



M I S S I O N TM FRONTIERS

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The Gospel Goes Digital



 **1965** 
KNOWN KINGDOM MOVEMENTS

A Bible for Those Who Can't Read



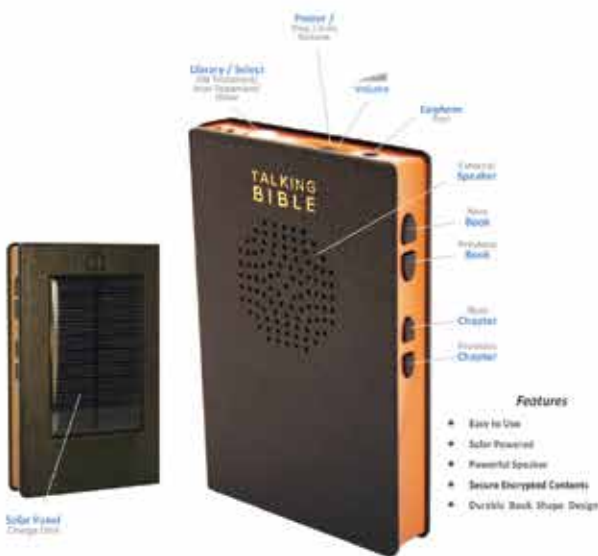
Equip • Empower • Engage
NON-READERS with GOD'S WORD!

Krupa was without a Bible for nine years!

Krupa had heard about the gods worshipped in the nearby villages all his life. About nine years ago, he heard about a different God and His Son, Jesus, who had somehow risen from the dead after being killed. The more he heard, the more he believed, and ultimately, he decided to follow Jesus.

Krupa told others and formed a small church. A visiting Pastor would share the Gospel on Sundays. Still, Krupa did not have daily access to the Bible. Like most people in his village, he cannot read.

For nine years, Krupa prayed for access to God's Word and stayed faithful. Finally, God answered his prayer. He received a Talking Bible from his Pastor. Now, Krupa listens daily, his faith is increasing, and he shares his Talking Bible with others.



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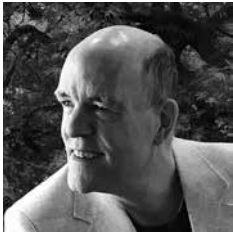
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Technological Development Must Have a Biblical Foundation

By RICK WOOD, Editor

We live in the most remarkable time in human history. For thousands of years people lived much the same as their grandparents did. Transportation was by horse and wagon. People lived off the land and heated their homes using firewood. But literally everything has changed over the last 150 years.

I remember a conversation I had with my grandmother in 1969, where she remarked how many new inventions she had witnessed in her lifetime, such as the electrification of the home, light bulbs, telephones, cars, radio, television, computers, and much more. I wondered at that time what new technology I would see in my lifetime. The personal computer, the Internet, smart phones and Zoom meetings are some of the big ones thus far. The pace of technological change is moving at an accelerating rate. It is hard at times to keep up with it all.

This whole issue of MF celebrates the use of the latest technologies to help identify those people interested in the Gospel and to disciple them online if necessary, and in person, if possible.

The Church has done a great job of adapting and implementing these new inventions into the mission of the Church to spread the Gospel to every tribe and tongue. We were early adopters of radio and television. The advancement in computer technology has enabled missionaries to dramatically increase the speed of Bible translation. See the article by Stan Parks starting on page 32.

The list of how technology has aided the spread of the Gospel would be a long one. This whole issue of *MF* celebrates the use of the latest technologies to help identify those people interested in the Gospel and to disciple them online if necessary, and in person, if possible.

But with change of any kind comes the challenge of understanding that change and adapting to it with biblical wisdom to the benefit of ourselves and the ministry of the Gospel. Any technology, take fire for an example, can be beneficial or harmful depending on how it is used. So as the pace of technological innovation accelerates, so does the pressure to adapt and implement these changes according to biblical values and ministry goals. Godly discernment is essential in our day to know what technology should be adopted for the purposes of spreading the Gospel and what should be opposed as biblically unacceptable. Just because science enables us do something does not mean that we should mindlessly embrace it. Clear biblical guidelines are essential going forward. Most scientists are not governed by biblical values or motivations and yet they are leading the way in the development and implementation of new technology.

We can see some of the issues involved in technological advancement with the arrival of smart phones and social media. I have personally sat through seminars with social scientists who are warning of the adverse effects of too much “screen time” on the brain development of children and the negative behavioral development in teens.

The experts are recommending specific guidelines to limit screen time based upon age. Internet connectivity and social media pose a real safety threat to kids from online predators. This is but one example of the challenges we face in applying technology to our lives so that it is a benefit to us and not just one more drug impacting our minds. As technology continues to advance, even greater challenges to humanity lay ahead.

Our Science-Fiction Future?

We in the Church need to be aware of what some in the scientific community are thinking and planning. Some influential leaders are seeking to accelerate the process of “human evolution” through the merger of humans with technology to create Homo sapiens 2.0. It is referred to as Transhumanism and is defined by Wikipedia as:

“The belief or theory that the human race can evolve beyond its current physical and mental limitations, especially by means of science and technology. Transhumanism is a philosophical and intellectual movement which advocates the **enhancement** of the human condition by developing and making widely available sophisticated technologies that can greatly enhance longevity and cognition.”


The famous entrepreneur, Elon Musk, is actively working and planning, through his company Neuralink, to embed a computer chip in the brain of a human patient by the end of 2023. Few would argue against such a procedure to aid those with serious disabilities and disease. But the plan is to go beyond this noble aim to *enhance human cognition* and to allow direct thought to thought connections between AI (Artificial Intelligence) devices and the human brain. In such circumstances, one might ask, where do the thoughts of an individual leave off and implanted thoughts from an AI computer begin? As in the Transhumanism definition above, the goal here is to **enhance** the human condition to create a new type of human-machine merger. There is a plan to create human beings with AI empowered intelligence. AI itself poses all sorts of challenges

and dangers on its own that must be watched closely and carefully controlled.

CRISPR gene editing technology provides great hope for the cure of many genetically related diseases. But at what point could this technology be used to create superhumans through a process of cutting out inferior genes and replacing them with superior ones to enhance intelligence, strength, athletic ability and good looks? With the application of these technologies, one must ask: at what point do human beings cease to be what God created in His image?

These are just a couple of the technologies being developed by which some scientists hope to create a new and improved human race. All of this has echoes of the Eugenics movement of the 1930s where the Nazis and others sought to create a superior race of human beings while eliminating what Margaret Sanger of Planned Parenthood called the “human weeds,” by which she meant “undesirable” races like blacks, Latinos, Italians and Jews. The Nazi doctor, Josef Mengele, who experimented on concentration camp prisoners, is a good example of what can happen when biblical values are divorced from scientific research. To assume that this kind of evil research is not going on today would be naïve in the extreme.

The Church’s On-Going Challenge

As Kevin Higgins points out in his column starting on page 30, new inventions have always been met with some controversy and skepticism at first as believers wrestle with understanding the new technology and its biblical implications before adopting it to the glory of God. That process continues in our day at a breathtaking speed. We should seek to use every tool that science can provide to help spread the Gospel. But we cannot just sit back and hope that the scientific community will always use these new technologies wisely. The Church needs to be actively involved in guiding the application of new technologies from a biblical perspective. The future of humanity and what it means to be human are at stake. 



From our cover

ACHAN wants to thank you!

“Bless those who help us get Talking Bibles!” she says.

Achan has lived a hard life—harder than most of us can imagine. She lives in Ethiopia now, but she and her family used to live far away. They were forced to leave their home due to ethnic violence and conflict. She faced a lot of pain and loss, but she knows God never left her.

Being far from home, Achan finds comfort in listening to God’s Word on her Talking Bible. She shares that hope and comfort with others.

Several women in the village walk to Achan’s house. It’s early in the day, and she invited them to a coffee ceremony. Everyone gathers around her while she roasts the fresh coffee beans.

They usually talk about their families or discuss community happenings, but today is different. **Today Achan is playing a story from her Talking Bible.** Everyone is quiet as they listen.

The coffee ceremony is seen as a spiritual ritual. The host and guests believe their spirits go through a transformation during each round of coffee. But again, today is different.

Today, hearing the story about Jesus transforms the spirits of those listening in a new way.

“I would only hear the Talking Bible at church on Sundays,” says Achan. “Once I received [a Talking Bible], I would listen and share it at our coffee ceremony.”

A traditional Ethiopian coffee ceremony can last over two hours. It’s a time for community members to gather and fellowship. Playing the Talking Bible at a coffee ceremony is like hosting a Bible study.

“I have a group of six to ten that listen to the Talking Bible together while we drink coffee. All we do is listen to it and talk about what we heard,” Achan explains. “The older ones just listen. Some who can read follow along.”

Achan’s listening group started with the Gospel of Matthew and listened all the way through the New Testament. For several hours at a time, several days a week, these women listen and discuss God’s Word. What a powerful gathering!

“Bless those who produce the Talking Bible. God bless them and their supporters. We want to have one always, especially because many have eyesight problems.” Out of immense gratitude, Achan sheds a tear.

By supporting Talking Bibles, you are helping to create opportunities for non-readers to be transformed by listening to God’s Word. The women who gather to listen to Scripture at Achan’s coffee ceremonies are going home to their families with renewed spirits.

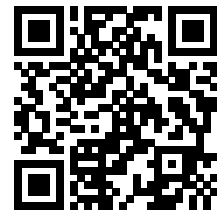
Having God’s Word in her heart language is so important to Achan and her family. When Achan first received her own Talking Bible, she was so excited that she listened to it until she fell asleep! Now she shares God’s Word with others with the same excitement. Your support helps to give the gift of God’s Word to her village. Thank you!

Will you help provide more Talking Bibles to non-readers? One Talking Bible will transform a life! Give today!

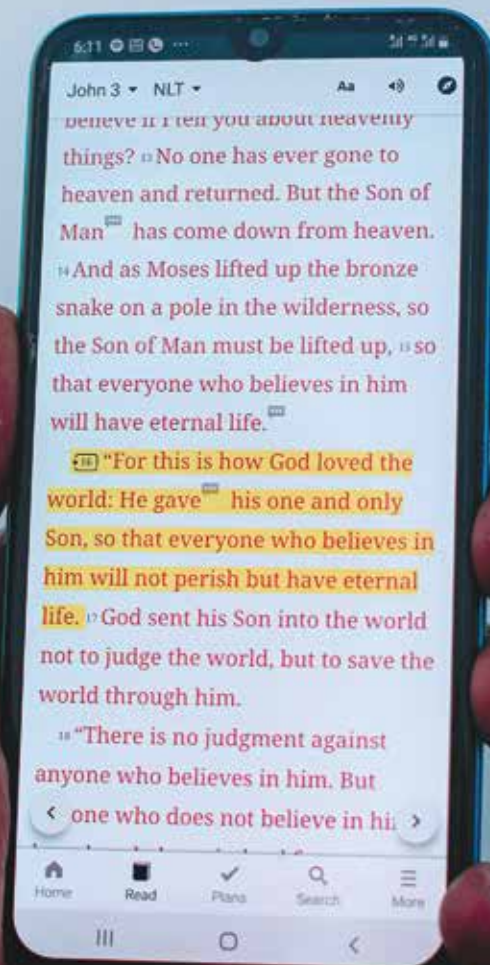
Because they need to hear,

Mark S. Hoekstra
President, Talking Bibles International

P.S. You can start an online fundraising page for Talking Bibles on Facebook or Instagram. Invite your friends, family, coworkers, or small group members to join you in bringing God’s Word to non-readers!



The Gospel



Goes Digital



Digital Opportunity in Missions Work

By **PAUL RATTRAY** All Bible verses quoted are from the English Standard Version (ESV).

After Roman roads and the printing press, digital opportunity, represented by smartphones and internet connectivity, provides perhaps the greatest opportunity to date of finishing the Great Commission task. Paul Rattray shares learnings about the reach, relationship, and resourcing potential of digital opportunity through pioneering work being done by Christian Vision (CV) across the globe.

Introduction

What is digital opportunity? Digital opportunity is using the tools that we literally have in our hands—smartphones—to preach the Gospel to all nations, especially people groups yet to hear the Good News. Nearly seven billion people around the world use smartphones and the internet today, which is 87 percent of the world's total population.¹

A smartphone plus internet connectivity gives someone the ability to access and share information, talk with people, and train and learn from each other.

¹ <https://au.oberlo.com/statistics/how-many-people-have-smartphones>

All these activities and tools represent the enormity of digital opportunity, which is so significant I call it the “third Roman road” of mission work.

Paul the Apostle walked the Roman roads because these roads were the lifeblood of the Roman Empire. He was able to travel quickly throughout the Roman Empire on these special roads to *preach the Gospel, not where Christ has already been named* (Rom. 15:20).

Metaphorically, the printing press was the second Roman road because it gave unprecedented opportunity for printing and distributing God's Word to people *en masse* in their own language.

Third Roman Road

The third Roman road is the digital opportunity that smartphones and online connectivity offer. With digital opportunity, we can reach more people and faster.



More importantly, we can form relationships with people across the globe like never before (even though we may never physically meet them) and resource them more efficiently and effectively. If we consider world mission through this lens, there have been three major epochs, or waves, of opportunity: 1) Roman roads helped spread the Gospel across the entire Roman Empire, 2) printing presses enabled multiple copies of the Bible in a multitude of languages, and 3) digital opportunity and technology are reaching more people with the Gospel, in multiple languages, faster than ever before.

Covid Connectivity

What we learned during the COVID-19 pandemic is indicative of digital opportunity. At Christian Vision (CV), we are called to introduce one billion people to Jesus.² We see digital opportunity as one of the greatest tools to finish the task that God has given us, which according to Matthew 24:14, *This Gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations*, especially relates to Unreached People Groups.

In CV's pioneering work to impact 100 unreached nations globally, we see digital opportunity as one of the best tools to evangelize and equip people with the Gospel message. Through digital opportunity, we can entrust the Gospel message to many others to exponentially multiply the work we are doing.

Reach, Relationship, and Resourcing

That is why we are so excited about the incredible potential of digital opportunity to reach millions of unreached people with the Gospel, develop relationships, and resource them as believers to go forth and multiply. The potential of reach, relationship and resourcing are the three key areas I want to share with you about digital opportunity.

² <https://www.cvglobal.co>

Reach

By reach I mean we now have access to people online we have never been able to reach before because of political, social, and religious barriers. We are currently introducing one million mostly non-Christian people per day to Jesus in over 50 countries. For 295 days in 2022, globally, we reached more than one million people per day with the Gospel.

For instance, "Ali" [not his real name] is a young man in the Middle East who contacted us on Facebook asking to know Christ. Our response team shared several online resources with him about the Christian faith and how to know God through Christ Jesus. Ali believed and is now being discipled by one of our national pioneers who is not even in the same country because of a civil war and Islamic fatwa.

In our Asia Pacific region, we had 27,000 people accept Jesus through artificial intelligence (AI) conversation bots in 19 languages. Over 4,299 of these new believers continue to be discipled online, often because offline contact is physically impossible. While AI allows for greater reach, it has also become clear that most people want real human interaction and to meet physically with someone if this is possible. This requires human relationships.

Relationship

By relationship I mean that digital opportunity is not just about sharing information, even if it is the Gospel. Most importantly, it's about human interaction. First, we start with bots who can converse with people and work out if they are genuine seekers wanting to pray and accept Jesus as their Savior. Next, if possible, we connect them with a real person online. Then, if practical, this online relationship can move offline.

"Tom" is an example of this online to offline relationship. He saw Jesus in a dream and searched online to get answers, despite his family's strong opposition. After we connected him digitally with one of our national pioneers, Tom was baptized by one of our church partners. On the day of their first physical meeting, Tom even invited his wife to meet with the pioneer. Tom now has the courage to share his Christian faith with his family. He is consistently

discipled through Zoom meetings, because he has lots of questions about the Christian faith. Tom's online discussions with his discipler have grown his faith in Christ. Praise the Lord! Please pray that his wife will open up to Jesus soon and receive Him as God.

We need many more people who can do this digital pioneering work with us.



According to the data, in May of 2022 we were close to reaching one billion introductions to Jesus, which has been the key calling of CV. Without digital technologies, it would have been impossible to reach this many people with the Gospel so quickly.

Despite getting close to touching a billion people with the Gospel, we also need to impact more nations for Christ. In this case, our goal is to impact 100 nations of Unreached People Groups. Integrating our online and offline digital activities is a huge challenge and opportunity.

On the ground, we currently have 519 of these indigenous partners, whom we call national pioneers, in 38 countries serving among 59 mostly Unreached People Groups. Last year, collectively, our national pioneers personally evangelized over 300,000 people and grew more disciples through over 6,000 successors. Nearly 100,000 new believers are regularly meeting together. Thousands of people have been secretly baptized at night on beaches, in hotel swimming pools and in spas—even in mosque ablution areas.

This integration of online to offline connections has been highly effective, especially in closed, oppressive

countries. For example, we recently baptized a brother who is helping us pioneer with a Dari bot and another pioneer helping us with Pashto bots. Both brothers also do on the ground pioneering work.

Because of digital opportunity and these pioneers' willingness to literally sacrifice their lives in some cases, we can connect seekers with discipleship bots and/or directly with pioneers who are connected to our online systems. We praise the Lord for these pioneers and their successors, fluent in the local languages and cultures of the people we are impacting and the bot technologies that allow us to reach seekers digitally. Praise the Lord for them and please pray for their safety.

Resourcing

By resourcing I mean the digital tools and materials we share with the people who we reach with the Gospel, and also those with whom we have relationships from evangelism through to discipleship and succession. Digital connectivity has given us better access to the most important resource of any pioneering campaign—intercessory insights in real time. Digital opportunity allows us to connect with prayer partners who can give us intercessory insights into the nations and peoples we are impacting.

For example, intercessors were able to identify *fear* as the primary concern of a people the media call the happiest country in Asia. We were able to confirm this trend through our online *felt-needs survey* research campaigns, which confirmed that many of these so-called “happy” people were in fact spiritually consumed by fear. Because of this information, we were able to resource our teams (bots and pioneers) with Gospel pathways targeting fear as a felt need. This caused an influx of responses and people coming to Christ whom we then were able to connect with local pioneers and house-church fellowships.

Digital Connectivity

This sort of digital connectivity also gives entrepreneurs and pastors anywhere in the world the opportunity to share their unique insights and business sense with us as we move into spiritually hard places. Individual Christians also have a key part to play with digital opportunity.

Currently, over five million Christians subscribe to or follow our social media channels, using these online resources to evangelize their non-Christian friends. We have helped mobilize over 1,500 churches for evangelism and there have been over 44,000 downloads of mission resources or course completions. Our next challenge is the localization of digital, missional resources in up to 100 local languages as we aim to have pioneers in 100 nations this year.

Personal and Corporate Responsibility

Each of us can use this digital opportunity personally and corporately to connect with people and communicate the love of Christ. Three practical ways you can use digital opportunity are to share, shape, and send.

Share. Subscribe to and follow social media channels that you can use freely to share the Gospel with your friends.

Shape. My mother is 86, yet mentors and counsels dozens of her spiritual sons and daughters on her mobile phone around the world, weekly.

Send. Churches and mission organizations use people as pioneers into the digital world to preach the Gospel to all nations.

Digital opportunity is strategic for mission organizations who believe that preaching the Gospel to all nations is our responsibility in our time. If you are wondering how to do this practically, this testimony from CV's Southeast Asia Manager, Wendy Phodiansa (Phodi), can help.

Southeast Asia Case Study

Phodi leads a Southeast Asia team of 35 people working among 17 Muslim and Buddhist Unreached People Groups (UPGs) in eight countries. Digital pioneering is done through two key activities: social direct and pioneering (face-to-face or online). Three things we have learned about utilizing digital opportunities in these places are:

1. Integrate Social Direct with Digital Pioneering

Social direct utilizes digital opportunity to locate a seeker, while pioneering focuses on connecting personally and directly with the seeker for further



Each of us can use this digital opportunity personally and corporately to connect with people and communicate the love of Christ.

discipleship, either in-person or online. Social direct is about sowing seeds while pioneering is about watering and harvesting those who are ready.

In digital pioneering, *digital* is the “radar” to locate and filter People of Peace (seekers) and the main focus of *pioneering* is personal evangelism and discipleship. Digital plants the seeds and prepares the seeker while pioneering is where the Gospel is shared through relationship. Digital and pioneering are two sides of one coin that need (ideally) to go together. In most cases, digital first is easier; however in countries that have strong digital barriers and religious persecution, it is often more effective to do pioneering first.

2. Focus on the Digitally Connected Unreached

In countries such as Thailand and Cambodia where mission work is mainly focused on rural places, we focus on cities and urban areas. These areas have the most unreached people, especially young people, who are also the most digitally connected. These people tend to be open to spiritual discussions and are the generation that will have the biggest impact in the future.

A recent testimony from Cambodia highlights digital opportunity among urban unreached peoples. Many people assume people groups unreached by the Gospel are in remote areas. Sometimes it's the opposite. In Cambodia, the most unreached people live in Cambodia's 25 biggest cities. Our pioneering work in Cambodia is urban focused. A church partner there

recently shared: “We are very blessed to be partnering with you in pioneering work. I am excited about pioneering possibilities. I believe we will continue to get closer to the ultimate goal. Only recently have I heard younger people (ages 35-45) say they want to launch out in Phnom Penh to pioneer new work. This is really the first time I’ve seen it in 12 years where there wasn’t a foreigner leading the way. Something is changing!” Praise the Lord— impact is occurring.

3. *Work in Partnership with local churches & missions*

We work in partnership with local churches or mission organizations that have a similar view of digital opportunity. We recruit pioneers and staff, partner with them, and provide them with resources, tools, digital strategies, and guidance on reaching the target UPGs. Our national partners provide spiritual coverage and local leadership insight.

We believe that each country and partner are in a different season and understanding when it comes to digital opportunity. Some pioneers are ready to go fully digital, like our partner in Thailand who is planting a fully online church, where others are more focused on direct, in-person connections, like our partner in Laos.

Opportunities and Challenges

Success for CV is to see our church and mission partners gain a fuller understanding that what we do in the digital realm is producing fruit—People of Peace (seekers) ready to be connected—and opens a new perspective on reaching UPGs.

Most of the challenges we find are in the knowledge and understanding of local people concerning this new church-planting model around digital evangelism. It is worth noting that using technology to reach people with the Gospel is not that common, despite our being familiar with digital technology and its potential to reach people in new ways for many years.

Because of this, it is often difficult to convince ministries to believe in the potential of digital opportunity, despite going through the COVID-19 pandemic where all things became digital. Another challenge is the lack of a movement mindset. Most mission workers focusing on evangelism and

discipleship don’t have an organic multiplication mindset, which means the mission work gets stuck once a church is planted.

Effective and Efficient Teamwork

Some things that lead teams to reach effectiveness and efficiency are clear vision and the right method. However, in my experience, the key is: Keep things as simple as possible and focus on the main things which are evangelism, discipleship, and multiplication. Anything before, in-between, and beyond needs to be consolidated to these three key focuses.


It is important to realize that this work needs collaboration and faithfulness. There’s no silver bullet to win a UPG to Christ. We need to keep doing what we’re doing by trying to improve all the time.

Conclusion

I encourage you to seize the opportunity to use digital reach, relationships, and resources to preach the Gospel to all nations. Please pray and praise the Lord with us for:

- Pioneers for the harvest! Jesus says in Matthew 9:38, *Pray earnestly to the Lord of the harvest to send out laborers into his harvest.*
- Great teams and cooperation! Psalm 133:1 says, *Behold, how good and pleasant it is when brothers dwell in unity!*
- Unreached People Groups impacted! Claim Psalm 2:8: *Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.*

Digital opportunity is strategic for mission organizations that believe that preaching the Gospel to all nations is our responsibility in our time.

If you have a smartphone, digital opportunity is, literally, in your hands right now. 



Christian Vision (CV) is a global Christian ministry with a mission to introduce people to Jesus and encourage them to become His true followers. Through CV, **Paul Rattray** leads a global team of more than 500 indigenous pioneering workers sent out by more than 50 local partners aiming to work in 100 nations mostly unreached by the Gospel.



We Are All Digital Missionaries

By **MARK APPLETON**

Mark Appleton is the Vice President of Internet Evangelism for the Billy Graham Evangelistic Association. He leads its Search for Jesus ministry (www.SearchforJesus.net) and has participated in it since its development in 2011.

We are all digital missionaries. Is this an overstatement? Yes, technically.

You may not be running a full digital ministry strategy or even know how to place an ad on social media, but every time you've shared about a spiritual gathering on Facebook or used WhatsApp to invite an unbelieving friend to coffee, you are serving as a digital missionary.

We are all digital missionaries when we leverage digital tools for the purpose of connecting to lost souls, hoping to lead them to their Savior—Jesus Christ.

At this point, two-thirds of the world's population is digitally connected.¹ Slightly more than that have mobile phones. Connectivity is not exclusive to the wealthy or even to developed countries. Rural isolation is no longer a problem as wireless services like Starlink² have become available and more affordable. For most of us, even those of us reaching frontier areas, digital tools are already a part of our mission. For the rest, you are at the door.

¹ "Digital around the World - Datareportal - Global Digital Insights." DataReportal. Accessed March 6, 2023. <https://datareportal.com/global-digital-overview>.

² <https://www.starlink.com/>

Digital Technologies as Tools for Mission

The mission of the Billy Graham Evangelistic Association (BGEA) has always been to use every effective means possible to share the Gospel. Radio, TV, satellite, and digital technologies can be tools in the hand of every evangelist or missionary—mediums to utilize methods to leverage.

BGEA launched its first testing of an internet evangelism strategy in 2011, followed by a fully developed ministry model called *Search for Jesus* in 2012. Similar to other organizations, we utilize digital marketing, equip volunteers to engage in online conversations, disciple visitors through online resources, and connect them to local believers when they are ready. We're currently active in seven language groups in various regions of the world and are developing several others.



One Click Away from Knowing Jesus

“I read everything about Christ and I want to become a Christian.” That was Zahir’s³ Instagram message to one of our Arabic volunteers. Zahir was a Muslim living in Baghdad, Iraq. Months earlier, he clicked on one of our Instagram ads and took an online course to learn about Jesus and the Christian faith. Afterward, he found a Christian and discussed the faith with him. He had a growing sense of urgency to accept Christ and finally messaged us through Instagram to take that step. Zahir has begun walking with Jesus, watching our videos on YouTube for more encouragement, and is now meeting with other believers we connected him with in his city.

Several years ago, BGEA began exploring an outreach to Arabic speakers online, and we met with many people and organizations to learn where the needs were. We were told Iraq was a country getting less focus, primarily because its digital infrastructure was weak and just beginning to grow. We prayerfully considered this as an opportunity, launching our Arabic ministry with a focus on Iraq in late 2018.

Over the past few years, Iraq has invested in and grown its digital infrastructure. Recently the government announced it was going to provide free internet for the entire country. Today, the *Search for Jesus*

³ Name changed to protect privacy.

Facebook page has almost half a million followers from Iraq. Several hundred Muslims in this country have come to faith in Jesus Christ through our digital presence and team of volunteers, many with powerful testimonies of courageous faith.

This story is encouraging and faith-building, but it also illustrates an opportunity. I began with an overstatement: We’re all digital missionaries. Yet there are many people, billions of people, who are not online. While this is a current reality, the global picture is clear. At this point, there are mainly two groups in the world: the digitally connected and those almost connected.

At this point, there are mainly two groups in the world: the digitally connected and those almost connected.

A New Mission Field

A growing number of people are exploring digital space not only as a method for mission but also as a mission field itself.

Digital space has its own culture. It is its own place and has its own language and idioms. It has unspoken rules of engagement and social expectations. There are growing sociological similarities between teenagers

The mission of the Billy Graham Evangelistic Association (BGEA) has always been to use every effective means possible to share the Gospel.

Want to volunteer?

Quer ser voluntário?

想当志愿者吗?



in Topeka, Kansas, and those in Jakarta, Indonesia. While each group still has their ethnic culture, because of their shared experiences in the global digital space, there are aspects of their lives in which they will relate more to each other than they will to their own parents.

We will reach them by meeting them in virtual reality or their digital culture or platform of choice, and carrying the light of Christ to them within that space.

There are now whole communities that are entirely online ecosystems. Online gaming is a global phenomenon. 3.2 billion people in the world play video games, a majority of them now online.⁴ We've all heard of the growing metaverse. While not mainstream, millions are flocking to it and exploring virtual reality (VR).


These are just two examples, but there are a growing number of people in the world whom we will not reach simply by learning their language and traveling to their country. We will reach them by meeting them in virtual reality or their digital culture or platform of choice, and carrying the light of Christ to them within that space.

⁴ "Video Game Industry Statistics, Trends and Data in 2023." WePC. WePC, January 12, 2023. <https://www.wepc.com/news/video-game-statistics/>.

God Is Moving in the Digital World

As new regions come online, they are coming into a digital ecosystem that has already matured. Their starting point is our current experience. They dive in quickly and explore thoroughly. Our Iraqi ministry blossomed as it did because we were established, by God's grace and leading, on the front end of the rise of their connectivity.

Missions to people in unconnected populations or regions of the world should give thought to what's on the technological horizon. When they have no online options, consider what it might look like when they do. When they have limited or poor online options, the time is now. Develop a clear and compelling presentation of the Gospel that will already be available when they take their first steps online. The noise will rise quickly with messages from all kinds of religions and ideological ideas. Be a welcoming voice before you have to shout over the crowd.

While it can be as confusing and difficult as it is exciting, there is unequalled opportunity to share the Good News of Jesus Christ. May the Lord find us faithful to proclaim His truth, and may He give us the wisdom we need to do it well. 

¿Quieres ser voluntario?



Хочешь стать волонтером?



اخدم الله كمتطوع معنا



Permission to Journey Together

Three Digital Shifts and What they Mean for Ministry

By LIAM SAVAGE

Liam Savage is the Director of Innovation at OneHope, author of *Green Sky Innovation: Make the Future of Ministry*, and the creator of the Innovation Launchpad, an online course equipping ministry innovators. Get in touch at www.LiamSavage.co.

Mongolia can be an empty and desolate place—even more so during a global pandemic. OneHope’s team was determined to continue ministry work there even though they could not gather in person during the COVID-19 pandemic. So they turned to the internet and got creative about how to use digital content to reach children. Our team started a weekly Facebook livestream sharing the fun, animated Scripture stories from the *Bible App for Kids*, an app we created with our friends at YouVersion.

Tuya, age five, loved logging in for the stories and soon she invited her cousin Gerel over to watch, too. One week after the livestream, six-year-old Gerel prayed to accept Jesus as her Savior! Both girls continued to join in on Facebook and worked hard to memorize each week’s Bible verse together. Gerel also started praying for her family to receive Jesus. After a while, they too were joining in on the livestream to learn more about God’s Word.



The *Bible App for Kids* was OneHope’s first major foray into digital. In our 36 years of ministry, OneHope has reached two billion children and youth with God’s Word. But our mission is to reach *every* child, so we are not stopping anytime soon. While Scripture does not change, we have had to adapt our ministry programs to best speak to each new generation and to best leverage new mediums.

The *Bible App for Kids* was not a success simply because we built an app for a digital-first generation and released it for parents to download onto their phones. It was a success because we created a journey and invited children and their families into it—just like with Tuya, Gerel, and their families.

The app has become a fun way for parents and children all over the world to connect around the Bible at bedtime and other times of day. Even though we designed the app for children ages six and up, we were soon receiving stories and pictures of children

sharing phone screens with their much younger siblings, who were also absorbing God's Word. Today, the app has gone to every country—even areas where printed Bibles are illegal. The impact has been greater than we ever could have imagined!

In his book, *Innovation and Entrepreneurship*, Peter Drucker, father of modern management, says there is an innovation opportunity to respond to the change that has already happened. Many times, when something significant has changed in the world we don't realize it or respond to it right away, sometimes even much longer. There are market opportunities and ministry opportunities in having eyes that recognize change and what it means for our work going forward.

Let's look at three major shifts digital has introduced to our world and how we must adapt our ministry work in response.

With Your Permission...

The incredible results we saw from the *Bible App for Kids* were made possible by the access digital platforms provide. But transformation was possible because families gave us permission to enter their lives via their phones. They invited us into their living rooms, their car rides to school, and their bedtime routines. This is one of the huge changes digital has brought to our world. We can be part of people's lives, but only if they want us to be.

Gone are the days of mass marketing where the most effective way to get people's attention was to shout your message to the world across as many channels as possible. In yesterday's non-permissioned media world, saturation was the path to success. Businesses focused on maximum exposure to raise awareness and sales of their products. Ministries often followed this model too.

Today, we live with permissioned media. Thanks to streaming services, I no longer sit through commercials when I watch TV. I recently went through my online newsfeed and reported to Google all the articles I did not find interesting (it was almost the entire list). I instructed the platform to no longer show me information from those sources and topics. Those articles quickly disappeared and were replaced by other



articles Google hopes I will be interested in.

This is the first major shift to highlight about today's digital world: The user is in control now.

People expect to be shown content and products that are relevant to them and they can filter out what doesn't apply. Unlike in the past, now people can say no to ads, email marketing campaigns, and text messages. The unsubscribe or opt-out functionality is built in.

It is easy to miss this shift from non-permissioned media to permissioned media, but the implications are far-reaching. To be part of the digital landscape, we must get people to say yes. It is no longer enough to create a great ministry product and put it out into the world. We cannot assume people will want what we have to offer or that they will see our message just because we published it online. Instead, we have to seek out the people we are trying to reach and get their permission to start an interaction so we can journey with them as they figure out what faith means.

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Show Up for the Journey

So how do we get users to say yes in digital spaces? Big brands have figured this out and we can learn



from them. Now that digital access has changed the terms, it is all about what we do with that access.

Once again, people expect more than just being offered a great product. If you pay attention, you will notice the shift from products to services. The most successful companies know that they not only have to catch a user's attention but they have to serve them in a personal way. For example, Netflix provides a constant stream of customized movie recommendations based on each user's preferences and watch history. The platform goes beyond an on-demand streaming service to help viewers explore and find more media they are specifically interested in. If you give the app permission, it will even download TV episodes and movies it thinks you will like straight to your phone, so you always have something to watch.

This is the second shift to be aware of in today's digital world: Providing amazing service is now expected.

Whereas previously only large organizations could afford the teams required to deliver high-quality experiences, the digital tools available today make anything from graphic design and custom websites, to chat automation and digital marketing accessible to everyone. The best way to stand out and get permission to influence is to delight your audience through an experience that shows you know them.

There is incredible competition in digital spaces as brands compete for people's limited time and

We have realized the importance of moving from a transactional mindset to a posture of long-term journeying, and digital tools enable us to do this in new ways.

attention. In response, we must think in terms of years, not in minutes or seconds. Digital metrics often push us to measure success in terms of downloads, clicks, and microseconds spent on landing pages. But life change doesn't happen in seconds. To truly serve people well, we must journey with them in a personal way and commit to faithfully walking that journey for however long it takes.

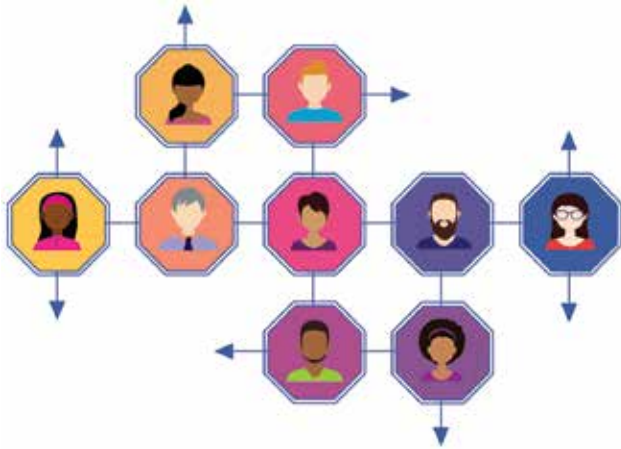
At OneHope, we have seen the fruit of this as our online missionaries connect with spiritual seekers through digital programs. In a limited-access nation in Southeast Asia, a young Muslim woman connected with us, confessing she felt so empty inside. Every day, she returned to the online chat to ask questions about peace and faith and to hear what the Bible had to say. She was terrified to even explore Christianity, knowing that her family would disown her if they found out. But over the course of many months chatting with an online missionary, she was filled with joy and strength to accept Jesus as her Savior. Even though her worst fears happened and her family did reject her, she was welcomed into a new spiritual family and connected to a local church where she was baptized and is learning to follow Christ.

Our teams handle thousands of chats each year, and not every story turns out this way. But it is incredible to see what God can do as we intentionally show up for the journey. We have realized the importance of moving from a transactional mindset to a posture of long-term journeying, and digital tools enable us to do this in new ways.

Collaborate to Succeed

Creating incredible digital experiences that people will want to say yes to is a lot of work! Creating and walking those journeys takes time, money, and effort. It requires new ways of thinking, new ways of structuring our teams and processes, and new ways of measuring success.

It can be discouraging to look at the digital landscape and see the level of competition we are up against. The bar is high. Even though we have the most important message anyone could ever hear, how can we make sure it doesn't get drowned out in the sea of voices and advertising dollars being thrown at the internet these days?



It would be foolish of us to try to go it alone. This is the third and final shift I want to highlight for digital-ministry success: We must collaborate to succeed.

As OneHope has wrestled with the implications of digital, we have realized that capacity building is key. We need champions, partners, and content collaborators to come alongside if we hope to reach every child with God's Word. Digital tools support us in this work, but we always go farther when we partner.

After launching the *Bible App for Kids*, we quickly realized there was a Scripture-engagement gap for the next age range (10-12). Not kids and not quite teens, these *tweens* had almost no digital Bible tools available, even though social media content for them abounded.

We felt called to close that gap and offer God's Word in a format they would recognize and be attracted to. So we partnered with YouVersion to create the *Kids Bible Experience*, which offers daily Scripture content in an Instagram-style story format. The content disappears in 24 hours, motivating kids to log in every day to hear God's Word.

Kids Bible Experience has been viewed in every country in the world with over five million global users. But we could never have developed it alone. Planning and creating daily content would be impossible. Instead, we have partnered with local churches and ministries to provide each day's Scripture experience.

Working in partnership has allowed us to create a best-in-class digital experience for kids that can go toe-to-toe with the other social media content competing for their attention. We pray this tool helps the next generation develop a rhythm of Scripture engagement and a hunger to encounter God's Word every day.

God intends for the Church—His Body—to perfectly fill in each other's gaps as we unite in accomplishing His mission. Nothing about today's technological world or the changes it has brought surprises God. In many ways, the work we must do in digital spaces mirrors what Christ did when He was on earth. He preached to thousands, but He also personally journeyed with 12 people for three years. The internet lets us preach to thousands, but also to journey with a much smaller number as they seek Christ personally.

As your ministry asks and answers these questions, I am confident the Holy Spirit will provide inspiration and opportunity to lead the way in using technology to accomplish God's mission.

Jesus knew His disciples deeply and allowed them to know Him deeply. Who are the people you are called to understand deeply so you can minister the Gospel to them? What do they need to hear, and how? Who can you collaborate with to leverage digital tools to their fullest potential?

As your ministry asks and answers these questions, I am confident the Holy Spirit will provide inspiration and opportunity to lead the way in using technology to accomplish God's mission. I pray you will have eyes to see the changes that are happening, minds to understand them, and hands that are quick to respond. ❏



Wielding Technology to Reach Jewish People

By **RACHEL LARSEN**

Rachel Larsen works as a staff writer for Chosen People Ministries in New York City. She studies historical theology at Dallas Theological Seminary. When not studying, she enjoys reading, drinking tea, and swimming.

Meet Tal (name changed). He came from Israel to Rio de Janeiro in search of new experiences. As with many young traveling Israelis, this included partying, abundant alcohol, and mind-bending drugs. He found just what he was looking for, and for a while he felt amazing.

But as the days went by, these activities grew hollow. Tal admitted this kind of life began to feel very empty. Then, he remembered the Christian volunteers he met at the hostel where he was staying. He noticed their demeanor. They treated each guest with warmth, hospitality, and respect. “There was just something about them that drew me to them,” he said.

He contacted these volunteers and willingly listened to all they had to say about the Jewish Messiah, Jesus. He even accepted a Hebrew New Testament, saying he would read it as he continued his travels in South America. Thanks to the digital age, we can easily keep the conversation going wherever Tal ends up. We can also connect Tal to a wealth of online Gospel-focused resources in both English and Hebrew.

Contextualization in a Jewish Context

In this third decade of the 21st century, the usefulness of technology in world missions is beyond doubt. We already have seen fruit from resources like online Bibles, videos, and the ability to chat with people around the globe. As with any tool, context matters. Different forms of media and kinds of content appeal to different groups.

Since 1894, Chosen People Ministries has specialized in proclaiming the Gospel among Jewish people around the world. In the past few decades, we have produced a rich treasury of evangelistic videos, websites, eBooks, and more. Our missionary staff regularly follows up with seekers who express interest in learning more. But what makes digital outreach to Jewish people different? We contextualize our content for different ages, languages, and backgrounds. Here are some ways we wield digital media to reach specific Jewish groups—from the most religious and traditional to the most secular and modern.

Wielding Technology to Reach the Ultra-Orthodox

Missiologists have long noted the great potential of digital tools to reach people for whom traditional evangelism techniques are ineffective or infeasible. The classic example is a closed country where openly proclaiming the Gospel is illegal and carries heavy penalties. Closed communities still exist in the United States and other democratic nations. Among these is the ultra-Orthodox (Haredi) community. These deeply religious Jewish people live primarily around New York City and in Israel. They live in tight-knit, insular neighborhoods, many of which even operate their own ambulance and security services.

Ultra-Orthodox communities are designed to be self-sufficient to avoid unwanted outside influence. Missionary presence is the most unwanted of all. Anyone setting up a book table or distributing tracts would be swiftly forced to leave. Forming friendships with ultra-Orthodox people is a key strategy, but difficult as most interactions remain within the community. Thus, creating digital content geared toward the ultra-Orthodox is one of the most important ways to make Jesus known among them.

Our Chosen People Answers website is one resource we have geared toward a more religious Jewish audience. It brings together Jewish and Christian texts and apologetics articles. Detailed and in-depth, these articles address profound, philosophical objections often unique to religious Jewish people. For instance, one article defends the incarnation and challenges the traditional Jewish view that God cannot take bodily form.

We plan to expand our witness to the ultra-Orthodox, and digital media will certainly play a significant role. In particular, increasing digital and printed content in Yiddish is a key aspect of strategic outreach, as Yiddish is the everyday heart language of these communities and a central feature of the culture.

Wielding Technology to Reach Traveling Israelis


For several years, we have had a flourishing ministry to Israelis traveling around the world after their mandatory military service. We run lodges in popular destinations like New Zealand and Brazil. Young

Israelis often prove remarkably open to spiritual conversations. This season between the military and going to college or starting a career is one of physical and spiritual exploration. It is the perfect time to try new activities and consider different perspectives. Our welcoming staff is attentive to the many opportunities to tell visitors about the Gospel and offer Bibles. This ministry has proven so powerful we are now building an international network of Christian hosts to provide a similar atmosphere in their own homes.

Of course, the main focus of this outreach is the personal relationship between host and guest, but the network could not exist without digital tools. There is “Planet Zula,” the app Israelis can use to find places to stay on our network. “Host Israelis”—still under construction—is our host-facing app. If guests show interest, we can have our staff in Israel follow up with them upon their return. We also are building a Hebrew-language site intended for seekers, which is another contact point with former guests and other curious Israelis.

Another advantage of having a global, digitally connected network is that an Israeli might very well stay with believers in completely different regions of the world, seeing how the same Holy Spirit is at work in the lives of all kinds of people. For instance, someone who works at Beit Samurai, our hostel in Tokyo, got to know an Israeli guest who was going on to New Zealand. This guest openly asked about Jesus and the Gospel, even asking for a Bible. Our staff gladly connected him with a Messianic congregation in New Zealand and a leader in Australia. This young traveler has kept up with the man in Australia he met through a Japanese believer. Such cooperation would not be possible without digital communication!

Conclusion

Proclaiming the Gospel among Jewish people looks a lot different from when Paul spoke in synagogues throughout the Mediterranean (Acts 14:1; 17:2, 10, 17, etc.). Strategies change, but principles do not. We must be ever ready to adjust our strategies to reach people as effectively as possible. Our message and burden, however, remain the same. Jesus is the Messiah the Hebrew Scriptures predicted (Acts 17:3). *My heart’s desire and my prayer to God for them is for their [the Jewish people’s] salvation* (Romans 10:1, NASB95). 

Digital Outreach: Learning to Do Many Things Well

By **KURT VON DER LINDEN**

Kurt von der Linden is the director of the digital evangelism ministry of Indopartners. He has an M.A. in Intercultural Studies from Columbia International University and has been working to reach the people of SE Asia for nearly 10 years.

Steve Jobs is famous for saying,
“Do not try to do everything.
Do one thing well.”

I agree with that principle for many things in life, including ministry. Great feats can be accomplished when a person focuses their effort on one thing. However, not all ministries have that luxury. Those of us involved in digital evangelism are being forced to diversify our efforts and learn to do many things well.

What Is Digital Evangelism?

For those not yet familiar with the term, digital evangelism is simply sharing the Gospel with people through the use of various digital platforms. A few of these include Twitter, Facebook, Instagram, Pinterest, YouTube, TikTok, websites, smartphone apps, and messaging applications. Indopartners is using all of these platforms to share the Gospel with millions of unreached people in Southeast Asia.



The Power of Digital Evangelism

Digital outreach has tremendous potential. It can be used to share the Gospel with people of any age, living just about anywhere, any time of day or night. Through digital evangelism, we can now share the Gospel with as many people in one day as one missionary can in 10 years.

Digital ministry is strategic everywhere, but especially for places like the country we serve in in SE Asia. This country has thousands of inhabited islands and is very spread out. However, nearly every island can now be reached with the truth.

A former missionary now involved in our organization once had the desire to reach people from an Unreached People Group in a small village. Many years ago, he attempted to evangelize the people there. But, since he was a Westerner, he was chased out of the village. Several months ago, a person from that people group sent an online message to our staff saying they wanted to meet with a Christian to learn about Jesus!

Challenges in Digital Ministry

While digital evangelism has amazing power, it also has its challenges. One difficulty is keeping up with ever-changing technology. New platforms are regularly emerging, and existing platforms are constantly changing. Facebook, Instagram, YouTube and other platforms are updating every day. It takes time to stay up-to-date on all the changes.

Another obstacle digital ministries face is regulation from governments and organizations. Many countries now have their own rules about what is and what is not allowed. This includes the collection of data and what is permitted to be advertised. Governments are able to permanently block accounts that don't comply with their policies.

A third challenge is the number of platforms and channels available for people to use. There are about 10–12 primary social media platforms throughout the world, but there are easily over 100 available. Our time and resources are limited, which means we cannot possibly learn them all.



Why Diversification is Necessary

Based on the three reasons presented, we believe it is necessary to diversify digital-outreach efforts. By diversify, I mean to create multiple accounts on various channels. Creating one website, Facebook page, TikTok account, or YouTube account is risky and very limiting. As they say, “Don’t put all your eggs in one basket.”

For example, imagine pouring thousands of hours and dollars into a TikTok account only to wake up one day to find that TikTok is now banned in your country. That happened in India at the beginning of 2023. There were over 200 million active TikTok users in India, but the government decided to ban the application due to perceived security risks.

There have been several digital ministries that have focused their entire efforts on Facebook using a single account. One day they may open their account and discover it has been blocked, and they cannot get it restored. They have to start from scratch.

Diversification is especially important when using social media platforms because they are considered “rented space.” We can easily be asked to leave because we do not own the channel. This is why it is a good idea to have one’s own website, but even that can be blocked.

Diversification not only allows us to reach more people but it also gives you backup options in case the unexpected happens.

Case Study:

Diversification Efforts in Southeast Asia

So, what does this look like practically? Indopartners has worked hard to diversify our digital-outreach efforts in Southeast Asia. We are currently using the following channels for outreach:

- 15 Facebook pages
- 8 websites
- 8 Google and Facebook ad accounts
- 4 YouTube channels
- 3 Instagram accounts
- 2 Twitter accounts
- 2 TikTok accounts
- 1 Pinterest account

While it can be challenging to maintain all of these accounts, it also allows us to reach more people with the Gospel. And, if one of the accounts gets shut down, our ministry is easily able to continue sharing the Gospel through other channels.

Diversification not only allows us to reach more people but it also gives you backup options in case the unexpected happens.

Several years ago, our main website was blocked by most of the major internet providers in a country. Our outreach efforts

took a hit for a few months, but we were still able to share the Good News because we had other websites and various social media accounts. We also have had multiple Facebook accounts blocked, but it never really slowed outreach efforts because we could turn elsewhere.

This diversification strategy is important for digital advertising accounts as well. Advertising is essential to digital evangelism efforts as it allows ministries to get the truth to people who are seeking. Indopartners has created multiple Google and Facebook advertising

accounts in the event that one is blocked. We also use what are called native ads as a third way of promoting our evangelistic content.

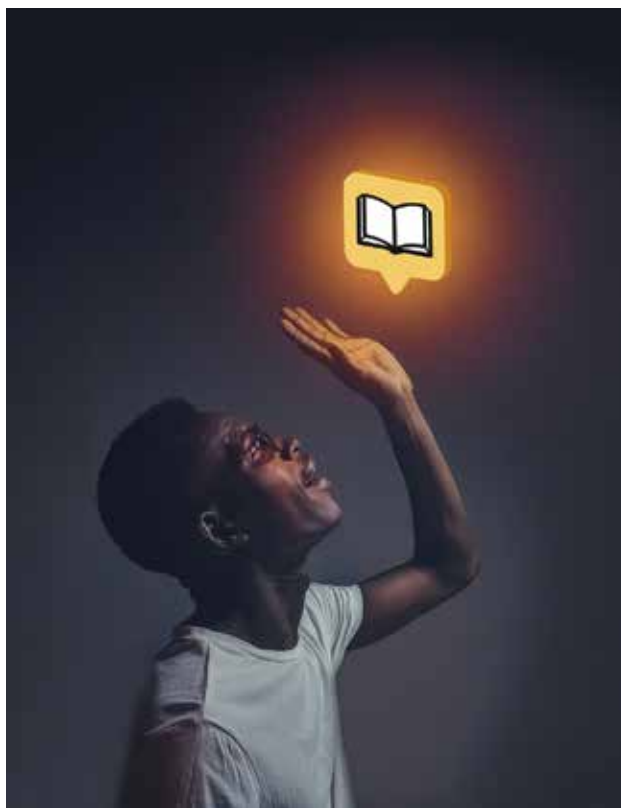
As a result, in 2022 alone, our evangelistic articles and videos were viewed 30 million times! And over 90,000 people sent us direct messages asking questions and looking for hope.

Diversify Your Digital Outreach

We highly recommend you consider including digital evangelism in your outreach efforts if you are not currently using it. It's good to start simple with one or two platforms. But, once you feel like you can handle that, we encourage you to use more channels so all your eggs are not in only one basket.

For those of you already using digital evangelism, we strongly encourage you to diversify your efforts by creating multiple accounts on various platforms. This will help protect your work in case the unexpected happens.

We need to be *wise as serpents and innocent as doves* (Matt. 10:16), but ultimately, we need to trust God with all of our efforts. He is the one who protects us, gives us wisdom, and brings the fruit. May God bless your efforts in reaching the unreached! 🙏





Every Tongue and Nation

Building a “Central Nervous System” for the Body of Christ

By **JEREMY WEBER**

Jeremy Weber is the director of CT Global, managing a team of journalists to produce *Christianity Today's (CT)* international and multilingual content (including 1,500+ translations across 10 languages, reaching three million readers since March 2020).

Long before ChatGPT captured the zeitgeist, advances in AI (artificial intelligence) and other technologies have accelerated the efforts and impact of Christian ministries. One encouraging example, prompted by the pandemic: *Christianity Today (CT)* recently published its 2,500th non-English article, spanning more than 10 languages and reaching more than 4 million readers.

As COVID-19 shut down the world right before Easter 2020, *CT* was able to quickly transform into a multilingual publisher with a multinational team, thanks to how today's technologies offered a new ministry opportunity for bilingual Christians around the world who had their regular form of ministry curtailed by public health restrictions. We had more than 400 readers provide their email addresses to learn how to get involved.

For example, when Singapore was wrestling with COVID-19 before most nations, *CT* produced an article outlining how Singaporean churches had decided to balance public health and corporate worship. Their resulting “7 lessons learned” was translated into Spanish and Portuguese just as the virus hit the Americas, and the readership of the non-English versions exceeded the English versions by a third. This is an encouraging example of how wisdom

from one national church could be made more accessible to other national churches.

Even more encouraging, our Chinese team has reached stage two of our vision, where they are sourcing most of our commentary in Chinese and then the English article is the translated version. This allows us to no longer constrain ourselves to bilingual Chinese church leaders. And we offer them a new pathway to disciple English speakers (and via our other teams: Spanish or Portuguese or Indonesian speakers) with their theologically informed reflections. It is our aspiration that each of our languages will become a true two-way street.

Today we regularly translate into Spanish, Portuguese, Chinese Simplified and Traditional, Indonesian, French, and Korean. We have also been testing Russian, Ukrainian, Arabic, Japanese, and other languages.

To do this, we rely on a partnership with an AI translation ministry and a team of volunteer and part-time proofreaders. The custom AI platform allows us to create first drafts across multiple languages, then humans proofread the machine-generated text and then an experienced translator approves the final version. Over time, the human translators face fewer

fewer revisions as the AI learns our word choices—for example, choosing an “evangelical” vs “Catholic” term for prayer—and allowing more human translators to work on smaller portions of text means more people can donate their time and talent to the kingdom with less of a burden on their jobs or families.

For years, a full third of CT’s millions of monthly readers have been outside the US. When Billy Graham passed away and we revisited his founding documents for CT, we were convicted by how global his vision was back in 1950s America.

For years, a full third of CT’s millions of monthly readers have been outside the US. When Billy Graham passed away and we revisited his founding documents for CT, we were convicted by how global his vision was back in 1950s America. Our resulting CT global

initiative is diligently researching and testing how to become more of a “central nervous system” for the Body of Christ, so that Christian wisdom can more readily cross nation and tongue. The thousands of yellow language links on our site, as well as a multilingual Advent devotional and essay contest and other products, demonstrate this commitment.

Like all ministries working across multiple languages and managing volunteers on limited nonprofit budgets, we continue to navigate challenges with increasing quantity and maintaining quality. Yet we are committed to each of our core languages becoming true two-way streets where Christian wisdom can more quickly bridge tongue and nation, and committed to adding more languages as requests and resources arise. We’re honored to get ever closer to Billy Graham’s global vision, eager to learn and collaborate with other multilingual ministries, and eager to encourage everyone to think optimistically and creatively about how to test and harness new technologies in service of finishing the task.

LEARN MORE

The screenshot shows the Christianity Today website interface. At the top, there's a navigation bar with 'CHRISTIANITY TODAY' and links for 'WHO WE ARE', 'WHAT WE DO', 'NEWSLETTERS', and 'GIVE NOW'. Below this is a video player for 'Episode 4: Jesus Now' with a 'Stream Now' button and a 'SIGN UP | SUBSCRIBE' link. The main content area features a large QR code on the left and a news article on the right. The article is titled 'Christians from Myanmar Call for the Release of Jailed Baptist Leader' by Tessa Sanchez. Below the article are four news snippets: 'Russian Christians Make Theological Case for Peace', 'Evangelicals Are the Most Beloved US Faith Group Among Evangelicals', 'Boarding School Alumni Push for a New Kind of Abuse Investigation', and 'Tim Keller Calls on God's 'Providential Oversight' Amid Treatment for New Tumors'. At the bottom, a dark banner says 'Welcome to Christianity Today! Discover stories and wisdom for navigating life's challenges.' with a 'LEARN MORE' button.



A Hackathon for Global Missions

By **ANDREW FENG**

Andrew Feng is the North America Director and Director of Global Partnerships for Indigitous. He helps mobilize young leaders to use their giftedness beyond the four church walls. His heart is for the younger generation and he continues to mentor them under Indigitous.

Indigitous began with the vision to empower Christians to use their digital and creative skills to take the Gospel to the unreached. In this connected and digital world, Indigitous is now a global movement taking the Gospel to new peoples and places.

Indigitous comes from two words: *indigenous* and *digital*.

- *Indigenous*. Locally generated and culturally adapted to successfully share the Good News.
- *Digital*. Tools and platforms to accelerate missions in a digital world.

Inspired by the prophet Habakkuk, who was called by God to write the vision; make it plain on tablets, so he may run who reads it (Hab. 2:2). Indigitous seeks to engage believers to collaborate and create together for the acceleration of the Gospel. The largest event of Indigitous is the annual global hackathon, #HACK.

What Is a Hackathon?

A hackathon is an event that gathers people of all skill sets to ideate, innovate, and collaborate on digital solutions. It often takes place at tech companies and at university computer science programs. Hackathons encourage

friendly competition, where winning projects might receive a prize or generate new ideas and solutions for tech companies. Hackathons can be similar to design sprints, taking place in a limited amount of time for people to brainstorm, prototype, and build.

Hackathons are usually focused on a theme, which guides the type of challenges being addressed. A tech company might be looking to create a better user interface with its customers, or university students might want to know how to be productive with their studying time. A global Christian hackathon aims to address some of the biggest challenges of the Gospel reaching the unreached.

Indigitous held its first hackathon in 2015 at the Urbana student missions conference, called #HACK4Missions. With many more students engaging in technology, including those pursuing careers in the tech industry, a hackathon became a new experience for students to prototype and build digital solutions for global missions.

In the following seven years, Indigitous continued to host #HACK, expanding globally across 40+ countries and 200+ cities. Indigitous has also partnered with 50+ ministries who share the vision or have participated in #HACK.

In the previous #HACK2022, 1,200+ participants joined local and virtual teams. They ideated and prototyped projects from apps, web tools, digital strategies, and more. A dozen ministry and marketplace leaders also joined as global judges to review and support the projects from #HACK. Many came to #HACK to find their faith aligned with their work or study for the first time. This was a rare opportunity to use their skills outside of the four church walls. #HACK was a chance for believers to finally use their skills to reach someone across the world.

The mission world needs innovation and collaboration, especially when there are still 3.2 billion people without the Gospel. #HACK is all about engaging the believer to find a new connection between faith, technology, and missions. It is about being a hearer and doer of the Word. For many young people, a global hackathon was their first exposure to the needs of the mission world. But this was also a first opportunity to see their passions, affinities, and abilities make an impact for God's kingdom.

The mission world needs innovation and collaboration, especially when there are still 3.2 billion people without the Gospel.

The digital world is saturated with content that is non-spiritual. However, a Christian hackathon proposes redemption to technology. The digital world will continue to grow in all facets of daily life. In this age, even the least of digital users will find a place to offer their skills for God's mission. A smartphone is enough to start a conversation with a non-Christian.

#HACK is about creating new tools and strategies for missions. The possibilities are endless, including different apps, tools, platforms, campaigns, content, and many more:

- a Bible story app in the heart language of an Unreached People Group
- an online platform supporting the hurting and needy
- an interactive map of the life of Jesus
- a discipleship tool
- a digital outreach campaign
- exploring data to track where bodies of worship are and for missions reporting

- an evangelistic short film, distributed through social media
- a web app engaging users in spiritual questions
- a missions resource library online
- a prayer walking app
- and many more!

Going Virtual

During the pandemic, Indigitous added a virtual mode for #HACK, allowing participants from anywhere to join. While hackathons regularly involve people in the same space, some may not be able to have this community in person. A virtual hackathon lowers this barrier to entry. This became an opportunity for participants to meet new friends across the globe. They crossed cultures within their own teams, bringing together unique perspectives, tools, and resources to build their projects.

#HACK2022 Challenges

In 2022, the global challenges were:

- Finishing the Task, *Using Data for Evangelism*
- Stadia Church Planting, *Starting Churches for the Next Generation*
- International Justice Mission, *Reporting Online Exploitation*

Using Data for Evangelism

This challenge was in partnership with Finishing the Task (FTT), a network of mission organizations committed to finishing the call of the Great Commission. FTT is broken into three main parts: Bibles (scripture distribution), Believers (evangelism), and Bodies of Christ (church-planting).

Various teams were challenged to identify evangelistic opportunities while harnessing public data. While there are many data points around the globe available online, this data is often underutilized for missions. Data technology has been a focal point for mission efforts, especially in tracking Church Planting Movements and understanding people groups.

Datasets like internet penetration and social media prevalence can also help missionaries decide what digital strategies are relevant for their target region.

Many evangelistic strategies depend on the availability of various types of technology like the internet, various social media platforms, and types of mobile devices.

The winning team developed the “SOS Priority Project,” which helps find priority targets among people contemplating suicide through highlighted hotspots of suicide across America.

Starting Churches for the Next Generation

This challenge was in partnership with Stadia Church Planting, whose mission is to help start thriving, growing, and multiplying churches for the next generation. They work in collaboration with over 25 church multiplication partners around the world to provide the resources and relationships people need to start, grow, and multiply churches.

Teams were challenged to create tools, campaigns, or strategies that inspire, empower, and equip the next generation to start new, multiplying churches. Projects ranged from using social media platforms to identifying digital churches taking place online.

The winning project was “Digital Incubator for Church Startups,” which was a prototype of a digital tool that provides community, mentorship, and coaching to help new church leaders connect.

Reporting Online Exploitation

This challenge partnered with International Justice Mission (IJM), a global organization that protects people in poverty from violence.

Teams were tasked to develop tools or strategies that help connect the community to local law enforcement and report cases of online sexual exploitation of children. Mission work includes spiritual and holistic care for people in persecution and suffering. This challenge aimed to find practical methods to combat the abuse and trafficking of children.

The team, “Alternative Voice Reporting,” won this challenge with their prototype of a web tool featuring a suite of seven voice products that help to report online sexual exploitation of children.

Hackathon solutions to even the most sensitive issues in society might prove to open doors for the Gospel.

A Bible Story App for an Unreached People Group

In the past few years of #HACK, we’ve seen how ideas became prototypes during the hackathon, and then went on to be developed as tools used among local missionaries.

One example is a Bible story app in the language of an Unreached People Group. Among the 1.45 billion people who do not have the Bible in their language (“2022 Global Scripture Access”), a simple Bible story app can share key stories of Jesus for those who have never heard. Furthermore, this app was designed for a persecuted people group who had little to no access to Gospel content and even fewer existing resources.

Since the hackathon, a team and network have grown behind the app. They have connected with local missionaries within the community of the Unreached People Group, and they can test the app and receive real-time feedback for the developers and designers. For many of the volunteers and interns working on the app, this has been their first exposure to digital missions. Not only do they connect with the local missionaries firsthand but this has become a learning experience that mobilizes them in serving in the mission field.

The team now continues to develop new iterations of the Bible story app, including new languages for other Unreached People Groups.

Hacking for the Next Generation of Missions

#HACK is a starting point for many believers. While the projects often extend beyond the hackathon, their work offers valuable insight. These ideas can be tested by missionaries and organizations. Many find a hackathon a rare opportunity to meet like-minded believers. They can work together while deepening their hearts for missions. Hackathons bring the community together and model collaboration across the digital world.

Christian hackathons are also not exclusive to Indigitous #HACK. KingdomCode, FaithTech, and other ministries have run hackathons or design sprints. While these events are usually limited to a weekend or a few weeks, the encouragement is for ministries to adopt the mindset of innovation and design-thinking.

It is okay to fail, even multiple times. But when we learn from each quick failure, we can build toward a better solution. For the mission world, this might look like taking the extra leap of faith to trust in God with the failures and to test out new ideas.

A #HACK Champion, a leader who hosts a regional hackathon shares about the experience:


“I loved the environment. As a frequent attendee of hackathons, one thing that stands out with #HACK is the community of hackers wanting to further their faith. There was less of a competitive aspect and more focus on completing the challenges faced to help others in their walks with Christ. Worship music was always playing in the

background, and at times I could hear people around me singing as they worked. Overall, just an amazing event and encouraging to experience as a student in the tech industry.” (“Champion (Host) - #HACK2022”)

To learn more about #HACK, visit <https://hack.indigitous.org>.

Works Cited

“Champion (Host) - #HACK2022.” *Indigitous #HACK*, <https://hack.indigitous.org/hack2022/champion/>.

“2022 Global Scripture Access.” *Wycliffe Global Alliance*, <https://www.wycliffe.net/resources/statistics/>. 

Digital Missions: Another Step in a Rich History

KEVIN HIGGINS, PhD, is General Director of Frontier Ventures (FV). He is married to Susan, is the grateful father of Rachel, Sarah, and Emma and grandfather of Henry and Eliza.

This issue of *Mission Frontiers* is focused on “Digital Mission.” This topic prompted me to look for a fresh approach. I say this as I think most of our readers will have a familiarity with one or two major approaches to this topic, if not both.

One approach is to question whether something so inherently relational as a Gospel—that centers around an incarnational God who came to live among us—can adequately be communicated through digital mission approaches.

The other is the approach that highlights the ability of technology to gain access to people at a scale that is unprecedented, and if done well, with an equally unprecedented level of audience intelligence.

One approach questions the ability of technology to connect well with people, the other highlights how technology can improve our ability to connect well with people.

But those are not the topics I will address here. They are both often expressed, and I assume other contributors will cover them in ways far more helpful than I can do in my column for this edition.

Instead, I want to take a brief tour; of only headlines and of similar pivot points in ways God communicates with people.

The Oral Traditions and the Patriarchs

Long before written portions of what are now collected into the books of what we call the Bible, the stories, messages, prayers, and prophetic oracles we have come to know and love were all passed on orally, people to people, generation to generation. Many other stories, messages, prayers, and oracles were also circulating in the same way at the same time. And they were not circulating all together.

Some versions of the creation story were told among some, and other versions were told among others.



But eventually, generations after these inspired oral versions of revelation were initially crafted, a process of writing them down began.

I imagine that step was met with some of the same mixed reactions as digital mission: an awesome innovation on the one hand, or a step back, or depersonalization on the other.

Collections, Canons, and Languages

Centuries later, another long process of beginning to collect such written versions of the originally oral messages began such as: Genesis, what we know of as the Pentateuch, etc. Many years would have passed without a completed collection anything like what we take for granted today as the “Old Testament.”

But perhaps the process that would have created the most angst was set in motion by the need for translation. What resulted were the two main Old Testament versions, eventually known as the Septuagint (LXX) and the Masoretic Text. The former was written in Greek, the latter, Hebrew.

Again, one can imagine the reactions: If God spoke in this language, why are we translating it? This will mean we are not enabling people to experience God’s revelation fully. And on the other side: Unless we translate, we are not enabling people to experience God’s revelation fully.

Jesus, the Gospels, and More Canons!

A very similar dynamic as described above for the Old Testament seems to be true for the New Testament. Originally, Jesus’ words were orally transmitted in different ways, among different peoples, in different places and settings. Eventually, these began to be written out, and then collected into what we know as the Gospels—Matthew, Mark, Luke, and John. But those written versions were originally separate from each other, and only much later were some communities of believers able to have access to all four together. And there were also the letters of Paul, James, John, and others to process as well, which I won’t focus on here.

And again, I can imagine at every stage that the responses of people could have been mixed. After the

era of the apostles, some early leaders of the church seemed to have more confidence in the oral traditions being handed down than in the newer innovations of written texts. Why? Because the oral versions came through eyewitnesses whose relationships could be traced in clear lines to the apostles. Others embraced the written versions, of course.

Jerome and Beyond

A major translation effort by Jerome was the first time both Testaments of the Bible were compiled into one edition and translated into one common language. This work became known as the Latin Vulgate. Once again there was mixed reception, although over the years Jerome’s version became so ingrained that when other translations emerged, they were often stained with blood, as the history of the Bible in English proves.

There have been many other translations since Jerome. Translations, which are attempts to communicate in new ways to new audiences, have usually been met with mixed responses (truth be told, however, primarily negative).

What Does This Have to Do with Digital Mission?

My brief survey is intended to highlight the fact that every new approach taken to communicate God’s revelation and message has been met with both welcome and rejection, acclaim and criticism.

As stated in my opening, digital mission is nothing different in that respect. It is also safe to assume this will not be the last such innovation.

No matter how you might assume you will respond to digital mission as a concept, I hope you will keep space in your heart for discerning whether God is in this, and if so, how. That is not to say you won’t have questions. *I do*. So will the authors in *MF*.

As we encounter any proposed innovation, it serves us well to stay open-hearted lest, as Gamaliel said in Acts, we find ourselves on the wrong side of something God might be doing. ❏



Translation Quality and Scripture Impact for “Last Mile” Bible Translations

24:14 Goal: Movement engagements in every unreached people and place by 2025 (32 months)

By **STANLEY B. PARKS**, Ph.D.

Stan Parks, Ph.D., serves the 24:14 Coalition (2414now.net) with Beyond (beyond.org). He is a trainer and coach for a variety of Church Planting Movements globally and he and his wife Kay have lived and served among the unreached since 1994.

All people deserve to have the Word of God in their heart language. Today, we are closer than ever before to seeing the Bible translated into every language, but key barriers remain. Over 20% of the world is still waiting for the Bible in their heart language (6,600+ languages).

“Last mile” is used to describe the short final segment of delivery of services or items to customers. Last mile logistics are usually the most complicated and expensive aspects of completing the service or delivery. This same dynamic occurs in completing the task of translating the Bible into every language.

Why do so many last mile languages remain Bible-less? One reason is that many of them are spoken mainly in areas hostile to the Gospel. In the past—and even until recently—translation teams often located in a place and worked together there for years. Today, however, outside translators seeking to do translation in politically restricted and/or hostile regions often cannot even gain access to these areas. Translators who do have access are often faced with working in secret, moving from one location to another, and keeping their work hidden from friends, family, and the community. Often, due to death threats and persecution, translators wait until the work is completed to disclose it, covertly taking the finished product to partners to print and share with others. In recent years, numerous kidnappings and/or killings of translators in these types of areas have been reported.

One challenge faced in these circumstances is ensuring the translators receive the mentoring, assistance, and funding they need. However, traditional patterns of

translation assistance and measurement are neither practical nor possible. Those of us assisting from the outside must adjust to the new realities. We need to recognize that these men and women risking their lives deserve our best efforts and servant-hearted support instead of asking them to fit into our previous patterns and paradigms of translation.

At the same time, nobody involved wants a haphazard and poor-quality translation of the Word of God. How then can we assure quality and accountability for the outside supporters while not endangering the lives of those who are at the last mile, translating in these restricted areas?

The RUN¹ family of Church Planting Movements (CPMs)² has pioneered a method that has produced quality translations while also giving the measurements and outcomes that meet the needs of outside supporters. RUN is part of the 24:14 coalition of CPMs and CPM advocates, which represent 1,983+ CPMs and 114+ million disciples in these movements.³ Leaders of 24:14 have studied and endorsed this translation process and are actively working to help other CPMs follow this model. The **Translation Quality and Scripture Impact Assurance Process** for hostile areas is:

1 RUN is Reaching Unreached Nations—see more at www.runministries.org

2 A CPM has 4+ generations of churches planting churches (parent churches planting children, grandchildren and great-grandchildren churches—with multiple branches of the family tree). This usually means a minimum of 100 churches and 1,500 baptized disciples.

3 www.2414now.net/about-us/

Translation Quality and Scripture Impact Assurance Process

Translation Quality

- 1) Language Selection:** The leadership of a Bible-less CPM or family of related CPMs discerns through prayer and counsel with other 24:14 members that a translation of the Bible in a certain language(s) is warranted. After extensive prayer and discussion, the language(s) is selected based on the following criteria:
- commitment of the leaders to complete the translation process and make the best possible effort of distributing and using the translated Scriptures;
 - current capacity of the CPM and outside partners able to assist the process;
 - security for the translators, which is more feasible with a larger group of believers such as in CPMs;
 - existence of other language-related movements in the same or different countries;
 - available trainings, translation tools, and resource texts (that is, the texts from which the new translations will be made); and
 - the need and possibility of translation into 2 or more closely related languages or major dialects of a mega-language.
- 2) Translation Team Qualification and Recruitment:** For each language, an initial group of 25 to 30 full-time, mother-tongue bilingual, literate speakers are pre-qualified by their local church leaders.
- 3) Translation Team Training/Preparation:** A 24:14 Translation Mentor(s) begins training the translation team. Self-learning tools and other helpful resources are also provided to help teams address gaps and find opportunities for further learning.
- 4) Initial Translation Drafting Begins:** Once qualified by their local church leaders and the 24:14 Translation Mentor(s), the translation team works full-time collaboratively to define key words and produce quality drafts of Scripture. Each initial draft is reviewed by the Translation Mentor according to the *24:14 Translation Guidelines*.
- 5) Checking/Editing of Texts:** Scripture portions are peer-checked, local-church checked, and then sent to the Translation Mentor(s) for review. Once approved as an initial draft, the text is community tested through an approved set of questions to help determine clarity, naturalness, accuracy, and acceptability. Adjustments are made and tested again. In total in each language, an average of 500 people are expected to be involved in this process.
- 6) Ongoing Coaching from Translation Quality Advisor:** A series of web-based and offline tools are used to help ensure the accuracy, clarity, naturalness, and acceptability of Scripture. Concurrently with and throughout the checking process, each language coordinator who leads a translation team has frequent access to full-time Translation Mentors who, in turn, have remote access to Translation Quality Advisors.
- 7) Movement Church Leadership Evaluation:** Once the texts have been assessed, evaluated, edited, and checked by the local church network and the community, and approved by the Translation Mentor(s), the drafts are forwarded for final evaluation by the larger movement leadership in the CPM.

Scripture Engagement and Impact

- A) Commitment:** completion, distribution, and use of the Scriptures is critical.
- B) Capacity:** Priority is given to CPMs because they have greater maturity and capacity to complete the translation and effectively use it.
- C) Bridging:** Obviously, producing a translation that can be a bridge to help translation in other related languages or major dialects will increase potential Scripture Impact.
- D) Translation Team Discipleship:** The initial Scripture impact begins to happen with those on the translation team as they learn and apply God's Word more deeply in their lives.
- E) Discipleship:** A second avenue of Scripture impact is in the lives of the believers helping at this stage who are deepened in their understanding and application of Scripture by testing and using biblical passages in discipleship processes.
- F) Evangelism:** A third avenue of Scripture impact comes by asking local nonbelievers to help in checking whether these translated passages are understandable. This is an effective way of sharing the gospel with family and friends. Often, it is during this time asking nonbelievers to participate (with caution) that the heart of the nonbeliever is softened and turned toward the Gospel. Some come to faith just reading the Word of God.
- G) Distribution:** The next phase is to distribute the Word of God for ongoing discipleship and evangelism. Depending on the circumstances of the local churches, distribution may be through print-on-demand and/or digitally through microSD cards, audio devices, Bluetooth, and/or off-internet local Wi-Fi devices such as Lightstream.
- H) Fruit Measurement:** We know the Word of God will not return void, so measuring the impact in lives is a critical and often overlooked aspect of Scripture translation and use. Measurement of the increase in both quantity (number of new churches and disciples) and quality (discipleship metrics of transformed lives and communities) is the necessary final piece in measuring Scripture impact.
- I) Ownership:** By involving at least several hundred people in translating and checking the translation, the community has a strong sense of ownership which will only increase their respect for and use of the Bible.

In conclusion, many of the languages included in the last mile in Bible translation involve some difficulties and dangers that we cannot overcome with the traditional translation processes that God has used so effectively in the past and continues to use today. The inability of outside translators to gain access and the persecution and dangers faced from opponents of the Gospel mean that the Bible will not be translated into these languages unless we find new pathways.

It is exactly these high-persecution areas that most desperately need the Bible in their own language. Church history tells us that the Bible in a heart language is not necessary for initial evangelism and discipleship. However, the Bible in a heart language is one crucial factor for surviving and enduring persecution. One example is the long-standing survival of the church in Egypt and Ethiopia compared to the rapid demise of the church in North Africa after the assault of Islam. A primary reason for this is that Egypt and Ethiopia had the Bible in local languages, while the church of North Africa had the Bible in Latin, spoken only by the elites.

God is not surprised by these challenges. God in His wisdom has used existing trade language Bible translations to begin multiplying disciples and churches in many of these last mile Bible-less languages. Disciples are positioned inside these language communities and are willing to face life-threatening risks in translation because they deeply yearn to provide the Bible to both the believers and the lost in their own heart language. Additionally, God has allowed us to live in a day when we can strengthen and support those who risk so much by training and using the latest technological breakthroughs for translation.

As has been seen above, this seven-step translation process not only assures a quality translation but also assures scriptural impact during and after the translation process. As we observe how the Holy Spirit has already used this process, we can trust and work and pray to see many more translations done, until in our generation there are no more Bible-less languages. God is giving us the opportunity to see the world full of His glory, but it is a day that challenges us to trust and rely on Him as never before! 🌍

JOSHUA PROJECT

The Joshua Project brings definition to the unfinished task of completing the Great Commission by identifying and highlighting the over 7,400 people groups of the world that have the least Christian presence in their midst. To do this, we:

- Provide a "big-picture" view of the Great Commission
- Catalyze pioneer church planting among least-reached peoples
- Encourage informed focused prayer on the unreached
- Stimulate vision for missions involvement
- Suggest avenues for engagement with unreached peoples



Explore www.joshuaproject.net for:

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NEVER STOP
LEARNING

In the Post-Covid World, Online Training Opportunities Continue to Grow

By **CYNTHIA ANDERSON** *Names have been changed to protect identities.

Cynthia Anderson is an international speaker, author, and leader who has founded several global outreach ministries. Her online disciple-making course has trained thousands of students across 90 nations. Follow her at dmmsfrontiermissions.com.

Dave Adamson, a.k.a Aussie Dave, author of *Metachurch* declared on Twitter recently.¹

91% of adults keep their smartphones within an arm's reach all day. If church leaders want to go into ALL THE WORLD to preach the Gospel, we have to turn our smartphones from a tool for distraction into a tool for discipleship.

Though a US-based statistic, it is still notable.

Statista.com reports that there are 2.9 billion internet users in Asia, the largest percentage of any region of the world.² What does this mean for missions? How do we recognize and lean into this digital reality as we pursue DMMs and CPMs among the unreached? We would be remiss if we failed to step into this great opportunity to connect with so many.

¹ twitter.com/aussiedave/status/1630325736220377088

² Petrosyan, Ani. "Worldwide Internet Users by Region 2022." Statista, January 4, 2023. www.statista.com/statistics/265147/number-of-worldwide-internet-users-by-region/.

There are real limitations to what can happen online in terms of relationships and disciple-making. But what if those barriers are not as significant as we once thought? The pandemic thrust many of us into online training and ministry more than we ever imagined possible. As disciple-making and training communities have been experiencing online, the outlooks of those once solidly established assumptions about what is possible have shifted.

Openness & Vulnerability in the Online Environment

Ronald* first heard about our training course through a Facebook advertisement. He attended a free webinar we offered that cast vision for disciple multiplication and movements and his heart was deeply stirred. "This is what I need in my community! I want to multiply disciples, not just preach to church members," he declared. His congregation was small and he didn't

have much money, so he requested a discounted price for the *Getting Started in Disciple Making Movements* online course. As he went through the modules, it revolutionized his thinking about himself, God, and how to make disciples. He became passionate about DMM thinking and there was no turning back. But there were still many questions, like how to apply these things in his unique context.

After finishing the course, Ronald joined an alumni peer group for his region. Meeting regularly with that group for prayer and mutual encouragement over the months and years that followed, deep friendships formed. Those in the group felt isolated in their contexts. Each was attempting to do something quite counter-cultural compared to their other pastors and missionary friends. Their new friends in the alumni community genuinely cared and relationships grew as they prayed for one another. Persecution and financial challenges created further opportunities for mutual support. In times of frustration, when progress felt impossible, or when someone they thought would be their Person of Peace lost interest, they encouraged one another, shared Scriptures, and leaned on each other's faith.

Who could have imagined that this level of authenticity, transformation, and community life could take place in a solely online, Zoom-based community?

As the group's trust grew, deeper conversations began both online as a group and in private. One group member confessed to having beaten his children in anger. The group rallied to help him find a counselor and be restored to his family.

Who could have imagined that this level of authenticity, transformation, and community life could take place in a solely online, Zoom-based community? I certainly would not have thought it possible. But it has. And it is.

More than Courses or Zoom Calls— Communities of Learning & Support

Media to Movements and the use of technology to find potential Persons of Peace is growing daily. This is exciting and should continue to be pursued!

Not only can we use digital means to find open seekers but we also can utilize the internet to identify potential movement leaders. We can train, filter, and coach these potential leaders to see movements released among the unreached.

Over the past three years, Disciple Makers Increase (DMI), the part of YWAM Frontier Missions I have the privilege of leading, has trained 2,590 people in over 90 nations in our five online training courses. Just this year we have had over 25,000 people register for our free online webinar called Keys to Kingdom Impact, where we cast vision for Disciple Making Movements. In it, we tell the story of how God is using ordinary people across the globe to make and multiply disciples and cast vision for DMM/CPM efforts.

As people come into our courses and receive training, they become a part of a disciple multiplication-focused global community. This community prays together, meets regularly online, and together is pursuing the release of at least 50 new movements in Asia, Africa, the Middle East, Europe, Australia, and the Americas as well.

How Does it Work?

In the initial courses, coaches filter and watch for key apostolically gifted implementers. They then invest further in those whom God is highlighting as obedient and active disciple-makers. Trainees and alumni connect with others in their nation or region as they meet on Zoom calls or in WhatsApp groups.

Here's another story that demonstrates how this works.

Ebot first heard about the DMM course on Facebook. Initially, he wasn't very interested but when he asked a question online and it was answered well, he grew more intrigued. The word *disciple-making* was new to him. What did this mean? He decided to attend the online seminar to find out more and then enrolled in the 12-week introductory course.

As he went through the course, his vision for the multiplication of disciples grew. He began to dream of a movement that would help him reach not just a few areas, but his entire region. The first module's lessons talked about casting vision to others and building a team. He tried first with local pastors but there was no interest. They were too stuck in their traditional mindsets.

Undeterred, Ebot and his wife and sister-in-law went out for prayer walks and to look for Persons of Peace in their neighborhood. A discovery group soon began. It then multiplied, and those in that group began another. The growth continued as Ebot trained and taught his wife and sister-in-law how to multiply disciples. Within just three months, they had multiplied to four generations! Ebot was thrilled about this surprising growth and I could hear the excitement and energy in his voice as he shared with me what was happening.

Rejoicing, I posted a short story about this in our alumni group. Everyone rejoiced at what God was doing. One brother, Mark, was particularly interested. Ebot happened to be in the same country and Mark sent me a WhatsApp message asking for Ebot's contact information. The next day Mark and his wife visited this brother. They had already planned to go to that same city and it seemed God-ordained that they would meet! What a joy and encouragement it was to get to meet another DMM practitioner face to face, eat food together, pray for one another, and dream together about what God could do in that region!

This is not the only instance like this. Online training is spilling over into offline relationships, friendships, and kingdom collaboration.

Keys to Training Practitioners Online

1. Recognize both the strengths and limitations of the environment.

People tend to go to one extreme or the other. Fed up with the limits of online Zoom calls or experiencing Zoom fatigue, some are dismissive of the opportunity we have before us. This is a grave mistake. The pandemic may be nearly over, but digital training is here to stay and continues to be a growing means of communication. Ignoring this trend is unwise.

Over-reliance on digital communication with no effort to grow key relationships offline as well is also a mistake. Online environments provide a stepping stone to further connections. Be intentional about creating pathways for online training to spill over into offline follow-up, coaching, and community.

2. Don't just share content; build relationships and community.

One of our greatest temptations in training is to be too content-oriented and fail to be practical. Skill-based, just-in-time training is far more effective and fruitful in any context! This is particularly true in the online environment. Keep your training segments short and only communicate one key point rather than multiple points. In our online courses, we aim for five to ten-minute videos. These are far easier to digest and absorb. At the end of each training segment, encourage discussion and action. Then direct participants toward a community to engage further. In most of our courses, we use WhatsApp groups for this purpose.

3. Be consistent and keep showing up.

Regularity and consistency win the game in online work. Posting content at the same time every week or showing up for an online call or live broadcast every week builds trust. Over time, people begin to expect you will be there and they look forward to your email, video, or that Zoom call. Irregularity or being too infrequent will not grow the relationships and community you need to make online training effective.

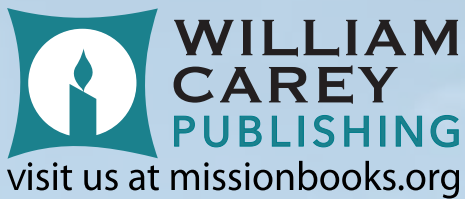
4. Listen for the chickens.

On internet-based calls, listen for what is happening in the background of the call and show interest. Comment on it. Welcome family members to come and say hello and wave at you. Do you hear a rooster crowing in the background? Don't be annoyed. Comment on it. Ask about it. Do you have chickens there in your neighborhood? Are they yours or your neighbor's? Build relationships that go beyond the discussion you are having. Be observant and responsive.

Take time for chit-chat in the online environment, just as you would during a tea break at a training that is in person. This grows stronger relationships with those you meet online.

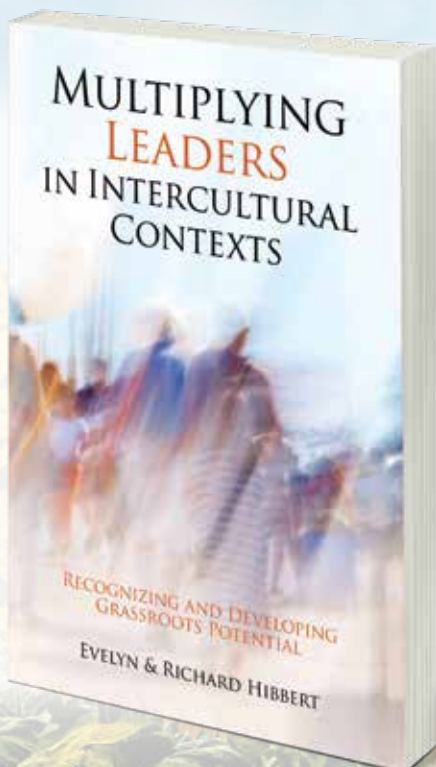
Maximize the Opportunity

The Romans built roads for business and empire. God used them as a means of travel and kingdom expansion. Today, the internet provides us with a similar opportunity to reach out to the lost and to train the saved. Let's lean in and maximize it for His glory. 🏡



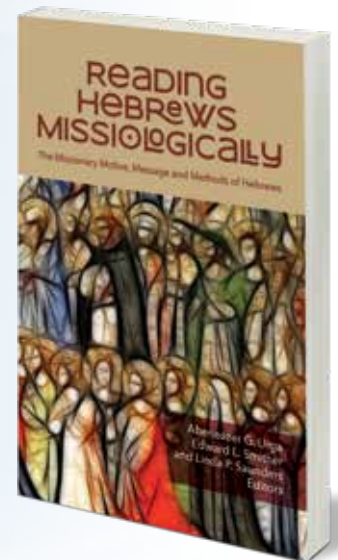
Multiplying Leaders in Intercultural Contexts

Multiplying Leaders in Intercultural Contexts focuses on how to develop grassroots Christian leaders across cultures. These often unrecognized leaders mostly lead small groups at the growing edges of the church. They are ordinary people who faithfully share Christ amid the demands of daily life. Another focus of the book is shaping the character of developers as they humbly walk beside leaders in the leaders' community. Take the next step now in developing yourself and others in the task of leading Jesus's church wherever that might be.



Reading Hebrews Missiologically

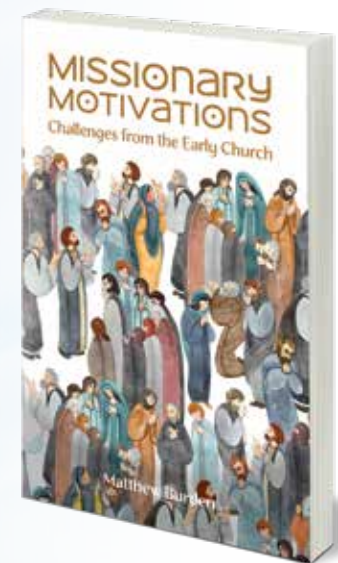
Reading Hebrews Missiologically focuses on the theology of mission in the book of Hebrews and fleshes out the unique contribution it has to the discussion of a New Testament theology of mission. The twelve contributors—from various theological, geographical, and missiological contexts—explore the missionary motive, the missionary message, and the missionary method of Hebrews.



Missionary Motivations

What drove the early church's expansion? Many people are surprised to hear that the Great Commission or concern for non-Christians played less a role for them than for us. Their focus was exalting the reign of Christ and the pursuit of holiness.

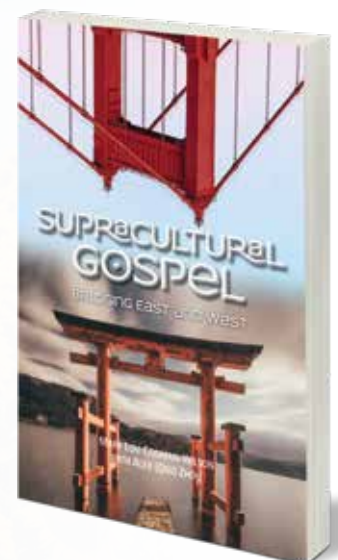
Missionary Motivations is the story of early Christianity's startling expansion, and helps readers rediscover the early church's vision for global mission. It presents a deep look into the mindset that drove missional activity in the early church and explores original themes to inspire and inform the next generation of the church's missional thinkers.



Supracultural Gospel

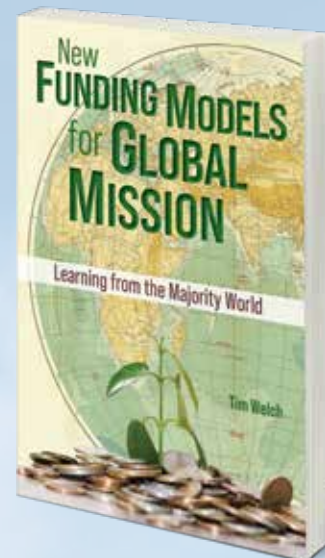
Supracultural Gospel presents seven principles to adapt the gospel to bridge East and West; essential attitudes and practices of emotionally healthy and spiritually discerning discipleship; and key gospel concepts in non-Western terms, while retaining biblical accuracy.

Written in a highly conversational tone and validated with personal stories from many Asian internationals, it is a powerful and practical tool for those who are passionate about cross-cultural discipleship.



New Funding Models

New Funding Models for Global Missions summarizes how world missions has been funded from the past to the present. It then critiques the common fundraising approach where missionaries raise their own financial support and suggests possible adjustments. Tim Welch presents seventeen other funding models that are more appropriate options for contemporary missionaries, along with an overview of what the Bible says about missionary funding. He concludes with fifteen practical recommendations for individuals, churches, and mission agencies.



Grit to Stay

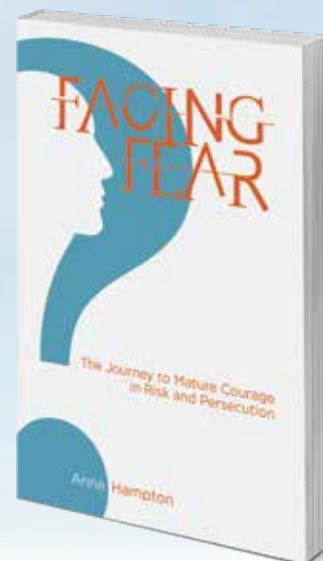
Staying isn't always good and leaving isn't always bad. Both require grit and grace. Cross-cultural ministry presents us with many difficulties like transition, loneliness, messy relationships, and the desire to escape. The lies we believe tempt us to leave our work too soon. But nothing tests our resolve to stay like seeing others go.

Grit to Stay Grace to Go normalizes the challenges of ministry through honest and humorous stories from the authors' own lives as well as testimonies from many other workers. It helps cross-cultural workers not just to stay, but to stay well, by countering lies with truth.



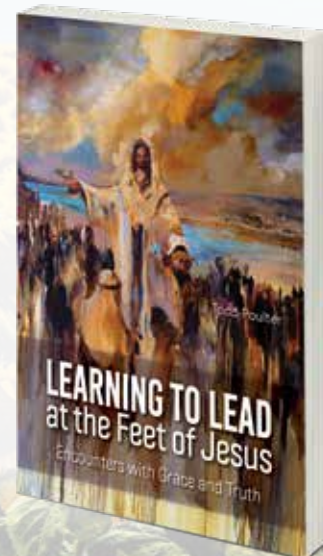
Facing Fear

Facing Fear is a practical guide for believers who long to have bold, mature courage. Cultivating this courage is necessary to endure wisely for Christ's sake. Anna Hampton integrates exegesis and psychology to explain how humans respond to fear and how the Holy Spirit enables us to make a different choice than our normal. Learning to face our fears, name them, and manage them requires learning specific steps to reduce their impact on us.



Learning to Lead at the Feet of Jesus

Building on Jesus's intimacy with the Father, *Learning to Lead at the Feet of Jesus* highlights the rich relational setting in which Jesus exercised leadership and developed his followers into leaders. In the context of his intentional "with-ness," Jesus generously shared his life and authority with the Twelve. Poulter draws on a wide variety of cross-cultural experiences and invites leaders to a refreshing journey of discovery, intimacy, and transformation.



30% OFF all books during May–June.
Scan the QR code and use code **MAY23MF**
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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.

MAY

■ 1 Burusho in Pakistan

The Burusho of Pakistan live in the mountainous northern regions of Pakistan, such as the Hunza Valley. They speak Burushaski and work in agriculture, raising livestock and crops. Marriages take place once a year, usually in December. Life expectancy among the Burusho is only 53 years because of their lack of access to modern medicine. They are solidly Muslim.

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 for the Lord to intervene in Burusho families giving them a hunger for the Word of God.
- Pray for more access to healthcare and for the Burusho to prosper.
- Pray that the Burusho people will have dreams and visions that lead them to the risen Christ.

■ 2 Hadi in Nepal

The Hadi people have low status, even for low status Dalits. They are mainly street sweepers, a job that carries contempt among many Hindu communities. There is a lot of pressure to remain within the Hindu fold.

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 the Holy Spirit will give spiritual courage to thousands of Hadis who need a new spiritual beginning.
- Pray for the Hadi people to have their educational and physical needs met, and that they will give glory to God.
- Pray that Indian believers will demonstrate that following Christ can be done within their cultural context.

■ 3 Adibasi Janajati in Nepal

Adibasi refers to an indigenous people group or tribe, and Janajati refers to people outside of the Hindu caste hierarchy. This people group was in Nepal long before the Hindu and Muslims began to arrive. In today's world, the Adibasi Janajatis are small in number, and they have little political or social clout in Nepal.

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 spiritual hunger and discernment among the Adibasi Janajatis.
- Pray for believers in Nepal to go as Christ's ambassadors to the Adibasi Janajati people.
- Pray for believers to help them by training them in skills they need in today's world.

■ 4 Bhabra (Jain) in India

The Jain Bhabra are merchants and businessmen. Jainism encourages people to forego all worldly pleasures, which is why the majority Hindu people that surround the Bhabra hold them in high regard. Their belief in a many-sided reality means that truth is too complex to adequately communicate. As Jains, the Bhabra people don't understand that there is definite truth, and Jesus Christ is the truth.

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 the Holy Spirit to give Jain Bhabra people teachable and understanding hearts.
- Pray that a movement of the Holy Spirit would bring entire Bhabra families into a rich experience of God's blessing.

■ 5 Ath Pahariya in Nepal

The Ath Pahariya are part of a cluster of people known as the Rais, the largest group in eastern Nepal. Although their facial features are clearly Mongoloid, the Athpare claim no relation to people from that part of the world.

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 for spiritual hunger that will lead the Ath Pahariya community to the cross.
- Pray for good yields from crops, and for a rising literacy rate.
- Pray for them to give God the glory when they reap a bountiful harvest.
- Pray the Ath Pahariya people will have all gospel materials easily available to them.
- Pray for Christ's ambassadors to go to them with skits and songs that glorify Christ.

■ 6 A Che in China

The A Che are included in the artificially-constructed Yi nationality, consisting of over 100 distinct groups. They claim that their line of communication with the Creator was broken, and they lost the ability to enter heaven. Compounding the difficult task of reaching this remotely located group is the A Che's inability to read Chinese.

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.
- The A Che people need a spiritual hunger that will drive them to seek and find the true God of Creation. Ask the Lord to give them this hunger for righteousness that can transform A Che society.
- Pray that soon many will find that line of communication with the Creator.



■ 7 Adu in China

Today most Adu youth choose their partners. It is essential for a young Adu man to own certain possessions—like a TV, a motorbike and a refrigerator—to be considered attractive. The majority of Adu under the age of 40 are nonreligious. At most they observe customs relating to ancestor worship.

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 for the Lord to provide for their physical and spiritual needs as a testimony of his power and love.
- Pray that the Adu people will have a spiritual hunger for the King of kings.
- Pray for an unstoppable movement to Christ among them.

■ 8 Chak in Myanmar

The Chak are isolated from outside influence, inhabiting small villages in a tropical forest. The Chak are not officially recognized by the Myanmar government. The Chak have a history of isolation. They might be fearful of outsiders coming, bringing words and concepts that are difficult to understand.

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.
- Pray for workers trained in telling stories from scripture will be led to the Chak tribe. Gospel recordings are available in the Chak language.
- Pray the Chak tribe will see the need to prepare their children for a changing world.
- Pray for good schools to become available.



■ 9 Chaungtha in Myanmar

The Chaungtha name means “people of the valley.” In recent decades many have chosen to identify themselves as Burmese hoping to benefit from being aligned with the majority ruling people. Their principal occupation is rice cultivation.

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 for the Chaungtha to hear the good news about Christ, who alone can free them from evil spirits and forgive their sins. Ask the Lord to send workers to disciple them and teach them to disciple others.
- Pray that Christian resources become available in Rakhine, the heart language of most Chaungtha.
- Pray the Lord raises up a growing church movement.

■ 10 Abu Sharib in Chad

The Abu Sharib live in eastern Chad. At the beginning of the rainy season, they make sacrifices before planting millet, their main crop. With that the Abu Sharib ask for the blessing of enough rain and a good harvest. These sacrifices pre-date Islam, but today the Abu Sharib profess to be Muslims.

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. Ask the Lord to send workers who can tell them the good news of Jesus Christ.
- Pray that Bible and Christian resources would be translated into their language.
- Pray that Abu Sharib parents will be able to provide for their children.
- Pray for hearts that are open to the gospel.

■ 11 Bernde in Chad

The Bernde are subsistence farmers living in land subject to droughts. When the rains are plentiful the Bernde thrive. When the rains don't come, they face starvation. The Bernde have no modern amenities like clean, running water or electricity.

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 Bernde parents will be able to provide for their children.
- Pray that the Bible and Christian resources will be translated into the Morom language. Ask the Lord to send workers to serve among the Bernde.
- Pray for a movement to Christ among the Bernde people.

■ 12 Huichol in the US

The Huichol successfully resisted the Spanish conquerors for many years due to the rugged, remote land in which they lived. Unlike almost all Mexican tribal peoples, the Huichol clung to their folk religion and did not accept Roman Catholicism of the Spanish. Over 5,000 of them have migrated to the Chicago area of the USA, forcing them to change much of their traditional lifestyle.

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 the Lord moves believers to help meet the needs of the Huichol.
- Pray for a disciple making movement to begin among the Huichol of Chicago and Mexico.

■ 13 Spanish-speaking Jew in Mexico

After the Holocaust, Mexico extended a warm welcome to Jewish immigrants. In 1947, the Jews of Mexico loaned the fledgling nation of Israel the money to buy its first airplanes and aviation fuel for defense. Today most live in Mexico City as a distinct minority. Many work in small and middle-sized businesses, the communication and entertainment industries, medicine and law.



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 for the small number of Messianic Mexican Jewish believers to be strong in their faith and successful in sharing it.
- Pray for Jewish people in Mexico to begin a movement to Jesus Christ, finding ways to exalt him while honoring their culture.

■ 14 Zamral in India

The Zamral dwell primarily in Madhya Pradesh as a relatively small people group. Part of the working caste, their primary occupation encompasses labor and migratory jobs. They specialize in making baskets and, to a lesser degree, roofs from bamboo.

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! Ask God to give the Zamral a spiritual hunger.
- Pray for a disciple making movement that will bless the Zamral people this decade.
- Pray for the Lord to send out workers to the Zamral people to help meet their spiritual and physical needs.

■ 15 Agariya (Hindu) in India

The Agariyas work with metal and they manufacture agricultural tools. Only ten percent are literate, however that number has increased with more focus on education and beneficial programs. Their religion is often a big part of their lives, and they may not be interested in new ideas and change.

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 Israelis, and that they need to seek the Lord for forgiveness.
- Pray that workers will find Agariya people who want to listen and spread God's word through communities.
- Pray education is elevated among the Agariyas and that children have access to all they need to thrive in India's modernizing economy.
- Pray they are able to have their medical and educational needs met.

■ 16 Ho in Bangladesh

The Ho are known for their independent nature, which has historically separated them from the rule of powerful Hindus. The tribe's culture is intertwined with the natural world. They are most comfortable in the forest environment that supplies many of their necessities.

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 the Ho people to be able to make their own spiritual decisions, free from outside pressures.
- Pray for a disciple making movement for the Ho people.
- Pray for their physical needs to be met by the Lord, leading them to put their faith in him alone.

17 Turi in Bangladesh

The Turi lead challenging lives. Many other groups of Hindus will not associate with them. The traditional occupation of the Turi involves making useful things from bamboo.

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.
- Pray the church grows in a healthy way, led by the power and goodness of the Holy Spirit.
- Pray the Turi have good education and healthcare that help improve their communities.
- Pray that literacy rates are improved so they can provide for their families.

18 Western Baloch in Turkmenistan

The Baloch people give high status to poets and professional minstrels. It is difficult to make a living in the Baloch homeland, so there is a large Baloch diaspora. Some have migrated to Turkmenistan.

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 the church is strengthened and that it takes a strong hold in Turkmenistan.
- Pray Baloch Christian believers will not neglect to spread the word to Baloch people everywhere.
- Pray for the Lord to bless the Baloch people in Turkmenistan physically and spiritually so they will bless his name, and accept the abundant life offered by Jesus Christ.



19 Deaf in Turkmenistan

Deaf communities around the world have their own languages and cultures. Just like spoken languages, sign languages are not universal, and vary widely from country to country and often even within a country. Many Deaf people have a difficult time understanding church services and activities. This is especially true in Turkmenistan, a Muslim country with a tiny Christian minority.

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 the Deaf in Turkmenistan to have their physical and spiritual needs met.
- Pray for them to have access to worship and fellowship.
- Pray for them to find good job opportunities and thank the Lord for his provisions. Pray for spiritual hunger and discernment.

20 Najdi Arab in Saudi Arabia

The Najdi live in the birthplace of Islam: Saudi Arabia. It is sometimes called, "The Land of the Two Holy Mosques," referring to Mecca and Medina, the two holiest places in Islam. Although Saudi Arabia is off limits to traditional mission work, online evangelism could be an effective tool in reaching the Najdi.

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 for the Najdi to encounter God's Word on the internet.
- Pray for the Najdi to hunger for the love of God, seek Jesus, and receive the free gift of salvation and eternal life.
- Pray for the Lord to give Najdi people dreams and visions of Christ.

■ 21 Faifi in Saudi Arabia

The Faifi are a small people group living in the southwestern corner of Saudi Arabia, across the border from Yemen. Like many people groups, the Faifi are quickly being absorbed into the surrounding culture. Mostly older Faifi continue to live in the area and speak the Faifi language. The Bible isn't available in Faifi.

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 workers to dedicate themselves to translating the Bible into Faifi.
- Pray for a great awakening among this people group that will result in a church planting movement.
- Pray for the emergence of the first fellowship among the Faifi people of Saudi Arabia.

■ 22 Eastern Bru in Thailand

Many of the Eastern Bru in Thailand live in remote rural villages where they engage in wet-rice and slash-and-burn farming. Each village is self-governing. Most of the Eastern Bru practice ethnic religions that include ancestor worship. They also worship and seek to appease spirits in nature and "guardian spirits" that they believe guard them and take care of their needs.

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 for a spiritual hunger among the Bru people.
- Pray for workers who will go to the Bru and share the gospel in words and deeds.
- Pray for many Bru families to put their faith in Christ.

■ 23 Lahu Nyi in Thailand

The Lahu Nyi are known as the Red Tai people in Thailand. They have a reputation for being expert hunters and trappers. They engage in slash-and-burn agriculture. They also raise animals for ceremonial sacrifices.

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.
- Pray that this will be the decade where the Lahu Nyi people have their first fellowship of Christian believers.
- Pray for the hearts and minds of the Lahu Nyi to be open to the invitation of the Holy Spirit.
- Pray for a Lahu Nyi church to be established and for believers to boldly share their faith.

■ 24 Marma in India

Although several religions are represented among the Marma, the most common is a blend of Buddhism and animism. Buddhism alleges that man undergoes a cycle of separate existences and that all living things have individual souls. The animistic ingredient includes the worship and appeasement of various spirits. Mediums enter trances to communicate with the spirits to discover future events.

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 this people group understands all their efforts are worthless unless they subject them to the Lord.
- Pray that God will send culturally sensitive missionaries who will show the Marma the way to the cross.
- Pray for a Christ-ward movement to flourish among the Marma people.
- Pray for the Marma to be blessed with peace, joy and boldness as they follow Jesus Christ.

■ 25 Yakthumba, Limbu in Bhutan

The Limbu are predominantly Buddhists but participate in many popular Hindu festivals. Their worldview is very different from that of Christ followers.

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.
- Pray for Limbu people to find the hope and joy of knowing their Creator.
- Pray for a movement in which the Holy Spirit leads and empowers disciples to make more disciples who will plant churches.
- Pray for a movement of Jesus to heal and strengthen Limbu communities and families.



■ 26 Cochin Jew in Israel

Did you know there are Jewish people in Israel who speak a south Indian language, Malayalam? Today the Cochin Jews have been incorporated into the Israeli population. The Cochin Jewish population has had bad experiences with so-called Christians in the past, especially when the Portuguese controlled their part of western India. Israel, to them, is a refuge from hostile outsiders.

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 for Jesus movements to bless extended Cochin Jewish families so the gospel will spread rapidly among this people group.
- Pray that the spiritual eyes of the Cochin Jews would be opened to see their Messiah.

■ 27 Dutch Jew in Israel

The Netherlands received a large influx of Sephardic Jews from Portugal in the late 1500s, and another contingent of Ashkenazic Jews after World War II. They have been very influential in the development of Dutch commerce. Because of the Holocaust, many European Jews, including those from the Netherlands, emigrated to Israel. That Jewish homeland is now home to many Jews from the Netherlands.

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 Lord to break through any suspicion or hostility Dutch Jews in Israel might have for Christ followers.
- Pray for Dutch Jews to have a strong spiritual hunger that will lead them to seek and find their Messiah.

■ 28 Yahudic Jew in Israel

Have you ever heard of the “Yahudic” Jews? They are Jews who settled in the area now called Iraq after the destruction of Jerusalem by the Babylonians in 586 BC and Romans in 70 AD. Almost all of these Iraqi Jews have left Iraq and moved to Israel. For hundreds of years they have been regarded as the leading scholars of the Jewish world. Most Yahudic Jews in Israel speak Hebrew, Arabic and English.

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 that God would show his grace by leading more Yahudic Jewish people to himself.
- Pray that God would stir the hearts of Christ followers to share the good news of the perfect Jew, Jesus the Messiah.

■ 29 Israeli Jew in Israel

Sabra Jews are those born in the land of Israel, particularly since the founding of the Jewish State in 1948. “Sabra” is derived from the Hebrew name of the prickly pear cactus. The allusion is to a tenacious, thorny desert plant with a thick hide that conceals a sweet, softer interior.

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 the Lord would give Jewish families understanding as they hear about the love of Christ.
- Pray they would accurately see Jesus as their Messiah.
- Pray for the Holy Spirit to move powerfully among Israeli Jewish leaders.

■ 30 Eastern Yiddish-speaking Jew in Israel

Yiddish, derived from Medieval High German, is a common language among northern European Jews. Biblical illiteracy and secularism tend to shut off non-Hasidim Yiddish speakers to the gospel. Another obstacle shared by non-Yiddish-speaking Jews is the Holocaust. Indeed, anti-semitism turns many Jews away from the Messiah.

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 God would prepare the Yiddish-speaking Jews to be open to a gospel witness and that there would be a massive movement to their loving Messiah in the 2020s.

■ 31 Jola in Bangladesh

Jola people are almost entirely Sunni Muslim, and as far as we know, there are no Christ followers among them. Like most Muslims in South Asia, the Jola people put their faith in their obedience to the teachings of the Koran for their eternal salvation, but they look to local spirits for their daily needs.

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 for the Lord to thrust out workers to help the Jola people find their way to Jesus Christ.
- Pray for a movement of Jola disciples making other disciples who make even more disciples.
- Pray that people of peace will be located who will be instrumental in planting churches.

JUNE

■ 1 Kabaloan Agta in the Philippines

In the past, Agta people lived in coastal areas of Aurora and Quezon provinces and were lords in their own domain. However, when Filipino homesteaders moved into the area, they were pushed into the mountains and dispersed into small groups. Agta are animists in practice and beliefs, differing individually. Agta are semi-nomadic. They move from place to place in search of better habitation.

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

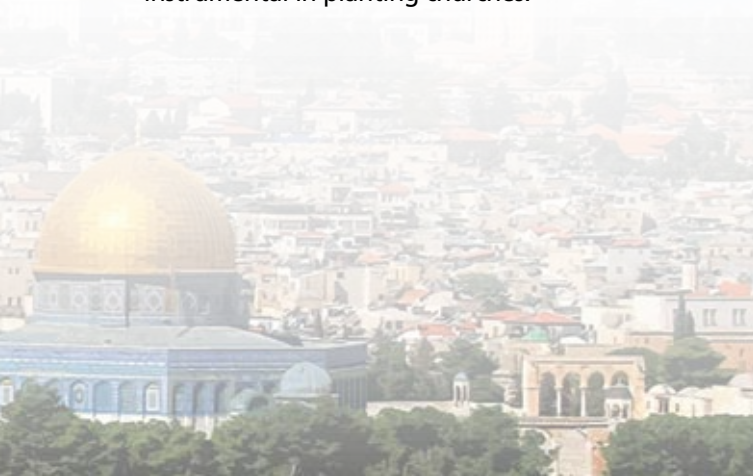
- Thank Him for making your prayers as precious as an incense offering.
- Thank Him that in praise, there is His presence.
- Pray that the Lord would send workers to the Agta people who will lead them to the Lord Jesus, who loves them infinitely and provided the way to eternal life with him.
- Pray they would be delivered from spiritual ties to unclean spirits.

■ 2 Tau't Batu in the Philippines

Tau't Batu people live in a very remote part of the Philippines which is not affected by any political activity because of their small numbers and simple ways. They trade for their needs and are accomplished at basketry. They plant, hunt, and forage as a community.

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 that Tau't Batu people will increasingly hunger to know forgiveness for their sins, that only Jesus Christ can offer.
- Pray that audio and visual Scripture resources will become available to them.
- Pray that a strong, Christ-centered church will be established among them.





■ 3 Moors in Senegal

Moorish society is primarily nomadic and is organized into successive ranks of tribes, clans, sub-clans, and tent units. Several tribes form a tribal alliance. The Moors are a very proud people, conveying a sense of superiority to others in the area. Pride is a serious barrier to the gospel of grace.

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 for spiritual hunger among the Moors, especially among their leaders and decision-makers.
- Pray for the Holy Spirit to thrust out faithful workers to the Moors in Senegal.
- Pray for an abundant harvest among the Moors in Senegal this year as a testimony of his goodness and power.

■ 4 Khasonke in Senegal

Historically, the Khasonke of Senegal date to the early 13th century. Their Islam is folk Islam, blended with much traditional religion. Some are Christians and the New Testament is available in their language.

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 this people group to thankfulness to the Lord rather than spiritual apathy.
- Pray for Khasonke believers to take Christ to their community no matter what the cost.
- Pray for culturally appropriate music and skits for evangelism.
- Pray that God will prepare them for receiving the gospel outreach with open minds, wills and hearts.
- Pray for entire Khasonke families to worship the King together.

■ 5 Yoy in Laos

The Yoy live in both Laos and Thailand. They are distinguished from their neighbors only by language, although most are bilingual, speaking Yoy and Laotian. They are Buddhist, but often ignorant of true Buddhist beliefs. This is true even of Buddhist monks. They have little contact with other faiths, including Christianity.

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.
- Pray that the Holy Spirit will prepare these people to be positively responsive to missionaries, their message, and Scripture.
- Pray for visions and dreams of Jesus among the Yoy that will lead entire families into the kingdom.
- Pray for power encounters that will turn Yoy hearts from the spirit world to the Lord of lords.

■ 6 Thae in Laos

The small numbers and remote location and intermixing with other groups make it difficult to take Christ to the Thae people. No known Christian resources are available in their language.

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.
- Pray the Holy Spirit prepares this people for evangelization, Bible translation, and receptivity to missionaries.
- Pray for missionaries to go until they establish a beach head of Thae disciples who will disciple others.

■ 7 Angku in China

The Angku people predate the Han Chinese. They practice Theravada, “Lesser Vehicle” Buddhism, which is central to their life. It is based on Buddhist scriptures and teaches that each person must work out his or her own salvation. Like most people in this region, they blend Buddhism with ancient religious practices. They live in Yunnan Province, China’s most unreached region.

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.
- Pray the Holy Spirit will prepare the Angku to be open to outreach.
- Pray for dreams and visions of the risen Christ to open Angku elders to the King of kings who has power over death and sin.

■ 8 Pale De'ang in China

Many Pale De'ang fled to China as refugees from the fighting in Myanmar in the 1980s. The Pale split from the Wa when the former became Buddhists. The Pale De'ang are relatively resistant to Christianity, apparently due to shamanism and persecution. They fear the spirit world, and their community insists they make no spiritual changes.

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 Pale De'ang elders to open the doors to Christ in every village.
- Pray for a people movement to Christ among the Pale De'ang in China, Myanmar and Thailand.
- Pray they will be used by God to spread Christ's fame to many other tribes in this region.

■ 9 Oswal Bania in India

Most evangelism in India focuses attention on people from under-privileged communities, not Jains or Banias. Furthermore, Christian meat-eating is an obstacle as Jains find it abhorrent and unspiritual. Thus, only vegetarians should evangelize Jains. Outsiders from prestigious communities need to reach these high status people.

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 for Indian Christian churches and evangelists to adopt Jains in prayer and outreach.
- Pray for a mass movement of Jains to Christ.



■ 10 Brahmin (Sikh) in India

Sikhism originated as a reform movement within Hinduism about the same time as the Protestant Reformation occurred in Europe. It supposedly rejected caste, yet there are Brahmin Sikhs, the highest caste. Brahmin Sikhs have a keen sense of duty and an appetite for business success.

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 first Brahmin Sikhs to bow the knee to Jesus Christ.
- Pray that the Punjabi church will deliberately go to Brahmin Sikhs and show Jesus as their high priest. May that trust overflow to other Sikhs, cascading into an unstoppable movement to Christ for all Sikh communities.

■ 11 Mandaean in the UK

Mandaeans hold to Gnosticism. As such, their roots of religion are in Christianity and Judaism. Acts 18:25 may be a reference to Mandaeans, who claim the baptism of John the Baptist. Modern Mandaeans come from Iraq, but often live in other countries such as Great Britain. In Britain, it is easier to evangelize them than in Muslim Iraq.

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 that the Mandaeans will become open to the Holy Spirit and to Christian witness.
- Pray for visions and dreams of Jesus and spiritual hunger that will lead Mandaean leaders to open their communities to Jesus Christ. May they experience the peace and joy that only the Lord can provide.

■ 12 Parsees in the UK

Parsees are an ancient Iranian people which are also known for their Zoroastrian religion. They worship Ahura Mazda, who is in an eternal struggle with a Satan-like being of darkness. They believe God has a dual nature. Parsees have an eternal fire as a center for their worship which represents enlightenment and purity. They value education and business skills.

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

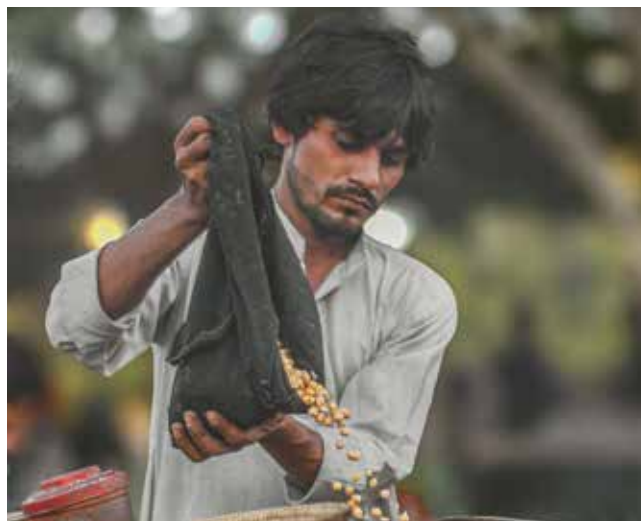
- Pray for the Lord to raise up people from this people group with this kind of dedication to the Lord.
- Pray the churches of the UK will reach out to them.
- Pray that the Holy Spirit will open them to the gospel.
- Pray that he will motivate Christians to seek Zoroastrians to tell them about Jesus Christ, the Light of the World.

■ 13 Mussali in Pakistan

The Mussali are the Muslim equivalent of “untouchables” and work the worst type of jobs. Pakistan is a “creative access” country. Specific job skills in the area of development might gain one entrance to Pakistan.

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

- Pray that God’s wonderful works of creation will draw many from this people group to the Throne of Grace.
- Pray the Pakistani church will seek to disciple the Mussali and will seek to rid itself of casteism.
- Pray for the Mussali people to be open to Christian witness and ministry; may they see how belief in Christ can improve their lives.
- Pray for the Lord to send dreams and visions of the risen, victorious Christ to Mussali leaders.



■ 14 Pashtun Jadun (Gadoon) in Pakistan

The Pashtun are politically divided, but united by the Pashtunwali code of honor and their descent from Father Abraham. They are 99.9% Muslim. They seek to maintain coherence despite their many clan, tribe and political factions. One of their clans is the Jadun. Christ’s ambassadors can capitalize on their belief that they are descended from Abraham, so that it may become a “bridge of God.” They can focus on the realization that the blessing of Abraham is fulfilled in Christ.

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

- Pray that the gift of life will draw many from this people group to worshipping God only.
- Pray the Holy Spirit will make Jadun Pashtun receptive to witness and scripture.
- Pray many will see that surrendering to Christ is the true way to find honor and peace.

■ 15 Jirel in Nepal

One of the people groups in Nepal that does not yet have a growing, evangelical church is the Jirel. Their primary occupations are agriculture and animal husbandry. The religion of the Jirel is a mixture of Buddhism, Hinduism and shamanism.

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 that the Jirel people will have a spiritual hunger that will open their hearts to the Lord.
- Ask the Lord to send loving, Holy Spirit prepared workers to the Jirels.
- Pray for a disciple making movement among the Jirels of Nepal to begin this decade.

■ 16 Jat Aulak (Sikh) in India

Rural Jat are often landowners. Laborers from lower castes often work for Jat landlords. Urban Jat are politicians, businessmen, bankers, attorneys, and professors. There are few if any believers among the Sikh Aulak Jat.

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

- May it be soon! Pray for Indian believers to build friendships with the Jat Aulak and tell them about the savior of the world.
- Pray that Jat people will have a spiritual hunger that will drive them to seek and find Jesus Christ.
- Pray for a disciple making movement to emerge among every Jat clan and community In India.

■ 17 Batgama in Sri Lanka

The traditional occupation of the Batgama is agriculture. Many of the Batgama have become college educated and are among the elites and leaders of Sri Lankan society. The Batgama see Buddhism as part of their identity. If any of them look outside of Buddhism for spiritual answers, they will probably be persecuted by their family.

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.
- A small fraction of Batgama claim to be followers of Jesus Christ. Pray their church will grow as Batgama share their faith with family and friends.
- Pray they will make disciples who will make more disciples.



■ 18 Intha in Myanmar

You have probably rowed a boat with your arms. How about using your feet? The Intha people row their boats with their feet so that their arms are freed to work on other things. The Intha live in central Myanmar in or on Inle Lake. Fishing and agriculture are the main occupations of the Intha people.

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

- Ask the Lord to send Holy Spirit anointed workers to the Intha.
- Pray the hearts of the Intha would be softened and open to hearing the good news.
- Pray the spiritual resources will be translated into the Intha's languages.
- Pray the Lord raises up a disciple making movement among the Intha of Myanmar this decade.

■ 19 Jad in India

The Jad people live in north central India and practice Buddhism. Their type of Buddhism is combined with animism, the belief that spirits inhabit the objects of nature. The traditional occupation of the Jad is taking care of sheep. The Jad language is in danger of disappearing and has only about 200 adult speakers. Young Jad people prefer to learn and speak Hindi, Nepali or Eastern Punjabi.

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 the few followers of Christ among the Jad would find each other.
- Pray that the Lord raises up faithful pastors to lead the Jad church into a disciple making movement.



■ 20 Khamnigan Ewenki in Mongolia

The traditional occupation of the Khamnigan Ewenki is nomadic animal herding. Some Ewenki have moved to Mongolian cities in hope of a better life. Nomadic people are particularly difficult to reach with the gospel. Christian medical teams can bring modern medicine and the gospel to the Ewenki.

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 the Lord to provide for the physical and spiritual needs of the Ewenki believers as a testimony of his power and love.
- Pray for workers who are driven by the love and boldness of the Holy Spirit to go to the Ewenki.
- Pray for a movement to Christ.

■ 21 Iraqi Arab in Australia

Due to the wars, oppression, and unrest in Iraq the past 40 years, many Arabs have left the Middle East and immigrated to Australia. Moving to a modern Western nation has been a shock for most Iraqi Arabs. Their children have been quick to learn English and adopt Western ways. Parents want their children to retain Islamic culture and the strong Iraqi emphasis on the family.

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.
- Ask the Lord to send loving workers to the Iraqi Arabs in Australia.
- Pray that Australian churches would sponsor newly arrived Iraqis.
- Pray for dreams and visions of the risen, victorious Christ among Arab Iraqi leaders.



■ 22 Kachchi in Tanzania

The Kachchi Gujarati originally came to East Africa during the British colonial period to help build railroads. Now the descendants of these Indians own business and make up a middle-class population in Tanzania. These Muslims view turning from Islam as a betrayal to their community. It will take loving, tactful ambassadors of Christ to lead them to the cross.

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.
- Ask God to strengthen, encourage and protect the small number of Kachchi believers.
- Pray that the Bible translation project for the Kachchi Swahili language would proceed smoothly.

■ 23 Kami in Tanzania

The traditional occupation of the Kami people in Tanzania is agriculture and animal husbandry. In recent years the Kami have taken up commercial fish farming and raising poultry. The mountainous area was where the Kami live is hard to reach. Also, Islam is considered part of the Kami's personal identity.

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 —Isaiah 2:3

- Pray for a heart-felt seeking of the Lord among many from today's people group.
- A tiny fraction of the Kami claims to be Christians. Pray that they are established in the faith and grow strong in the knowledge of God.
- Pray for the Lord to send out loving workers to the Kami people of Tanzania.
- Pray that the Kami people will have a spiritual hunger that will open their hearts to the Lord.



■ 24 Uyghur in Kazakhstan

Thousands of Uyghur people have been placed in “reeducation camps” by the Chinese government. A much smaller population of Uyghurs live in Kazakhstan. In Kazakhstan the Uyghurs are permitted to practice Islam and live out their Turkic culture. Some Uyghurs from China have been able to escape Chinese oppression and relocate to Kazakhstan. The Uyghur people can listen to Christian radio programs in their language.

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.
- Ask the Lord to help the tiny number of Uyghur believers to grow spiritually.
- Pray that they will have the Spirit’s wisdom in sharing their faith with their relatives and neighbors.
- Pray for the Holy Spirit to anoint the gospel as it goes forth via radio.

■ 25 Persian in Kazakhstan

Today most of the Persian Iranians in Kazakhstan are craftsmen with skills involving wood and metal. Some are artists. It’s common for Persians to send their children to universities in Kazakhstan. The Lord is growing his Church in Iran, and many have come to faith in recent decades. Unfortunately, this does not seem to be affecting Persians in Kazakhstan.

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.
- Pray for zealous Persian Christian believers to take Christ to the Persians in Kazakhstan. May they make disciples who make more disciples.
- Pray for dreams and visions among the Persian diaspora, leading them to seek Jesus.



■ 26 Chukchi in Russia

The Chukchis live by reindeer production, fishing, fur trapping, and mining. Summer temperatures barely make it above freezing in the eastern homeland of the Chukchis along the Bering Sea. The Chukchis are very artistic. They are skillful bone carvers. Songs and dances are an integral part of their traditions. Workers among the Chukchi people can use art as a bridge to the gospel.

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 for Chukchi followers of Christ to make an all-out effort to make disciples who will make other disciples.
- Pray for the distribution of the available Chukchi audio Bible and gospel recordings.
- Pray for the establishment of a viable, indigenous and reproducing Chukchi church.

■ 27 Dolgan in Russia

When the Russians came to the eastern coastlands in the eighteenth to nineteenth centuries, different ethnic groups lived together. This blend of people groups eventually morphed into a totally unique ethnic community: the Dolgans. Shamanism is a spiritual stronghold among them. They also have ties to the Russian Orthodox Church. Perhaps Jesus followers from that tradition can take the savior to this harsh region.

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 for the Dolgans to recognize their need for Jesus, and him only.
- Pray for the gospel to come in a clear, understandable way to the Dolgan people of Siberia.

■ 28 Soyot in Russia

The Soyot people are trying to revive their culture and nearly extinct language. Although most practice Tibetan Buddhism, they are trying to go back to their shamanistic roots in an effort to revive their dying culture. Outside spirituality is not welcome.

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 for Christ's ambassadors to learn the Soyot musical style to take the gospel to them in musical form.
- Pray that the Soyot will experience the power of Jesus Christ over the power of spirits.
- Ask the Lord to raise up strong local churches among the Soyot.

■ 29 Northern Kurd in Canada

Some Northern Kurds fled Iraq to escape the persecution of Saddam Hussein and the devastation of the gulf wars. Kurmanji speaking Northern Kurds began to leave Iraq in the early 1990s and their exit continues today. Canada graciously allows many refugees to enter their country. There is a short window of opportunity to reach refugees before they get settled.

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 Christian believers to establish a Christ-honoring youth club for Kurdish youths who don't fit into any culture.
- Pray that the Kurds in Canada will feel the need for a holy, righteous savior.
- Pray for a disciple making movement among Kurds in Canada that will spread to Kurdistan.



■ 30 Ubi in Chad

The Ubi people are proud of their mosques. They are built of concrete and metal, a luxury in a country where most villages only have mud and thatched huts. Islam is an important part of their identity. But music is also part of their identity.

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 Christian believers to take the gospel to the Ubi people through their own kind of music.
- Pray that the Ubi people will have a spiritual hunger that will open their hearts to the King of kings.
- Pray for African workers who are driven by the love and boldness of the Holy Spirit to go to them.



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