a rural environment.

**Moderator:** You're talking about places that have reached actual movement status in North America. How many places have reached that level?

**Curtis:** I think we're at 11 right now.

**Moderator:** That's encouraging, because a lot of people have said, "It can't happen in a Western context," but we actually *are* seeing that happen here. David, I'm going to jump back to you. Curtis talked about some of the sociological difficulties: smaller *oikos*es and relational chains. Are you seeing the same thing in Africa?

**David:** Yes, it's the same thing everywhere in the world. Movements move the same way that good news, bad news and fake news move. It's natural social networks; that's how movements move. So, if you see a breakdown of the natural social networks (which you often see in urban environments), you'll see a shift in how movements actually move.

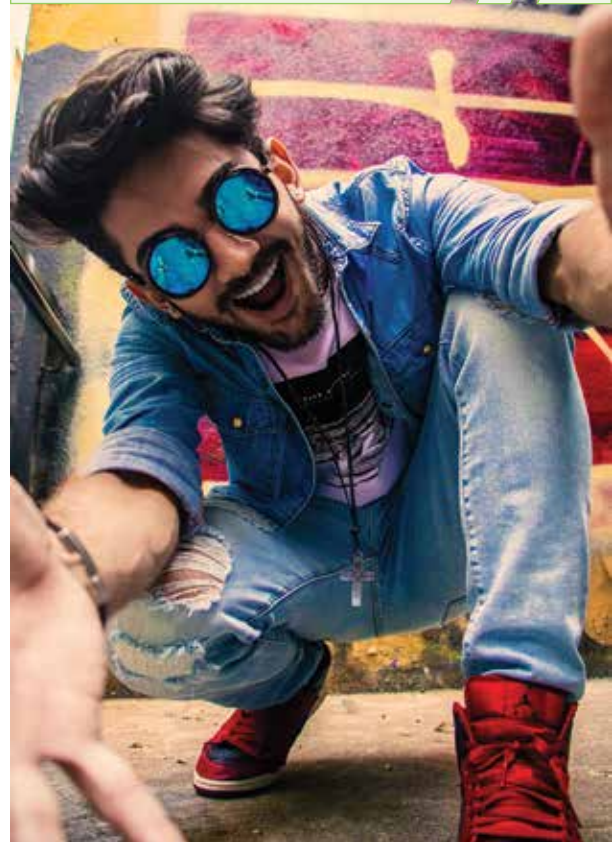
What we've found is that there *are* social networks and there *are* pre-existing communities in cities, especially among the younger generation, but they look very different to what we think they should look like. They're often not bloodline families. They're often not the village kind of community. They're often more linear relationships. But young people understand this. They understand social media. They have networks. They have friendships. They have large *oikos* influence groups—that are often not as deep or as meaningful—but they are there. So, learning how the gospel moves through those networks is actually very, very important.

And just to touch on one thing Curtis mentioned: the complexity and the research. We spent three years researching urban environments: talking to teams in different regions of the world, aiming to figure out what some of the challenges are. At the end, we concluded that the number one challenge is complexity. Urban environments are incredibly complex and constantly changing. Just when you think you might have researched everything and you have your head around it, you look again and it's all changed. So, we've spent a lot of time wrestling with: "How do you address complexity? How do you step into this environment that cannot actually be understood and is constantly changing?"

The Lord brought us back to something Henry Blackaby said years ago, "Our job is to figure out where God is working and join Him in His work."

So, we went back and said, "God, you understand the complexity. If you want to reach all these different groups with all this complexity of relationship, and what we call affinities (different ways people relate to each other), if you want to reach it, then we believe you're raising up people to reach those groups." So our whole concept of strategy began to change. We used to try to understand a city, then ask, "Where should we be?" Then we tried to convince people to go to those places. Our whole concept changed to say, "If God is at work, He's working in the hearts of people." So we now spend a tremendous amount of time working with people, trying to figure out what God has been doing in their life. What has He been preparing them for?

So, we spend a lot of time helping disciple-makers disciple in a way that doesn't interrupt life.



The story of the Old Testament, the New Testament and Church history is that when God was about to do something, He was raising up a person. So, if there's a group God wants to reach, He's raising up a person, and our job is to find that person. He looks a little bit different to the "Person of Peace" who is like the head of a house or an *oikos*. This is what we call a champion: somebody who really wants to see a particular affinity or group of people reached.

We found that complexity is the primary challenge in cities. And disciple-making obviously holds a lot of other challenges, like time and availability.



Very often people are unavailable; they don't have time. So, we spend a lot of time helping disciple-makers disciple in a way that doesn't interrupt life. We disciple *on* life: not stopping life to go somewhere else, to do this Christian thing then come *back* to life. Because our traditional models of church were built around that interruption of life.

Curtis mentioned transient society: the way people are moving around. One of our responses to that is to build everything on *team*. Because we found that when we trained individual leaders, before we could get them to the point of bearing fruit, they would move from the city or change jobs and go somewhere else. So now we only launch when we can launch around teams. That's very important because community births community. If you want to birth communities, and birth healthy churches, you birth them from community. Teams are very, very important because you're coming against a culture of individualism.

The way you communicate the gospel is also very important. In a rural setting, people are in touch with nature, looking for bigger answers, looking for the story of God. So, when we go and say, "This is the story of God," people connect with it. But often in our busy urban environments, people's worlds become very small: all about survival and "me." So, if the message you communicate is not initially, "How can this help me be better? How can this help me with purpose? How can this help me move forward?" it gets rejected long before you can even communicate it.

Those are just some of the things we've learned in the urban environment and some of the ways we're countering it and overcoming.

**Moderator:** I'm going to turn to you, Victor. You've heard these guys talk about some of the sociological dynamics. What are your thoughts on those?

**Victor:** These dynamics are true, no matter where you are. Often when we've reached urban people and discipled them, at first they did very little in their own community because they had no local community or relationships. But they ended up discipling their families and starting churches where they came from. It might be 400 miles away, in a rural area or some other city. So the gospel jumped over 400 or 800 miles, rather than influencing the immediate community. We said, "Let's focus where the actual community exists, like with sports or at a gym." We discipled one guy who was a gym trainer and he started to win people, so he had a church within the gym. We've been continuously evolving and learning and changing, because as everyone shared, the urban community is always shifting and changing.

Many individuals are isolated and very lonely. So, we have opened counseling centers, like a call center. That has helped a lot of young people. They might call at all hours and say, "I'm going to commit suicide." So we call the police and go together to help the person. Then we find problems within the whole family. That gives an opportunity to counsel and help them find a way through the problems and introduce Christ in some way.

Our sports ministry has also done well at bringing people together, even from different castes. We try not to address caste as an issue per se. We focus more on friendship and fellowship because most people, even high-caste Hindus, are lonely. Their friends might be 200 miles away. And the young people, through technology, have friends around the country. But locally, they hardly know anyone; they don't have any friends.

**Moderator:** We're hearing from all of you that it takes more creativity to reach people in urban environments. Great thoughts, everyone. Thank you for being a part of this panel today. ❏

# Mobilization to Strategy: A Personal Journey

BY GREG H. PARSONS

Greg Parsons has been on the staff of Frontier Ventures (formerly USCWM) since 1982, and currently serves as Global Connections Strategist.



My wife and I arrived here in the summer of 1982. We took an intensive version of the course *Perspectives on the World Christian Movement* and then attended the staff orientation/recruiting week of the U.S. Center for World Mission (now Frontier Ventures). In August of that year, Ralph D. Winter invited us to join the team. As we drove away to raise our support team, we were filled with vision.

We shared that vision with anyone who would listen—and a few who probably didn't want to! Faithful brothers and sisters joined our team for prayer and giving—many of whom are still with us! What we shared was a passion for the people from Unreached People Groups, who woke up every day and went to bed every night not having heard that Jesus—the only hope of the world—had visited the earth and loves *them*.

We also remember telling people that, as an organization, we were going to “work ourselves out of a job.” As I was reminded about that idea recently, I pondered some of the reasons we said it. One, was that we were focused on “closure” or seeing a Church Planting Movement among every people group.

Another was that we saw that some missionaries stayed too long once the church reached a people. So, we encouraged them to stay where they were and shift to mobilize those existing churches to reach unreached peoples like they had. We believe that one of the most important roles for a mission worker in a reached group, is to multiply workers to the unreached. I'm sure I've written about that idea here in *MF* in the distant past.

But in a very real way, we have worked ourselves out of the job of mobilization, which was our main organizational focus at the beginning. Perhaps it would be better to say that we have been part of getting a

bunch of others involved in mobilization—which is what mobilization is all about! Of course we still have vision and passion, but now, for me, it is further informed by profound and meaning-filled relationships globally. These relationships have given wisdom to our vision and deepened our resolve to stay at this task.

Mobilization is needed in every generation and culture. It is amazing to see that *many* others have picked up the mobilization mantle globally. And they do that in fresh ways which fit their specific context better than we ever could. Great friends of mine are doing an amazing job of mobilization in Latin America, Africa and Asia. Churches, in at least some places, are effectively reaching out to the refugees near them, who are from unreached populations.

Over the years, we have learned a lot about what it means to see the gospel take root in places where it hasn't been before. We are still learning and growing. And, we have greatly clarified what remains to be done in Frontier Missions.<sup>1</sup> We know a lot about what doesn't seem to work, so we work hard to provide strategic tools and resources for those God is calling to a similar vision. We want them to avoid unnecessary mistakes which are costly to the spread of the great good news that is the gospel.

So I have shifted to the broader role of Global Connections Strategist—encouraging everyone I can who works, or wants to work, among the unreached. I do that by being a friend, mentor and encourager to leaders and to younger global workers. It may be a westerner, or some rare believer among an unreached group.

We continue to call every believer who will listen to get involved in the task. That includes *you!* Are you and I engaged as wisely and as much as God is calling us to? That is a question we should all ask ourselves regularly. How might I *engage* more with the unreached who—increasingly—are all around us? Should I *give* more to those who are engaged in this kind of work? How can I *pray* more specifically that God will move to extend His love to cultures where that has not been fully demonstrated yet?

The pages of the *Unreached of the Day* which follow, can help you do that. Keep them near wherever you pray. And remember James 4:2c “you have not because you ask not.” Our “asking” should be that God will break through with the gospel among every Unreached People Group.

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<sup>1</sup> See the November/December issue of *MF* for a full issue on the remaining task at [www.missionfrontiers.org](http://www.missionfrontiers.org)



Scripture references are from the *English Standard Version* (ESV). Images in this guide (marked with an asterisk \*) come from the International Mission Board (IMB). We thank the IMB for their exquisite images, taken by workers in the field.

## MARCH

### ■ 1 Namassej Chandel in Bangladesh

Namassej Chandel live under distressed economic conditions. Higher education is rare for them, and while the people are engaged in a variety of professions, those living in villages are usually engaged in agriculture. A very small number are employed either by the government or the private sector.

*May the LORD give strength to his people! May the LORD bless his people with peace! —Psalm 29:11*

- Pray for new believers among this people group to be blessed with strength and peace.
- Pray for the Namassej Chandel to understand and embrace that Jesus wants to bless their families and neighborhoods.
- Pray for the few believers to change their society from within.
- Pray for a movement in which the Holy Spirit leads and empowers the few disciples to make more disciples.

### ■ 2 Bihari in Bangladesh

The so-called Biharis are Muslims who originated from different people groups in Bihar and neighboring states of what was once British India. Following communal riots during and after the partition of the Indian subcontinent, hundreds of thousands of Urdu-speaking Muslims migrated from Bihar and other Indian states to East Pakistan, now known as Bangladesh. Later, the Biharis sided with Pakistan and shared in war crimes against millions of Bengali civilians. After the war, they became victims of revenge and were gathered by the Red Cross into 66 relief camps to await repatriation to Pakistan, which has never occurred for many.

*For my life is spent with sorrow, and my years with sighing; my strength fails because of my iniquity, and my bones waste away. —Psalm 31:10*

- Pray that this people group will understand that sin drains and destroys, but the Lord offers forgiveness and spiritual refreshment.
- Bihari hearts to be softened and open to God's truth.

### ■ 3 Jogi in Bangladesh

The Hindu Jogi people of Bangladesh are followers of yoga. They are made up of religious mendicants (beggars) of the various Jogi orders and people who live by fortune telling, who practice exorcisms and divination. Many Muslims in Bangladesh feel that the Jogi people are a threat to Islam.

*Blessed be the LORD, for he has wondrously shown his steadfast love to me when I was in a besieged city. —Psalm 31:21*

- Pray that this people group will be drawn to the un-failing love of the Lord, our eternal Heavenly Father.
- Pray for the Holy Spirit to touch the hearts of the Jogi people in Bangladesh in such a way that they would understand that they must accept and submit to the risen Christ.
- Pray for the Lord to raise up a church planting movement among this people in this decade.

### ■ 4 Western Baloch in Iran

The Baloch in Iran have been isolated for many years due to the region's harsh climate and by their former reputation as bandits. Balochmayar is the honor code by which the Baloch live. These principles include extending hospitality and mercy, dealing with each other honestly, and offering refuge to strangers.

*I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you. —Psalm 32:8*

- Pray for this people group to accept the Lord's guidance and salvation.
- Pray for the Baloch people to be delivered from their fear of Christianity and to embrace God's blessing through his Word for their families and communities.
- Pray for good schools for the children of the Baloch.
- Pray for employment opportunities for their men.



### ■ 5 Rahanweyn in Somalia

The Rahanweyn are composed of two major sub-clans: the Digil and the Mirifle (or Rahawiin). The Somalis are not a unitary people group, but a group of broad clan federations divided by language and by clan conflicts. The Digil-Rahawiin clans speak various dialects of what are known as the Maay language. These clans retain much of their nomadic, pastoral culture.

*Many are the sorrows of the wicked, but steadfast love surrounds the one who trusts in the LORD. —Psalm 32:10*

- Pray for many from this people group to notice this stark difference and turn to the Lord.
- Pray for the Rahanweyn people living in the harsh environment of Somalia to be able to care adequately for their families.
- Pray that the Lord would raise up a Disciple Making Movement among them in this decade.

### ■ 6 French Jew in Belgium

The majority of Belgium's Jews live in Brussels and Antwerp. Brussels has more than a dozen synagogues, including the largest synagogue in Europe. These places of worship vary from Reform to Orthodox. It also is where the leading Jewish newspaper, *The Regards* is published and Radio Judaica, the first European Jewish radio station, is located. The city has three Jewish schools, and the European Union for Jewish Students is in Brussels. The majority of Jews in Belgium have a strong Jewish identity and are not receptive to accept Jesus as their Messiah.

*He loves righteousness and justice; the earth is full of the steadfast love of the LORD. —Psalm 33:5*

- May this people group seek and find the Lord's unflinching love!
- Pray that believers would patiently befriend Belgium's Jews and share with them the peace only found in knowing their true Messiah, Jesus.



### ■ 7 Kabyle Berber in Belgium

During the third century, the Romans named the people of North Africa "Berber," which means "barbarian." Some Kabyle Berbers arrived in Belgium after World War II when there was a labor shortage. Others went as merchants since Belgium was an important trading partner with North African countries.

*Blessed is the nation whose God is the LORD, the people whom he has chosen as his heritage! Psalm 33:12*

- May this nation choose the Lord, and no other!
- Pray for a spiritual hunger among the Kabyle Berbers in Belgium, especially among their leaders.
- Pray for people who love Jesus to go to them with the gospel.
- Pray that Belgium would be a place where Kabyle Berbers experience a movement to Christ.

### ■ 8 Sindhi in Belize

The Sindhis, named for the Sindhu River, are said to be one of the oldest people groups in South Asia. The Sindhis are native to the Sindh Province, which is now in Pakistan. Their culture has been heavily influenced by Muslim beliefs, and their customs reflect that. Though most Sindhi still live in India and Pakistan, others are scattered all over the world in places like Belize.

*Our soul waits for the LORD; he is our help and our shield. For our heart is glad in him, because we trust in his holy name.*

*—Psalm 33:20–21*

- May this people group rejoice in the Lord always.
- Pray for their physical and spiritual needs of the Sindhis of Belize to be met and for the Lord to give them strong, loving families.
- Pray for a movement to Christ among the Sindhis in Belize.

### ■ 9 Dendi in Benin

The Dendi people of Benin are almost entirely Muslim. Even though Islam introduced new elements into the Dendi culture, it left the underlying framework of custom and tradition virtually untouched. Spirit possession, magic, sorcery, ancestor worship and witchcraft remain vital components of the Dendi belief system. There is a need for Christian medical teams and humanitarian aid workers to minister to the physical needs of the Dendi people.

*Let your steadfast love, O LORD, be upon us, even as we hope in you. Psalm 33:22*

- Pray for this people group to give their love and devotion to the Lord and be rewarded with hope and joy forever.
- Pray for the Lord to thrust out medical missionaries for the Dendi people.
- Pray for adequate rainfall to produce good crops, and for improved health care.
- Pray for entire Dendi families to embrace Christ.

### ■ 10 Kheng in Bhutan

The Kheng are Tibetan Buddhists, but the shamanistic Bon religion greatly influences their outlook as well. A few distinct traits set the Kheng apart; for instance, their practice of serving raw meat with their drinks on special occasions, a practice at odds with the typical norms of Tibetan Buddhism, which frowns on the killing of animals for food.

*I will bless the LORD at all times; his praise shall continually be in my mouth. Psalm 34:1*

- May many from this people group praise Him at all times!
- Pray the Kheng would be given the opportunity to hear the message of Christ's person and work in their mother tongue and in a way they can fully understand, leading to a movement to Christ.

### ■ 11 Ryukyuan in Bolivia

The Ryukyuan are the indigenous peoples of the Ryukyu Islands of Japan. They have a very tightly knit family life and enjoy close personal friendships. They see themselves as bound together by their home island and especially among older people, will always consider themselves Ryukyuan first and Japanese second. A small number are now in Bolivia.

*Those who look to him are radiant, and their faces shall never be ashamed. Psalm 34:5*

- May there be many from this people group who look only to the Lord for help, and may they be filled with joy and peace.
- Pray the few Christians among them would be joyful in hope, patient in affliction, and faithful in prayer.
- Pray for the Ryukyuan people in Bolivia to become aware of their need for forgiveness of sin and that forgiveness has been provided through faith in the work of Christ on the cross.



### ■ 12 Gawamaa in Sudan

The Gawamaa people of Sudan are part of the Baggara people group. They are primarily nomadic cattle herders. Men and women do not eat together unless they are married. Because the Baggara as a whole are not an educated people, few are involved in political life. Nearly all Gawamaa Baggara are Muslim. Those with skills in water purification and treatment could provide help and better health for this people group living in the dry climates of Sudan.

*Your steadfast love, O LORD, extends to the heavens, your faithfulness to the clouds. Your righteousness is like the mountains of God; your judgments are like the great deep; man and beast you save, O LORD. How precious is your steadfast love, O God! The children of mankind take refuge in the shadow of your wings. Psalm 36:5-7*

- Pray for this people group to understand the vastness of the Lord's faithfulness and righteousness. May they be drawn to Him.
- Pray for peace throughout Sudan.
- Pray for God to provide for the physical and spiritual needs of the Gawamaa Baggara people.

### ■ 13 Bosniak in Bosnia-Herzegovina

Bosniaks are typically characterized by their tie to the Bosnian historical region, traditional adherence to Islam, and common culture and language. Once spread throughout the regions they inhabited, various instances of ethnic cleansing and genocide have spread them to other places. Partially due to this, there is a notable Bosniak diaspora in a number of countries. The Bosniaks have experienced much harm over many years from those who have called themselves Christians. This isn't easy to overcome. Christ followers need to build friendships with the Bosniaks.

*For I am ready to fall, and my pain is ever before me. I confess my iniquity; I am sorry for my sin. Psalm 38:17-18*

- Pray that this people group finds peace and salvation when they confess their sins to the Lord.
- Pray that the Bosniaks would hunger to find out more about Jesus and embrace his lordship.



#### ■ 14 Sikh Tarkhan in India

Tarkhans have traditionally been carpenters and are now one of the wealthier and best educated communities in India. They are described as a proud and very independent people and have a history of brave service in the Indian military. There are Hindu, Muslim, and Sikh Tarkhan communities.

*As a deer pants for flowing streams, so pants my soul for you, O God. —Psalm 42:1*

- Pray for this kind of longing for the Lord among today's people group!
- Pray this people group would not be blinded to their spiritual need by pride.
- Pray for believers in India to take the gospel to the Tarkhan people and that this would be a decade of spiritual harvest.

#### ■ 15 Miranha in Brazil

The Miranha and the Bora tribes both live in the Amazon region of Brazil, and because of their similarities, they are often referred to as the Miranha Bora. They speak similar languages. The Miranha move about to different regions because of their work of selling fish and fruit. One new advantage that they have is that they speak Portuguese. The government of Brazil is trying to protect the small tribes from contact with outsiders.

*By day the LORD commands his steadfast love, and at night his song is with me, a prayer to the God of my life. Psalm 42:8*

- Pray for many from this people group to find the Lord's unfailing love and respond with praise and worship.
- Pray that South American Christians would accept the challenge of reaching their own isolated indigenous people.
- Pray for the Lord to make a safe way for the Miranha people to receive the gospel.

#### ■ 16 Shanenawa in Brazil

Shane means "bird" and Nawa means "foreign people." The Shanenawa people speak Portuguese, but the older people and the young children mostly speak in their own language of Shanenawa. Some are farmers and shepherds while others are fishermen, so they have diverse lifestyles. The Amazon rain forest is the largest obstacle to reaching the Shanenawa as well as other unreached tribes in the region.

*Send out your light and your truth; let them lead me; let them bring me to your holy hill and to your dwelling! —Psalm 43:3*

- Pray that this people group will respond to the Lord's light and truth.
- Pray for Shanenawa followers of Christ to lead the others into a Disciple Making Movement.

#### ■ 17 Pipipa in Brazil

How do you reach a people if they feel threatened by religious change? That is the situation for the Pipipa people of Brazil. They speak Portuguese, but their identity is deeply rooted in their ethnic religion. Leaving their traditional religion is viewed by their community as one more part of their culture being robbed from them.

*The princes of the peoples gather as the people of the God of Abraham. For the shields of the earth belong to God; he is highly exalted! —Psalm 47:9*

- Pray that the Lord will find honor and worship from today's people group. May they understand that they belong to Him.
- Pray for Christ to reveal himself to Pipipa elders, leading them to open their community to the King of kings.
- Pray for physical and spiritual protection for the Pipipa, that this would be the decade when there is a movement to Christ among them and other indigenous peoples in Brazil.

#### ■ 18 Asheninka, Ucayali-Yurua in Brazil

The few people who speak Ucayali-Yurua Asheninka are vulnerable, having had their lives destroyed by the outside world. They have been able to survive for many generations by hunting wild game and finding edible plants, but if they are forced to live in towns or cities, they will probably be like fish trying to live on land. The Brazilian government is trying to protect indigenous people by keeping outsiders away. This keeps missionaries away; but unfortunately, loggers and miners arrive anyway.

*The Mighty One, God the LORD, speaks and summons the earth from the rising of the sun to its setting. —Psalm 50:1*

- Pray that today's people group will respond to God's summons to come to Him!
- Pray for the Lord to be a way maker for this tribe to find their way to Jesus Christ.

### ■ 19 Kadazan Dusun in Brunei

Kadazan Dusun people groups are primarily agriculturalists growing rice and vegetables and raising animals. Many are employed in the timber industry. The lifestyle of the Kadazan Dusun in the urban and developed areas is quite different from those in the remote rural areas.

*Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. —Psalm 51:2-3*

- Pray for true heart-felt repentance to come to leaders of this people group. Pray that believers from Malaysia would have the compassion and mercy of Christ to go to the Kadazan Dusun people in Brunei.
- Pray for Jesus movements to bless extended families, so the gospel would spread rapidly.
- Pray for the lives and culture of the Kadazan Dusun people to evidence the rule and reign of the Kingdom of God as they open to the gospel, and for the beauty of Jesus to be seen in them.

### ■ 20 Bulgarian Jew in Bulgaria

Jews have been in Europe for at least 2,000 years, and they have been a significant influence in the history and culture of Europe. Much of what is considered "Jewish" today is rooted in European Jews. Today, many Jews in Bulgaria are either non-observant or have assimilated into the prevailing secular Bulgarian culture. As older Jews die, the Jewish community dwindles.

*Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. —Psalm 51:4*

- Pray that leaders among this people group will understand the depth of their sin just as King David did.
- Pray that as the gospel is shared, the Jews in Bulgaria would understand it as the fulfillment of God's promised Messiah through Abraham.
- Pray that strong churches would be planted, and disciples would train more disciples in Jewish communities.



### ■ 21 Bobo Madare in Burkina Faso

The Bobo Madare people are an inherently decentralized group of people. The concept of placing political power in the hands of an individual is foreign to the Bobo. Each clan has a totem, which is an emblem and the representation of a spirit being. Animistic spiritual forces dominate their lives.

*Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. —Psalm 51:7*

- May members of this people group be broken, and willing to repent and follow the Lord.
- Pray for believers in Burkina Faso to reach out to the Bobo Madare people and help them establish an unstoppable movement to Christ.
- Pray the Bobo Madare people would have ample supplies of clean water. Pray for good yields of their crops.

### ■ 22 Lobi in Burkina Faso

The name Lobi comes from two words, lou ("forest") and bi ("children"), meaning children of the forest. They are known as warriors and have been victims of slave raids. They are traditionally farmers and hunters. They are strongly animistic in their religious beliefs and worship ancestors. Thagba is the name of their creator god. They have no direct contact with Thagba but are dependent on nature spirits.

*Create in me a clean heart, O God, and renew a right spirit within me. —Psalm 51:10*

- Pray for leaders among this people group to have hearts that seek to be clean before the Lord, and that they will teach others His ways.
- Pray the Lord would set the Lobi tribe free from the worship of false gods, gods that cannot see, hear nor help them in any way.
- Pray for this to be the decade of harvest among the Lobi people.

### ■ 23 Arab in Burundi

What is a “stateless” person? The Arabs in Burundi are considered stateless as they are not given Burundi citizenship, and their original homeland of Oman does not claim responsibility for them either. The Arab population in Burundi speak Arabic as their primary language, and those who received education may speak French or English.

*Restore to me the joy of your salvation, and uphold me with a willing spirit. —Psalm 51:12*

- Pray that when some from this people group accept the ways of God that they will be refreshed with joy and share it with others.
- Pray for Christian Arabs from outside Burundi to have the love and courage to share the gospel with them.
- Pray for a movement to Christ among the Arabs living in Burundi.

### ■ 24 Khmer Krom in Cambodia

The Khmer Krom have migrated from Vietnam and now live within the borders of Cambodia. Because of linguistic, political and social factors, they are distinct in many ways from the wider Khmer population in Cambodia. As Buddhists, the Khmer Krom may not understand the reality of sin and their need for Jesus as their Savior. Altering one's world view is painful and difficult.

*The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise. —Psalm 51:17*

- Pray for the Lord to break the spirits of members of this people group and bless them with joy of salvation and mercy.
- Pray for this people group to have the opportunity to hear of Christ in their mother tongue and in a manner they will both understand and accept.

### ■ 25 Western Cham in Cambodia

Western Cham villagers are extremely poor, and their settlements convey a sense of impermanence. They are now largely integrated into the Cambodian lifestyle, and many now speak Khmer (Cambodian). This Muslim community living in Buddhist Cambodia may have become especially protective of their culture and religion.

*You have kept count of my tossings; put my tears in your bottle. Are they not in your book? —Psalm 56:8*

- Pray for members of this people group to turn to the Lord with their sorrows and trust Him to wipe away their tears and replace it with eternal joy.

- Pray for improved living conditions for the Cham, for employment opportunities, and for good schools to be available for the children.
- Pray for Cambodian believers to take Christ to the Western Cham.

### ■ 26 Wandala in Cameroon

The Wandala live in compact villages that are grouped in rectangular compounds. Each compound, which contains several small huts, is surrounded by a dirt wall. They are almost entirely Muslim. Nominal Christianity is a huge problem in Cameroon, so Muslims rarely see living Christianity in action.

*For God alone my soul waits in silence; from him comes my salvation. He alone is my rock and my salvation, my fortress; I shall not be greatly shaken. —Psalm 62:1–2*

- Pray that many from this people group will make Christ the rock of their salvation this decade. Pray for workers who will be able to communicate to this tribe in their own language.
- Pray the Wandala would be drawn to the man Isa (Jesus), leading to a powerful movement to Christ.

### ■ 27 South Giziga in Cameroon

Kirdi (meaning "pagan") is a broad, collective name for a number of people groups living in northern Cameroon, southeastern Nigeria, and southwestern Chad. One of these groups is the South Giziga tribe. Most are farmers who raise crops on hillside terraces. At this point, the South Giziga are becoming Islamized, which adds a thick barrier to the gospel of grace.

*Trust in him at all times, O people; pour out your heart before him; God is a refuge for us. Selah —Psalm 62:8*

- Pray that the Holy Spirit will draw many from this people group to trust the Lord at all times and share their hearts with Him.
- Pray that the Lord would increase their hunger for the Word of God and open their eyes to the Truth.
- Pray for South Giziga believers to lead their people into a movement to Christ.





### ■ 28 Punjabi in Canada

The Punjabi people are from the Punjab, straddling the border between India and Pakistan. This region has been host to some of the oldest civilizations in the world. There are a number of Punjabi emigrant communities in Canada; they are traditionally Hindu, Muslim or Sikh. Most of those in Canada are Sikh, and they are well established in that country. There are believers among the Punjabi of Canada.

*O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. —Psalm 63:1*

- Pray that hundreds from this people group will earnestly seek God and find Him.
- Pray they would live lives that honor the Lord, being united in love around truth.
- Pray that they would be salt and light to other Punjabis.
- Pray for a movement to Jesus to multiply among Punjabi families and communities.

### ■ 29 North African in Canada

Geographically, Canada is a far cry from North Africa with the Sahara Desert and Mediterranean climate. Yet North Africans have immigrated to Canada since the 1960s, settling mostly in Montreal, but also Toronto and Vancouver. They are from Morocco, Egypt, Libya, Algeria and Tunisia, and they have their own community organizations. They are Christian (Egyptian Copts), Sunni Muslims and Jews.

*Because your steadfast love is better than life, my lips will praise you. —Psalm 63:3*

- May many from this people group understand this and act upon it.
- Pray for revival among Coptic Christians and for Jews for Jesus outreach to North African Jews.
- Pray that North African believers would deliberately evangelize North Africans in Canada.
- Pray that North Africans in Canada would tune in to SAT-7 Arabic programs.

### ■ 30 Kawahia in Sudan

The Kawahia are one of the Sudanese Arab ethnic groups. Kawahia are African in many respects; however, they still retain aspects of their Arab culture such as loyalty, hospitality, and strict codes of honor. Sudanese Arabs also retain characteristics of Arab family and societal life such as the distinct roles of males and females. However, in Sudanese Arab culture, women enjoy more freedom and liberty than women in many Arab societies around the world.

*So I will bless you as long as I live; in your name I will lift up my hands. My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips, —Psalm 63:4-5*

- Pray that much praise reaches the heavens from this people group.
- Pray for the message of Jesus to come to the Kawahia in a way that connects with their cultural values of loyalty and honor.

### ■ 31 Runga in Central African Republic

The Runga are an agrarian Central African Republic people group. They are a polygamous people, with up to four wives to a household. However, the primary wife lives with the husband while secondary wives live in their own separate dwellings. Many practice folk Islam, i.e., animism with a veneer of Sunni Islam. The remainder are Sunni Muslims. They also engage in Sufiism, a mystic form of Islam.

*Blessed is the one you choose and bring near, to dwell in your courts! We shall be satisfied with the goodness of your house, the holiness of your temple! —Psalm 65:4*

- Pray for many from this people group to find joy in the Lord.
- Pray for the development of engaging Christian radio broadcasts and the publication of Christian literature, including the Bible.
- Pray that the Holy Spirit would prepare the way for a Disciple Making Movement.





## APRIL

### ■ 1 Fertit Baggara, Central African Republic

"Baggara" (also Shuwa Arabs) is derived from the Arabic word bagar, meaning "cow," and refers to the Arab tribes in West Africa who are cattle herders. They are spread from the Lake Chad region eastward to the Nile River. Most Baggara tribes are nomadic and depend entirely on their animals for survival. Each year, they move the herds to where there is water, and they usually plant crops in their fields to harvest upon their return.

*By awesome deeds you answer us with righteousness, O God of our salvation, the hope of all the ends of the earth and of the farthest seas; —Psalm 65:5*

- Thank the Lord that He is the hope of all the earth and the hope of all nations!
- Pray that God would raise up long term workers to join those who have already responded.
- Ask for a Baggara movement to Christ.

### ■ 2 Kanembu in Chad

Up until the 1200s, the Kanembu were the most powerful people group south of the Sahara Desert. Their empire rapidly declined during the 1500s. Today, rich natron deposits are scattered across more than 30,000 acres of Chad. They are found in salt mines, most of which the Kanembu people own. While most of the Kanembu are farmers, many earn a living by mining the natron. The Kanembu live in the desert region of northwestern Chad. Since the area receives less than 12 inches of rain per year, farming is very difficult.

*So that those who dwell at the ends of the earth are in awe at your signs. You make the going out of the morning and the evening to shout for joy. —Psalm 65:8*

- May many from this people group stand in awe of the Lord's deeds and joyfully follow Him.
- Ask the Holy Spirit to soften Kanembu hearts towards Christ— that they would be receptive to his teachings, igniting a movement to Christ.

### ■ 3 Maba in Chad

The Maba are one of the larger non-Arab peoples in Chad. Unlike cultures that assimilate the ways of their conquerors; historically, the Maba were not weakened by invasions, remaining a dominant people.

*Shout for joy to God, all the earth; sing the glory of his name; give to him glorious praise! —Psalm 66:1-2*

- May there be many from this people group doing just this very soon!
- Pray for Maba elders and family leaders to have a spiritual hunger that will open them to the ways of Jesus Christ.
- Pray for a Disciple Making Movement to spread into every Maba village in Chad and into Sudan.
- Pray that such a movement would bless the Maba people in every way, causing African Muslims around them to consider the claims of Christ.

### ■ 4 Northern Pashtun in Chile

Since Chile is a peaceful, prosperous nation, the Pashtuns, who were used to constant war, are learning to enjoy peace and prosperity. Most Pashtuns in Chile, having been there for a long time, are less likely to be open to change than they were when they first arrived.

*Bless our God, O peoples; let the sound of his praise be heard, —Psalm 66:8*

- Pray that today's people group will loudly sing His praises to other nations.
- Pray for the strong evangelical movement in Chile to seek Pashtun Muslims that are looking for spiritual satisfaction.
- Pray for the Holy Spirit to kindle a desire among Pashtuns for true spirituality that only comes from a relationship with Jesus Christ.







### ■ 5 Xiang Chinese in China

Did you know there is a people group in China that has a writing system 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.

*For you, O God, have tested us; you have tried us as silver is tried. —Psalm 66:10*

- Pray for the Lord to test and purify today's people group.
- Pray that a strong community of followers of Christ would be established among the Xiang. Ask God to show them that Jesus Christ is the sovereign, risen Savior—the only one who is truly worthy of worship.
- Pray for spiritual openness and a hunger for true righteousness, especially among their leaders.

### ■ 6 She in China

Music is important to the She. When a guest comes to a village, the She request songs. Most She spend their days tending to rice fields on their hilly land, which also yields cotton, tea, and grain. The main religious adherence among the She is Daoism, which they mix with ancestor worship. The She share the Yao belief in Pan Hu, the dog-king they believe was the forefather of their race. Although there are scattered Christian communities among the Chinese who live near them, the gospel has never taken root among the She.

*Come and hear, all you who fear God, and I will tell what he has done for my soul. —Psalm 66:16*

- Pray for bold testimonies of the Lord's deeds to come from today's people group.
- Pray this would be the decade of an enormous harvest among the She people.

### ■ 7 Tujia in China

Tujia, or "The People," are an unreached people group; however, they consider themselves, "the aboriginal people." Yet this "original people," has significantly assimilated with the surrounding peoples since the 16th century, so today only three percent actually speak Tujia.

*That your way may be known on earth, your saving power among all nations. —Psalm 67:2*

- Pray that His ways will soon be known by today's people group.
- Pray that a strong community of believers would be established among the Tujia.

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

### ■ 8 Southern Hmu in China

The Southern Hmu annually observe the Worship of the Door Festival. At sunset, they close the door, sacrifice a young female pig, and pour her blood into a hole under the door jam. Then, the family observes a long period of silence. The father and oldest son stay up all night, and just before daybreak, they solemnly recite: "We worship thee, O door. Keep away sickness, keep away disease, keep away slander, and all that is injurious."

*Let the peoples praise you, O God; let all the peoples praise you! Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Selah —Psalm 67:3-4*

- Pray that this day will come soon!
- Pray for missionaries to show the few Southern Hmu Christian believers how to read and use the New Testament in their language.
- Pray this would lead to a Disciple Making Movement.

### ■ 9 Yang Zhuang in China

How do you get rid of a half a million convicts? You exile them! During the Qin Dynasty (221-207 BC), that is exactly what the Chinese Emperor did. He sent them to the Lingnan region in southern China, now called Guangxi and Guangdong. They intermingled with the various branches of the Bai Yue people group, and today they are called Zhuang. The Zhuang try very hard not to offend the spirits.

*God shall bless us; let all the ends of the earth fear him! —Psalm 67:7*

- Pray for fear and worship to rise up from all peoples in the 2020s.
- Pray for the Holy Spirit to break the hold that spirits have over the Yang Zhuang and to open their hearts to respond to Jesus Christ who died to save them.

### ■ 10 Hua Miao in China

Yes, there will be some Hua Miao at the throne of Jesus in eternity! Reports show that there are 1,000 scattered Hua Miao Christians, yet there is a vast number that need to be reached for Christ. Their only chance of hearing the gospel comes if they happen to live near one of the few evangelized Miao groups.

*Sing to God, sing praises to his name; lift up a song to him who rides through the deserts; his name is the LORD; exult before him! —Psalm 68:4*

- May today's people group feel His holy presence when they worship Him.
- Pray for the tiny Christian Hua Miao community to trust in the Holy Spirit's leadership to grow in Christ and to reach out to their yet unsaved communities.
- Pray for the Holy Spirit to send dreams and visions to unsaved Miao communities about someone bringing them good news.

### ■ 11 Bouyei in China

The Bouyei have inhabited Guizhou Province for 2,000 years. When a Bouyei woman is in the process of giving birth, a tree branch is placed across the door to prevent intruders from entering. They erect an altar to the spirits to ensure the delivery goes smoothly. After birth, they bury the placenta under the bed. Sometimes the Bouyei language dialects vary from village to village. Since the Bouyei believe in many gods, there are a lot of barriers to dismantle.

*Father of the fatherless and protector of widows is God in his holy habitation. —Psalm 68:5*

- May the widows and orphans among this people group become part of His family.
- Pray for a renewed church planting movement among the Bouyei that will introduce Jesus Christ to many unevangelized Bouyei communities.

### ■ 12 Hani in China

The Hani are a needy and poverty-stricken people. The central government ranked them lowest of China's official minorities in a quality-of-life index. There are few resources (Scripture, gospel films, etc.) available to help communicate the good news of Christ to the Hani people.

*Blessed be the Lord, who daily bears us up; God is our salvation. Selah Psalm —68:19*

- May today's people group allow the Lord to carry them in His powerful arms.
- Pray for the Hani to be able to improve their living

conditions, for employment, and for schooling for the children.

- Pray that there would be a movement of the Hani towards Christ Jesus as Savior and King.

### ■ 13 Ha Li in China

The speakers of the Hlai language live on the western end of Hainan Island. Hainan was a hunter's paradise until recently, and even now one can find a large number of wild animals in the mountainous regions. Most of the Christians on Hainan Island are Ha Li. Their god, Pa-Thung, lives in an unknown place. But his agents, evil spirits, keep an eye on their villages from nearby places like caves and rivers.

*O kingdoms of the earth, sing to God; sing praises to the Lord, Selah to him who rides in the heavens, the ancient heavens; behold, he sends out his voice, his mighty voice. —Psalm 68:32–33*

- May all the nations praise Him!
- Pray the Ha Li people would be set free from fear of spiritual forces and put their trust in Christ.
- Pray for a Ha Li movement to Christ.

### ■ 14 Yongbei Zhuang in China

A newly married Yongbei Zhuang woman stays with her parents until after the birth of the first child. Only then does she go to live with her husband in his village. Their homes are usually built on stilts. Yongbei Zhuang people are careful not to offend spirits of water, forest, mountain and villages surrounding them. Strongholds of fear must be torn down.

*Ascribe power to God, whose majesty is over Israel, and whose power is in the skies. Awesome is God from his sanctuary; the God of Israel—he is the one who gives power and strength to his people. Blessed be God! —Psalm 68:34–35*

- Pray for many from today's people group to tell of God's power and goodness to others.
- Pray that the Lord Jesus would raise up entire Yongbei Zhuang families and communities until their culture is transformed to fully glorify God on earth.

### ■ 15 Northern Hmu in China

Chinese people have despised the Hmu people for centuries and called them "men-dogs." When a Hmu dies, a shaman "opens the road" by giving directions to enable the soul of the deceased to reach heaven after a long journey. In 1898, missionary W. S. Fleming and the first Hmu convert, Pan Xiushan, were murdered, and Christian inquirers were beheaded. Today, the main center for the Northern Hmu people is Kaili City.

*You guide me with your counsel, and afterward you will receive me to glory. —Psalm 73:24*

- Pray that today's people group will seek God's counsel and be led to His glorious destiny.
- Pray for the Holy Spirit to work powerfully through those ministering to Hmu people.
- Pray they would be given spiritual understanding.

### ■ 16 Mishaba Laluo in China

The Mishaba Laluo celebrate the Festival of the Tree King, where the entire community gathers around a large tree that stands outside the village. They sacrifice a black piglet, and the pig is cooked and eaten by the people, who sing a song in praise of the power of the tree god. Such traditions keep them together as a people, and they believe it is a betrayal of their people to accept outside spiritual beliefs.

*Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. —Psalm 73:25-26*

- Pray for many from today's people to know that they must have no other God but the Lord.
- Pray for the Lord to move among the Mushaba Laluo in such a way that they realize their need for a sin-free savior.
- Pray for a Disciple Making Movement among the Mishaba Laluo people this decade.

### ■ 17 Liujiang Zhuang in China

China's Guangxi Province is made up mostly of people from the Zhuang people groups. They live similar lives, and each subgroup, including the Liujiang, is unreached with the gospel. Fear of retaliation by the spirit world might be one of the reasons why the Liujiang Zhuang remain unreached.

*When the earth totters, and all its inhabitants, it is I who keep steady its pillars. Selah —Psalm 75:3*

- Pray that many from today's people group will allow Him to be their firm foundation in times of trouble.
- Pray for Han Chinese believers to take Christ to their Liujiang Zhuang neighbors.
- Pray for Christ to show himself powerful and righteous before the Liujiang Zhuang people.
- Pray for a movement to Christ that will bless all Zhuang peoples in China.

### ■ 18 Guibei Zhuang in China

There are physical obstacles in trying to reach the Guibei Zhuang in that anyone who wishes to share Christ with them would probably have to move to Guangxi Province in western China. There are also the usual obstacles of spiritual dullness and deceit that are common to all peoples.

*But I will declare it forever; I will sing praises to the God of Jacob. —Psalm 75:9*

- Pray for many from today's people group to tell of God' wondrous deeds to their families.
- Pray for the Lord to reveal himself to the Guibei Zhuang, so they will know that he is the only God they should fear.
- Pray that this would be the decade where hundreds of Guibei Zhuang people embrace Jesus and take him to the lost in western China.

### ■ 19 Pingdi in China

In the ancient past, the Pingdi (a Yao subgroup) had a legend of a creator. The Yao claim, "Ages ago ... before we crossed the sea, we worshiped someone called Tin Zay, who lives in heaven and is a holy god." Christians sharing the gospel with the Pingdi people group could start with the story of Creator God.

*Glorious are you, more majestic than the mountains full of prey. —Psalm 76:4*

- Pray that this people group will realize the eternal majesty and glory of the Lord, and give Him praise.
- Pray that believers from other parts of China would bring them the Good News. The JESUS Film and some audio resources are available in Xiang, the language of the Pingdi.
- Pray for a "Book of Acts" type of movement to Christ among the Pingdi people.

### ■ 20 Hakka Chinese in China

While the Hakka have cultural differences from Han Chinese, they are still considered Chinese. The Hakka people are most numerous in Taiwan and southern China's Guangdong Province, but many also live in Malaysia and Hong Kong. They have their own cuisine, architecture and dress. Their spiritual beliefs are very similar to other Han Chinese groups. The Hakka people are not as open to the claims of Christ as most of their neighbors.

*Help us, O God of our salvation, for the glory of your name; deliver us, and atone for our sins, for your name's sake! —Psalm 79:9*



- Pray that many from this people group will call out to the Lord as desperately as the psalmist did in this verse.
- Pray for Bibles, the JESUS Film, and other Christian materials to find their way into Hakka homes.
- Pray for a Disciple Making Movement among the Hakka people.

### ■ 21 Cantonese in Macau, China

Did you know there is a tiny region in China with Portuguese as one of the two official languages? Yes, I am talking about Macau, “the Las Vegas” of the People’s Republic of China (PRC). Macau was a Portuguese colony until China took over this gambling hub in 1999. Cantonese people make up nearly 90% of the residents. The Cantonese language is mutually unintelligible with Mandarin, China’s official language.

*Hear, O my people, while I admonish you! O Israel, if you would but listen to me! —Psalm 81:8*

- Pray for this people group to heed God’s warning and listen to Him!
- Pray that the people of Macau would see the emptiness of materialism and turn to the Lord.
- Pray for a Disciple Making Movement among the Cantonese in Macau.

### ■ 22 Saaroa in Taiwan

What is a dying language? It is a language with few adult speakers and no speakers in the younger generation. The Saaroa language of Taiwan fits into the endangered language category. Fewer than a dozen older adults speak Saaroa, and no child or young person can speak the language. Young Saaroa people are learning Mandarin and Bunun. Bunun people have moved into the mountain valleys where the tiny group of Saaroa live.

*But my people did not listen to my voice; Israel would not submit to me. So I gave them over to their stubborn hearts, to follow their own counsels. —Psalm 81:11-12*

- Pray that this will be the year when this people group stops following their own stubborn desires and begins to follow the Lord.
- Pray that each Saaroa person would have the opportunity to hear a clear presentation of the gospel in a way he or she can understand.
- Pray for a movement to Christ.

### ■ 23 Laki in Iran

The Kurdish Laki people of Iran live in the western part of the country. They speak Laki, which most linguists believe is one of the Kurdish languages. The Laki are semi-nomadic animal herders and farmers. Today, many live in permanent houses and grow grain, fruits, nuts and vegetables. Up until 1979 and the Islamic Revolution, opium was their cash crop. Some Laki have moved to Iranian cities and are fully engaged in modern society.

*My soul longs, yes, faints for the courts of the LORD; my heart and flesh sing for joy to the living God. —Psalm 84:2*

- Pray that the Lord will raise up many from this people group who have this kind of heart for being in the presence of the loving Lord.
- Pray that the Lord would raise up a Disciple Making Movement among the Laki in this decade.
- Pray that Bible would be translated into Laki and that these Bibles would make it to the Laki people.

### ■ 24 Embera-Baudo in Colombia

The Embera-Baudo are an indigenous people who live in northwest Colombia. They make their living by hunting, gathering, fishing and agriculture. Unfortunately, the Baudo live in a region that is frequently used by drug cartels and rebel armies. Young Baudo men have been kidnapped to serve as guides. As a result, some have moved to towns and cities in “safer” parts of Colombia, but they have not adjusted well.

*O LORD of hosts, blessed is the one who trusts in you! —Psalm 84:12*

- Pray for many from this people group to find joy and hope in trusting the Lord Almighty.
- Pray that the Bible would be translated into Baudo.
- Pray that Embera believers would be moved by the Spirit to go to the Baudo and tell them about Jesus.

### ■ 25 Malayo in Colombia

The Malayo suffer from extreme poverty. Child malnutrition is a major problem. In addition, the Malayo are struggling to keep their land from encroachment of Spanish speaking settlers. Education among the Malayo is almost non-existent. A tiny fraction of the Malayo are believers.

*Let me hear what God the LORD will speak, for he will speak peace to his people, to his saints; but let them not turn back to folly. —Psalm 85:8*

- Pray that those who follow the Lord among this people group will never return to their old ways.
- Pray that Malayo believers would grow in the faith and would be bold in sharing the good news.
- Pray that Malayo parents would be able to provide for their children.
- Pray that teams would go to the Malayo to help with both their physical and spiritual needs.
- Pray that God would raise up a Disciple Making Movement among the Malayo in this decade.

### ■ 26 Ngazidja Comorian in the Comoros

Living on a group of islands in the Indian Ocean between Madagascar and Mozambique, the Ngazidja Comorians are a people full of farmers and fishermen! Though the young people living there often wear Western style clothing, traditional clothing is still common. Children are expected to help with the farming, fishing and caring for the livestock.

*Surely his salvation is near to those who fear him, that glory may dwell in our land. —Psalm 85:9*

- Pray for the land of this people group to soon be filled with His glory and mercy!
- Pray that the Comorians would have access to all the things they need to be physically and spiritually content.
- Pray that they may learn about Jesus and be saved.
- Pray that more people would go and share God's Word with them.

### ■ 27 Sere in the DRC

The Sere are a small people group. There is often a threat of roaming militias and violent criminals in the predominantly rural nation of the Democratic Republic of the Congo (DRC). Such a situation makes it very difficult for believers to move about and share the good news. There are no Christian materials in the Sere language, so someone will need to start at the beginning.

*For you, O Lord, are good and forgiving, abounding in steadfast love to all who call upon you. —Psalm 86:5*

- Pray for anointed workers who are skilled in writing to go to the Sere people so that they may write appropriate music and skits that can explain the life of Jesus.
- Thank the Lord that He is eager to offer love and forgiveness to peoples who turn to Him for help!
- Pray for a Disciple Making Movement to flourish among the Sere.

### ■ 28 Swahili in the DRC

The name Swahili literally means "coast" and is the name given to several people groups that share a common culture, language and religion. Many of the upper-class Swahili now manage small businesses, do clerical work and teach in schools. Islam is deeply ingrained in the worldview of the Swahili people. It will be difficult for them to accept other foundational answers to spiritual questions, such as salvation by Jesus Christ, not by human effort.

*All the nations you have made shall come and worship before you, O Lord, and shall glorify your name. For you are great and do wondrous things; you alone are God. —Psalm 86:9–10*

- Pray for many from this people group to understand this.
- Pray for an openness to Christ as being the only way to abundant life and eternal salvation.
- Pray for the Holy Spirit to anoint believers to take them the gospel.

### ■ 29 Hausa in the DRC

Today members of the Hausa community are highly trained, educated and assimilated into the political and social life of many African countries, including the Democratic Republic of the Congo (DRC). Some of the Hausas have become very rich. They are deeply involved in the politics of their communities. Islam and high status as a community are huge obstacles for those who might otherwise come humbly to the Lord of lords.

*A God greatly to be feared in the council of the holy ones, and awesome above all who are around him? —Psalm 89:7*

- Pray that many from today's people group will understand that the only God is the Lord, and they must turn to Him.
- Pray they will be in awe of His might.
- Pray for the Hausa people in Congo to have their physical needs met, such as safe drinking water. Pray that the Hausa peoples would have a movement to Christ that would spread throughout Africa, blessing them in every way.



■ 30 Bederia in Sudan

The Bederia are one of the numerous Baggara tribes of northern Sudan. The Baggara, also known as Shuwa Arabs, are a nomadic Bedouin people inhabiting Africa between Lake Chad and the Nile. They are cattle-herding Arabs, although they are sometimes mixed with indigenous tribes. The Bederia tribe lives in an area difficult for outsiders to access. They also likely have a low literacy rate, so gospel materials need to be in audio form.

*Righteousness and justice are the foundation of your throne; steadfast love and faithfulness go before you. —Psalm 89:14*

- Pray that today's people group will seek and find His righteousness and justice.
- Pray that they will be thankful for His unfailing love.
- Pray for Bederia leaders to understand the worth of Jesus Christ and allow his servants to bless their community.
- Pray for an unstoppable movement to Christ among the Bederia people this decade.



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