

M I S S I O N TM FRONTIERS

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*I must decrease so
that Jesus might
increase.*

—John 3:30

George Patterson, 1932-2022

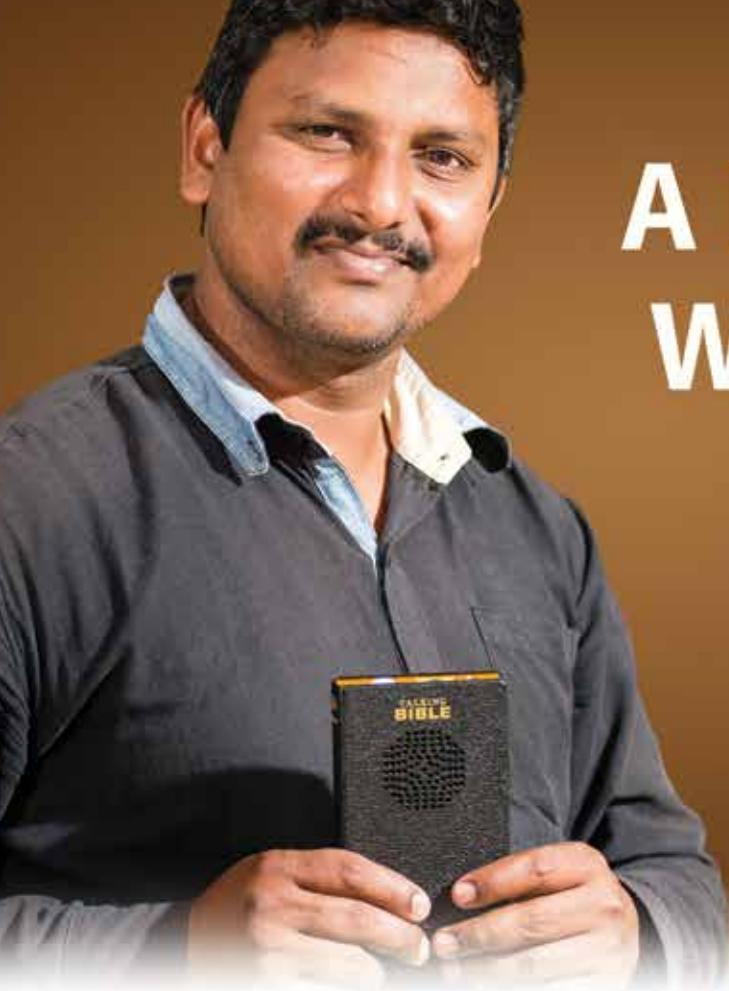
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04

A Historic and World-Changing Life Lived Well

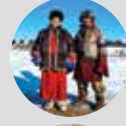
Rick Wood



08

George Patterson, 1932–2022 A Daughter's Testimony

Anne Patterson Thiessen



14

George Patterson's Principles Led to a Mongolian Movement to Christ

Brian Hogan



16

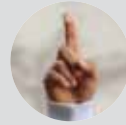
Principles Gleaned from 20 Years of Catalyzing Movements in Myanmar

Jay Judson



21

Celebrating the Gift of George Patterson Tributes



26

Patterson's Principles

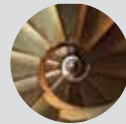
Lee Purgason



27

Come Quickly Dawn (excerpt)

George Patterson



31

14 Steps of Mobilization to Reach the Unreached!

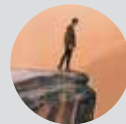
George Patterson



33

Longing for the Golden City

Jay Judson



38

Toward the Edges

Kevin Higgins



40

24:14 Coalition Update: Gaining Church-Planting Momentum During COVID-19

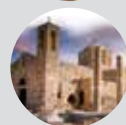
Aila Tasse



44

The Urgency of God i.e. We Could be Going Faster

Rick Leatherwood



48

The Phenomenon of Church Multiplication in the Book of Acts

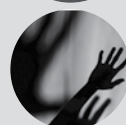
Excerpt by Dr. George Patterson



52

Further Thought: Cultural Difference and the Spread of the Gospel

Greg H. Parsons



53

Unreached Of The Day

Joshua Project

A Historic and World-Changing Life Well Lived



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

When the history of our times is written in the decades and centuries to come, the Church Planting Movements that are currently in the process of transforming our world will be recognized as the most powerful move of God since the book of Acts. And when these future historians write about what led to this powerful move of God, one person will stand out as the conceptual source of these movements—Dr. George Patterson. Undoubtedly, many wonderful servants of God currently involved in CPMs all over the world have added to and refined to great effect what Patterson started with, but all these movement catalysts are standing on the shoulders of Dr. Patterson and what he gleaned from his efforts to start spontaneously multiplying churches in the remote mountains of Honduras in the 1960s. Literally millions of people have been impacted by the vision of church planting initiated by Dr. Patterson. That is why we take time in this issue of MF to honor him and to be reminded of the foundational principles of mission that Patterson garnered from the Bible.

Patterson was one of the first in our day to believe that the powerful move of God we see in the book of Acts could also happen. He has been proven correct by the 1,855 Kingdom Movements now taking place all over the world and impacting over 80 million precious souls. Please note that the latest number of 1,855 Kingdom Movements on our cover is a huge increase of 364 new movements just since our last issue of MF. Praise God for this remarkable progress! Each of those 364 new Kingdom Movements represents hundreds or thousands of new Jesus followers entering the kingdom because of the ground-breaking vision of disciple-making and church-planting that Dr. Patterson initiated so many decades ago. But this is only the beginning. One of the foundational ideas that he promoted was that the exponential growth of the gospel was something we can expect if we simply obey Jesus and what He has commanded us to do, along with some simple, biblical and reproducible principles.

In one sense, what Dr. George Patterson did was not terribly remarkable. He simply believed the Bible and did what Jesus has asked all of us to do in Matt. 28:18-20. But the fact that he was one of the first people in 1,700 years to draw from the Scriptures the principles of exponential disciple-making and church-planting, that were there in the Bible all along waiting for someone to discover, is truly stunning and worthy of recognition. Certainly, there have been other people over the centuries, such as John Wesley, who have employed some movement principles, but Patterson stands out in his ability to articulate these principles from Scripture, put them into practice, and mentor others to employ them also.

Dr. Patterson demonstrated incredible courage and tenacity in pursuing his biblical vision of missions. He was willing to challenge 1,700 years of history, church tradition and entrenched thinking in order to find a more biblical and effective way of doing church. He was willing to endure the naysayers, critics and outright enemies of the gospel in order to relentlessly pursue the application of his biblical principles of mission in the real world. He did not just come up with some great ideas, he developed his principles through many years of hard work on the mission field in Honduras.

Of all the great church leaders and reformers throughout history who accomplished so much, Patterson stands out in that Luther, Zwingli, Calvin, Carey, Taylor, on and on, did not recognize and put into practice the biblical principles of mission that lead to exponential movements of disciple-making and church-planting. In this respect, Patterson stands out as a major historical figure in the ongoing mission of the Church.

A Mentor Extraordinaire

Dr. George Patterson not only developed earth-shaking biblical principles of mission, he also demonstrated a unique ability to mentor and train faithful disciples to put these principles into practice one generation after another. In other words, he practiced what he preached and proved through real world results that

his book of Acts principles of mission worked in fostering exponential movements of disciple-making and church-planting. As you read through this issue, you will be introduced to the incredibly creative and visionary methods of mentoring and training that Patterson employed with great effectiveness. He used skits, audience participation and much more to create a learning experience that was powerful and life-transforming for anyone who had the privilege of being taught or mentored by Dr. George Patterson. His motto was “mentor, mentor, mentor,” and he did this as well or better than anyone of his time. For decades, he was one of the most popular of speakers in the “Perspectives on the World Christian Movement” course. You can look at the articles by Brian Hogan and Jay Judson to see the impact that Patterson’s mentoring had in their lives and ministries. He also regularly came alongside organizations like All Nations to help them implement the biblical principles of exponential disciple-making. Patterson’s focus on mentoring younger leaders guarantees that the impact of his life and vision will carry on long into the future.

The Spontaneous Multiplication of Churches

In 1983, I was a student at Western Seminary in Portland, Oregon where Dr. Patterson taught prior to my arrival. I was taking an introductory course on missions. As part of that course, I was handed a big thick book titled, *Perspectives on the World Christian Movement: A Reader*. As I made my way through the various articles, one article stood out to me, “The Spontaneous Multiplication of Churches” by Dr. George Patterson. It opened my eyes to the potential for the exponential growth of the gospel for the first time. It has been my goal to understand this strategy ever since. Then in the year 2000, I came across Dr. David Garrison’s booklet on Church Planting Movements, and I have been learning about and promoting this new strategy of doing missions ever since. So, if you wonder why I emphasize movements so much in each issue of *MF*, you will have to credit Dr. Patterson for getting me started. This article has been in the *Perspectives Reader* from the first edition until the latest. Amazon would not allow us to reprint this article in *MF*, but I suggest you get ahold of the *Perspectives Reader* and read “The Spontaneous Multiplication of Churches” for yourself. Perhaps it will change your life too.

As the mission of the global Church moves forward, we owe Dr. Patterson a debt of gratitude for helping us to discover a more biblical and effective way to reach the world for Christ. We have much work ahead of us in order to reach the 7,400+ unreached peoples that Joshua Project lists, but thanks to Dr. George Patterson and many others who have followed in his footsteps, the remaining missionary task of fostering Kingdom Movements in all peoples and places, and how to get that job done as quickly as possible, is clearer than ever before.

Dr. George Patterson Resources

Websites

1. Paul—Timothy.net
2. BibleStorySkits.com
3. PeopleofYes.com
4. MentorandMultiply.com
5. MentorNet Articles—http://peopleofyes.com/mm/06_MentorNet.html
6. Church Planting Dashboard—<http://peopleofyes.com/jit-cp-dashboard/>
7. TsunamiUnleashed.com—Coming soon.
The move from multiplication to exponential growth of disciples, leaders and churches.
8. justobeyjesus.com
9. Pocket Guide to Church Planting <https://allnations.us/train-and-go/pocketguide-to-church-planting/>

Pastoral training studies

www.trainandmultiply.com

www.paul-timothy.net

Workshop Manual

currah.download/pages/workshop

Printed books, Available at Amazon.com


Shepherd’s Storybook: For Training New Pastors of New Congregations, Anne Thiessen 2011

Come Quickly Dawn: A Training Novel, 2012

Church Multiplication Guide Revised: The Miracle of Church Reproduction Hardcover, 2013

¡Que venga el amanecer!: Una ficción educativa, 2017

Software

“Come, Let Us Disciple the Nations” is an interactive, electronic novel suitable for self-instruction and as a textbook in a basic mission course. For MS Windows. <http://paul-timothy.net/pages/dn> 



Celebrating the
George P



The Many Gifts of **Patterson**

George Patterson, 1932–2022

A Daughter's Testimony

By **ANNE PATTERSON THIESSEN**

On February 15, 2022, my father died at 89 years of age. At the memorial a week later, George Patterson's impact and legacy in world missions shone in the outpouring of sentiment and accolades, many from people I'd never met. My husband and I have been church-planting missionaries all our adult lives and intersected with his world of influence at many points, yet we still find ourselves surprised at how far his ideas have penetrated. The mission world has lost a giant upon whose shoulders many, many of us have been lifted to see better and go further than we could otherwise have done.

And we have lost a friend—family and disciples alike. My father was always ready to play a game, to tell a story, to improvise a skit. If you had the privilege of being mentored by George Patterson, you always became a friend, too. No mentee didn't also learn to play pinochle or other card games or was exempt from some practical joke, and all were welcomed as equals.

If you only ever knew him from his teaching ministry, after leaving Honduras in the mid-eighties, you would perhaps think he was more extroverted than he really was. He often upset established norms by running around the classroom, pulling together dramas that required yelling and chasing, putting the chairs in a circle or getting rid of them altogether. His final exams could just as easily be about the song your group created to highlight the commands of Christ as anything else.

I learned very early on that mission could consume my father. Even though his whole ministry was to empower others, the demands were endless. That



makes the memories of playing games and family time that much more precious.

My parents, my sister Angela and I moved to Honduras in the mid-60s under the Conservative Baptist Home Mission Society. In the years previous, my father had completed his training at Western Theological Seminary in 1964 and had pastored in California and Oregon. It was then, pastoring, that he felt God calling his family to cross-cultural missions. One of my earliest memories is retrieving a letter in the mailbox at our little house in Portland, OR, that I understood came from God, telling us to go to Honduras.

My father's first responsibility in Honduras was to help lead the rural Conservative Baptist Bible school established many years previously. The norm in those days was to draw in young men from the villages and over two or three years, train them as best as possible in the same pattern as the North American Church was doing.

Honduras was ripe for spiritual harvest in the 60s and 70s, especially in the rural areas. Although people considered themselves to be Catholic, most villagers rarely saw a priest more than once or twice a year. They had neither the animist beliefs of the Indian population nor the daily Mass and Communion of the urban Catholic church to channel their

spiritual hunger, so when the gospel arrived, people responded. But churches were only growing slowly, reliant on outside leadership and resources.

As my father fulfilled his teaching role, he couldn't help realizing several things that changed his life, the life of the Honduran church, and then the world. He saw that the candidates for pastorship were young men with few family or community responsibilities and were not the natural leaders of these villages. He also noticed that upon graduating they almost always moved to the larger urban areas to look for work as paid and titled leaders in larger churches. None of them wanted to stay in the countryside and help lead the small struggling churches that couldn't pay them much or give them status.

As my father fulfilled his teaching role, he couldn't help realizing several things that changed his life, the life of the Honduran church, and then the world.

During that time my father had the privilege to intersect briefly with Ralph Winter's work in Guatemala in the Presbyterian church, where initial experiments in Theological Education by Extension (TEE) were unfolding. Here was a significant step forward, but my father wanted to go further. He shut the Bible school down and began to disciple the middle-aged family men in the local church.

These natural leaders were semi-literate heads of households. My father told me how in those first couple years that he came to this radical decision, he observed such men looking into the church windows, hesitant to come inside. He wondered what it would take to build a church with strong, non-imported leadership that would draw these men into the church.

So, taking members of the church with him, my father began to visit homes in the nearby villages,

concentrating on heads of households. When people responded to the gospel, he baptized them and recognized them as churches—real churches that served the sacraments and ordained leaders. The first man he baptized was killed with a machete in his own home, his faith an excuse for violence. At his funeral, much of his family turned to Christ and a church was born. I remember when my father came back from that village with machete slashes in the seat of his motorcycle. The gospel was resisted but could not be withstood.

To disciple the new church leaders, my father introduced a more reproducible system of education. He had been turning over and over in his mind the difficulty in getting semi-literates to study Scripture. One day while sitting on a train (everyone travelled by train in those days) and looking around, my father noticed the passengers reading the photo-novels and comics so popular throughout the Third World. The light came on. He started extension classes right in the leaders' homes, using comic-sized and comic-illustrated study booklets that student-elders could immediately apply and disseminate to their own disciples.

And right here is the second pioneering aspect of what God used my father to (re)introduce to the Church. The first, **raising up local leaders without formal education**, was already controversial, especially once they began to baptize others and serve Communion. But when this first level of new leaders was entrusted to share the gospel in other villages and raise up a second level/generation (and third and fourth and...), the real revolution started.

The **Spontaneous Multiplication of Churches** in central Honduras began.

Churches were being planted from village to village, spreading through the rural regions. There was great celebration as the kingdom advanced. And along came opposition, too often from established churches. And some of the things my father is most known for were born out of his efforts to give the fledgling churches ideas and tools to resist the onslaught of attacks.

The **Three Levels of Authority** and the **Seven Commands of Christ** are direct products of that

His answer amazed me.
 “We don’t prohibit anything!”
 He wasn’t talking about a
 moral free-for-all; he was
 talking about grace.



time. The first tool places the obedience of the Church to Jesus Christ first and foremost. The Practices of the Apostles are the second level of authority, but these can’t be commanded nor restricted. And least in authority, church tradition, however well it has served in some other place, must be severely filtered to allow for new believers in new places to simply obey Jesus.

The easiest example of the levels of authority is Jesus’ command for us to baptize. That is the first level of authority. The apostles did so immediately with those coming to faith, so we are free to do the same, but we don’t command it. That is the second level of authority. The Church often surrounds baptism with human traditions—the third level of authority—traditions such as catechism and moral advancement of the new believer and requires ordained leadership to conduct the rite. Sometimes these traditions have kept people around the world from simply responding to Jesus in this initiation into the family.

The second tool helps new believers in new places understand what it means to obey Jesus. It summarizes the commands of Jesus in the gospels in seven commands: Repent and believe. Baptize. Love, give, pray, gather around communion and disciple. These seven can all be expanded and

amplified endlessly (the rest of the New Testament fleshes them out) but can also be very simply practiced in any context by anyone, regardless of education or wealth. Notice also that they are all actions, not doctrinal points. The titles of those little booklets my father created were verbs. This is poignant in Spanish, where John 1:1 has the word *Word* as *el Verbo*, *the Verb*.

The Honduran churches sometimes came under attack because their leaders were not schooled in residential Bible schools. The tool of the seven commands of Christ gave them the confidence that they were obeying the Great Commission, teaching “all that I have commanded you.” They knew that a church is a group of people gathered together to lovingly obey the “all” of the Great Commission. They had an answer for those who would deny their validity as churches and pastors.

The third aspect of my father’s contribution to mission practice has been called **Obedience-Oriented Education**. This is what he wanted to add to what had begun in Guatemala. He knew that turning long, complex theological material into smaller portions was a necessary first step for raising up local leaders. What was further required, though, was to utilize these parts with disciples when they needed them for whatever was going on in their churches. The material created was only ever organized alphabetically, and was meant to be a menu, with any assigned part for study being chosen at each mentoring session depending on the circumstances.

His struggles to develop comprehensive discipling for new leaders turned into the **Discipling Triangle**. He realized that effective training would require a balance of relationship, truth and task. He related these to Father, Son and Spirit.

My father wrote most of the first studies and then later some of the local leaders added to the curriculum by writing their own booklets. With the residential Bible Institute shut down, the Extension Bible Institute (HEBI) became a reproducible tool in new leaders’ hands.

Three marks distinguished the movement in Honduras. **The first mark** was an emphasis on

1

grace. The churches knew the difference between the essentials of the gospel of grace and the human traditions we introduce ourselves. The steps of simple obedience emphasized that. Training programs and worship style and requirements for serving or receiving the sacraments reflect human traditions. The Honduran movement experienced a refreshing freedom from the rampant legalism in Latin America because they knew where their loyalties lay: with grace. The last time we visited Honduras, I asked Humberto, the director of the HEBI, about their new work with the Garífuna people. I was especially curious to know what a Latin evangelist would do about their penchant for dancing, a taboo among Latin evangelicals. His answer amazed me. “We don’t prohibit anything!” He wasn’t talking about a moral free-for-all; he was talking about grace.

The second distinguishing mark of the Honduran movement was relationships of trust. The churches were linked by a network of traveling disciples who maintained relationships with leaders and their churches. My father told me about a period where he was running from village to village trying to deal with divisive problems. One of his regional directors pulled him aside and told him to slow down and trust God more. “You’re just dancing with the devil,” he told him. Because of their strong relationship, this Honduran man felt free to question my father’s decisions and help him keep perspective. The style of leadership I saw modeled was never authoritarian. The disciples served their disciples and gave way to them, passing on authority willingly and joyfully. In 1985, my father left the Honduran movement in the hands of the Honduran leaders, giving way for the Spirit to develop their own gifts of leadership. This was the ultimate test of trust, and the Honduran church has grown because of it.

The third mark of the Honduran churches on the north coast was obedience to Christ. They distinguished themselves not only by what they believed, but also by what they did. Their goal, a list of seven commands of Christ, was made up of action verbs.

I was privileged to grow up in a great movement of people turning to God all around me on the north coast of Honduras. I was privileged to know great Honduran Christian servant-leaders. I was privileged to watch a people freed to plant church after church within their own culture and beyond. I was privileged to see the Spirit poured out among the churches of northern Honduras, and this vision will always help shape my hope of what the church can be.

One of my favorite memories of my father is a trip I took with him as a young teenager. It was to a village named La Estancia high in the mountains of Honduras. This was a regular discipling visit with a pastor named Alfonso. Alfonso had very little education, but this hadn’t stopped my father from discipling him to start a church in his home, pastor it and start a couple new ones in nearby villages. During the day, during the mentoring session with Alfonso, he asked my father to preach that night at the church. But instead of agreeing, my father said he wanted to hear Alfonso preach. My father helped Alfonso prepare a sermon with a skit, so he even used that sermon as an opportunity to disciple Alfonso and make him a better preacher. My father, sitting there listening to Alfonso preach, was a loud and clear message to the congregation, too. “This man is a leader.” That night, I remember the church was packed. My father and I sat in the back, and he pointed out to me the signs of health of the church: the church was full of whole families, and the men were seated in front, fully engaged in what was happening. He was discipling me as a future church-planter, too.

The next morning when we were getting ready to leave, Alfonso rode over to where we were staying on his horse. Alfonso was short like most Hondurans, but he sat tall on his horse, and it symbolized to me the impact he was having on his village. La Estancia was in a valley surrounded by mountains. Alfonso swept his arms to encompass all the mountains and said, “There are villages in all these mountains, and we will not stop until we have taken the gospel to all of them.” The Lord had used my father to raise up an evangelist in La Estancia who had the confidence that God would

use him to start churches in new places.

My father had a gift for helping the people that the world would ignore, like Alfonso, do great things for Jesus out of simple obedience.

Later that morning, a family came by to see my father and Alfonso. They had been won to the Lord by Alfonso's ministry, but they weren't from La Estancia but from El Tablon, an hour away. They had been walking to church from their village for each service. They asked my father if it would be possible to hold a service in their home. My father let Alfonso take the lead in the conversation, and Alfonso told the family that not only would they come, they would plant a new church in the family's home. I got to watch the seed of a new church being planted right there.

My father had a gift for helping the people that the world would ignore, like Alfonso, do great things for Jesus out of simple obedience. God used my father's discipling to build confidence in people like Alfonso so that they could simply obey Jesus. What started in Honduras among poor farmers empowered to start hundreds of churches spread out into most corners of the globe, but always through disciples reproducing and enacting these ideas themselves.

My father's passion was for churches, and he planted churches for over 20 years in Honduras. He saw churches multiply through the model of Theological Education and Evangelism by Extension (TEEE). This non-formal pastoral training resulted in about 100 new churches in northern Honduras over 20 years. This model is now used with similar results in Asia, Africa and Latin America, as well as in the United States, and is distributed as Train & Multiply (TM). For this work, Western Seminary awarded him an honorary doctorate in 1979.

My parents moved back to the United States in 1985 where my father then coached church-planters in different cultures. He mentored missionaries out of his office at the U.S. Center for World Mission in Pasadena, California, now known as Frontier Ventures. He was a favorite speaker for the mission course *Perspectives on the World Christian Movement* and was instrumental in shaping YWAM's church-planting vision. My parents later moved to Washington and my father taught at Western Seminary. He had an impact on many missionaries and agencies, helping them see how simple it could be to plant churches by discipling believers to "simply obey Jesus." Even after his retirement in Sebring, Florida, he continued to mentor church-planters all over the world.

As I said before, my father's work could consume him. It was my mother who provided a calm in the storm. My mother was the homemaker, bringing stability and rest to the home. She became my father's manager, helping him schedule his many trips and appointments. If it weren't for her administrative skills, my father would have burned out long ago. She became his gatekeeper, making sure as absent-minded as he was, that he honored his commitments and that he slept and ate and rested between trips.

My father had a playful side to him, too. We remember him as the father who loved to spend time with us playing games. He spent hours with us playing his own invented game, *War*, as well as pinochle and euchre. He invented skits for our Christmases, too. He was a gentle soul, unselfish and fun to be around.

He had an impact on many missionaries and agencies, helping them see how simple it could be to plant churches by discipling believers to "simply obey Jesus."

His legacy revolves around two qualities: his passion for discipling that results in healthy churches by “simply obeying Jesus,” and his creativity in designing simple tools such as the Train & Multiply materials, as well as the many skits, role plays and illustrations that made his training come to life. Today, there are people all over the world applying the principles he taught, using the materials he designed, and teaching with the energy that he demonstrated in his skits. He was a trainer par excellence. He truly embodied the words of 2 Timothy 2:2 that were his motto: “Now teach these truths to other trustworthy people who will be able to pass them on to others.” 📖





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George Patterson's Principles Led to a Mongolian Movement to Christ

BRIAN HOGAN

Brian Hogan is a veteran missionary, Perspectives speaker and mentor to others.



Note: The block quotes below are excerpted from *There's a Sheep in my Bathtub: Birth of a Mongolian Church Planting Movement*, by Brian Hogan and used by permission of the author. Brian Hogan's books are available from 4DMM.org or at Amazon.com.

In 1988 Louise and I took *Perspectives on the World Christian Movement* in a remote class in the center of the Navajo Reservation.

One of our Perspectives professors was an older man with a surplus of energy and passion named George Patterson. George and his wife, Denny, had served in Honduras, pioneering principles of church-planting that resulted in spontaneous multiplication of churches. I shouldn't say pioneering, but rather rediscovering. The principles George taught us were straight from the New Testament. George had taken Jesus seriously in the Great Commission: '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.' He had begun training his disciples to immediately begin obeying the simple and clear commands of Christ in the New Testament with things like: loving God and other people; repenting, believing, and receiving the Holy Spirit; getting baptized and baptizing others; celebrating the Lord's Supper; praying; giving generously and making disciples. This resulted in explosive growth not only in numbers of believers, but in daughter and grand-daughter congregations.

This possibility captured our hearts. We longed to be a part of starting a Church Planting Movement out among the completely Unreached People Groups we had been learning about.

Suddenly, the call we had been struggling to bring into focus, our calling to missions, was crystal clear. We had been created to plant churches where the name of Jesus was not even known. Like Paul put it, we were not to build on someone else's foundation (as we'd been doing in Hardrock (on the reservation)), but where Christ had never been preached. Our future was clearer than it had ever been, and the next step was to finish our two-year commitment at Hardrock and head out for the unreached. The most accurate term for this job was the Bible's word for it: apostle. The original meaning of 'sent one' described perfectly what we were called to be as church-planters.

We ended up giving notice at Navajo Gospel Mission and redirecting toward pioneer church-planting in Mongolia, newly opened to the gospel after seven decades of Communist darkness. We went for in-depth training with Youth With A Mission (YWAM) after George Patterson recommended their approach to us. George himself would train us.

During the last week of our DTS [YWAM basic training], I went to Hong Kong to participate in YWAM's Strategic Conference on Mongolia. It was there I met a young Swedish couple who'd

just finished a School of Frontier Mission in The Netherlands and had gone to Mongolia for their outreach. Magnus told us he and Maria felt God's call to plant a church movement in Mongolia. As they shared their vision with me, I realized we had been called to do the exact same thing using the same New Testament principles George Patterson had shared with us. [We'd all been trained by George!] It was like finding my heart beating in someone else's chest. We were all utterly committed to following the leading of the Holy Spirit as we used the New Testament as a filter for everything we did in birthing the Church into this virgin soil. We were convinced that the answers for seeing the Church multiply among Mongolians were in the New Testament, rather than the methods and strategies of the experts. I told them right then and there we wanted to be a part of their team.

From 1993 to 1996 our team pioneered a Disciple Making Movement in Mongolia. We simply put into practice the New Testament keys George had entrusted into our young and untested hands. The full story is told in *There's a Sheep in my Bathtub: Birth of a Mongolian Church Planting Movement*, as well as being recounted in brief in the *Perspectives Reader; Distant Thunder, Mongols Follow the Khan of Khans*. Our Mongolian disciples continue to plant churches and send out missionaries 25 years after the missionaries left.

George Patterson wrote this about our work:

I count it a privilege to be among those who have helped Brian develop his field strategies. He took seriously the New Testament guidelines that I taught while he coordinated the *Perspectives on the World Christian Movement* classes and later, in a YWAM School of Frontier Mission in the fall of 1992. I first learned to apply these principles in Honduran villages where traditional church-planting methods were ineffective. Brian likewise learned to apply them in Mongolia, where God brought about a Church Planting Movement under conditions that made Western methods impractical.

The most important of the New Testament guidelines that I helped Brian to apply, is that of building discipleship, church-planting and ongoing ministry on the foundation of simple,

loving, childlike obedience to Jesus' commands, as Jesus' Great Commission at the end of Matthew's gospel requires. Jesus said, 'If you love me, keep my commands.' Brian's love for Jesus and his resulting obedience to Jesus' commands simplified church-planting in Mongolia. Many church-planters follow such a long list of things to do to start a church that they fail to give top priority to the few essential activities, and end up doing so many things that the key, pivotal elements of church-planting are buried in the plethora of work items. If you disciple others, plant churches or multiply cell groups, *Sheep in the Bathtub* will help you also to simplify the work by forming priorities that line up with Jesus' commands. Often the surest way to discern God's will is simply by starting out doing what He orders us to do in the New Testament!

In an age when many missionaries limit their commitment to a short term, doing what they have set out to do, and no more, Brian and Louise went way beyond what they had expected. They stuck it out in spite of sub-zero weather, hostile authorities, deception from trusted friends and other obstacles that would have deterred the average missionary. They persevered to see a movement for Christ in Erdenet, Mongolia develop through an inauspicious birth, growing pains and many trying setbacks, to finally become a mature, truly indigenous Church Planting Movement that has served as a model for many new workers. —George Patterson

We will always be grateful to our mentor and friend George Patterson for pouring into us and trusting the Holy Spirit to do great things as we attempted great things in Mongolia. As I have passed this training on to thousands since 1996, I am always acutely aware that I am simply teaching others what I received from George "in the presence of many witnesses...so they can teach others also." 2 Timothy 2:2 📖

We will always be grateful to our mentor and friend George Patterson for pouring into us and trusting the Holy Spirit to do great things as we attempted great things in Mongolia.

Principles Gleaned from 20 Years of Catalyzing Movements in Myanmar

By **JAY JUDSON**

After meeting Dr. George Patterson at a Perspectives class in 1999, Jay Judson was mentored by George for a year at Western Seminary where he learned the dynamics of worship in small house churches as well as how to multiply them in a two-month underground church training simulation. In July 2002 Jay moved to Myanmar, serving as Strategy Coordinator for a Buddhist people group numbering 2.8 million. Within three years he established 252 churches. The movements have now spilled across the borders into surrounding countries.

I had the honor of having Dr. George Patterson as a teacher, mentor, prayer warrior and friend for 23 years. George was strong in the grace of Jesus and the way he modeled “behind the scenes” discipleship to catalyze and sustain house church movements where there weren’t any was quite revolutionary.

I knew God had supernaturally called me to preach His word. I became a pretty good preacher during my four years at Union University and I had preaching opportunities all over my native west Tennessee.

During this time my father, also a preacher, invited me to go on a mission trip to the Philippines. After the first trip, I realized that God wanted me to preach in closed countries and unreached peoples where there were no churches as Paul wrote in Romans 15:20. It was then that I realized that I had a problem, “How can I preach in a closed country where preachers are regularly imprisoned?” ***I knew how to preach very well and lead many to Christ, but I did not know how to make disciples.***



“ I knew how to preach very well and lead many to Christ, but I did not know how to make disciples. ”

I could not see how this would work until I met Dr. George Patterson at a Perspectives class. Patterson’s challenges perplexed me when he said, “Preaching crusades don’t catalyze sustainable movements.” I quickly chirped back, “But I just returned from seeing thousands of Filipinos make professions of faith.” George kindly yet firmly pointed out that the Philippines was no longer predominately a pioneer field. I was amazed at not only George’s depth of content, but I was even more amazed that he bounced around the room dramatizing, like Tigger, as if the book of Acts was actually supposed to be happening. George invited me to move to Oregon and be trained by him, “If what I tell you doesn’t work to start churches where there are no churches, I will make sure you get your money back.” I realized that I probably would never hear another offer like that in ministry again.

“ We have seen at least 10 different branches of multiplication totaling tens of thousands of new churches with each network baptizing tens of thousands of new believers from Buddhist and Muslim backgrounds. ”

Over several months in his “Mentoring for Ministry” class, Patterson showed me that greatness in the kingdom was found in John 3:30, “I must decrease so that Jesus might increase.” It is not enough to teach but I must train others to preach. The greatest in the kingdom passage found in Matthew 11:11 repeats John’s attitude of humility. George kept talking about “behind the scenes” greatness. In Acts 18, Aquila and Pricilla decreased, behind the scenes, so that Jesus could increase through the ministry of Apollos. Patterson challenged me, “What is the purpose of preaching? After a long pause, giving me time to answer, he said, “The purpose of preaching is to make disciples. How many different ways can you make disciples?” He helped me develop a curriculum to make disciples in a decentralized multiplying network behind the scenes in a closed country. I ended up ministering in the “closed country” of Myanmar (Burma) for the past 20 years. We have seen at least 10 different branches of multiplication totaling tens of thousands of new churches with each network baptizing tens of thousands of new believers from Buddhist and Muslim backgrounds.

George modeled an informal theological education based on the Bible in an outline he called L.E.A.P. found in Luke 10:17-24. Christ outlined how to coach others in a Multiplying Movement. Not only does Luke 10 describe how Christ trained His disciples to find a Person of Peace but Luke 10 also outlines Christ’s model for continuing to coach leaders behind the scenes in order to sustain an indigenous house church movement.

Christ and His leaders **listened to leaders' reports behind the scenes.** Coaching behind the scenes was modeled for me by George for a year and a half. He based this model on Luke 10:17–24 and trained me in a temporary Underground Training Church at Western Seminary. I actually received seminary credit for this course and later wrote a paper on what I learned. This simulation was not a game but merely had an element of a game in that a “judge” appointed two secret police to find the time and place of one underground house church meeting. I was a leader and it was revealed on judgment day that I was the one who invited the wife of a secret policeman, so then they were on to me and our network from the very first week of the two-month simulation. During this two months Patterson helped me plan for the worship meetings and we discussed the problems I encountered as I learned how to do house church movements. I was blindfolded and tied to a pole before being “executed” with water balloons at ten paces on a cold February day in Portland, Oregon. This exercise broke me out of the typical ways Americans know how to advertise and do “church.” I learned more in this leadership simulation than any book I have ever read on church multiplication movements. Dr. Patterson and his small team of trainers also had me study movements with a computer game that he and Dr. Galen Currah developed called “Come let us disciple the Nations.” In this game, Satan would pop out and laugh at the player if they got the church multiplication answers wrong.

“ I was blindfolded and tied to a pole before being “executed” with water balloons at ten paces on a cold February day in Portland, Oregon. ”

When I got to Burma, I listened to local leaders explain how we should help Buddhist Background Believers feel comfortable worshipping Christ. I listened to “the Major’s” highly unusual gospel

bridges for sharing truths of the Bible with Buddhists. I helped the Major summarize his long gospel bridge presentation for Buddhists. Dr. Thom Wolf calls this the napkinization of ideas. We must help new leaders make everything easily reproducible.

The Major was the exact type of leader that George encouraged me to prioritize. The Major, a spry 68-year-old, was an educated responsible Buddhist Background Believer with a military career who wanted to reach his people for Christ but didn't need a salary, like many pastors. On top of all that he already spoke English. Thank God for the British Empire and their influence on Burmese to know a little English.

Dr. Thom Wolf calls this the napkinization of ideas. We must help new leaders make everything easily reproducible.

Leadership Principles Learned:

1 Leaders Evaluate Multiplication of New Churches through Link Analysis Reports (L.A.)

These L.A. Reports help track and evaluate a movement's quantitative and qualitative fruit. We got an outside independent assessment with the help of Dr. Bill Smith. You can read Drs. Patterson's and Smith's assessment on our team of coaches at the website www.Obedience.life. We used the 8 Commands of Christ as the 8 Marks of a healthy church taken from Acts 2:37-47. Several years ago, Sister Than Thans started a network of multiplying churches that flowed out of her house like a cascading waterfall. This former prostitute along with another leader started 14 house churches in four months after coming to Christ. We trained her to ask: 1) Who is Jesus? And 2) What does Jesus want you to do?: 10 Stories to allow people to start Experience God Groups (E.G.G.) and 8 Commands of Christ curriculum for new house

churches. We did not start to see many miraculous healings until I changed my attitude about healing and started teaching that healing the sick, raising the dead and driving out demons is a basic command of Christ (Matt. 10:8). We have seen every miracle in the book of Acts including three people raised from the dead.

2 Leaders Assign New Tasks and New Studies to Trainees Who Obey

Jesus did not continue to train leaders who did not obey Him. It creates arrogant leaders. He only gave His disciples deeper doctrinal insight into who He was, after they obeyed His commands. "I saw Satan fall like lightning from Heaven." Luke 10:18. After leaders are familiar and repeating 10 E.G.G. and 8 Commands of Christ stories we get leaders into the Train and Multiply program. TM is a Theological Education and Evangelism by Extension curriculum that Dr. Patterson called Obedience Oriented Education which uses cartoon booklets to train house church leaders behind the scenes systematically. www.TrainandMultiply.com Director Mike Dragon.

3 Pray For and Praise Trainees as Christ Did

Jesus bragged on His disciples to the Father. Sometimes a leader does not meet personal goals. I have erred in that I have doggedly hounded trainees for results. One night after a long hard coaching session the Holy Spirit slapped me, "These people are obeying me. They did not meet their goals to see thousands of new house churches start, but they are obeying My commands. Praise them for obedience to Jesus, not for their numbers."

4 Encourage Yourself in the Lord as David Did

Protect new leaders from the ruthless attacks of naysayers, as Nehemiah did. Second Great Awakening leader Charles G. Finney once encouraged his leaders, "Don't get down in the plains of Ono" (Ono sounds like Oh No, woe is me, self-wallowing pity party). You can walk through the furnace of affliction but try not to smell



like the smoke. Let go of the resentment and find your sanity in Church history. Every move of God led by a godly leader has been opposed and there is an interesting record of what happens to those who oppose moves of God. Jonathan Edwards' opponent, Charles Chauncy started the Unitarianist/Universalist Church.

5 Identify Capable Leaders

Rajkumar was a Hindu seeker of Jesus. He founded a small church of 15 Indian Christians who worshipped together for 15 years. I met Raj and he asked me for a Hindi Bible which I brought back to him from India. I gave this Hindi Bible to his pastor who couldn't read Hindi but assured me that he would give the Bible to Raj. A month later I met Raj and learned that his pastor had not given him the Bible. The reason was because Raj "had sin in his life." When I met Raj a few weeks later for a translation project he was doing for me, I asked Raj if he wanted to be baptized. When he affirmed yes, I told him, "I will baptize you, and you must start to baptize others. If I find out that you allowed a pastor or someone else to baptize people that you lead to Christ, then I am going to take back my baptism." Raj baptized 400 Hindu Background Believers who now meet in 30 house churches on the Road to Mandalay in central Burma. We do not clean ourselves before taking a bath. We take a bath because we are dirty. We don't get baptized because we have become good, we take baptism because we are sinners saved by grace through faith. This is not of ourselves lest any man could boast (Ephesians 2:8-9).

We take a bath because we are dirty. We don't get baptized because we have become good, we take baptism because we are sinners saved by grace through faith.

6 Equip Leaders to Rise to a Greater Fruitfulness

We need to help leaders identify the hindrances to movements. We also need to help them confront these hinderances with seriousness, yet with humor. The "velvet hammer" approach is much more grace-filled and reproducible than the stomp and snort, heavy-handed condemning way that many preachers employ to drive congregations to change.

Sister Nee Nee, the daughter of the Major, was a widow and school teacher who started a house church movement in the cyclone devastated Delta region. In 2012, fighting erupted among Rakhine Buddhists and Rohingya Muslims when the two sides started slaughtering each other with machetes. While thousands of people were dying at the hands of their neighbors, I coached Nee Nee in what to say to the Muslims when she provided food for them. I gave her a phone number of some Rohingya I had met. She walked into these villages with bags of rice, and I showed her how to pray in a way Rohingya could understand and to use the Arabic word for Jesus, *Isa Al Masih*. I also gave her several copies of the Injil, New Testament, in the Muslim language. This little Buddhist background widow witnessed to a Muslim man whom she quietly baptized. This Rohingya man became the Apostle for his people—those the U.N. calls the most oppressed people in the world.

Lovan had started movements before I met him. When he got to the field, he and I traveled together to identify Persons of Peace among the 5.5 million Shan people of northeastern Myanmar.

7 Leaders Learn the Language

Learning the language is not an end in itself and often those who learn well are prideful and do not empower others to lead. If you love your trainees, then you will learn their language. I can effectively share the gospel with Buddhists, and I am growing in my proficiency, even though I am not yet fluent in Burmese.

8 Leaders Invest Funds in Fruitful Workers

We have used resources like relief supplies and funds for trainings to strengthen relationships between house church leaders. Enhancing ties between churches is just as important as strengthening ties within churches. Whenever these resources have diminished, the multiplication of new churches has suffered.

We have witnessed the best practice of a “Handful of Rice” in our region that has led to a breakthrough in communicating the vision for a self-sustaining movement. The churches we coach have distributed one ton of rice to displaced people in western Burma in the past two months through house church networks. We do not want to rob the leaders of house churches of the joy of giving for Christ’s mission, but many times the networks need outside help in times of crisis.

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9 Don't Focus Too Much on Methodology

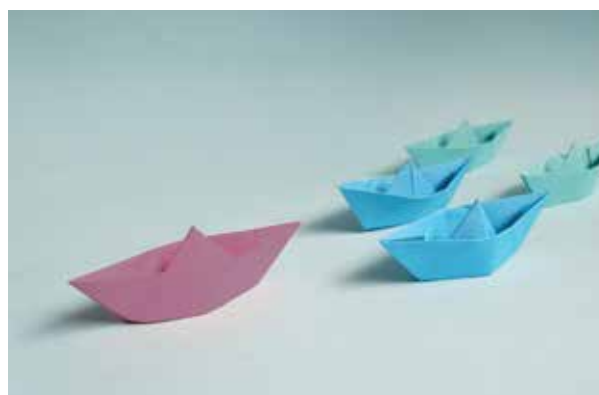
Don't get overly focused on how to do a meeting. Many Westerners have shown great eagerness to practice the correct method for having a house church. I encourage trainees to focus on the new trainee reproducing the word of God to others. “And the word of God increased and multiplied more and more” (Acts 12:24). If you can get the Word of God being discussed and spreading like gossip then you can expect a significant harvest. We got the Word of God multiplying through story-telling but primarily through picture Bibles. These black and white

pictures drawn in an indigenous Asian manner allow seekers to get the truths of Christ discussed among their families and friends without the common roadblock of “we can't learn from a foreign god.” Buddhist temples are covered with pictures of Buddhist scriptures. Another trend I have noticed when coaching others is an over-reliance on technology. This over-reliance doesn't work to catalyze movements.

10 Prepare Leaders for Spiritual Warfare that Is Constant and Vicious and Equip Them in All the Gifts of the Holy Spirit

It has been enlightening to witness other Westerners—whom I have trained to multiply house church movements—undergo the same intensity of spiritual counter attacks from the evil one. Heinous things start to happen when leaders are empowered to simply obey Jesus. Satan doesn't really care about how many people you get to receive Christ or how many people's homes you get into, but his claws come out when you allow lay people to baptize newer believers. When leaders are raising up other leaders who walk, talk and move in the power and all the authority Christ promised in Luke 10:17-18 it seems like all the forces of Hades will come out in battle formations against Christ's warriors. “Be strong in the Lord and in His mighty power.”

Note that this is not your own power to “just hold on.” Wrap yourself in the promises of God.  



Celebrating the Gift of George Patterson

Tributes from those whom he impacted

The contribution of George Patterson is one reason why we keep finding ourselves surprised by the content of the *Perspectives* course. Because of George's writing and teaching, long before CPM or DMM were named as recognized approaches, the *Perspectives* course had been presenting the basic ideas of multiplying movements of disciples with Patterson's teaching. He had formed his guiding principles in practice, but he was aware of how he was building on some of the best missiology that preceded him. He gave his article the name, *The Spontaneous Multiplication of the Church*, which is an obvious reference to Roland Allen's important book, *The Spontaneous Expansion of the Church*, published more than 50 years before George taught the material at Penn State in 1980.

George gave us the heart, soul and center of what a church really is: Christ Himself, obeyed and served by a community of followers.

Only recently I have come to recognize that George had given us far more than a practical methodology. In his simple insistence that local leaders could and should obey Christ, George gave us the heart, soul and center of what a church really is: Christ Himself, obeyed and served by a community of followers. This is also the essential reality of the kingdom of God: people loving, worshipping and serving Christ together, as a new form of life on the earth.



This new life form, alive with the life of the resurrected Christ, will not only grow, it will multiply and bear the fruit of the Spirit in the local community. The heart of this life is the relational reality of Christ being served, worshipped and loved—or, we could simply say, obeyed. This goal of mission, in Paul's words, is “the obedience of faith among all the peoples” (Rom. 1:5, 15:18, 16:26).

This relational reality of Christ, and Him obeyed, is why movements (CPM or DMM) actually move. These movements cannot be dismissed as if they were no more than a bundle of gimmicks and tricks to report greater numbers. The great fact is that our Lord is calling people to serve, worship and love Him in every people. Evangelization aims at this hope and goal. Let's celebrate the gift of George Patterson. He helped us with practical, simple ways to work with our Lord.

—STEVE HAWTHORNE co-editor of *Perspectives on the World Christian Movement: A Reader* and author of *Perspectives on the World Christian Movement Study Guide*. He works with WayMakers, a mission and prayer mobilization ministry and helps launch *Perspectives* courses in strategic settings.

George Patterson was already a veteran in church-planting and church multiplication when I first began writing about Church Planting Movements a quarter century ago. So many of our missionaries have been the beneficiaries of his pioneering work in this field. As he enters heaven, he will undoubtedly be greeted by the thousands upon thousands who have come to faith as a result of his pioneering efforts.

—DAVID GARRISON, author of the book, *Church Planting Movements* and director of Global Gates.

I didn't know George well, but we were acquaintances and I greatly respected him. In my opinion, his greatest contribution was establishing and popularizing a recognition of the concept of 'obedience-based discipleship' which is a critical factor in movement thinking. He also made great efforts at getting house church approaches used in the USA. While he didn't have much numerical fruit in that area, he softened the soil considerably, making it far more possible for the next generation to start making a bit more headway. In terms of tool development, his "Train & Multiply" materials were (and are) greatly influential. OMS International, and especially their ECC division still utilize these tools widely. Though the tool was developed for Latin America, it has since been used to great effect in Africa and Asia as well. That resource was groundbreaking and ahead of its time in many ways. George was a gracious and influential ambassador for the kingdom. He was a humble giant whose legacy will live on in the many people he impacted.

—CURTIS SERGEANT, CPM trainer and founder of the Zume Project and Metacamp.

George told me: "Mentor, mentor, mentor." We developed strong coaching for our church-planters, and it has made a huge difference. George's concept of being "people of yes" (who support and encourage ...) has also been very important for us. And, of course, **every** church-planter in All Nations can recite, sing and dance to the seven commands of Jesus!

—PAM ARLUND, All Nations International

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

—RICK LEATHERWOOD, veteran missionary in Mongolia and numerous other places

George Patterson helped me move from teacher-classroom-centered training approaches to Paul-Timothy training approaches, which included on-the-job training, on-site and immediate application and follow-up. Thanks George and Denny for getting the mission community back to Jesus' and the apostle Paul's effective methods.

—JEAN JOHNSON, Director / Missionary, Five Stones Global

The late Dr. Ralph Winter described George as “one of the two or three world experts in the growth of the church,” and called his missionary career “legendary.” The work of our team in Erdenet, Mongolia and the planting of Mongolia’s first and largest Disciple Making Movement is a testament to the New Testament discoveries of Dr. George Patterson. He trained all of our YWAM team’s primary church planters and it was his teaching and article in the course *Perspectives on the World Christian Movement* that launched my own career into multiplicative church planting. Very little in the content of my trainings over the past 20 years is original—most of what I teach is simply an echoing of George and what I have learned through putting his “Obedience Oriented Education” into practice among unreached people groups. All of us in YWAM’s Frontier Missions look to him as mentor and “Guru George.” I am blessed to have had him as my friend!

—**BRIAN HOGAN**, YWAM Church Planting Coach, Perspectives and mission speaker, publisher, and author of *There’s a Sheep in my Bathtub: Birth of a Mongolian Church Planting Movement*, *An A to Z of Near-Death Adventures*, and *Boy Centurions*.

Fifteen years ago, I was an ambitious, high performing leader in the American church system. But I felt empty. Although I’d been relatively “successful”—raising money, recruiting staff, gaining an increasingly large following, etc., I didn’t feel like I was actually following Jesus. That year, I stumbled into a training taught by an elderly man who seemed to bounce around the room like Tigger from *Winnie the Pooh*. His name was George Patterson. He taught in a way I’d never seen anyone teach. His enthusiasm was virally contagious. He emanated an attitude of playfulness as he taught about the Great Commission and how to create disciple making relationships and form churches that can multiply virally. He gathered us into groups to create skits to illustrate his principles. Of course, he never claimed these were his principles—he simply said he was lowering the bar about training to get back to the basics of how Jesus and the Apostles formed disciple-making relationships and churches. We didn’t fill out massive volumes of notebooks. It felt like the 30 people in the room

were playing together as we rediscovered the Great Commission. I was blown away, not only by *the way* George taught—so different from conventional lecture styles I was used to, but by his concepts about church and disciple making multiplication that so much more clearly seemed to reflect the way of Jesus and the strategies of the Apostles in the Book of Acts. My heart was gripped. But my mind was filled with questions. These Church Planting Movements George talked about were occurring in unreached people groups—far removed both geographically and culturally from the context in which I worked here in America. I approached George during a break. “*Dr. Patterson, is it possible to see one of these things you call a CPM in the Western World?*” He looked at me, pausing for what seemed like theatrical, reflective effect, and replied, “Hmmm. Well, that depends. How willing are you to abandon everything you’ve learned about American models of planting churches and return to a biblical model of making disciples?” Seeking to go on a new adventure with Jesus across the U.S. and find more effective ways of creating communities of disciples among pre-Christians, I’d just resigned from my job as a pastor on staff at a church. I’d lost most of my friends in the process. Having not much else to lose, I replied, “*I’m willing to try anything.*”

He responded with his “Tigger” type bounce again. He became exuberant. In a high-pitched voice, he said, “*Then it’s totally possible!*” George began a mentoring relationship with me that day. He was a master at coming alongside creative, messy, misfit leaders like myself and guiding them to go out and dare to do something spectacularly fruitful for the kingdom of God, simply by obeying Jesus, learning from New Testament examples, and avoiding the pitfalls of modern church traditions that don’t adhere to the model of Jesus and the Apostles. The fingerprints and DNA of George Patterson have been reflected through my life ever since. Church Planting Movements *are* possible in the Western World. I’ve experienced it. I’ve reproduced those unforgettable skits George led that day (Extraction Evangelism, Great Commission relay race, etc.) and taught George’s principles of the Basic Commands of Jesus and the Three Levels of authority for the last 15 years. I pray we can all be more like George—willing to offer ourselves as mentors to movement makers and give

permission to next generation leaders who dream of seeing both spiritual awakening and reformation of culture by simply obeying Jesus.

—ERIK FISH, Global Disciple Making Movement
Catalyst, All Nations, ErikFish.com;
Mentor Leaders: Multiply Movements

George Patterson practiced the principles that he taught to others: “You cannot predict who will be successful, so mentor those who are willing to learn and to put their learning into practice. When you mentor those who start or lead new little churches, listen carefully to their reports, to learn their churches’ urgent needs. Then plan with them what they will do in their churches, immediately, to meet those needs. Give them something to read that suits their educational level. If they were unable to implement their plans, then you probably gave them too much, so make new plans. Always pray with them, by name, for those whom they mentor, in turn.”

—GALEN CURRAH, DMiss, long-time friend
and colleague of George Patterson

My beloved mentor George Patterson has gone into the presence of Jesus. I feel sad but also have a sense of joyfulness. We know George is with the One he lived his life for. We will see George again, but he leaves an empty spot in our lives. Lives which he changed through his faith in God and in us, his wisdom gained through experience, his energetic enthusiasm, constant encouragement, practical love and practical jokes. As one of George’s interns in 1986, one of my projects was to help him with his book: *The Church Planting Guide*. I told him all of this was new to me and wondered how I could possibly be of any assistance to him. He excitedly told me that I was his target audience and if I could understand it, anybody could. Many years later I wrote a very simple illustrated book: *Keys to Church Planting Movements* using much of what I learned from George and the experiences of training others in these principles. George graciously wrote the foreword. Currently I am working on writing a story of the various, practical ways George mentored me. It will be posted on ywamfm.org.

—KEVIN SUTTER, International Director of
YWAM Frontier Missions

In the early 1980s the only teaching on cross-cultural church-planting I knew was by George Patterson. I was living among a beautiful tribal group and I had no idea how to approach them in the full respect of their culture and beliefs. That small booklet on church-planting written by G. Patterson was always next to my Bible. I applied the principles he taught and they worked! The fruits are still multiplying today. My sincere condolences to his family.

—JACKIE, YWAM FM working with an unreached
tribe in Philippine mountains

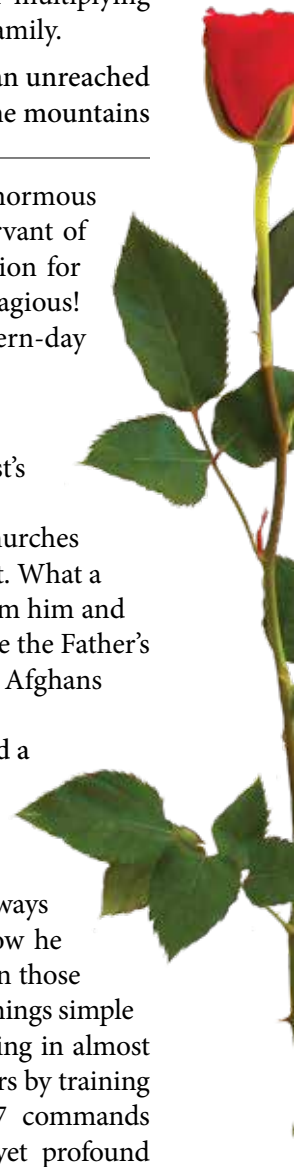
There was today in heaven an enormous welcoming home party for a great servant of God—Dr. George Patterson! His passion for the lost and “simple church” was contagious! He was one of the fathers of modern-day CPMs on discipleship principles.

He always stressed simplicity, reproducibility and obedience to Christ’s commands. Sacrifice and persecution were part of the package of planting churches where the kingdom of God was not yet. What a privilege to have been able to learn from him and by applying the principles he taught see the Father’s House movement among Iranians and Afghans start.

—WILLEM, YWAM FM launched a
DMM among Muslim refugees

George had a tremendous influence on the YWAM FM family in the 80s. I’ll always remember him for his passion and how he invested so much into the FM leaders in those formative years. His focus on keeping things simple and reproducible still guides my thinking in almost everything I do. Discipling new believers by training them to walk in obedience to the 7 commands of Christ continues to be a simple yet profound discipling strategy. We are grateful for a life so well lived and we can follow his example as we continue on our journey of being disciple makers.

—KEVIN STABLER, YWAM FM, worked for 25
years among a tribe in the upper Amazon



George Patterson exemplified what it meant to be strong in the Grace of Jesus. He emphasized grace so much because of the extreme legalism rampant in the traditional evangelical churches he dealt with in Honduras. He modeled grace to the old traditional churches as well as to the new churches he and his trainees catalyzed, and the Lord honored George. God's grace was evident in the humor and creativity in which George poked fun at the grace killing rules that inhibit the Spirit's work in churches to spontaneously multiply. It is the Grace of God that multiplies, not heavy handed or authoritarian mentoring so predominant in the world. I knew I didn't have the abounding grace I saw in George, but I aim to be strong in it as he was.

—JAY JUDSON, DMM Church Planter in Burma.

A few years ago I was in Addis Ababa and asked a Christian worker who had served in Ethiopia for 50 years if she knew George Patterson. She said, "The George Patterson? I don't know him personally, but by reputation. You know, many churches were started all over Africa because of him!" When I shared this with George, he said with a smile and his usual humble spirit, "Oh, well it wasn't me, I was just plagiarizing the Apostle Paul!"

—REX G.

George was a tremendous blessing to India and had the gift of simplifying complicated concepts in leadership training to equip countless thousands of leaders to rapidly accelerate the Great Commission. He was as humble as he was bright and was always improving his training and material according to the needs of the local people. During seminars or traveling to the next one, George would be constantly asking questions and making adjustments. He practiced what he taught and mentored many associates who could carry on and multiply the training globally.


—MICHAEL JACKSON

George Patterson was a spiritual giant in more ways than one. This missionary and church planter, expert in church growth, coach and mentor, storyteller, author and expert trainer—to name a few of his titles—has passed away. We at All Nations owe so much to him and his training and mentoring over the last 20+ years. When All Nations first began equipping cross-cultural workers for the mission field, George didn't just offer his wisdom but twice a year, he actually came to us and spent an entire week doing hands-on training with our people! He sowed into All Nations with his life, his passion and his expertise. To this day his training shapes us. Core concepts such as the Seven General Commands of Christ, "just-in-time training" and mentoring chains are still at the forefront of our equipping today. Personally, I loved his enthusiasm combined with his humility. I will never forget when he stood and cried out "Importantissimo!!!" when he wanted to emphasize a point. He was passionate, but also humble—always open to hear the perspective of our people, learn from them, and coach them. Thank you, George, for investing in us and in the kingdom. We have seen the Lord bring so much fruit in movements, through your guidance. We can't wait to see you again on the other side!

—MEREDITH JOHNSON, All Nations

Every training I lead, every class I teach, every book and article I've written *all* have George Patterson's fingerprints all over. "There are literally millions of people around the world who have never heard of Dr. George Patterson, and yet have been discipled and/or trained as a follower of Jesus because of his work."

—Dr. George G. Robinson, IV Professor of Global Disciple Making, Southeastern Baptist Seminary

Every training I lead,
every class I teach, every book
and article I've written all have
George Patterson's fingerprints
all over. 

Patterson's Principles



BY LEE PURGASON (1956-2020)

Lee Purgason was a staff member of Frontier Ventures for over 40 years. This article is excerpted from "Spontaneous Multiplication of Churches," pp. 601–602 in *Perspectives on the World Christian Movement: A Reader*.

In many settings, the drive to supply information has not been matched with a drive to influence the formation—the character development—of the learner. These excerpts from George Patterson's writings help us see another dimension of training, often lacking in formal degree programs. For more, see <http://www.mentorandmultiply.com>.

Teach and Practice Obedience to Jesus' Commands in Love, Above and Before All Else

Jesus, after affirming His deity and total authority on earth, commissioned His Church to make disciples who obey all His commands (Matt. 28:18-20). His commands take priority over all other institutional rules (even the hallowed church constitution and bylaws). This obedience is always in love. If we obey God for any other reason, it becomes sheer legalism; God hates that.

Start Right Out With Loving Obedience to Jesus' Basic Commands

The aim for each community is to have a group of believers in Christ who are committed to His commands. Other types of learning are fruitful only if this principle is lived out as a foundation for leaders and followers.

Define Evangelism and Theological Education Objectives in Terms of Obedience

Only disciples produce a church that multiplies itself spontaneously within a culture. Consider the two commands: "Repent and believe" and "Be baptized." In Western culture a man stands alone before his God and "decides" for Christ. But in other cultures sincere conversion needs interaction with family and friends.

Classroom instruction is appropriate and helpful for mature believers. But teaching heavy theology

before one learns loving, childlike obedience is dangerous. It leaves a person assuming that Christianity is merely having Scripturally correct doctrine. He becomes a passive learner of the Word rather than an active disciple.

Orient Your Teaching to Loving Obedience

We taught our pastors to orient all church activity to New Testament commands. As they taught the Word of God, they accustomed their people to discern three levels of authority for all that they did as a body of disciples:

1. New Testament commands. These carry all the authority of heaven. They include the commands of Jesus which inspired the apostles in the Epistles. They apply only to baptized, more mature Christians who are already members of a church. We don't vote on them nor argue about doing them. They always take precedence over any human organization's rules.
2. Apostolic Practices (not commanded). We cannot enforce these as laws because Christ alone has authority to make laws for His own Church. Nor can we prohibit their practice because they have apostolic precedent. Examples include: holding possessions in common, laying hands on converts, celebrating the Lord's supper frequently in homes using one cup, baptizing the same day of conversion.
3. Human Customs. Practices not mentioned in the New Testament have only the authority of a group's voluntary agreement. If it involves discipline, the agreement is recognized in heaven (but only for that congregation; we do not judge another congregation by the customs of our own: Matt. 18:15-20).

In all these areas, the formation of character takes precedence over formal classroom training. For younger leaders, personal mentoring and training in practical obedience will give a foundation on which further training can be beneficial and fruitful.

It is not theology, but obedient disciples who bring glory to God. Such followers of Jesus are necessary for a vital, replicating church movement. ❏

Come Quickly Dawn

From George Patterson's book *Come Quickly Dawn* (William Carey Library: 2012)

Become Holy by Nurturing the Fruit of the Spirit with Others' Help

(pp. 89–90, 92)

Julio groaned. “Leaping over Mount Silverado would be easier for me than to be holy. I can’t live with purity like you guys do.”

“You will soon, son.” Jethro clasped his arm. “When you were baptized, you died with Christ to sin and were raised with Him to new life. God is working in you, transforming you into the image of His Son. In His sight, you’re a saint.”

“A saint! Wow! Kiss my ring, guys! I’m a saint, Pastor Jethro? That’s crazy!”

“Scripture says you are. You’re a spiritual baby and you still dirty your spiritual diapers—a soiled saint, like all of us! Take heart, Julio; you’re growing and God watches your faltering steps with joy. Join a group that makes disciples as Jesus said, and you’ll grow faster than that papaya out there.”

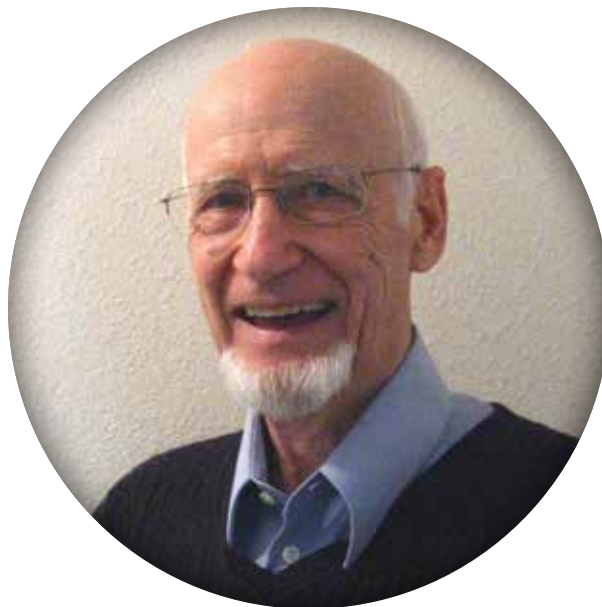
We prayed for Julio and I exhorted, “Let’s deal with holiness in small groups just like we’re doing now and the Lord will grant victory. There’s tremendous power in a cell group that’s also a real church.”

Colombo asked, “How can a cell group be a real church, Tiger?”

“Just let your group do what God requires of a church. What more can God expect of your group if it follows His orders? Call it what you may, small group, cell, flock, house church, congregation or simply ‘Colombo’s Cluster.’”

Jethro sighed. “The word ‘church’ has been so abused! Define it, Tiger.”

“We know it means both the Universal Church and a local congregation, but the New Testament also uses



the word for the closely-knit groups that met in homes in a city or area—the regional body. Church history mentions no buildings used solely for Christian worship until nearly three centuries after Christ.”

“Are buildings bad?” Colombo asked. “Have you read about that, too, Tiger?”

“No building is intrinsically good or bad; that depends on how people view and use it. Excess institutionalism and professionalism weaken churches, and buildings can reinforce those excesses. Common sense and financial reality forbid forcing all churches to build; it would kill church multiplication in our field.”

Roger clapped. “God has given ‘professor’ Tiger the gift of wisdom!”

“For sure!” Arturo agreed. “Let’s name him as a shepherding elder.”

“You’re joking! Me, a shepherding elder?” A cyclone of doubts assailed me.

“Tiger’s new in the Faith!” Pacho sputtered. “You forgot that, Arturo!”

“Does mere time produce spiritual maturity? Or living in the Spirit, obeying Jesus? Tiger’s grown more in a few months than most believers do in a lifetime.” Pacho pondered this, agreed, and they prayed to commission me there and then.

“In conclusion,” Arturo ordered, “all elders will lead a cell for new believers.”

... “Ahoy!” Julio called to me across the square that night; he and his grandfather Gerardo came bearing a treat—a bowl of berries! I tried some and they were superbly sweet. The old man used them to illustrate how to extend mentoring chains as the apostle Paul told Timothy to do. “Anna planted them and they sent out runners that started new plants. We give the surplus to our neighbors and tell them the gospel.” Gerardo drew a plant in the dust with his toe. “Jesus likened growth in His kingdom to that of plants.” He drew more plants. “Its creeping runners take root, sprout and new plants send out more runners. A church sends out runners, too, with its God-given DNA.”

Julio asked, “Can we multiply churches like this in the villages, Tiger?”

“We can if we train leaders the way Paul told Timothy to do it: one trains others who train still others at the same time. Jethro’s church multiplies that way. Leaders break the chain if they wait until every church can afford an academically trained pastor. There are never enough new leaders then, to keep multiplying.”

Gerardo remarked, “Inflated egos also wipe out the runners.” He rubbed out a plant with his foot. “I’ve seen plenty of ‘em! Proud leaders won’t share real authority with apprentices. They got to run things, loathe to let the work grow beyond their control. They just want their own flock to grow forever bigger and start no new ones. They’d win hundreds more to Jesus if they did.”

After I ate the last berry, Gerardo clasped my shoulder. “Tiger, I’ve been watching you. God will use you to extend His work. He gave you the vision. Others are too busy griping to step out, but you will surely lead them out of that darkness.”

They left and I puzzled over Gerardo’s prophecy that I’d extend God’s work.

Tiger Shuns Popular Trends that Lead Churches into Mediocrity

(pp 280–283)

We returned on foot to Arenas to buy oil, and Fred looked like he was ready to cut and run back to the States. Such woes were routine for Gadget and me,

and Roy enjoyed the adventure, but I pitied Fred; he was sweating in spite of the cool air, clearly unused to physical exertion.

Back at the car, the oxen’s owner came to say, “You gentlemen are soaked and shivering. Stay in our house tonight. You can’t cross the river yet, anyway.”

Ernesto’s two-room house had mud walls whitewashed with lime, a roof of palm fronds and glassless windows with rustic wooden shutters. His wife roasted coffee mixed with corn and raw cane sugar on an outside, earthen stove until the mixture was almost ash; the process was too smoky to do inside. The potent brew penetrated to our bones, and we stopped shivering. I was grateful, but Fred spit the black stimulant back into the cup. “Bitter!”

“Add sugar, man!” Ernesto laughed. “No one can take that stuff plain!” He shaved sugar from a brown block into Fred’s cup.

“You call that sugar? It smells like molasses.”

“The best!” Ernesto pointed at an apparatus outside. “We squeeze cane with that ñongoté, and then boil it down in a round mold.”

“Ñongoté?” queried Roy. “How does it work?”

“I’ll show you; the rain’s quit.” Ernesto sat bouncing on the end of a pole while his ten-year-old daughter Rina inserted cane stalks under the pliers-like lever, squeezing out the sweet juice, and we all drank the raw beverage. To warm us, Ernesto built a small fire on the mud floor in the middle of the room. We tried to sleep on the floor but even with our exhaustion, we couldn’t ignore the floor’s unforgiving hardness, the smoke that stung our eyes and odorous emanations from an obese sow that accompanied us. Fred griped, “You’d think they’d at least get some decent furniture.”

“They have what they can afford,” I replied. “Poverty’s extreme in these villages, and yet they share with us what they have. Be grateful, sir.”

Roy affirmed, “I’m grateful; such hospitality to strangers warms my heart.”

The next morning Rina petted the pig and boasted, “She’s mine!”

“I’ll buy her from you,” Gadget teased. “She’ll make tasty bacon.”

“No!”

“I’ll pay to you ten times the value of a big pig, Señorita.”

“No!”

“Let’s swap, then, Rina. My luxury car out there for your fat sow.”

“No!”

Ernesto’s wife brought beans and tortillas. There were too few chairs for all of us, so we took turns eating. Rina watched for a while, fascinated by Fred’s red hair and freckles. “You’re awfully pale. You been sick? Your skin’s ugly.”

“Rina!” her mother scolded, “Don’t be rude! That’s the natural color of the gringos. Their skin lacks normal pigment, and they can’t help it.”

“Maybe if they’d eat chocolate or licorice...”

“That’s enough Rina. Finish your tortillas.”

I told Ernesto, “We follow Jesus Christ, and it’s our practice to pray in His name for folks’ needs. Is there something you’d like us to pray for?”

“Oh, yes! Our corn. Animals got into it and ruined half of it. Tapirs, maybe. And my aunt who lives in the next village up the river is down with malaria.”

We prayed for these, and asked God to bless each family member; Ernesto thanked us heartily. Fred muttered to Roy, “I’m surprised how they welcomed your prayer so readily; it didn’t seem at all unusual to them. Most of the Americans I’ve been around would’ve been uncomfortable.”

“Not here, Fred, and not in most of the world’s major societies. They’ve escaped Western rationalism; Hindus, Buddhists, Muslims and even many Communists respond readily to an offer to pray for them or their families.”

I asked Ernesto, “Do you pray with your family?”

“No. We’re rather out of touch with God. Haven’t been to a church for years; it’s a bit far to town. Your prayers

are different from what I’ve heard in mass. You pray like you’re talking right to God, like to a friend you know.”

“I used to find prayer hard; my sins made it unpleasant to talk to God. But Roy here and his family led me into the Presence of Christ, and I discovered His forgiveness. He died on the cross for us, as you know, rose from the dead and promised followers forgiveness and new life. He called it being ‘born again.’”

“I’ve heard that, but never understood it.”

“He gives us a new, loving heart, a desire to obey Him joyfully and eternal life as part of His heavenly family. He’ll give you and your family the same assurance. We don’t earn this blessing by doing good works; it’s all by His grace.”

To illustrate grace, Roy related the parable of the Prodigal Son and other Bible stories. The entire family listened, their eyes reflecting intense interest. Fred started to expound the doctrine of salvation in an abstract way; those eyes lost their luster, and Rina followed her mother away to do chores.

The next morning Ernesto was all smiles when I offered to return another day to talk again, pray together, and have worship with his family and friends.

“We’d appreciate that very much, Tiger. Most of our neighbors, too.”

On our way again to Bat Haven, Fred remarked, “You were rushing things, Tiger, to offer to have worship with them on your next trip.”

“They’ll be ready for it, and we might baptize them.” Fred looked shocked at this, and I explained, “Where the Holy Spirit brings families and social networks to Christ, things can move lightning fast compared to where a traditional church like ours once was demands a slower speed. Don’t doubt the work of God in those folks’ hearts. If you do, such doubts become contagious and discouraging.”

“Wonderful!” exclaimed Roy. “I feel like I’ve stepped into heaven!”

“You’re blind then,” Fred growled. “I feel like I’ve fallen into hell!”

This dampened conversation until Fred remarked, “Few Americans are that receptive to the gospel, and I wonder why not.”

“Some are,” Roy replied, “especially among the poor. Fred, in America you’ve been trying to push ‘camels’ from the middle class through the needle’s eye, as Jesus put it. Rationalists say religion is for the poor and uneducated, and in a sense, they’re right. God wants to save everybody, but the poor respond quicker; Jesus said it would be that way. Poverty helps people face reality and trust in God; wealth lures people to trust in themselves.”

I asked Roy, “Is that why God allows so much poverty?”

“Widespread movements have always begun with the poorer working class, Tiger. It trickles up; poor believers’ children become the next middle class.”

“Did you notice how much easier it was to talk with Ernesto and his family about the Lord after we’d eaten in his home? Some Christians try to theologize too soon, before the Holy Spirit has awakened seekers’ thirst for God, and they act superior because they know Christ and theology; this deters seekers. The apostles never witnessed in a theological way; they simply related the Good News—the historical facts—and let the Holy Spirit convict and convince.”

“You dealt with the entire family as a unit,” Roy said. “Most Americans tend to view salvation as an individual affair, and aim for one to make a decision on his own, to receive Jesus as his personal savior.”

“You said ‘decision’ and ‘personal’—two enemies of evangelism; Scripture uses neither word in connection with it. Mere decisions rarely include repentance; most folks who merely make decisions fall away.

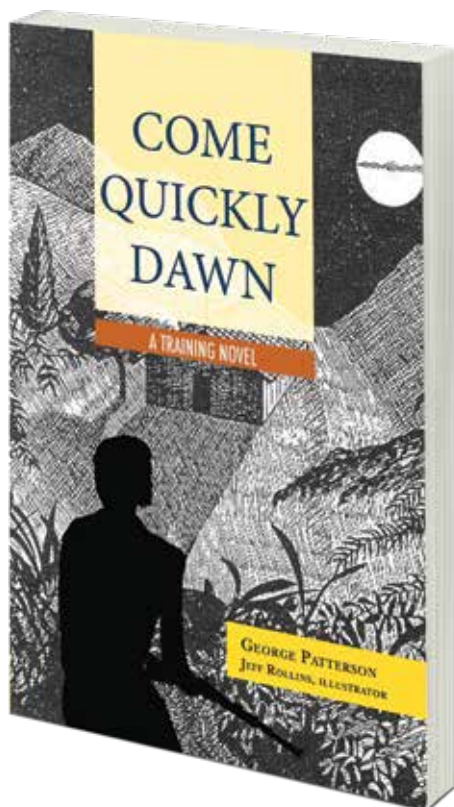
Faith is personal only in that one’s heart consciously embraces it, and not simply because one is a member of a social group; the word is fatal for a movement if we add the Western spin to mean private. God doesn’t see a person as an isolated individual, but part of a network. The apostles dealt with the networks of the jailer, Cornelius, Lydia, and Crispus. People repent more readily along with their friends and kin.”

“Very true,” Roy replied, “now that I think about it. I came here to learn.”

“Well, I didn’t come as a pupil,” Fred grumbled. “I came to start churches.”

I told him, “If you’re looking for neglected fields, then you’ll have to travel a ways from Bat Haven. We already have churches in the villages nearby.”

“So you’ve got the area all sewed up, have you?” Fred sneered.



Folks smiled and waved as we drove slowly through a mountain village, and Roy waved back. “This culture fascinates me. It’s delightful, except the poverty.”

“It doesn’t impress me,” growled Fred. “I’m going to change things.” The stark contrast between the two Americans stirred anxiety in my mind.

“Wow!” Roy exclaimed. The sun goes down fast in these high mountains!”

“The brief twilight is not due to the altitude,” I explained. “It’s because we’re near the equator where the sun does not cross over the horizon at a slow slant as you’re used to in the north; it swoops almost straight down. The morning’s the same; dawn, once it makes up its stubborn mind to emerge, leaps up boldly!”



14 Steps of Mobilization to Reach the Unreached!

BY **GEORGE PATTERSON**

How do we get there from here? How do we mobilize the Body of Christ to see a church established in every people group? George Patterson of Cultural Adaptation Training suggests the following steps, working backwards from final result to first step—14 Links of Mobilization:

To disciple all peoples, mission decision makers, curriculum developers and career counselors must mobilize 14 sets of persons: six are in the field already; three sets are in the process of forming on the field and five sets of those needing to be mobilized are at home.

Existing Workers on the Field

14. THE NEW NATIONAL CHURCH.

Wise mission planners, like military strategists, begin with long range objectives stated so clearly that each preparatory step is easy to see. Look ahead to see a national church in a currently reached or unreached field, obeying Jesus' commands and therefore reproducing--often in tiny house churches—among its own people and across cultural barriers to an unreached people (Matt. 28:18-20). Keeping their limited resources or freedom in mind, reason backwards through preparatory steps, avoiding programs too expensive or electronic for national churches to reproduce. Before that, there must be:

13. KEY NATIONAL LEADERS.

For this reproduction, new “servant leaders” on the regional level must mobilize other pastors—a skill acquired from disciplers who take personal, loving responsibility for others' fruitful ministry; otherwise they become grasping and demanding. For this to happen we need:



12. NATIONAL PASTORS/ELDERS,

who mobilize others for ministry (Eph. 4:11-16)—a skill likewise acquired by being disciplined on the job, not in classrooms. This will require:

11. POTENTIAL NATIONAL LEADERS.

Pastoral students, we find, are not simply “educated” but mobilized to edify the local body of Christ (Eph. 4:11-16) where trainers harmonize their teaching with other gifts (I Cor. 12-13). Balanced discipling relates the Word to the work in love—teaching in love to do the Word. In most pioneer fields formal training is impractical (“elder” types cannot leave their responsibilities; economically motivated youths respond, but lacking preparatory education, cannot assimilate the intensive input, and lacking models of well established churches, they cannot realistically apply it). Obviously this requires:

10. NEW CHRISTIANS.

We teach believers first to obey Jesus' commands (Matt. 28:19-20)—believe, repent, be baptized, love, break bread, pray, give and disciple others (Acts 2:38-47). Long indoctrination before loving obedience stifles mobilization for sacrificial ministry.

9. PRE-CHRISTIANS.

Converts must see missionaries model the loving relationships needed for further discipling: witnessing of Jesus' saving death and resurrection in a way they can imitate with their family and friends. Before any of these results, there must be:

Potential Workers on the Field

8. MISSIONARY TEAMS ENTER TARGET FIELDS.

Teams that not only combine the needed gifts and cooperative spirit but screen out technology, equipment and methods which national leaders cannot imitate, afford and pass on.

7. CHURCHES AND MISSIONARIES FROM 2/3 WORLD.

We must join with emerging churches now mobilizing their own foreign missionaries who relate better to many unreached peoples than do Westerners. Cultural training never equals being born culturally close, with similar politics, race, language, economic and education levels, family size, rural/urban life style and world view.

6. BI-VOCATIONAL PASTORS AND MISSIONARIES.

Tentmakers can penetrate most remaining unreached fields. Like Paul, they need cross-cultural church planting experience, teams, formal commissioning (Acts 13:1-3) and employment (especially small business) that enables them to penetrate the working class first (Jesus, avoiding being crucified prematurely in Jerusalem, began with fishermen). These links build on:

Workers on the Homefront

5. MISSIONARIES IN TRAINING.

So missionaries, including thousands of bi-vocationals joining 2/3 world workers, need training for discipling leaders on the job, vocational skills and apprenticeships in small businesses.

4. MISSIONARY TRAINERS.

Considering all the above, more trainers must disciple missionaries on the job, reproducing daughter (or house) churches, involving 2/3 world workers and cross-cultural entrepreneurs.


3. MISSION ADMINISTRATORS.


Agencies, therefore, need more church-based teams ("midwives" accountable to home churches to reproduce daughter and granddaughter churches through relationships rather than programs) involving skilled disciplers of pastors/elders, workers from 2/3 world and businessmen.

2. HOME-BASE CHURCHES.

Mission program leaders, then, must plan sacrificial reproduction of their churches among an adopted people through balanced discipling of church-based teams, more partnering with 2/3 world churches and missionary businesspersons.

1. UNBIASED MISSION CAREER COUNSELORS.

Sending churches need counselors to plot career paths through all aspects of mobilization leading to unreached peoples. Otherwise, most missionaries cluster in fields already reached. 



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Longing for the Golden City

How 42,500 Buddhist-Background Believers are Proclaiming the Gospel

By JAY JUDSON

After meeting Dr. George Patterson at a Perspectives class in 1999, Jay Judson was mentored by George for a year at Western Seminary where he learned the dynamics of worship in small house churches as well as how to multiply them in a two-month underground church training simulation. In July 2002 Jay moved to Myanmar, serving as Strategy Coordinator for a Buddhist people group numbering 2.8 million. Within three years he established 252 churches. The movements have now spilled across the borders into surrounding countries.

All illustrations were drawn by Saya Sitthu



The author of this article would like to clarify that this work is C4, and all believers call themselves “Christians” or “Children of God.”

There have been tremendous evangelistic breakthroughs among animistic Tribals, Chinese, nominal Christians, Hindus and now even Muslims, but there have been very few breakthroughs among the 350 million Buddhists of the world. Surely the Buddhists are one of the few remaining giants in global evangelization.¹

Indigenous elements of church multiplication movement vision and principles

In February 2004 two of my trainees, the Lawyer and the Farmer, started to see a breakthrough among their Buddhist Unreached People Group. Within two months we saw the first seven new churches. Six months earlier we had started a temporary training church modeled after what we learned from Dr. George Patterson. This training allowed the Lawyer and the Farmer

to develop a Buddhist-friendly style of worship. I asked, “How can we help Buddhist seekers and Buddhist background believers feel comfortable worshipping Jesus?”² The trainees decided to use a Buddhist *gyzee* bell available on the prayer alter in every Buddhist home in the country.³ We adapted its purpose and the *gyzee* is struck three times to indicate the beginning and end of worship in homes. The trainees adapted the basic outline and terminology of the Buddhist monk’s ordination ceremony to baptism. New believers (novices) are trained in an easily reproducible curriculum we call the Ten Commands of Christ⁴ and asked if they lovingly commit to obey our Abbot wherever they go. The novices reply with a Buddhist Pali term *amabondi* (I promise). There is only one Monk—Jesus—whom they bow before.⁵

2 All Buddhist background believers identify themselves “Christians” or “Children of God.”

3 In an email to me in 2006 Dr. David Garrison states that there is a difference between contextualization and indigenization. Contextualization is the form and concepts outsiders choose to bridge the gospel cross-culturally as Acts 17 clearly shows. In regard to contextualization and indigenization, mission workers in the Muslim and Hindu context are light years ahead of those of us in the Buddhist context.

4 Ten things from the gospels that Christ taught his followers to do, including repent, pray, give joyfully and make disciples. This is an adaptation of the Seven Commands of Christ Dr. Patterson developed with Honduran house church leaders. For a further description see www.justobeyjesus.com/#/who-jay-has-served/c1i0v.

5 1 Tim. 2:5, NIV.

1 With the advice of Dr. Victor Choudhrie, I have identified six church multiplication movements across the Buddhist world. There are hundreds occurring across the Muslim world even though there are far more missions focused on Buddhists. My Thai friends are seeing one of these Church-Planting Movements. I have interviewed their first-generation leaders who reported to me 17,000 baptisms in 2012.

When they pray, the believers use the Buddhist term for amen or well done, *thadu*.⁶ In Adoniram Judson's translation of the Bible into Burmese, Jesus uses this word in Matt 25:23, giving precedent for its use.

Therefore the Bible flows out of Than Than's house to the second, third, and fourth generation like a cascading waterfall.

Rapid obedience to Christ's commands has led to rapid multiplication of new disciples and churches.⁷

Sister Than Than's alcoholic husband left her in 2005 because he found out that she was earning money by way of the oldest profession in the world. When Than Than traveled to the city where the Lawyer and I lived looking for her runaway husband, she heard the gospel, was baptized a week later and was shown a simple model for church. We trained her, shared the vision for a movement and sent her back home. By Christmas 2005, Than Than had started fourteen churches in her area. I asked her how she did this and she was irritated at my amazement. She went on to share her waterfall strategy: "People come to my house on Sunday morning and my daughter Phyu Phyu tells a Bible story using our picture Bible.⁸ Then the trainees repeat the Bible story back to the group and I ask the four inductive questions." The last question is "Who are you going to share this story and truth with?" She challenges the trainees to repeat this story

⁶ We learned this term from the Thai Covenant Church. www.thaicov.org.

⁷ I have noticed that over emphasizing "rapidity" frustrates new house church network trainers. Rapid multiplication will come when seekers and leaders learn to lovingly obey Jesus rapidly and radically rather than rushing them to multiply churches.

⁸ We have developed a Picture Bible with a beardless Christ that emphasizes the missionary theme of the Bible. This theme of Scripture is preferred in the Perspectives course over the sacrificial theme popularized in animistic contexts. Buddhists can relate to an all-powerful, all-loving Lord of Compassion for all nations.

at their homes that afternoon. Therefore the Bible flows out of Than Than's house to the second, third, and fourth generation like a cascading waterfall. Nine-year-old Phyu Phyu is the best preacher in that area out of 200 new house church leaders.

The networks often hold leadership trainings inside monasteries and homes. The Lawyer works with monks on community development projects. A handful of monks have been identified as persons of peace⁹ who have embraced the Messiah while others have been identified as persons of goodwill.¹⁰ A few monks, however, have proven to be strong opponents of the gospel and have driven 300 believers from nine villages. They are jealous of the large numbers turning to Christ and have placed curses on our leaders, which we have broken.¹¹ We have learned a great deal about handling spiritual warfare thanks to these monks.

They are jealous of the large numbers turning to Christ and have placed curses on our leaders, which we have broken. We have learned a great deal about handling spiritual warfare thanks to these monks.

Living in an area with one of the lowest cell phone penetrations in the world, our network leaders continue to struggle with lack of communication between mentors. We have sent "runners" with hand-written letters to encourage other leaders and organize future trainings. The house church networks have taken up offerings to build schools, care for children at risk and provide aid in natural disasters and ethnic conflict zones. After cyclone Nargis washed away 140,000 people in May 2008, the movement crossed cultural barriers and spread into the majority people group numbering sixty million Buddhists.

⁹ Luke 10:6, NIV.

¹⁰ Dan. 1:9, NIV.

¹¹ Gal. 3:13, NIV.

Eight barriers to Buddhists receiving Christ¹²



While many cross-cultural workers have developed various methods for sharing the gospel with Buddhists, it is more crucial to identify the barriers.

1. The term for heaven: Buddhists desire to be set free from the cycle of sin and suffering (reincarnation).
2. God's wrath and justice: "Your God killed people in the Red Sea?"
3. The term for sacrifice: "Your God wants me to drink blood and eat flesh? Is he like a hungry ghost?" See the story of the Rabbit in the Moon for our way of dealing with this issue.¹³
4. Eternal life: "You want me to be stuck in reincarnation forever? No thanks."
5. The preeminence of Buddha: "Buddha lived before Jesus; therefore Buddhism is correct."
6. God's grace versus merit: "If salvation is free, then it must be worthless."
7. Sin versus crime: "You said 'for all have committed crime and fallen short of the glory of God.' I am not a criminal."

¹² With the guidance of T. Wolf I listed the barriers that were discovered by the leaders of the Buddhist background believers church multiplication movement and are described further at www.justobeyjesus.com/#!8-barriers-for-buddhists/c1c4x.

¹³ www.justobeyjesus.com/#!sacrifice-story/c24zj.

8. Creation: "The monks told us not to think about creation; that it is not important in our religion."

The Lawyer's Method (The Four Noble Truths of Christ)¹⁴

Taking these barriers into account, my trainee the Lawyer developed a presentation of the gospel for those who live under the four laws of Buddhism (Four Noble Truths).¹⁵ He presents the bad news of Buddha's law before proclaiming the liberating good news of Christ. Buddhists call this liberation *nirvana*¹⁶ in Sanskrit (*nibbana* in Pali). The Lawyer proclaims Christ as the way to *nirvana*. The following is my version of his method.¹⁷

Jesus and Buddha are in agreement that humans have to be perfect. It is impossible with men but possible with God.

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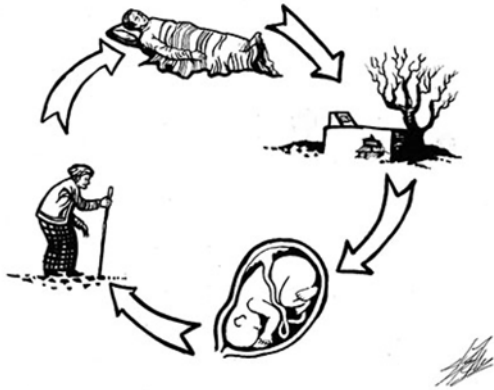
¹⁴ Before I could describe the Lawyer's Method and how my Buddhist background friends are leading Buddhists to Christ, Church-Planting Movement consultant David Watson said to me in a phone conversation, "You know how Buddhists understand the gospel? They need to hear about Heaven."

¹⁵ For a list of the Four Noble Truths, see www.buddhaweb.org

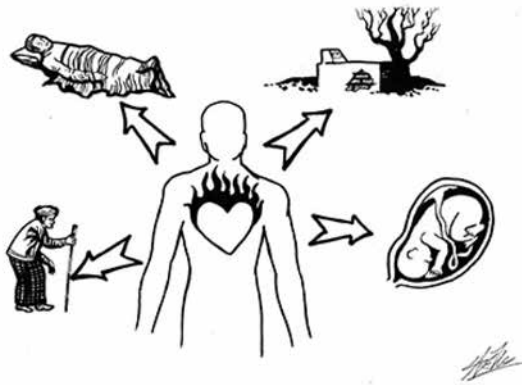
¹⁶ Spiro, Melford E. 1970 *Buddhism and Society*. New York: Harper and Row, 74. The contemporary Burmese Buddhist exhibits three points of view concerning the meaning of *nirvana* (*nibbana*). A small group says that short of experiencing *nirvana*, nothing can be said about it (other than that it entails that absence of suffering). A second group says that although we cannot say what *nirvana* is, it is not extinction or annihilation. Some members of this group argue that although *nirvana* means complete extinction of the physical aspect of life, its spiritual aspect of the mind remains. Others insist that although mind, too, is destroyed, there remains a special kind of awareness.

¹⁷ The Lawyer's Method was developed and written before I found a very similar presentation described in "From Buddha to Jesus" by Thai pastor Steve Cioccolanti www.buddhabook.org.

1st truth: Suffering and death have an origin (a cause). Suffering and death is the effect of that cause.



2nd truth: The origin of death is sin. Share the story of Adam and Eve's disobedience Gen. 3:3 and Rom. 6:23.



3rd truth: There is a place where suffering and sin no longer exist. "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." (Rev. 21:4, NIV) The goal is to go to *nirvana*. *Ni* means no, *vana* means fire or burning. *Nirvana* is a place of no sin and no suffering.

[Editorial Note: My Buddhist-background friends have redrawn the diagram above in a simplified way, since the average layman would recognize only the general categories into which the abodes can be grouped, rather than all the individual Pali names. Their simplified diagram shows a huge gap between the top of the triangle and *nibbana*, in order to emphasize the enormous difficulty in reaching there from any one of the planes, according to Gautama Buddha.]

4th truth: The way out of the cycle of sin and suffering is faith in Christ's death, burial and resurrection. Christ walks the perfect road through his disciples. He makes them perfect in his eyes. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." (2 Cor. 5:21, NIV)

After praying for the sick, the Lawyer reminds persons of peace that there are many stories in Theravada Buddhism about salvation by grace through faith. For example, most are familiar with the story of a man named Angulimala who murdered his father and repented before the enlightened Gautama Buddha.¹⁸ The Buddhist background believers announce that Christ is very similar to the Lord of Compassion, the *Ari Metteya*.¹⁹

Miracles, Muslims, Hindus and Jews

Not only have the Buddhist-background believers in Myanmar seen a missiological breakthrough among Buddhists, they are also spearheading church multiplication movements among Muslims who have recently embraced the good news. Through them over 400 Hindus have also been baptized and are worshipping in 70 churches. My trainees from Israel have conducted a signs and wonders training in Asia. Now our networks in Myanmar are reporting hundreds more healings and even one resurrection. Only Jesus can bring Buddhists, Muslims, Hindus, Christians and Jews together in the body of Christ. All the power in the world cannot break down the walls of religion, but with Christ all things are possible.

When I inquired to why he made this comparison of Buddha's grace to Christ's grace the Lawyer stated that according to Buddhism, Buddha has already gone to Nirvana and cannot offer grace for people of today. He could only offer salvation during Buddha's and Angulimala's lifetime. ❏

¹⁸ www.accesstoinight.org/lib/authors/hecker/wheel312.html

¹⁹ Buddhists in our country are familiar with three facts about this Coming One; he is called the *Ari Metteya*, he is the Savior of the world, and when he comes the world will be cleansed with fire. It is highly likely that Gautama Buddha learned of King Darius' decree in Daniel 6:25-28 and that he learned about the Coming Savior and the cleansing of the world through fire.



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George Patterson and the Movement-Movement

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.

I will take a more personal approach to his impact, meaning his impact in my own thinking and application over the years.

In this issue we are remembering and reflecting on the life of George Patterson. I take this as an opportunity to reflect as well on the movement-movement, that is the reality that we are in the midst of—a movement in which more and more emphasis is being placed on movements.

Today there are more movements to Jesus than any time in history so far as we know. Many are documented with reliable updates and reporting. Today there is more training available than ever to help form movement catalysts. There are more varieties of such training, with more varieties of principles and approaches.

And one of the most influential pioneers of this movement-movement is George Patterson.

My purpose is not to dig into his principles or history. Instead, I will take a more personal approach to his impact, meaning his impact in my own thinking and application over the years.

I first came across George's work when I was serving in a Muslim context and looking for "models." While George's work was primarily in Latin America, he was on the radar of others who sought to apply what George had been learning, and do so in very different contexts, such as where I was.

In fact, several colleagues from another organization were proactively trying to apply George's Phases and "Seven Commands of Christ."

I had a mixed reaction. On the one hand, it seemed simplistic and reductionist to say "there are seven commands." In fact, my whole approach to Scripture in the context of discipling movement leaders is to allow *them* to discover such things. They might find eight commands, or twelve, or four, for example. They might categorize things differently. I prefer that approach because it prevents the idea that an outside expert has been able to discover a definitive number of steps, or principles, or truths and now we need to depend on that expert to give them to us.

I am not saying there are no steps, or principles or truths to be discovered, and I am not saying a missionary should not help others discover them. But I am more happy to discover them together. And in the process, I often see some I would not have seen otherwise!

But, as I say, it was a mixed reaction. There is value in a simple, summarized, easy to recall set of tools or principles or steps. And George did that brilliantly. The simplicity can give a great deal of confidence to the *worker*. It offers the realization, "I can do this. It is not rocket science."

I later encountered George again, this time in the form of a computerized training program created to try to help more workers like myself learn what he had discovered and developed. Keep in mind,

when I say computerized I am looking back to the early 2000s and this was training not available “in the cloud,” but in physical material that had to be inserted!

The simplicity can give a great deal of confidence to the worker. It offers the realization, “I can do this. It is not rocket science.”

Be that as it may, it was an early attempt to help training go viral.

Again, a mixed reaction in me!

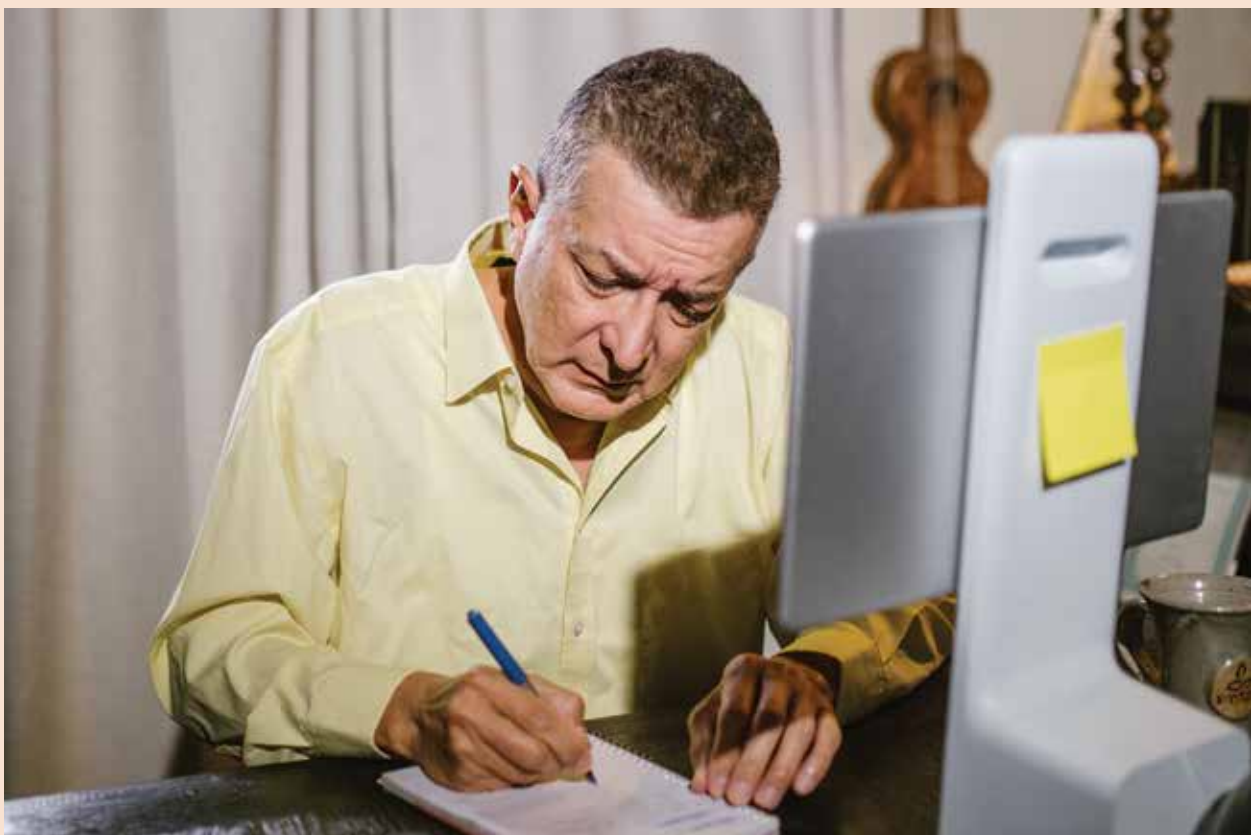
I found myself asking about the missing elements, the hands-on, person to person, incarnational dimension needed (in my experience) for this kind

of training to really take root. So, I was skeptical. Still am skeptical when this human element is missing in training.

However, George was creatively pioneering attempts to overcome a training barrier. I never met him but based on what I know second or third hand, my guess is that he would read my comments above and my reticence about the human touch and reply, “well, of course! I don’t intend this computerized training to replace that but to supplement it.” And with that, I would agree.

In conclusion I want to applaud, and in this case I have no mixed feelings. I applaud a pioneer on whose shoulders many in the movement-movement stand. I applaud a man of God who stayed focused on his sense of purpose, a long obedience in the same direction, as it were. I applaud the willingness to take the heat of criticism in the earliest days of the movement-movement.

Thank you George Patterson, and thank you Father for all you enabled to be done through him. ☑



24:14 Goal



Movement engagements in every unreached people and place by 2025 (44 months)

Gaining Church-Planting Momentum During COVID-19

BY AILA TASSE

Dr. Aila Tasse is the founder and director of Lifeway Mission International (www.lifewaymi.org), a ministry that has worked among the unreached for more than 25 years. Aila trains and coaches DMM in Africa and around the world. He is part of the East Africa CPM Network and New Generations Regional Coordinator for East Africa and Southern Africa.

The social distancing and isolation related to COVID-19 brought great challenges to Disciple Making Movements around the world because movements thrive on ongoing and intensive personal interaction. But the Lord encouraged us that every crisis has a kingdom opportunity embedded. We have long believed that helping hurting people is part of being disciples as well as making disciples. Applying this principle in fresh ways demonstrated that the kingdom can still thrive in the midst of extremely bad news.

In East Africa, we faced a perfect storm that was more than just COVID-19. Prior to COVID we had severe drought in many parts of North Kenya and other places in East Africa. Then in October 2019, we experienced pouring rain and severe flooding in a week's time. Between drought and floods, everything was affected because most of the people groups are nomadic. Any animals that remained from the drought were killed by the floods.

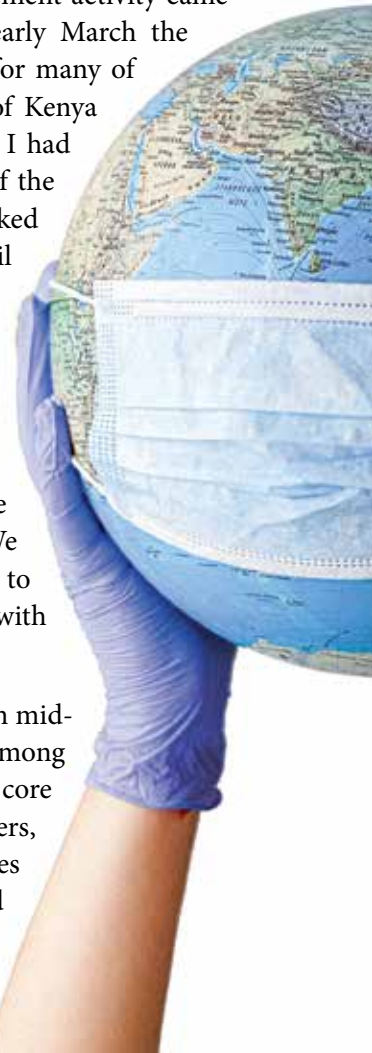
But the Lord encouraged us that every crisis has a kingdom opportunity embedded. We have long believed that helping hurting people is part of being disciples as well as making disciples.

Then in December, we started seeing locusts for the first time in our lives. The locusts came and destroyed the remaining vegetation, the animals' food and even the farms.

Toward the end of February 2020, COVID-19 hit us and right in the midst of movement activity came this series of challenges. By early March the situation was very depressing for many of our leaders. The government of Kenya was closing down the country. I had traveled to the northern part of the country at that time and got locked down there from March until August.

One of the challenges was that we couldn't travel to other parts of the country; we couldn't even engage with the people. We started thinking, "How are we going to respond to this? We need new ways to do ministry, to be able to engage." We came up with three responses.

Our first response was prayer. In mid-March we called for prayer among all our team members: our core team and our country leaders, representing all the countries where we work. We all started



praying at the same time, using WhatsApp to distribute the prayers. We prayed that God would sustain the movement, because we realized that leaders and families were suddenly losing all their sources of income. Prayer was very key for us to keep the momentum. We all started praying, especially on Tuesdays and Thursdays and we called for fasting on Wednesdays. It was a whole day of fasting every week, which still continues today.

So, we set aside Fridays for calling our leaders to encourage them. The people who called them were people they did not expect.

Second, we said, “We will engage with our team in ways that encourage them, because everybody is going through this.” We started sending texts and we assigned the leaders to their countries and regions and started encouraging them with Scriptures and asking them, “How are you doing? How are you going through this situation? What are you doing to help?” We knew that if our leaders were not encouraged, that would affect the momentum of movement. So, we set aside Fridays for calling our leaders to encourage them. The people who called them were people they did not expect. They would receive a call from somebody who had never called them before. The reason for calling was just to say, “We are in this with you and we want to encourage you.” That really helped us to stay together.

Then in April we started having Zoom meetings on Tuesdays and Thursdays with all our team. In those meetings we discussed the situation, which helped keep communication flowing. When we started Zooming,

we began to grow closer through getting to see and hear each other.

Third, we said, “There must be some practical ways of engaging people during this crisis. How can we sustain what has been started?” (We are at the stage of sustaining movements. We went from starting and multiplying to sustaining.) Part of sustaining leaders, groups and churches was to help with income for pioneer church-planters since their income had disappeared. We asked, “How can we help them with food? Many families have run short of food; they cannot get access to food because Nairobi is locked down, and all our supplies to different places come there.” This led to something new. We started seeing the generosity of disciples; they started sharing the small things they had with practical love. At this point it was not how much you could share, it was just sharing the little that you had.

Neighbors started giving to their neighbors. We started seeing groups multiplying because of the practical kindness that their disciples were showing. We started receiving amazing stories of people who had just enough food for their own families, maybe for a week, yet started sharing with families that did not have anything. And mostly, those they shared with were their Muslim neighbors. This love, shown at a time when everybody was going through the same difficult challenges, helped people to open up to hearing the gospel.

This love, shown at a time when everybody was going through the same difficult challenges, helped people to open up to hearing the gospel.

In May and June, we started asking for help. Help trickled in and by December we were able to feed over 13,500 families (a family in our context has an average of eight people). Through this, each of those families were multiplying churches.



I looked at what has happened in the last 15 years of our movement in East Africa, and 2020 was the peak.

We did some analysis and reporting in December, as we came to the end of the year. We found that through people intentionally sharing—not only the gospel, but also sharing love—we saw multiplication of groups and churches. Any churches that had depended on meeting in a church building could not meet there. So, people started meeting in homes, and the meetings in homes started to multiply. In that area, the homes are very small; they could not fit many people. So, the home gatherings started dividing themselves into multiple homes. As a result, more neighbors, more people, and more Unreached People Groups were reached.

I looked at what has happened in the last 15 years of our movement in East Africa, and 2020 was the peak. We saw 1,300 churches planted in just that one year. This was amazing because earlier in the year, we had scaled down our goals by 30%; we said we'll trust God for 600 to 800 new churches. But God took us way beyond that, as only he can do. I could hardly believe it, as all the teams presented their data for the year. I had to see the graphs and look for myself at people group by people group.

God did this through what we call the triangle of disciple-making: loving God, loving your neighbor and making disciples. Practical love was able to open people's hearts to respond positively to the gospel. New people groups were engaged, new areas opened up and we are carrying on with that. I just came from meeting with 40 coordinators who have started processing this to determine how to build on this momentum for this year and years to come.

The Role of Learning New Technology

Before COVID-19, many of us in our context (myself included) were IT illiterate. Any mention of using Zoom for a meeting met a lot of resistance about

bandwidth. I had tried a couple of Zoom meetings, somebody would have to call me and give me instructions on how to do it. Even knowing how to turn on the microphone in zoom was very difficult. During the first meeting we held you could hear all kinds of things in the background. It was very noisy, but at least we could see each other's faces and that was exciting. We started learning platforms like Zoom, WhatsApp and others. Because of COVID we overcame that resistance, despite the challenges.

I was locked down for months in northern Kenya where the internet was extremely poor. I remember the first day of the basic DMM training. We had about 130 people joining from all over the world, and suddenly my internet stopped working. I couldn't get any signal whatsoever. So, I got in my car and started driving around, looking for a signal on my phone. Finally, at a small airstrip, I found the only signal in the whole town. People stared at me, thinking: "What is this crazy guy doing with a computer in an open field?" It was embarrassing but I was willing to do it. By the time the signal allowed me to connect again, people were already in discussion, but they were happy I could make it back. I felt so bad, because this was the first day of the training, but we did what we could to learn and be creative and find new ways of connecting.

We still prefer face-to-face for coaching and local relationships. But the way forward is using the new technology to reach people we could not reach in traditional ways.

We started recording teachings and sending them to our teams. We could do Discovery Bible Studies with all our country leaders or all our coordinators on the same platform. When we started using Zoom, we actually kept growing. We started nine weeks of basic DMM training with 115 people from around the world. We had people from India, Sri

Lanka, Indonesia, South America and all over the place. People we'd never met continued for the whole nine weeks and we ran cohorts, some of which still continue.

// We've learned first that bad times can bring out good results, so we should not be discouraged by bad times. God has a way of bringing His own results in bad times. //

We had many mission organizations and global teams bring most of their missionaries for first level training courses, second level training and leadership classes. That kept expanding way beyond East Africa. God used COVID-19 to connect us with others and become a greater blessing to the global body of Christ through our training.

We run a DMM Global Catalyst Camp every year. In October, we said, "Why don't we try doing this virtually?" We didn't know how it would turn out, but we had people from 27 countries join us for the three days of the catalyst camp. Those are some of the amazing ways God used technology to expand the boundaries of our ministry.

I expect this greater use of technology to continue. We are not looking back. We still prefer face-to-face for coaching and local relationships. But the way forward is using the new technology to reach people we could not reach in traditional ways. For example, last week I started mentoring a group of DMM catalysts on Thursday for one hour. It's not me teaching, I'm just facilitating. How could I *not* do that, now that God has provided this tool? In the past I could only meet people in Kenya or around our area. Now I am talking to a team in North India and coaching a team in Panama City—places where I've never been. We've learned through all this that we need to be creative and make use of every opportunity (including new platforms and technologies) for extending God's kingdom.

Two Lessons Learned, That We Can Carry into the Future

We've learned first that bad times can bring out good results, so we should not be discouraged by bad times. God has a way of bringing His own results in bad times. We look to God for the results because the results depend on God, not on the situations. That's why we don't allow the situations to take away what God has given to us.

Second, leaders need to be creative in facing challenges and problems. But that response should come out of prayer and dependence on God because the Holy Spirit will lead us.

In the book of Acts, we see that whenever the apostles or the church faced challenges, persecution or problems they always prayed. Sometimes we want to solve a problem we know is beyond us. As leaders, we pray to get direction from God for the next thing or for the next way to solve a problem. Even in the worst situations, the Holy Spirit can show a creative way forward. 📌

// Even in the worst situations, the Holy Spirit can show a creative way forward. //



The Urgency of God

I.E. We Could be Going Faster

RICK LEATHERWOOD

Rick Leatherwood is the founder and now president emeritus of Kairos International. Having recently passed the presidency and CEO position on to his son David, Rick and his wife Laura now focus solely on literacy training. For those who might be interested in a three-day Teacher Training Workshop for your missionaries to learn and take to your fields of service, you can write to him at Kairos.rick@gmail.com.



Is there an urgent nature in the character of God? Let's see. God tells Abraham to go, leave, leave, and go all in one verse, Gen. 12:1. Then in Ex. 14:1 God tells Israel to **turn**, as in right now! Jesus said, "This is what the kingdom of God is like... **As soon as** the grain is ripe, the laborer puts in the sickle, because the harvest has come." Mk. 4:26-29. The harvest is plentiful but the laborers are few. **Beseech** the Lord of the harvest. Matt. 9:37. No doubt there are **many, many** more verses revealing the urgency of God.

To build on the sub-title a little more we might ask, could we be going faster toward making disciples of all nations? "But" you say, "making disciples takes

time." Yes it does. But does it take years? Does it take a lifetime? Or does it take a basic foundational skill accompanied by a choice? Jesus said, "You are truly my disciples if you continue in my word." John 8:31. But it's pretty hard to continue in His word if you don't know how to read. And the truth is that **over half the people in the world in the year 2022, do not know how to read.** What have we been doing? The world has gone to the moon and beyond and yet has inadvertently left over half of the people in the world in abject, illiterate poverty.

To apply this to the context of missions, let's look at the question again. "What have we been doing?" In the Jan. 2021 edition of *Mission Frontiers*, I wrote, "There is a blind spot in missions today. Omitting the factor of literacy training as an essential feature toward making disciples of all nations has been overlooked." I have a friend who is an excellent church-planter working in one of the more difficult and dangerous areas in the world. He and his wife are well-trained nationals of their country and have planted over 40 churches in four different languages. One of their key tools for discipleship is the booklet of chronological Bible stories I put together and had translated into the largest of this brother's language groups. When asking him how things were going, he said, "The story books of the Word of God you gave us are excellent for making disciples, **if** the learner can go home and re-read the stories over again. But the illiterate believers lack the confidence to try and tell the stories to others for evangelism."

Though many missionaries using storytelling to make disciples of oral learners may disagree with me, I believe there is a limit to how much an illiterate person in the 21st century can be disciplined by expecting them to remember 60-100 stories for a long period of time. In June of 2021, I was conducting a Teacher Training Workshop (TTW) in Liberia, training believers and pastors how to teach literacy. In order to reinforce the importance of what we would be doing, I asked, "How many of you attended the storytelling seminar my wife and I taught here 14 years ago?" Several people raised their hands. So I asked, "How many of the oral learners who took the course with you would

remember all those stories today?” One pastor raised his hand with the obvious answer, “None.”

“The world has gone to the moon and beyond and yet has inadvertently left over half of the people in the world in abject, illiterate poverty.”

“I agree with you,” I said. “In addition to teaching storytelling, **how much farther along and how much better might those people’s lives be right now if I had started literacy classes by conducting TTWs then, so you and other literate believers could teach the oral learners to read and write?** And the most amazing thing is that the methodology we will be presenting to you today (developed by Literacy Evangelism International) enables an adult to learn to read and write their language in just four months!” Sound impossible?



Six months later, in Dec. 2021, my wife and I returned to Liberia, and were in the midst of conducting another three-day Teacher Training

Workshop in Monrovia, when our leaders asked if we could let a former student speak. We then listened to the testimony of a 49 year old woman named Pricilla **who had never been to school and six months ago was totally illiterate.** But having gone through our literacy course she can now read and write. Pricilla then read to us the story of Peter raising Dorcas from the dead from Acts 9. This was a rather fitting passage which she had selected as a woman who was dead to being able to read just six months before. She had to stop a couple of times while reading to look at a word closely before reading the word and continuing on. She was a very sweet woman. We asked her what she was going to do now and she said she wants to become a teaching assistant in one of our next classes and to go to college. It was a beautiful moment and we nodded our heads in wonder. Our leaders then told us there were others like her who had also learned to read.

“We then listened to the testimony of a 49 year old woman named Pricilla who had never been to school and six months ago was totally illiterate. But having gone through our literacy course she can now read and write.”

A mission pastor in the USA began looking more closely at what we were advocating and sent an email to some of his workers on the field asking them what they thought. One missionary working with oral learners replied, “Oh, it (reading) doesn’t matter.” When the mission pastor forwarded the note to me, I sent him a one word reply. Just one word. **Really?** However that one word reply seemed to speak volumes as the lights went on in his mind. He invited us to come conduct a three-day TTW to short term workers from his church who are going to the field so they can **train national believers in that country who are literate** how to teach their

“And the most amazing thing is that the methodology we will be presenting to you today (developed by Literacy Evangelism International) enables an adult to learn to read and write their language in just four months!”

illiterate brothers and sisters to read and write so they too can live the abundant life that Jesus came to give us.

What we are looking at is a model of how **we can accelerate** movements toward finishing the Great Commission **by implementing literacy classes** for believers and unbelievers who don't yet read and write. In this way the discipleship can be more thorough, sustainable and life changing as new readers and new believers can begin to read the Bible for themselves. The other key feature is that after going through a Teacher Training Workshop this methodology is so simple that students can quickly become teachers. So the literacy classes are taught by national believers in a strategy called “near neighbor evangelism.” You probably never thought of literacy being an evangelistic strategy. Me neither. Now I see literacy training as one of the most potent and godly of all evangelistic methodologies we have available today. I borrow from my *MF* article in Jan. 2021:

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



wife and children and their community just went through the roof. This man has learned to read and has a new life.

Normally a class will have 15–20 students. One class in Rwanda recently had 38 students! The Kenya Rwandan head teacher who had gone through our TTW, and who knows the culture well, then selected the oldest adult student (over 60) to maintain **order and focus** in such a large class. It worked as the culture stipulates respect for elders. Instead of diminishing, the class grew from 38 students to 43 students (all adults) and is presently going into its last primer (work book) with 40 of the students already beginning to read! Hallelujah. **But there is more.** Nine of the students were non-believers, and seven of those nine have now come to faith in Christ.

So just a little more on what literacy evangelism looks like. This is a picture of **literate national believers who have been disciplined** and who want to serve the Lord by going through a TTW and teaching literacy classes to **those who may be of different ethnic groups but speak the same trade language.** Every day for two hours, five days a week, for four months the literacy students from the near

neighbor tribe(s) go to class, and are face to face and eye to eye with their teacher who is teaching them one of life's most important foundational skills. And what is happening? A bonding and the development of a relationship is what is taking place which can lead to salvation and discipleship. For indeed as students begin to read, they inevitably will have their Christian teacher to thank who took the time to love their neighbors as themselves. It is this simple reproducible methodology, and the opportunity for relational evangelism, that makes this methodology so compelling, attractive and successful. Ask Pricilla.

In this way the discipleship can be more thorough, sustainable and life changing as new readers and new believers can begin to read the Bible for themselves.



I hope my advocating the use of trade languages does not put anyone off, but on the contrary, reveals how the medium of trade languages in literacy training can help **facilitate a faster MOVEMENT toward the completion of the Great Commission.** After all, the New Testament was originally written in a trade language. Perhaps there is an urgency in God. ❏



The Phenomenon of Church Multiplication in the Book of Acts

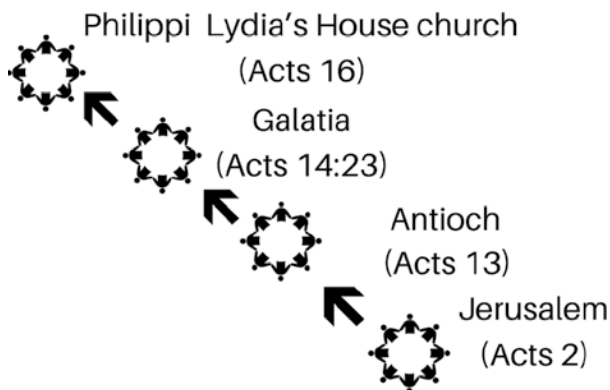
Excerpted from the *Just Obey Jesus Coaches Guide* by Dr. George Patterson

A Vision of Church Multiplication Movements

Why aren't we seeing more disciples made and more churches starting?

Part of the problem is that our standards of what church is have become far too high and our standards of what it means to be a disciple have become far too low. We need to reverse this.

The Movement that Jesus catalyzed was ignited in rural, not urban areas in northern Israel. It started up-river from the big city in fishing villages around the Sea of Galilee where people spoke Hebrew with a funny accent. In Matthew chapter 10, Christ chose and trained the Twelve sending them out in teams of two. By Luke chapter 10 the Twelve had multiplied to 72 workers.



In Acts 2 the movement then spread down to Jerusalem and the Holy Spirit empowered the original 12 Apostles, and as a result of their message 3,000 were baptized on the Day of Pentecost.

These new believers began to meet in homes and worship the Risen Lord in tiny clusters of micro churches. They did *not* meet in one congregation led by one man.

These new believers began to meet in homes and worship the Risen Lord in tiny clusters of micro churches. They did *not* meet in one congregation led by one man.

In Acts chapter 7, due to persecution, these clusters of churches began to spread to Samaria and then to Caesarea in Acts 10 when Peter's team started churches through the home of Cornelius. By Acts 13, lay believers had started a church network in Antioch that multiplied northward to the region of Galatia when the Holy Spirit directed them to send Paul and Barnabas "for the work I have chosen for them."

The mother churches in Jerusalem started daughter churches in Samaria and Caesarea who started grand-daughter churches in Antioch who birthed great-grand-daughter churches in Galatia and Ephesus. This multiplication primarily occurred through average believers and not through the Apostles alone. The story of Acts follows the journeys of Paul, but you can see that the multiplication did not revolve around the Apostles but around simple believers who just obeyed Jesus.

The Ephesians then multiplied great-great-grand-daughter churches in the cities of Colossae, Heiropolis, and Laodicea. Paul coached Ephyras who coached women like Nympha and the church that met in her house. Paul also trained Timothy to coach "responsible people who were able to teach others" (2 Tim. 2:2). Paul got this pattern of mentoring leaders behind the scenes from Peter who received it from Christ in Matthew chapter 10.

The movement then crossed the sea and entered the cities of Greece all the way around to Rome.

The movement multiplied much faster than the feet of the Apostles could travel, and a network of micro churches was catalyzed by lay believers in Rome *before* Paul had arrived. He wrote to the clusters of churches in Romans 15, “I have fully proclaimed the gospel from Jerusalem all the way around to Ilyricum (that’s the present day country of Albania), through signs and wonders, and there is no more room for my work.”

/// The movement multiplied much faster than the feet of the Apostles could travel, and a network of micro churches was catalyzed by lay believers in Rome before Paul had arrived. ///

That is about 7 regions, with a population of 25 million people, in a period of 20 years. How could Paul make such an amazing claim? He wasn’t attempting to share with every person but catalyzing movements of indigenous churches whose

responsibility it was to evangelize and disciple their own areas. There were no church buildings until 232 AD yet this movement conquered the Roman Empire a century later when Caesar himself bowed before the Jewish carpenter from Galilee. ☒

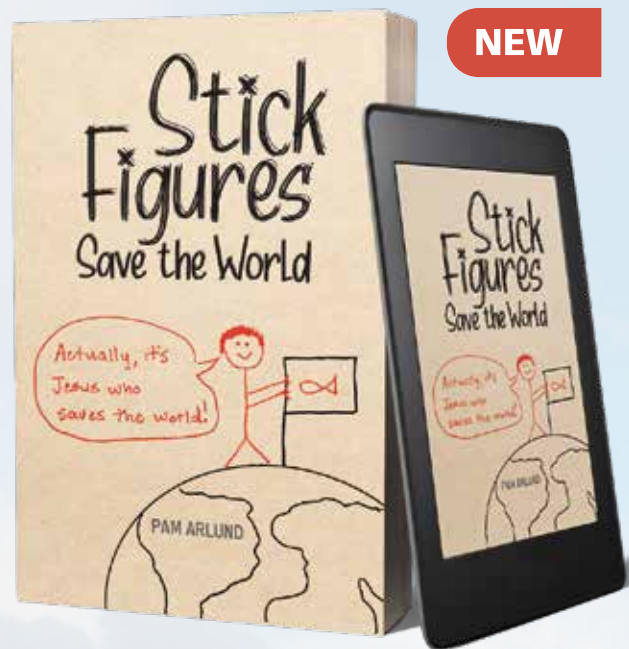
Basic Commands of Christ

1. Repent, believe the Good News, be filled with the Holy Spirit. Mark 1:15
2. Be baptize and baptize others. Matthew 28:20
3. Take the Lord's Supper Matthew 26:26
4. Love God, forgiven and love one another Matthew 22:27-39
5. Pray. Matthew 6:9-13 (KLJV)
6. Give joyfully. Luke 6:38
7. Heal the sick, raise the dead, drive out demons. Luke 10:7
8. Make disciples. Matthew 28:20, 2 Tim. 2:2





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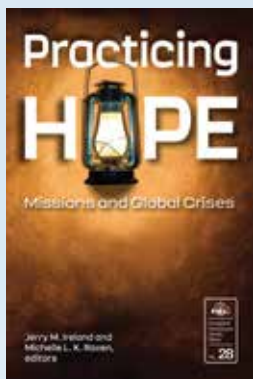
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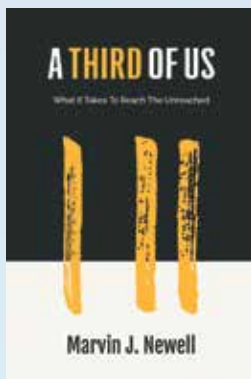


Practicing Hope

Jerry Ireland & Michelle Raven, Editors

This book provides a potent reminder that crises are not the end; sometimes they are the beginning of something better. In these chapters, you will find stories of hope amid unimaginable darkness. *Practicing Hope* describes what it really means to be the salt of the earth and light of the world.

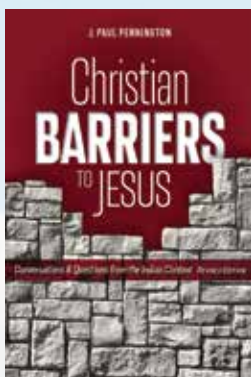
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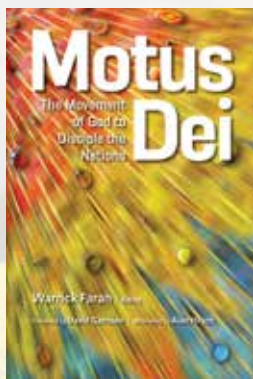
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NEW



The Realities of Money & Missions | Jonathan Bonk, Editor

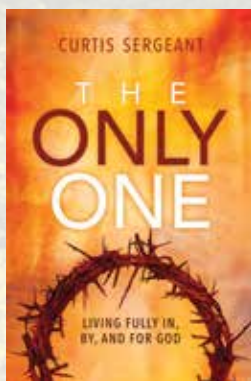
The Realities of Money & Missions was not written by experts in the fields of investment, money management, or fundraising, but by men and women whose calling as missionaries, pastors, and administrators has brought them face-to-face with the complex, real-life issues involving the intersection of money and ministry. Read on and be challenged to change.

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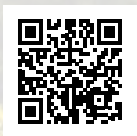


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Cultural Difference and the Spread of the Gospel

Further Reflections by **GREG H. PARSONS** Frontier Ventures staff since 1982, and currently serving as Global Connections Strategist.

We finished the 2022 Ralph D. Winter Lectureship—held in person at Biola University and virtually. In the July–August 2021 issue of *MF*, I mentioned the topic of this was going to be **Homogenous Unit Principle** (HUP). Simply stated, it is that *people like to become Christians with others who are like them without crossing linguistic, class or race barriers.*

Since HUP was introduced some 60 years ago, some embraced and used it as an effective strategy to see the gospel flow into and through a population segment. Others felt it could become an unintended excuse to keep churches segregated or create disunity in the church. Some were trying the best they could to look through the eyes of a non-believing, non-church-goer. Others were looking from a “down-the-road perspective” of what should a local church look like as it matures and seeks to present a unified witness to a diverse world?

We must use *both*: to “see” from the perspective of the not-yet-believer, as well as try to understand what a fellowship might look like over time. As we seek to spread our faith, we all adjust our methods to fit *other* contexts. We call this: **contextual-ization**. The question here is: how should we adjust when we share our faith and gather as a church and seek to draw in others?

The presenters at the original consultation in 1977 shared through the lenses of anthropology, history and ethics in addition to the biblical and theological interpretations and perspectives. Some of the material is quite engaging and stretching to our thinking—even though it is 45 years old! This is why I worked to put all the papers together in book form. At times, I found myself agreeing with points from all sides of the debate.

As I reflected on all of this, something stood out to me which is quite different today—at least in the West. That is the **huge increase in the ethnic and racially diverse make-up** in so much of our experience today. In the

1970s, while we had well-documented tensions and struggles with race, when you talked about diversity most people would think about broad categories such as Blacks, Hispanics, Asians and perhaps Native Americans. But there was little nuance *within* each of them.

This was reflected in the discussion at the Consultation itself, where illustrations were used about sub-cultures in the U.S. Early in the discussion, John R.W. Stott asked, in essence, or another way to say it; *nothing is really meaningful without a context*. If you are church planting in LA or New York today, multi-ethnic people within different multi-economic situations must be factored in.¹

Naturally though, it is a challenge when you shift from a Western urban “churched” context to a very different, often less culturally diverse culture somewhere in the world. People there may have *very limited*—or even negative—exposure to the church. Some have estimated that 86%+ of the Muslims, Hindus and Buddhists of the world have not personally met *any* kind of Christian. In those kinds of situations, perhaps more than others, believers must pray, observe and learn in order to understand what might open them to Jesus and the truth. That does not mean we change the message. It does mean that we seek to be as sure as we can that what we understand from our faith is understood and *heard* as “good news” that they might want to embrace.

More will be published in the near year from this event by www.ijfm.org and a book of original papers by William Carey Publishing (www.missionbooks.org). Contact me if you want more information. ☒

¹ Alan Tippett’s archives, held at the St Marks Theological Centre, Canberra Australia, includes fifteen hours of discussion between twenty-eight participants, which was recorded during the 1977 Consultation. You can find more information, at: <https://stmarks.edu.au/library/special-collections/the-tippett-collection/>. We have those audio files digitized and transcribed at the Ralph D. Winter Research Center and Archives in Pasadena, California.

Unreached of the Day MAY–JUNE 2022

Unreached of the Day is coordinated with the Operation World calendar (operationworld.org) for 2022.
Global Prayer Digest merged with Unreached of the Day in 2021.



■ 1 Batgama in Sri Lanka

Although Buddhism began in northern India, it eventually spread south to the island of Ceylon, the nation of Sri Lanka. Today we pray for the Batgama Buddhist people who live there. Buddhists have shown some interest in the books of Job and Proverbs, so those books might act to open Buddhists to more Scripture and to Jesus, especially through friendship evangelism.

Lord, you have been our dwelling place in all generations.
—Psalm 90:1

- Pray that today's people group will make the Lord their "home" forever.
- Pray that a movement to Christ would begin among them this decade, one that will transform their communities and families and bring God's blessings.

■ 2 Odienne Jula in Côte d'Ivoire

The Jula (or Dyula) people are skilled craftsmen and merchants. The Jula are in subgroups, one of which is the Odienne, the name of a town in northwestern Cote d'Ivoire with its own airport. This has long been a trading center. The Odienne Julas have put their faith in the spirit world and the mercy of Allah instead of the atoning blood of Jesus Christ. They need someone to show them the way to the cross. Any movement to Christ will need to be done on a clan-by-clan basis.

So teach us to number our days that we may get a heart of wisdom. —Psalm 90:12

- Pray that this knowledge will lead many from today's people group to seek the Savior.
- Pray for believers to go as Christ's ambassadors to the Odienne Jula people of Cote d'Ivoire.
- Pray for the Lord to give the gift of faith to many within this people group.
- Pray for a Disciple Making Movement to emerge in their homes, villages and even in their mosques.

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.

■ 3 Worodougou in Côte d'Ivoire

Many Worodougou are subsistence farmers in small villages, raising rice, corn, yams, cashews and cotton. Some of the younger generation has moved to larger cities. Their grandfathers were the first to become Muslims, but in most of the small villages they are Muslim in name only. Most don't go to the mosque. It is their spirit/ancestor worship that really holds their attention.

He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. —Psalm 91:1

- Pray for many from today's people group to find rest in their relationship with the Lord.
- Pray for rising literacy levels among this tribe, and for employment opportunities.
- Pray that these people would be delivered from fear through trust in Christ.
- Pray for a movement to Christ this decade.

■ 4 Croatian-speaking Jew in Croatia

Three-quarters of Croatia's Jewish community lives in the capital of Zagreb, while others live in three smaller towns spread throughout the country. Although intermarriage with non-Jewish people has been widespread, most of them have a strong Jewish identity. The community building in Zagreb contains a synagogue, an art gallery, a Jewish library and a Holocaust research center.

Oh come, let us sing to the LORD; let us make a joyful noise to the rock of our salvation! Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! —Psalm 95:1-2

- Pray that many from today's people group will sing joyfully to the Lord, the rock of their salvation!
- Pray for God's protection for Croatia's Jewish population.
- Pray that believers in Croatia would be filled with God's wisdom, understanding, tact, love and compassion so they can reach out to the Croatian Jewish people with His saving grace and love.

■ 5 Dawei in Myanmar

For centuries the Dawei people have been a peace-loving and gentle people. Their language is viewed as a “nonstandard Burmese with profound pronunciation and vocabulary differences from Burmese,” by the Ethnologue.

Oh sing to the LORD a new song; sing to the LORD, all the earth! Sing to the LORD, bless his name; tell of his salvation from day to day. —Psalm 96:1-2

- Let many from today's people group sing a new song of praise to the Lord.
- Pray that the few followers of Jesus among the Dawei people would be joyful always, praying continually, giving thanks in all circumstances, and willing to give a reason for their faith.
- Pray for peaceful relations between the Dawei people and Burmese authorities.
- Pray that those refugees in Thailand would be less resistant to the gospel.
- Pray for a movement to Christ among these Buddhists.

■ 6 Turkish Cypriot in Cyprus

As the descendants of Turkish Ottoman invaders who conquered Cyprus in the sixteenth century, the Turkish Cypriots proudly maintain Turkish language, customs and traditions. Today they are known to be gentle, courteous and hospitable to strangers. They are Muslim, but they also adhere to folk beliefs.

The heavens proclaim his righteousness, and all the peoples see his glory. —Psalm 97:6

- Pray that this will be the year when today's nation sees His righteousness and glory.
- There is a large Christian presence in the Greek portion of Cyprus. Pray that born again believers would befriend the Turkish Cypriots and be His ambassadors.
- Pray for peace and friendship between the Turkish and Greek Cypriots.
- Pray for the Turkish Cypriots to find their way to the empty grave and embrace the Risen Christ.



■ 7 Czech Jew in Czechia

During the last few centuries, Eastern Europe had a large Jewish population, and that includes the Czech Republic. Jewish communities in Europe vary greatly in religious beliefs and practices. Believers with a love for the Jewish people can join them in their cultural activities and win the right to introduce them to their true Messiah.

Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name! —Psalm 100:4

- Pray for this people group to enter His courts with joyful praise!
- Pray that strong local churches would be nurtured in each Jewish community.
- Ask Jesus to soften Jewish hearts towards Christ followers so that they might hear and receive the message of salvation.

■ 8 Danish Jew in Denmark

In Denmark, Jewish people often find their employment in medicine, law, higher education, science and finance. Jewish scientists win the Nobel Prize many times above the percentage of the general Danish population. Socially they blend in well with Christian Danes. There are theological differences within the Danish Jewish community since they adhere to various forms of Judaism. For most of them, Jewish practices are merely cultural practice, not one that involves reaching out to the living God. Others have a sincere faith in the God of Abraham.

Bless the LORD, O my soul, and all that is within me, bless his holy name! —Psalm 103:1

- Pray that the Lord will raise up many from this people group who will worship Him with their whole hearts.
- Ask Jesus to soften Jewish hearts towards Christ.
- Pray for a movement to Christ among Jews in Denmark this decade.

■ 9 Afar in Djibouti

The Afar (or Danakil) claim to be descendants of Noah's son Ham. They live in the East African countries of Djibouti, Ethiopia and Eritrea. Djibouti is sometimes called "a valley of hell" because it has one of the hottest, driest climates in the world, and suffers from constant drought. Most Afar are Muslim nomads who herd sheep, goats, cattle and camels. Some are fishermen.

Who forgives all your iniquity, who heals all your diseases, —Psalm 103:3

- Pray that this people group will flee to the Lord who alone can forgive sin.
- Pray that God would show His mercy and power by sending the Afar people abundant rain.
- Pray for the Lord to bring forth a movement to Christ among the Afar people this decade.

■ 10 Ilavan in Sri Lanka

The Ilavan people work as toddy-tappers. This means they extract sap from palm trees to make an alcoholic beverage. Most Ilavan people in Sri Lanka are now farmers. Others are builders, chauffeurs, handymen, truck drivers and taxi drivers. For centuries, they have believed that the Hindu gods are the only ones who can provide for their needs. There is also a lot of social pressure to remain in the Hindu fold.

As far as the east is from the west, so far does he remove our transgressions from us. —Psalm 103:12

- Pray for this people group to find forgiveness and relationship with the Lord Almighty.
- Pray for spiritual hunger.
- Pray for a Disciple Making Movement among the Ilavan people.
- Pray for their elders to have a desire for the true spiritual nourishment that can only come from Christ.

■ 11 Mon in Myanmar

The Mon people were the first to receive Buddhism, and they were among those who spread this religion throughout Southeast Asia. They have been a major source of influence on the culture of Myanmar, yet they have a history of struggle with the Burmese. Most of the Mon are family farmers, although a few are merchants and craftsmen.

But the steadfast love of the LORD is from everlasting to everlasting on those who fear him, and his righteousness to children's children, —Psalm 103:17

- Pray that this people group will understand that they can enjoy the eternal love of the Lord.
- Pray that the Lord would give the Buddhist Mon people a strong awareness of their own sin, and the need for forgiveness.
- Pray that at the proper time Jesus would be revealed to them as their savior, the one who offers both forgiveness and hope in this life.

■ 12 Fedicca-Mohas Nubian in Egypt



Consisting of several non-Arab Muslim tribes which originated in the Nubia region, the Nubians are now mostly located around northern Africa. They grow a variety of foods including watermelons, beans, peas and wheat. Many of their religious ceremonies include singing, dancing and beating drums. One of the Nubian subgroups is the Fedicca-Mohas.

From your lofty abode you water the mountains; the earth is satisfied with the fruit of your work. You cause the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth —Psalm 104:13-14

- Pray for this people group to be amazed at His abundant blessings!
- Pray for the Lord to provide them an abundant wheat harvest as a testimony of His goodness and power.

■ 13 Eastern Bedawi Bedouin in Egypt

The Bedouin live a mainly nomadic lifestyle relying on the transportation of camels and the shelter of woven tents. They lead a harsh existence with few amenities. These tribes typically occupy various oases in the desert regions. Several Bedouin tribes reside in Egypt, including the Eastern Bedawi. The Bedouin tend to be insular, separated from the communities around them.

O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures. —Psalm 104:24

- Pray for God to speak to the hearts of members of this people group through the many wonders of nature.
- Pray that the Eastern Bedawi would learn of the forgiveness and fulfillment found only through Christ.
- Pray that they would find safety in the dangerous conditions in which they live.
- Pray for a movement to Christ that will bless the Eastern Bedawi abundantly.

■ 14 Kinnara in Sri Lanka

The Kinnara are a small group who migrated from India to Sri Lanka hundreds of years ago. Today you will find them only within the borders of that island nation. As Buddhists, the Kinnara believe that spiritual forces determine the events in their lives.

Pray for mission organizations to send workers to the Kinnara.

Who can utter the mighty deeds of the LORD, or declare all his praise? —Psalm 106:2

- May many from this people group not be able to praise Him enough!
- Pray for the Kinnara to encounter God's Word in the Sinhala language.
- Pray for the Church to grow and take root among this people group, leading to a Disciple Making Movement.

■ 15 Tai Nua in China

The Tai Nua are historically part of the great Tai cluster of peoples, which dispersed during the past millennia and now inhabit parts of China, Laos, Vietnam, Myanmar, India and Thailand. Although they are nominally Buddhists, the Tai Nua have many aspects of animism and polytheism mixed into their beliefs. Buddhists typically have little awareness of their own sin and their need for forgiveness. The Tai Nua do not realize their need for a savior.

Both we and our fathers have sinned; we have committed iniquity; we have done wickedness. —Psalm 106:6

- Pray that many family leaders from this people group will understand that their people are sinful just like the Israelites, and that they need to seek the Lord for forgiveness.
- Pray for Han Chinese followers of Christ to tell the Tai Nua about Jesus Christ.

■ 16 Eritrean Tigre in Eritrea

The population of Eritrea is equally divided between Christian (Orthodox, Roman Catholic and Lutheran Protestants) and Muslim religions. The largest Muslim group is the Tigre, the only Eritrean or Ethiopian Semitic people which is not Orthodox. They are related to the Christian Tigrinya but are culturally distant from them.

Let the redeemed of the LORD say so, whom he has redeemed from trouble —Psalm 107:2

- Pray for this people group to call out to the Lord to redeem them from sin, their main enemy.
- Pray for Tigre believers to become effective and fruitful in sowing God's Word among their own families and communities to fuel a movement of God's blessings spreading from household to household.
- Pray the Tigre people would have sufficient food in an area that often experiences famine.
- Pray for rain and for improved living conditions.

■ 17 Hedareb Beja in Eritrea



What is the largest non-Arabic ethnic group between the Nile River and the Red Sea? The Bejas! One of their subgroups, the Hedarab, are nomadic shepherds who live in the desert regions of Sudan, Egypt and Eritrea. Many believe the Beja are descendants of Noah's grandson, Cush. They have occupied their current homeland for more than 4,000 years. During this time, they have adopted Islam and mixed it with folk religion.

I will give thanks to you, O LORD, among the peoples; I will sing praises to you among the nations. —Psalm 108:3

- Pray that God will raise up thankful people from among this people.
- Ask God to reveal Himself to the Beja and set them free from the belief that they can please God through words without a savior.
- Pray for a movement to Christ among the Beja peoples this decade.

■ 18 Eastern Yiddish-speaking Jew in Estonia



Because of the uniqueness of their history and culture, Yiddish-speaking Jews have a strong sense of identity. Persecution of and discrimination against the Jews have been the historical reasons for their migrations and settlements in other parts of the world.

Full of splendor and majesty is his work, and his righteousness endures forever. —Psalm 111:3

- Pray for many from this people group to find this God whose righteousness never fails.
- Pray for the hearts of the Yiddish-speaking Jews of Estonia to be open to the gospel and to Jesus as Messiah.
- Pray for a movement to Christ among Eastern Yiddish-speaking Jews this decade.

■ 19 Silt'e in Ethiopia

A considerable number of Silt'e live in Addis Ababa, Adama and other cities and smaller urban centers of southern Ethiopia where they make a living as merchants or shopkeepers. In the countryside, the Silt'e practice mixed farming and cultivate ensete, a native flowering plant found in Africa and Asia. Almost all Silt'e are Muslim.

The fear of the LORD is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever! —Psalm 111:10

- Pray for fear of the Lord and wisdom to come to this people group.
- Pray for Silt'e people to have spiritual discernment and a hunger for true righteousness.
- Pray for workers who are filled with the power and the fruit of the Holy Spirit to work among the Silt'e people until they have their own movement to Christ.

■ 20 Jima Oromo in Ethiopia

The various Oromo people groups are the largest, most widely dispersed groups in Ethiopia. They are composed of approximately a dozen tribal clusters including the Jima. One basic value of the Oromo is "tokuma", meaning group identity. Due to this tokuma, missionaries can find it hard to convince them to give Christ a chance, as most of them are not willing to run the risk of being ostracized.

From the rising of the sun to its setting, the name of the LORD is to be praised! The LORD is high above all nations, and his glory above the heavens! —Psalm 113:3-4

- Pray for peoples from all over the world to discover His glory and mercy.
- Pray the Oromo tribes of Ethiopia would be able to provide improved education for their children, and for a rising standard of living.
- Pray for a movement to Christ among the Jima Oromo people.

■ 21 Pa-O in Myanmar

The British colonialists called Pa-O people Black Karen because most of their women wear black or dark blue dresses. For centuries, Buddhism has dominated every area of the lives of the Pa-O. The people, however, still hold onto some animistic beliefs, and spirit shrines and magnificent wooden temples dot the outskirts of their villages. Pa-O Buddhists have steadfastly rejected all efforts to evangelize them.

Praise the LORD, all nations! Extol him, all peoples! —Psalm 117:1

- Pray that some from this people group will praise Him this year.
- Pray for Christian workers to be sent to the Pa-O people in sufficient numbers to make a difference.
- Pray also for workers to rise up from among the Pa-O, since they will know the language and the culture.

■ 22 Burakumin in Japan

The Burakumin, "hamlet people," descended as outcasts from Japan's feudal system. During the feudal days the Burakumin were placed into two groups: the eta, "defiled ones/filthy commoners" or the hinin, "non-humans." The eta held jobs revolving around death. The hinin group included ex-convicts, prostitutes, beggars and low-level entertainers. This social group was the lowest of the low.

This is the day that the LORD has made; let us rejoice and be glad in it. —Psalm 118:24

- Praise the Lord that you have the privilege of praying for others to rejoice in Him.
- Pray that the Burakumin would find their identity in Christ.
- Pray for a church planting movement to bless their communities.

■ 23 Finnish Jew in Finland

Jews came to Finland as Russian soldiers in the 19th century and remained after their military service ended. Many Finnish Jews moved to Israel after the establishment of the nation. Their numbers in Finland were replenished by Soviet Jews who came following the collapse of the Soviet Union. Younger Jews are either non-observant for Jewish rituals or assimilated into the prevailing culture, but they are trying to maintain their Jewish traditions.

Your word is a lamp to my feet and a light to my path. —Psalm 119:105

- Pray that many from this people group will discover this to be true for their own communities.
- Ask the Holy Spirit to grant wisdom to mission agencies that are focusing on European Jews.
- Pray that the Jewish people would understand that Jesus is the long-awaited Messiah and embrace Him.

■ 24 Comorian in France



Thousands of Comorians have risked their lives (an estimated 10,000 have died) by crossing the Mozambique Channel in boats to reach the French owned island of Mayotte, where poverty is less prevalent. Some who reach Mayotte migrate to cities in France such as Paris, Marseille and Lyon. Comorians in France are either Muslim or atheist.

Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain. —Psalm 127:1

- Pray that this people group understands that all their efforts are worthless unless they subject them to the Lord.
- Pray that Comorians would experience freedom from physical and spiritual suffering through Jesus Christ.
- Pray that the Lord would equip Christ followers in France to share the gospel with the Comorian immigrants among them leading to a movement to Christ.

■ 25 Saharawi in France

Originally, the Saharawi were desert nomads who traveled from place to place with their camels. A sub-group of the Moors, the Saharawi are a mix of Berber Arab, and Black African descent.

All speak an Arabic dialect called Hassaniya. In addition, their religion, way of life and dress are Arabic in style. The Saharawi people are Muslims who believe our spiritual needs are found in Islam. Muslims are seldom open to hearing about the One who is the Way, the Truth and the Life.

Blessed is everyone who fears the LORD, who walks in his ways! Psalm 128:1

- Pray that many from this people group will have the joy that comes from fearing and following the Lord.
- Ask the Lord to soften the hearts of the Saharawi towards the gospel message.
- Pray for a movement to Christ among the Saharawi people.

■ 26 Gtsang Tibetan in China

The Gtsang Tibetans are part of the Tibetan nationality, but their mother tongue, Gtsang, is only partly intelligible with other Tibetan varieties. The Gtsang region hosts many sects of Buddhism. The Gtsang celebrate their New Year Festival with horse racing and an archery show. The Tibetan region is geographically difficult to enter, and Tibetan Buddhists have a long history of having no interest in the gospel. Chinese believers can be Christ's ambassadors.

I wait for the LORD, my soul waits, and in his word I hope; —Psalm 130:5

- Pray that they will put all their trust in Him alone!
- Pray the Gtsang Tibetans would increasingly desire to find forgiveness for sin, and for messengers to tell them that provision has been made for forgiveness.
- Pray for a movement to Christ among the Gtsang.



■ 27 Bandoumu in Gabon

You can find the Bandoumu people throughout regions of southern Republic of the Congo and southern Gabon. Like most of their neighbors, the Bandoumu are either farmers or livestock herders. They maintain an ethnic religion that is deeply rooted in their cultural identity. To change from this religion to another is tantamount to a betrayal of one's people. The Bandoumu do not have decent roads leading to their communities, which makes access to them more difficult.

For I know that the LORD is great, and that our Lord is above all gods. —Psalm 135:5

- Pray that they will understand that there is no god as great as God, the one who gives us all we need.
- Pray for the economic and infrastructural needs of the Bandoumu, especially easy access to potable water.
- Pray for indigenous missionaries to have a burden for their Bandoumu neighbors.

■ 28 Mandinka in the Gambia

The majority of Mandinka are farmers. Mandinka villages are made up of clans, each sharing a family name. The religion practiced among the Mandinka is Islam, though it has been blended with their traditional beliefs, and few know what their rituals mean. Someone might pray in the mosque then sacrifice a chicken to the village spirit.

I bow down toward your holy temple and give thanks to your name for your steadfast love and your faithfulness, for you have exalted above all things your name and your word. —Psalm 138:2

- Pray that many from this people group will delight in His promises, and seek His unfailing love.
- Pray for a strong church community to be established among the Mandinka in the Gambia.
- Pray for spiritual wisdom and favor for missionaries focusing on the Mandinka.
- Pray for Mandinka believers to have boldness and love to share the gospel with their families and neighbors.

■ 29 Lezgin in Georgia

Lezgin was originally a Turkish term meaning "highland resident." By the 7th century, Islamic power had swept into the region of the Lezgin people, and their society has been solidly Muslim for hundreds of years. It is very difficult for those outside their communities to be accepted or trusted.

You hem me in, behind and before, and lay your hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain it. —Psalm 139:5-6

- Pray that many from this people group will be in awe of the blessings of the Lord.
- Pray for men and women of peace (Luke 10:6) in each one of the over 142 Lezgin towns and villages.
- Pray for Lezgin people to be open to the love of God, the grace of Jesus, and the power of the Holy Spirit in each of their communities in the years ahead.
- Give thanks for the Bible translation work which is underway.
- Pray for widespread reading.

■ 30 German Jew in Germany

You may be surprised to learn that Jews live in Germany today. Although most Jews living in Germany during WWII were murdered during the Holocaust, some were able to escape to other countries. Some of those Jews and others have come to Germany to take part in the thriving German economy. These German Jews often hold high positions in education, business, medicine and science.

For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. —Psalm 139:13-14

- Pray that this people group will understand and embrace that they are created by God, and that His ways are marvelous!
- Pray that German Jews would be led to read the New Testament and become interested in Jesus Christ.
- Pray for the eyes of their hearts to be open to Jesus.



■ 31 Zaza-Alevi in Germany

Do you know what it's like to not fit in? The Zaza-Alevi people living in Germany do. They consider themselves Muslims but have retained some ancient beliefs, giving them the label "heretic" by orthodox Sunni Muslims. They consider themselves to be Kurdish, but their language is unintelligible to Kurds.

Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any grievous way in me, and lead me in the way everlasting! —Psalm 139:23-24

- Pray that many from this people group will have the kind of intimacy with the Lord that it takes to purge their lives of anything that offends Him.
- Pray that the Lord would convict the hearts of the Zaza of their need for Jesus Christ and His forgiveness.
- Ask the Lord to raise up a Disciple Making Movement among the Zaza-Alevi of Germany in this decade.



■ 1 Laz in Germany

The Laz or Mingrelian people are in danger of being absorbed into the much larger Turkish people. The Laz homeland is northeastern Turkey and Georgia. A small group of Laz have migrated to Germany. Young Laz people are learning German and Turkish but often not the language of their grandparents. Respecting the Laz culture and language would provide an opening to share the gospel.

Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice! Psalm 141:2

- Thank Him for making your prayers as precious as an incense offering.
- Thank Him that in praise, there is His presence.
- Pray the Lord would raise up a Disciple Making Movement among the Laz of Germany in this decade.
- Pray the Lord would create a hunger for truth and the Word of God among the leaders of the Laz community.

■ 2 Wala in Ghana

When is a Wala not a Wala? Some experts see the Wala people as being the same group as the Lobi people. Other experts view the Wala as a separate people group. The Wala practice Islam heavily influenced by folk religion. The majority of Wala people are farmers. Interviews with key Wala leaders show that there is a spiritual openness that seems to be developing.

I stretch out my hands to you; my soul thirsts for you like a parched land. Selah —Psalm 143:6

- Pray that many from today's people group will thirst for the Lord's presence.
- Pray for Ghanaian believers to share the good news with the Wala people.
- Pray for workers to go to the Wala and pursue conversations about Jesus.
- Pray for the Lord to raise up a Disciple Making Movement among the Wala in this decade.

■ 3 Mamprusi in Ghana

Can you imagine not being able to read and write? Unfortunately, only 15% of the Mamprusi people of West African are literate. The majority of the Mamprusi live in northern Ghana while a smaller population lives in Togo. The Mamprusi practice Islam heavily influenced by animism and folk religion. Mamprusi children are given both Mamprusi and Muslim names.

O LORD, what is man that you regard him, or the son of man that you think of him? —Psalm 144:3

- Thank Him that He not only notices us but loves us as a father loves his children.
- Pray that the Lord would send literacy teams to the Mamprusi and would help them to gain access to the Mamprusi New Testament.
- Pray that the Lord would raise up a Disciple Making Movement among the Mamprusi in this decade.

■ 4 Greek Jew in Greece

The descendants of Jews killed by the Nazis 80 years ago make up the small group of Jews who live in Greece today. Jews are concentrated in Greek cities such as Thessaloniki and Athens. Most Jews speak Greek in their homes and families. There are few if any Messianic Jews among the Greek Jews.

May our granaries be full, providing all kinds of produce; may our sheep bring forth thousands and ten thousands in our fields; —Psalm 144:13a

- Pray that physical prosperity will lead these people to thankfulness to the Lord rather than spiritual apathy.
- Ask the Lord to raise up a Messianic Movement to Christ among the Jews of Greece.
- Pray that the Lord would open the spiritual eyes of the Greek Jews as they read and study the Bible.

■ 5 Yakan in the Philippines



Yakan people are probably the original inhabitants of Basilan, an island just off the southwestern point of Mindanao Island. Sadly, few are able to grow enough rice to last from season to season. Divorce is common among the Yakan, initiated by either the man or the woman. Yakan people have incorporated many of their traditional animistic beliefs (belief that non-living objects have spirits) into their Islamic rituals.

Every day I will bless you and praise your name forever and ever. —Psalm 145:2

- Pray for many from this people group to regularly praise the Lord and worship Him.
- Ask the Lord to bring forth vigorous Yakan churches that will plant others for the glory of His name.
- Pray for the Lord to give the Yakan people a huge harvest as a testimony of His goodness and power.

■ 6 Yakthumba, Limbu in Nepal

Yakthumba people compose one of the largest tribal groups in eastern Nepal. Although the abundance of land has made cultivation of new acreage possible, productivity is greatly limited by insufficient technology. Many of the men are in military service and leave their families for long periods. Consequently, women have much responsibility and influence within their families.

One generation shall commend your works to another, and shall declare your mighty acts. —Psalm 145:4

- Pray that many from this people group will train their children in the ways of the Lord, who in turn will teach their children as well.
- Ask the Lord to bring forth vigorous Limbu churches that will plant others leading to a church planting movement among the Yakthumba people.

■ 7 Yakha in Nepal

Yakha are a tribal group of Mongolian descent living in nearly 600 villages throughout the mountains of eastern Nepal. Yakha subsist primarily as mountain farmers, but the men do have a tradition of migrating to the cities for work. Yakha economy is weak due to their poor agricultural system. The abundance of available land has made cultivation of new lands possible, but inadequate technology limits the productivity of Yakha farms. Yakha people identify themselves as Buddhists.

On the glorious splendor of your majesty, and on your wondrous works, I will meditate. —Psalm 145:5

- Meditate on His goodness and splendor! Pray that many from today's people group will do so as well.
- Ask the Lord of the harvest to send forth laborers to work among the Yakha and help them begin their own movement to Christ.

■ 8 Kulung in Nepal

The Kulung of eastern Nepal have their own language and culture. They lack food due to poor land growing conditions. They lack electricity, clean drinking water and a lack of health services. The Kulung people are difficult to reach due to a lack of suitable roads.

They shall speak of the might of your awesome deeds, and I will declare your greatness. —Psalm 145:6

- Thank Him for His awe-inspiring deeds!
- Pray for disciples who are knowledgeable in farming and related technology to help the Kulung people achieve a greater harvest for the glory of Christ.
- Ask Almighty God to cause a movement to Christ among the Kulung people.

■ 9 Fula Jalon in Guinea

The Fula Jalon are a large people group located in western Africa. Their livelihood is primarily based on farming and shepherding. Although Fula Jalon villages are scattered, each village has a central court and a mosque. Islamic schools are set up for the children in some of the villages.

The LORD is good to all, and his mercy is over all that he has made. —Psalm 145:9

- Pray that many from this people group will understand that He is good to everyone, and His compassion has no end.
- Pray the Fula Jalon people would increasingly be drawn to Jesus, and understand He is the only way to salvation and God's grace.
- Pray they would have a desire to learn more about Him, and that he would reveal Himself to them.

■ 10 Kuranko in Guinea

The region where the Kuranko live lacks adequate road systems and is not easily accessible, leaving them socially isolated. Some Kuranko believe that in the forests, rivers and mountains live quasi-human beings known as Nyenne. It is believed that the Nyenne can make women barren, cause insanity, and cause farming accidents. The full Bible is now available in the Kuranko language, and there are a number of good resources in their language. However, workers need to carry these to the Kuranko people, answer their questions, and assist in the planting of additional churches.

The LORD is righteous in all his ways and kind in all his works. —Psalm 145:17

- Pray that many will soon thank the Lord for His righteousness and kindness.
- Pray for the Kuranko to be completely set free from belief systems that deny them new life in Christ.

■ 11 Mandyak in Guinea-Bissau

The Mandyak people hold to traditional religion that centers around the spirits of their ancestors. They believe these ancestral spirits are selfish and vindictive, yet they have power to bring good or bad fortune. They believe that proper funerals are essential to ensure that these spirits treat them well.

My mouth will speak the praise of the LORD, and let all flesh bless his holy name forever and ever. —Psalm 145:21

- Make this your prayer today!
- Pray for a team of people to show the JESUS Film in Mandyak villages.
- Pray for the Mandyak people to put their faith in Christ rather than fallen, wicked spirits.
- Pray for a Disciple Making Movement among the Mandyak people.

■ 12 Jain Bhabra in India

Traditionally the Bhabra people have been merchants and businessmen. The Bhabra live in India's northwestern states of Punjab and Rajasthan. A small number live the life of a Jain ascetic, forgoing all worldly pleasures. Jains are usually held in high honor by the Hindu majority. It will probably take Holy Spirit-anointed believers from either business or academic backgrounds to befriend the Bhabra people and take Christ to them.

I will praise the LORD as long as I live; I will sing praises to my God while I have my being. —Psalm 146:2



- Pray for the Lord to raise up people from this people group with this kind of dedication to the Lord.
- Pray for the Holy Spirit to give Jain Bhabra people teachable and understanding hearts.
- Pray that a strong movement of the Holy Spirit would bring entire Bhabra families into a rich experience of God's blessing.

■ 13 Makua, Makuwa-Meetto in Mozambique

The Makua are a people of Mozambique, Tanzania, and coastal Tanzania who once were major suppliers of iron ore and tools. Those who live on the coast are generally Muslim and those in inland areas adhere to their own African Traditional Religion. Today there is a sizeable Makua diaspora. Some live as far away as South Africa.

Who made heaven and earth, the sea, and all that is in them, who keeps faith forever; —Psalm 146:6

- Pray that God's wondrous works of creation will draw many from this people group to the Throne of Grace.
- Pray they would be challenged to see Jesus as the Creator who came to bring mankind to Himself.
- Pray for spiritual discernment and a hunger for Jesus Christ.

■ 14 Maouri Hausa in Niger

An industrious people, the Maouri Hausa people of the Maouri Valley, Niger are farmers and traders who have long resisted Islam in favor of traditional African religion; but some have become believers in Jesus. This is very unusual for any Hausa subgroup.

Let them praise the name of the LORD! For he commanded and they were created. —Psalm 148:5

- Pray that the gift of live will draw many from this people group to worshipping God only.
- Pray that the few believers would grow in grace and witness.
- Pray that African churches would adopt the Maouri Hausa for evangelization and church planting.
- Pray for the Maouri Hausa to be drawn to the person of Jesus Christ.
- Pray that the presentation of Jesus would draw the Maouri Hausa to believe in Him and spontaneously form their own discipleship groups.

■ 15 Russian Jew in Israel

Nineteenth-century Russia saw many pogroms against Jews. Pogroms involved persecution and the murder of Jewish people through mob rule, often engineered by Russian leaders. As a result, many Russian Jews moved to Israel to escape persecution. Today there are thousands of Russian Jews in Israel, and some have become believers in Jesus as Messiah.

Young men and maidens together, old men and children! Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven. —Psalm 148:12-13

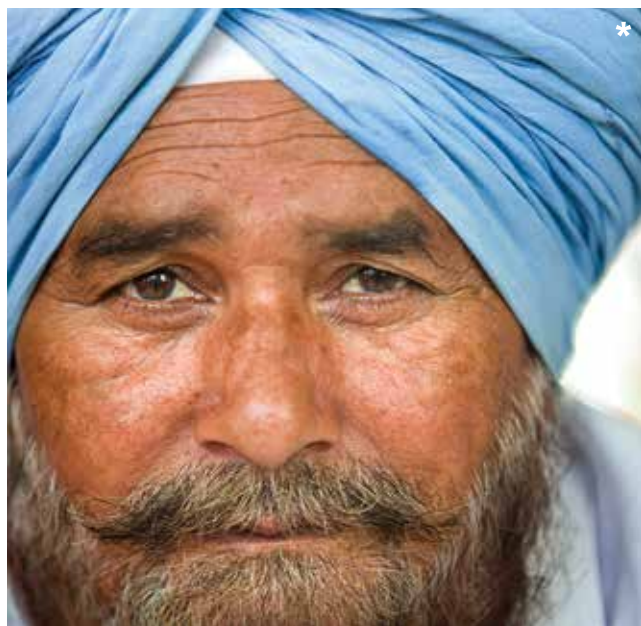
- Pray for all generations from this people group to worship and praise the Lord.
- Pray for spiritual hunger and discernment among Russian Jews in Israel.
- Pray for a people movement among Russian Jews in Israel.

■ 16 Sikh Saini in India

The Sikh Saini are farmers who usually own their own land and are somewhere in the middle in terms of caste status. Few of them have had the chance to hear what Jesus taught. There have been many Sikhs who have found Jesus as savior. Perhaps some of them will be willing to go to the Saini community.

Let everything that has breath praise the LORD! Praise the LORD! —Psalm 150:6

- May it be soon!
- Pray that churches and believers would bless the Saini people in such a way that God's love would change the Saini people like yeast changes dough.
- Pray for networks of believing families and fellowships that would throw the doors open for others to follow Jesus.



■ 17 Bukharic-speaking Jew in Hungary



There has been a Jewish presence in Hungary since Roman times. At its height, the Jewish population of historical Hungary numbered more than 900,000, but the Holocaust and emigration has greatly reduced that number. Believers will need to find a way to enter this socially isolated community and take Jesus with them. It will be difficult.

The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction. —Proverbs 1:7

- Pray for many from this people group to find true knowledge by fearing the Lord of heaven.
- Pray for the Jews to have the veil removed from their eyes so that they can see their Messiah.
- Pray the Lord will open the hearts of Bukharic-speaking Jews in Hungary to desire God's blessings through a movement of family-based discovery Bible studies.

■ 18 Isan Thai in Iceland

Isan Thai people who migrated to Iceland for work have not succeeded, but those who came to marry local men have integrated well, according to one doctoral dissertation. Iceland is a relatively homogeneous culture, and Isan Thai who migrate there are more likely to abandon their old culture than their counterparts in other European countries. Women who are filled with the fruit of the Holy Spirit can go to Isan Thai women, befriend them and introduce them to our best friend, Jesus Christ.

Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths. —Proverbs 3:5-6

- Make this your prayer for today's people group.
- Pray for Isan Thai people in Iceland to put their worth in God, not in the world system.
- Pray for a Disciple Making Movement among the Isan Thai people in Iceland.



■ 19 Hindu Chamar in India

Chamar means, "leather worker." They tanned cattle leather and made leather products to sell. Since cattle were worshiped, Chamars were considered untouchables and were disallowed education, medical help, and many other benefits. Today they benefit from India's "reservation" system for underprivileged communities.

By me kings reign, and rulers decree what is just; by me princes rule, and nobles, all who govern justly. —Proverbs 8:15-16

- Pray that this truth will put the fear of God in the hearts of all who hold power.
- Pray that almighty God would lead believers to build friendships with Chamar people, leading to a movement to Christ.
- Pray that families and communities would be delivered from fears that hinder them from embracing Christ's blessings.
- Pray that many Chamars would love the Lord Jesus with their whole being and would walk in his ways.

■ 20 Mahratta in India

The main hero of the Mahrattas is Shivaji. The main objective of a middle-class Mahratta family is a secure future for themselves and their children, so financial success is a dominant concern. Traditional church-planting efforts sought to win individual Mahratta away from their families into new church communities. This led their community leaders to believe that Christianity was something to be avoided because it destroys families.

The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. —Ecclesiastes 12:13

- Pray that many from this people group will understand that God is the one who gives our lives meaning and purpose.
- Pray for Mahratta families to be drawn to Jesus, and for the Lord to start a movement of Mahratta families experiencing God's blessing.
- May Mahratta families be blessed by the Lord and thank Him for eternity!

■ 21 Hindu Kurmi in India

Through excellent soil preparation practices, the Kurmi thrive in agriculture. No other agricultural caste in India is as large as this group. Their skill in agriculture has made them relatively prosperous.

The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand. —Isaiah 1:3

- Pray that many from this people group will know their master and heed His voice.
- Pray for persons of peace within the Kurmi community that will welcome God's messengers.
- Pray for spiritual hunger among the Kurmi people that will lead them to the cross and the empty grave.
- Pray for a movement to Jesus to multiply among Kurmi households.

■ 22 Hindu Teli in India

Traditionally the Teli people extracted cooking oil, a product everyone needs in India. Since then, oil extraction has become more automated, so they have moved into owning and running small village grocery stores while others are now merchants. They have enjoyed upward socio-economic mobility.

Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. —Isaiah 1:16-17

- Pray for this people group to surrender unconditionally to the Lord of lords.
- Pray for a spiritual hunger among the Teli that will lead them to the cross.
- Pray that a strong movement to Jesus would bring entire Teli families and communities into a rich experience of God's blessing.

■ 23 Hindu Kunbi in India

The Kunbi are landowning farmers, but some are politicians and educated professionals, including engineers and doctors. Traditionally their girls did not attend school and the boys studied up to the primary level, but this has changed as their community has gained better education.

And many peoples shall come, and say: Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. —Isaiah 2:3

- Pray for a heart-felt seeking of the Lord among many from today's people group.
- Pray for the entire Kunbi community to be delivered from fear and to embrace God's blessing through His Word for their families and their communities.
- Pray for a Disciple Making Movement among the Kunbi people.
- Pray for spiritually hungry "persons of peace" among the Kunbi that would welcome Christ's ambassadors into their communities.

■ 24 Bhil in India

The name "Bhil" was derived from the word billee, which means "bow" since they were famous as archers. Today the Bhil primarily work as low-level farmers, field laborers and village watchmen. Bhil women wear brightly colored clothes. They have low status in India. The Bhil have lost much of their traditional culture, and the gospel can easily be seen as a way to replace their religion, one of the things they have left.

Enter into the rock and hide in the dust from before the terror of the LORD, and from the splendor of his majesty. —Isaiah 2:10

- Pray for many from this people group to understand both God's judgment and His majestic glory.
- Pray for Bhil believers to have the boldness to take Christ's gospel to their families and communities.
- Pray for these believers to be filled with the fruit and the power of the Holy Spirit.

■ 25 Kapu in India

In Telugu, the word Kapu means "protector." Kapu subcastes have evolved based on occupation. Today many Kapu have diversified into industry, arts and academia. However, many Kapu are still farmers. Modern day Kapu have banded together to fight for their political rights in the caste system. They have also organized agricultural unions to protect their way of life.

They have lyre and harp, tambourine and flute and wine at their feasts, but they do not regard the deeds of the LORD, or see the work of his hands. —Isaiah 5:12

- Pray that many from this people group will notice and respond to what God is doing.
- Ask Father God to pour out His blessing on Kapu families and communities, healing and strengthening broken families and lifting this people group out of poverty.
- Pray for a movement to Christ this decade.



■ 26 Hindu Nai in India

The Nai are a barber caste, but they do much more. In addition to cutting hair, they also provide other grooming services, extraction of teeth and setting of sprains. They are also involved with marriage celebrations and matchmaking. The Nai women are employed in jobs very conducive to marriage celebrations such as hairdressing and applying henna.

And one called to another and said: Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory! —Isaiah 6:3

- Pray that many from this people group will experience and respond to God's holiness.
- Pray that a strong movement to Jesus would bring whole Nai families and communities into a rich experience of God's blessing.
- Pray that there would soon be Nai believers telling their clients about the works of Jesus Christ.

■ 27 Hindu Mali in India

There are different Mali subgroups according to their occupation. For example, Mali farmers are known as Baghban, those who cut and sell grass are called Sasia Mali and those growing flowers are Phool Mali. Many Mali live in towns and keep vegetable or flower gardens. The Mali peoples live in most parts of India, but few are in the states where the church is strongest.

And I said: Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts! —Isaiah 6:5

- Pray that there will soon be a heart-felt understanding of personal sin and the need for God's redemption among this people group.
- Pray that great signs and wonders would be performed among the Mali to lead many to understand the goodness of the Lord.
- Pray for networks of believing families and fellowships that would throw the doors open for others to follow Jesus.

■ 28 Mahishya in India

The Mahishya are often landowners, engaged in agriculture. The landless among them earn a living by working as agricultural laborers. Some serve as soldiers, and many pursue white-collar jobs. The Mahishya have a relatively high literacy rate. Generally, both boys and girls study up to the secondary level. They are Hindu.

And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here I am! Send me. —Isaiah 6:8

- Pray that God will send His messengers to this people group soon!
- Pray the Lord would give the gift of understanding to the Mahishya, that they may see their need and opportunity to know and serve Jesus Christ.
- Pray this would be the decade of harvest among them, leading to a Disciple Making Movement.

■ 29 Buddhist Mahar in India



The Mahar people have a modest background as low caste members, but after fighting for their rights, ironically inspired by the British colonialists, they now have higher status. They still face discrimination, though it is more subtle than it was 100 years ago. Many struggle to obtain all the necessities of life.

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone. —Isaiah 9:2

- Pray for God’s light to shine brightly among this people.
- Pray for spiritual discernment and hunger to pursue a relationship with the King of kings.
- Pray for Mahar leaders to open the door to their people seeking and finding Christ.
- Pray for a movement to Christ among Hindu Mahar families.

■ 30 Hindu Lohar in India



The Lohar people are nomadic who travel from village to village to sell their goods. People assume the handmade goods produced by the Lohar are inferior to machine made ones. To make matters even worse, there are negative stereotypes about nomads, such as the idea that they are thieves. It would be very difficult for believers to have contact with nomads, especially those in a place like Rajasthan where only one in 1,000 is a believer. Are there believers who are willing to do what it takes to reach the Lohar?

In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. —Isaiah 11:10

- Pray that today’s people group will soon allow Jesus Christ, the son of David, to be their banner of salvation.
- Pray for the Lohar people to be open to allowing the blessings of Jesus to penetrate their communities and families.



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