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*Mobilizing the Church
to Reach All Peoples*



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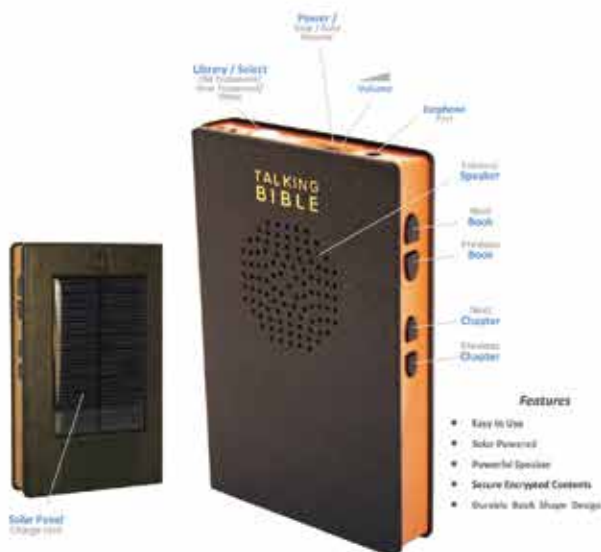


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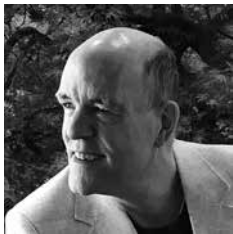
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Our Mobilization Challenge Is Actually a Discipleship Problem

By RICK WOOD, Editor

Jesus' last words to His disciples and to us in Matt. 28:18–20 were to go and make disciples of all nations (ethne/peoples), baptizing them and teaching them to obey all that Jesus has commanded us, which also includes this command. For 2,000 years, this command to make disciples should have been one of the first things taught to every new Jesus follower after they repented of their sins and put their faith in Jesus for salvation. But unfortunately, this command has, too often, been forgotten and ignored by the Church. This is why we still have over 7,000 unreached peoples according to Joshua Project, and why we still have a challenge of mobilizing the Church today. It is as simple as faithful obedience to what Jesus has told us to do. It is not complicated. It can be done, and it must be done. Almost 2,000 movements of discipleship and church planting, often referred to as Church Planting Movements and Disciple Making Movements, are proving to the world that mobilization of new believers into active obedience to the “Great Commission” can be a normal reality in our day.

On each cover of *MF*, we present the number of “Kingdom Movements” taking place around the world. In these movements, we see disciples making disciples and churches planting churches one generation after another. How does this happen? It happens because as evangelism takes place, the new disciple is taught that the Gospel is not just for him or her, it is for their family members, their coworkers and all those they have contact with. They are taught about the command of Jesus to make disciples of all nations. Mobilization is a

normal part of the discipleship process and the essential DNA of these movements. Because it is, there is multiplication of disciple-making and church-planting one generation after another. In these movements, we have rediscovered from the time of the book of Acts, the “secret sauce” of how movements work and how the Gospel should spread organically as God has designed it.

So, the reason we need mobilization efforts today is because outside of these movements just mentioned, we have lost touch with the biblical essentials from the book of Acts that make obedience to Jesus a natural part of our identity as Jesus followers. The Great Commission should be a central part of our identity as believers. The fact that the majority of so-called “believers in Jesus” in our churches do not know or cannot identify the Great Commission passage of Matt. 28:18–20 is an indication of how far we have missed the mark in our discipleship efforts. To effectively mobilize the Church into God's mission going forward, we need to change the way we do church and adopt the vision and practices of these movements that are doing so well in casting the vision of the Great Commission to each generation of new disciple makers.

What Are We Mobilizing Jesus Followers to Do?

Whether inside or outside of these Disciple Making Movements (DMMs), we need to help Jesus followers to understand the nature of the unfinished missionary task before us and what Jesus has asked


us to do. Even in DMMs where mobilization is essential to the DNA of these movements, the natural tendency is to focus on those within our own culture versus going cross culturally.

Every believer needs to be “mobilized” with the vision of going where access to the Gospel does not exist. The missionary task cannot be completed until this happens.

If we are not careful, mission mobilization can become “everything is missions.” As we pointed out in our Nov/Dec 2019 issue of *MF*, we are all called to live on-mission with God, but that does not make us all missionaries. Every industry has its job classifications and so does the cause of Christ. Reaching out to your same-culture neighbor is wonderful and essential evangelism, but it is not missions. Missions involves going cross-culturally to those with no access to the Gospel. Mobilizing simply to reach our neighbors will not get the Gospel to all ethnics as Jesus commanded us to do. There are currently around 5,000 Frontier Peoples with no access to the Gospel. Specific, targeted cross-cultural efforts are required to reach these peoples. It takes specialized skills and training to reach such people groups. These skills are very different from the ones required to reach your same-culture neighbor in evangelism. You would not equate a first-aid nurse with a brain surgeon, neither should you equate same-culture evangelism with cross-cultural missions to unreached peoples. It is a very different and essential step to go beyond reaching those you already have contact with inside your culture to reach cross-culturally to those with no Gospel access. Every believer needs to be “mobilized” with the vision of going where access to the Gospel does not exist. The missionary task cannot be completed until this happens.

A Case in Point

When I came to faith in Jesus in 1978 through the ministry of a local church, I was not told about the unfinished task of reaching the unreached peoples or even my unsaved neighbors for that matter. It was all about my personal growth as a believer. I was not taught the Great Commission passage in Matt. 28:18–20. I knew nothing about missions. I first learned about missions through the Urbana '79 missions convention sponsored by InterVarsity Christian Fellowship. I attended one of their campus chapters while attending college. At Urbana '79, I learned that as a follower of Jesus, I was responsible to obey what Jesus has commanded us all to do—make disciples of all nations. The reason for sharing this history is to make the point that I should not have needed to attend a specialized “mobilization” event called Urbana '79. I should have been able to be taught this at my local church—as is done regularly in the churches that make up the nearly 2,000 Kingdom Movements that are multiplying all over the world.

Mobilization needs to become a regular part of leading people to Jesus. As soon as people come to Christ, they need to learn that they have become part of the “family business.” This “business” involves both reaching out to our *oikos*, family, friends, etc. in evangelism, but also going cross-culturally to those without access to the Gospel. This may include going cross-culturally ourselves, or supporting those who do. But we must get beyond the status quo in our churches where following Jesus is all about us being blessed rather than obeying Jesus and blessing Him with the worship He deserves from every tribe, tongue, people, and nation. That is, after all, the ultimate purpose of our mobilization efforts. 





Mobilizing the Church to



o Reach All Peoples



Where Are We Now? A New Mobilization Era

By **RYAN SHAW**

Ryan Shaw is the International Lead Facilitator of Global Mission Mobilization Initiative (GMMI)—www.globalmmi.net—a resourcing ministry equipping the Church for mission mobilization through tools, teaching, training and strategies. A fourth-generation message bearer, Ryan graduated from Fuller Theological Seminary (Pasadena, CA) with a Master's in Intercultural Studies and is the author of 12 books, booklets, and Bible studies. He has traveled in a mobilization capacity to over 70 nations and lives with his family in Chiang Mai, Thailand, where GMMI has its International Base and Global Mobilization Institute. rshaw@globalmmi.net

God is working progressively in history, never doing everything at once. He is not in a hurry, having purpose in every era and century. There are ebbs and flows, seasons where particular foundations are laid, preparing for the next progression. As such, we want to consider where we are now in the mission movement, while also observing foundations that have previously been laid, revealing a progression into a new era toward the culmination of God's redemptive purpose being realized.

Three Helpful Grids for Interpreting Biblical and Redemptive History

Reflecting on Church history helps the global Church recognize how God has been gradually unfolding His master plan of redemption since initiating His far-reaching covenant with Abraham 4,000 years ago (Gen. 12:1–3).

To get the most out of Church and mission history, we need grids to help us interpret correctly. Careful study reveals in both biblical and redemptive history, from Abraham in Genesis 12 to the present, a brand-

new, noteworthy shift, important element into God's redemptive storyline, has occurred every 500 years without exception.¹ From a historical standpoint, this is quite remarkable as it never fails to show up. Let's quickly consider these 500-year eras in salvation history:

- Abraham as the beginning point of Israel: 2000 BC
- Moses, the Exodus, and the Law: 1500 BC
- King David and the tabernacle of David: 1000 BC
- Post-exilic Jewish restoration: 500 BC
- Incarnation of Messiah, Jesus Christ: 0 BC
- Institutionalization of the Church: AD 500
- East and West division of Christianity: AD 1000
- Protestant Reformation: AD 1500
- Present day: AD 2000

In addition, the great historian Kenneth Scott Latourette offers a grid of dividing Church history into three large periods of time.² At a macro level, these three follow the general pattern of the above 500-year eras:

1. AD 100-500 (the first five centuries)
2. The 1,000-year period called the Middle or Dark Ages
3. The last five centuries (500 years)

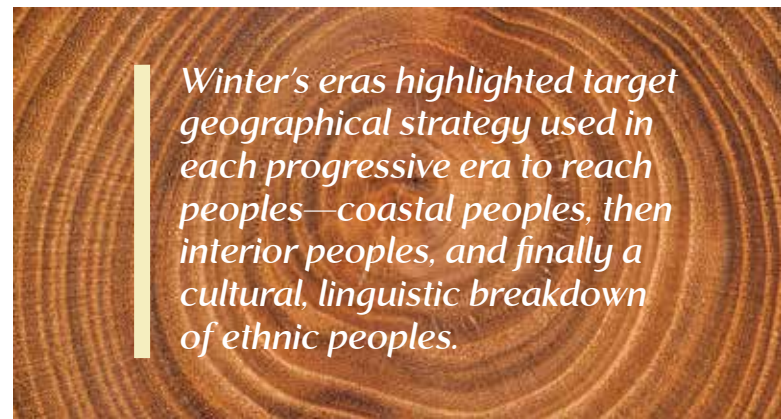
These two grids indicate that around the year AD 2000, a shift to a new major era in God's redemptive storyline may be happening.

The last 500-year era (AD 1500-2000) marked the gradual restoration of what was lost during the previous centuries (AD 100-1500) of spiritual decline. During these last 500 years, God has been accelerating His redemptive purpose, seemingly century by century. We find a unique dynamic during this era—the intertwining of revival, mission, and mobilization movements, together empowering the Church to progress in her calling.

It was during these last 500 years that the “modern mission movement” was catalyzed by the Spirit. Ralph Winter has helped the Church immensely with a third grid analyzing mission history since 1792.³ Winter points out there was a progressive mission emphasis bringing new understanding and strategic focus to the mission endeavor, highlighting three successive mission eras of modern Protestant mission history. Each era was catalyzed by a particular mission leader or leaders of the day. The first era (1792–1865) was to the coastlands (William Carey), the second era (1865–1935) was to inland peoples (Hudson Taylor), and the third era (1935–present) to unreached, hidden peoples (Cameron Townsend and Donald McGavran).

Adding to Winter's Third Era

Now that the previous 500-year era, which included an almost unbroken century-by-century progression of revivals, mobilization in the Church, and subsequent mission expansion is complete, what is the Spirit saying today? It has been debated whether a fourth mission era can be identified and added to Winter's three eras of Protestant mission history.



To consider this, it is important to differentiate what Winter's eras did and didn't focus on. Winter's eras highlighted target geographical strategy used in each progressive era to reach peoples—coastal peoples, then interior peoples, and finally a cultural, linguistic breakdown of ethnic peoples. There is no better strategic framework than the concept of ethnic people groups, distinguishing those who are reached (though unsaved) as opposed to unreached, in helping the

¹ I am indebted to the careful research of Wes Adams as he laid out the 500-year epochs of biblical and Church history, 87.

² Latourette, Kenneth S. *A History of Christianity*, 1081.

³ Winter, Ralph. 1992 “Four Men, Three Eras.” In *Perspectives on the World Christian Movement*, 3.

global Church appropriately target those who have not rejected the Gospel, but have little access or opportunity to hear it. I dare not advocate moving on from this core missiological and biblical understanding of how to effectively reach peoples for Christ.

A New Era of “Who” in Sending

Having said that, Winter’s three eras focus on a target geographical strategy to reach people, overlooking “who” it was that was doing the sending. We can distinguish the missiological perspective of Winter’s eras with the mobilization, or “mobiological” viewpoint, of the three eras.⁴ Doing so reveals not necessarily a new era missiologically but a different understanding altogether related to who is being mobilized and activated in the mission of God.

Who across the global Church was being mobilized and activated was taken for granted as an assumption, as “Western sending” was all that was known in those eras. Yet, the who is necessary to distinguish because this has been shifting over the last 50 or so years, guiding us into a new era “mobiologically.”



During these last 500 years, God has been accelerating His redemptive purpose, seemingly century by century.

In the first mission era, William Carey sailed for India from Great Britain in 1792. The United States came into being in 1776, sending its first missionaries in 1812 (Adoniram Judson and team). Great Britain, the USA, and Canada were the primary mission senders for the next 150 years, including Winter’s second era with Hudson Taylor. With Winter’s third era (1934) targeting the hidden, unreached peoples, particularly the last fifty or so years in the era, an unmistakable mobiological trend of who was doing the sending emerged. The missiological necessity of

⁴ A term coined by Max Chismon of Simply Mobilizing. See his article in this periodical titled “Mobiology – An Introduction.” As missiology is the study of how peoples come to Christ, mobiology is the study of how the global Church is mobilized and activated in the mission of God.

reaching unreached peoples has not changed, but the mobiological emergence of who is being mobilized and activated informs us significantly.

As we are generally aware, over the last 50 to 60 years, emerging sending movements have come about from many non-Western, African, Asian, and Latin American national churches. As Jesus told Peter in Luke 5:4, *launch out into the deep and let down your nets for a catch*. The net of national churches emphasizing the Great Commission and raising up laborers is widening, and for the first time in recorded history, we have a truly global Body of Christ able to fulfill their assigned roles in the Great Commission.

The early days of the modern mission movement (1792–1865) reached the coastlands and Taylor and the student volunteers in the second era pushed inland, yet all that was done through the Western Church. Now, in the latter part of the missiological era of reaching every subgroup of unreached peoples, the work is in the hands of a truly global Church, and for the first time, a potential mobilization thrust.⁵ If the global Church can be awakened to its core identity, through multiplying mission mobilization movements, the fulfillment of the Great Commission is realistic in our generation, culminating in Jesus’ redemptive purpose in this age.⁶

The global Church will not be content allowing mission to remain merely on the periphery, sending few cross-cultural workers. God has a much greater vision of where He is taking His global Church—toward it becoming normalized for multitudes of local ministries educating, inspiring, and activating members. This becomes possible through restoring the central message of God’s redemptive purpose, and the Church’s role in it, among all humanity. This restored mobilization emphasis will, in time, produce the resulting scattering of a large percentage of a local ministry’s members (maybe even 20 percent)

⁵ Johnson, Todd, and Sandra Lee. 2013 In *Perspectives on the World Christian Movement: A Reader* (Fourth Edition) Pasadena: William Carey Library, p. 387.

⁶ Learn more about multiplying Mission Mobilization Movements by obtaining a Facilitation Manual detailing their step-by-step development. www.globalmmi.net/product/mission-mobilization-movements-facilitation-manual

in message bearer teams to near and distant culture peoples.⁷ The whole Church will be engaged in her corporate responsibility of scattering the Gospel of the kingdom among all subcultures of all ethnic peoples with power. This has never happened before in Church and mission history. Jesus will have a truly global Church engaged in His Great Commission, and effective and strategic mission mobilization is the key to seeing it realized. This is the era we are moving into.


A New Era—A Truly Global Mobilization Movement

For this reason, some mobilization leaders suggest we have moved into a new, remarkable mission era—not in geographical or cultural people focus (as Winters’ eras brilliantly highlight), but in the Great Commission being emphasized across the whole global Church, the growing mobilization emphasis within the Church taking root.⁸ Steve Shadrach states, “If the third era is about taking the Gospel to all ethne, then the fourth era is about all the reached ethne remaining faithful to press on to finish the job. It could be that God is handing us a new template He wants us to operate from...in order to mobilize national believers to reach the unreached.”⁹ Shadrach then defines the goal of this fourth era, “A global mission mobilization movement in which the whole Church rises up to powerfully advance Jesus’ Great Commission to the ends of the earth. Each of us has a strategic part to play.”¹⁰

This takes place through a broader, comprehensive understanding of mission mobilization than traditionally grasped. Not merely recruiting a few cross-cultural workers but equipping the whole Church to be educated, inspired, and activated in their assigned roles in Jesus’ Great Commission. We are in a transition period. For the first time in history, we have a truly global Church empowered by the doctrinal and experiential restorations of the revival, mission, and mobilization

movements of the last 500 years. God has positioned His global people today for massive spiritual breakthrough among Frontier Peoples, if the mobilization emphasis can be realized among them.

Some argue the numbers of new traditional missionaries and the mission emphasis in national churches of traditional mission-sending nations are going down. Yet, the surge of growing mission awareness and vision among traditionally mission-receiving nations is increasing. This is only going to continue through comprehensive mobilization in the coming decades. This will also be affected as traditional Western finance models of mission-sending are tempered and transformed into biblical, Spirit-led sustainable means of scattering larger numbers of indigenous workers. Whereas most national churches don’t feel they can sustain sending the traditional (Western) way, they get excited when shown how to do so in ways even the poorest churches in the world can engage.¹¹

I believe this eye-opening “mobiological” understanding will progress to cultivating mission mobilization movements across the spectrum of church denominations and networks within multitudes of traditionally receiving nations. Churches empowered to experience firsthand the restoration of the core identity of the global Church as “God’s missionary people,” prioritizing the Great Commission within their local fellowships, engaging every believer in their assigned roles. These results can take place through a reenergized, redefined understanding of mission mobilization as calling the global Church to her core identity.¹² How is your ministry (network or denomination) progressing in this new mobilization era? 

Author’s Note—This article has been adapted from the author’s book titled *Rethinking Global Mobilization: Calling the Church to Her Core Identity*. The book lays foundations of a biblical missiology of mobilization while providing a practical framework to mobilize and equip the global Church in mobilization. The publisher, IGNITE Media, has given permission for portions of the book to be used in this article. Find more info about the book at RethinkingMobilization.com or search for it on Amazon.

7 “Message bearer teams” is an alternative term for “missionary” due to the baggage the term missionary has in many non-Western, Global South contexts.

8 Shadrach, Steve. “On Mission Virtual Conference 2020.” In *Missio Nexus*, www.missionexus.org/onmission2020stephen-2/.

9 Shadrach, Steve. 2018 “Mobilization: The Fourth (and Final?) Era of the Modern Mission Movement.” In *Evangelical Missions Quarterly*, 54:3, 8–13.

10 Shadrach, 2018.

11 We are referring to enabling message bearers to use their professions, skills and entrepreneurial abilities to derive an income while multiplying Church Planting Movements among unreached peoples. Learn more on pages 211–217 in *Rethinking Global Mobilization* by the author.

12 Learn more about this important subject in *Rethinking Global Mobilization: Calling the Church to Her Core Identity* (2022) published by IGNITE Media.

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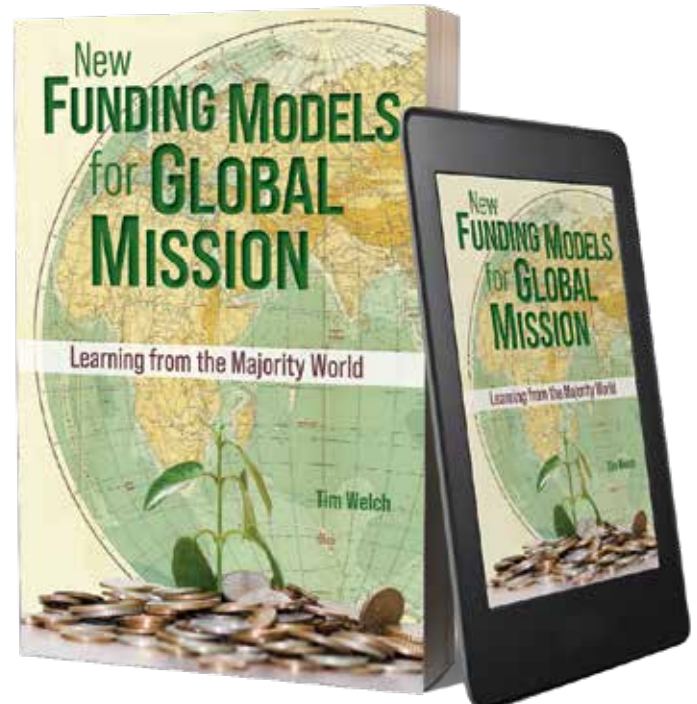
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Mobilizing the Filipino Diaspora for Effective Missions

By **DAVID S. LIM, PH.D.**

Dr. David S. Lim is the President of China Ministries International-Philippines, which has sent 120+ tentmakers to China since 1995. He has served as a member of the Steering Group of SEANET, a global network to reach the Buddhist World since 1999, and the Vice-President of Asian Society of Missiology since 2018. He is also the President of the Asian School for Development and Cross-cultural Studies (ASDECS).

Can we finally fulfill the Great Commission in our generation? As we face the post-pandemic “age of artificial intelligence” for the next 10 years, can we look forward to better mobilization for more effective missions? More than a few of us are targeting “no people left undisciplined” by 2033, the 2,000th anniversary of Easter.

In the past 22 years, a significant segment of the Filipino church (mostly migrant laborers and immigrants) has been mobilizing our diaspora as tentmakers to fulfill our role in the Great Commission. The Philippine Missions Association’s (PMA) flagship program has aimed to raise the largest and hopefully the most effective Evangelical mission force among the nations from 2001 until now.¹

¹ At the Lausanne Forum at Pattaya in September 2004, the Filipino delegation publicly declared their commitment to deploy 200,000 missionaries (mostly OFWs as tentmakers) into the 10/40 Window by 2010, and in 2009 PMA extended it to 1,000,000 (that’s 10% of OFWs) by 2020.

What we have learned after having tried to equip a million tentmakers, largely consisting of overseas Filipino workers (OFWs) by 2020 is to catalyze Kingdom Movements (KMs) through Disciple Making Movements (DMMs) among the Unreached People Groups (UPGs) in the world.² We estimate that at least 650,000 OFWs have been trained to use our basic tool called “Company 3” to do DMMs wherever they go to live and work.³

Further, in the last four years since Lausanne’s Global Workplace Forum was held in Manila from June 26–29, 2019, Lausanne Philippines Partnership built on

² On the history of PMA and its tentmaker mobilization, see Lim, D. 2013, October “History and Ministry of Philippine Missions Association: Leading the Global Shift to Tentmaker Missions,” *Asian Missions Advance* 41, 2–6.

³ Company 3 uses the oral Bible sharing format to learn from 30 chronological Bible stories. They can also download *The Jesus Movie* and film clips from www.jesusfilminternational.org, and discuss the clip’s relevance to their daily lives. Not many details can be shared due to security reasons.

this mission mobilization program and expanded it to two slogans: “Every Filipino a blessing disciple-maker,” and “Every Filipino church an Acts 1:8 church.”⁴ Along with our PMA mission catalysts, we are mainly counting on others from the Star Grass Coalition (the Phil. house church movement) and Micah Philippines (the alliance of Christian development organizations). We are praying and working together to mobilize the whole Filipino church to effectively share the whole Gospel with the whole world through our flagship program called Cooperatives as Mission.

Our Effective Missions

We have been holding mission training modules (called Kairos, a shortened Perspectives course) as our main tool to recruit more harvesters and mission mobilizers who can effectively catalyze KMs among the UPGs in the cities and villages of Asia and beyond. We believe that only KMs can realistically enable the Christian population to have better growth rates than their local population.

⁴ The Philippines is 92% Christian, with 82% Roman Catholics; and 88% of Roman Catholics and 94% of non-Catholic Christians (averaging 90% of the Christian population) consider themselves as those with “charismatic experiences.” Matheny, P. 2011, October. “Ferment at the Margins: Philippine Ecclesiology under Stress,” *International Bulletin of Missionary Research* 25:4, 206.

With Filipino Christian presence in almost all countries of the world today, we need to send mobilization teams that are experts in discipling and empowering local Jesus-followers (persons of peace or POP) to multiply disciples in their communities and workplaces, just like what Paul did from Ephesus in two years: All in Asia (Minor), both Jews and Greeks heard the Word of God (Acts 19:8–10). Each KM will have multiplied to at least four generations of disciples making their own disciples (cf. 2 Tim. 2:2).

Our Kingdom Vision

And what’s the outcome we aim to be the result of this effective mission strategy? Those who are in persecuted contexts like China have the advantage of already-mobilized believers who are actually multiplying disciple-makers underground in their localities, perhaps still out of necessity rather than strategy. We need some mobilizers to train and empower them to do incarnational (1 Cor. 9:19–23)



and build non-extractive KMs (1 Cor. 7:17–20) intentionally for the conversion and discipling of whole families, communities, tribes, and nations.

We aim at “kingdomization,” where the socio-cultural and religious structures of each community are transformed into Christ-centered institutions and Christ-ward traditions that glorify God.

These resulting Jesus-following communities will be contextualized and look more like sects of their dominant religion, like the Jewish background believers of “the Way” (Acts 24:14) and Gentile believers called “Christians” (Acts 11:19–21) were in the early Church. These local disciple-makers will manifest kindness, honesty, and diligence as well as expertise or entrepreneurship—valuable assets in any culture—and rise to become servant-leaders in their communities and professions with no need to build their own religious structures. In fact, we aim at “kingdomization,” where the socio-cultural and religious structures of each community are transformed into Christ-centered institutions and Christ-ward traditions that glorify God.

Our Strategic Plan

Thus, we use a three-pronged strategic plan. First, just like Jesus trained His disciples to go from village to village, our field teams were told to stay long enough to find and disciple local POPs who can lead the KM in their region or people group (Luke 10:1–17). To disciple is to model, assist, watch, and leave (M.A.W.L.). As these new local Jesus-followers become leaders of DMMs in their neighborhoods and workplaces, they will naturally rise to become elders of their communities and networks. At the same time, out of their networks will rise natural leaders with organizing and managerial talents to get the households, villages, and cities transformed into Christ-centered sustainable communities (preferably in the form of cooperatives or communes, where Isaiah 65:21–23 and Acts 4:32–35 are institutionalized) from the bottom up.

Second, to spread DMMs cross-culturally, our KM catalysts enroll in a graduate program, work

at an expatriate job, or start a business in a foreign context (with a student, work, or business visa)—opportunities which will continue to abound in our globalized world. If faithfully implemented, they will have accomplished their goal of equipping a local team of POPs who will rise to become elders of the local, regional, or national KMs.

Third, there are already many diaspora Filipino Christians in the cities of many non-Christian majority populations, especially in Muslim, Communist, and Buddhist nations. Their second generations are bilingual and bicultural (they’re McGavran’s “bridges of God”). As our mobilizers train them to be cross-cultural disciple-makers among the locals, we can easily add thousands of new disciple-makers among the unevangelized peoples in the world today, and at zero-overhead missionary-sending cost.

Our Mobilization Challenge

The harvest is still plentiful, yet the workers are still few; so we must pray and work to send out more workers into God’s harvest (Matt. 9:37–38). We need to mobilize more KM catalysts to places where Christ is not yet known (cf. Rom. 15:18–20)!⁵ Even today about 86% of non-Christians still do not have Christian friends. Our challenge is to mobilize as many Jesus-followers as possible to do cross-cultural friendship evangelism to as many acquaintances as possible, and then to disciple their converts to become a POP to evangelize and disciple their circles of influence.

Even before the pandemic, many more opportunities arose for us to increase our mobilization efforts by just working from home. We have been building relationships online globally through group chats on social media, like Facebook Messenger, Viber, Telegram, WhatsApp, etc. As a result, many of us have formed new friendships with potential mobilizers globally and have become best friends as we personally disciple them online to do DMM and mentoring them as they work with their converts toward becoming POPs and elders of communities or networks in their people groups and beyond.

⁵ We’re keenly aware that in mid-2022, the 24:14 movement estimated that there were only about 8,000 KMs out of the 40,000 that are needed to reach all the UPGs.

We've raised the standard high. We've insisted that we should not send harvesters who will slow down God's work anywhere. We already have the training programs in place for those who want to be equipped to become effective KM catalysts and mission mobilizers. Many of us have been doing this with huge success. My humble mission agency has sent more than a hundred DMM practitioners to China. Our best mobilizer recruited professional teachers to train ordinary college graduates (from various professions) to go as educational tentmakers (salaried by the universities) in the gateway cities of China.

Recently a Korean mobilizer we previously trained told me that his two underground training centers in China went online in 2018 and almost all the students and alumni have seen exponential growth in their respective house-church networks during the pandemic.

Using the internet and their smartphones, younger generations (Gen Z and Millennials) are more interested in doing mission from where they are, rather than traveling somewhere else. They can still be mobilized for DMM (albeit differently than when traveling far), as they can build friendships online with those of other cultures and become cross-cultural ambassadors of Christ, perhaps even more effectively and more speedily.

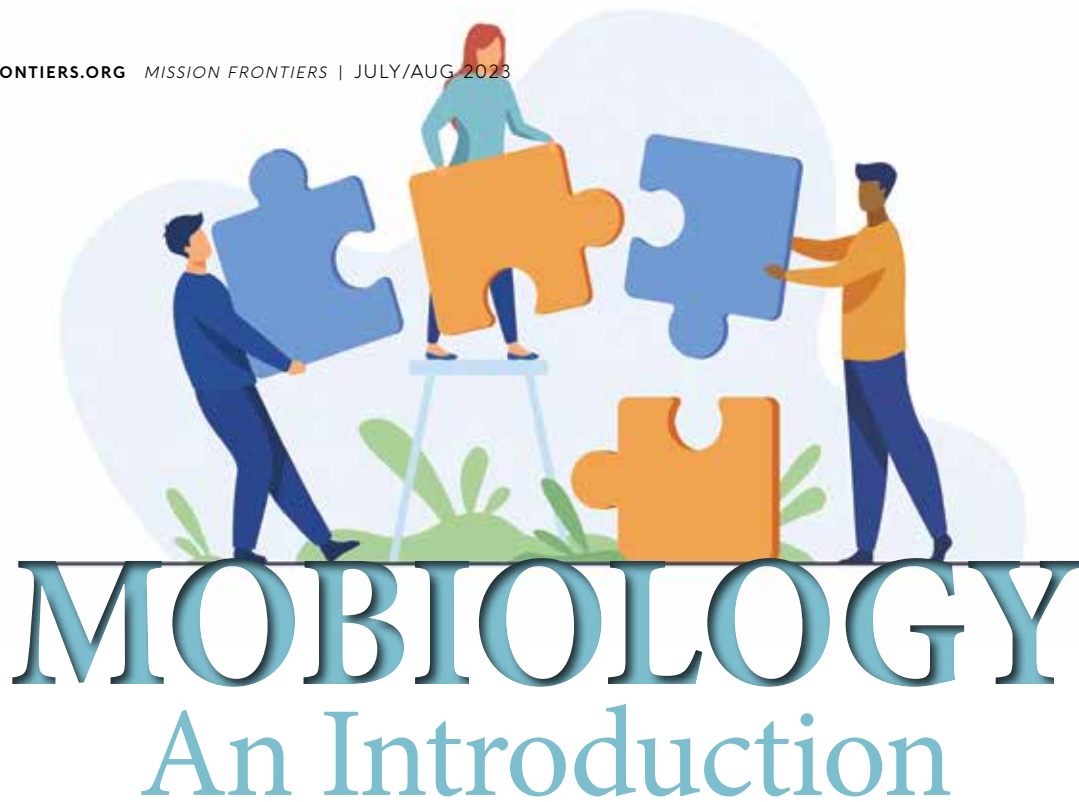
May the global mission family learn from our paradigm of mission mobilization. Let's focus on recruiting and training as many KM catalysts as possible, who can train as many Jesus-followers to gain expertise in making new friends with people of other faiths, one person at a time, to become persons of peace. Then, as a person of peace, they too disciple their friends and relatives in their communities and workplaces of their people group and beyond. Let them multiply organically. After all, DMMs start new DMMs.⁶

⁶ Coles, David. 2023 "Great News: Movements are Starting New Movements," *Mission Frontiers* 45:1, 4–5.



*We've raised the standard high.
We've insisted that we should not
send harvesters who will slow down
God's work anywhere.*

Finally, we also have learned that this paradigm of effective missions looks so radically simple and different for those who have been used to traditional mission mobilization. We know it is hard to make paradigm shifts. I plead for patience and understanding that we avoid criticism and conflict with each other, allowing both approaches to grow—at least for the next 10 years. Let us bless each other's efforts to maximize whatever we believe God has called us to do. May God find us faithful and effective in accomplishing the Great Commission for His glory. *Maranatha.* 🇺🇸



MOBIOLOGY

An Introduction

By **MAX CHISMON**

Max Chismon is the Director of Simply Mobilizing International. The SM International Center is in the Philippines and serves the SM movement in more than 100 countries around the world. Max and his wife Dorothy now work from their home country of New Zealand www.simplymobilizing.com

Over recent centuries, the development and refining of missiology has helped the Church focus on the missional task at hand. It may have begun in the colonial context with a geographical focus but it has been considerably refined in recent decades to direct our attention to people groups and today to the more than 7,000 people groups which remain unreached.¹ With these people being arguably the most resistant to the Gospel, missiology's value to the Body of Christ, remains indispensable.

One of the longstanding frustrations missiology has faced is a lack of harvesters for the harvest fields of the world. To address this, mission agencies, which have modernly been the custodians of the outworking of missiology, have employed mobilizers to actively recruit personnel for cross-cultural ministry. Their efforts have been rewarded but, sadly, with fewer workers recruited than the ripened harvest fields of each generation have demanded. And worrisomely, these traditional recruitment methods are seeing fewer workers responding than in the past.

Mobiology, I would like to suggest, is the answer to this dilemma. Moving forward, mobilization must be seen as more than an activity. It must be seen as a sound biblical theology. This is where mobiology steps in.

So, what exactly is *mobiology*?

Mobiology is the study of the participation of all God's people on mission with God and therefore every local church being a missional church. God on mission and God on mission with His people is seen through mobiology as the heart and soul of the Bible's story! It spans both Testaments and ushers in God's eternal age of a new earth where righteousness dwells.²

Through the lens of mobiology, God is accomplishing two very different purposes at the same time. As God engages His people with Him on mission, God reaps a harvest—people are saved from every nation, tribe, and tongue. At the same time, those involved as harvesters are being matured—essential preparation for His eternal age of the new heaven and a new earth

¹ Joshua Project www.joshuaproject.net

² 2 Pet. 3:13; Rev. 21:1; Isa. 65:17

(Phil. 1:6). Herein lies the genius of God. It is as we, God's people, engage with God on mission that the wheels of our transformation begin to turn. We are learning to lay down our life, to take up our cross, to deny self—all of which are prerequisites for true transformation and growth into maturity and to the stature of the fullness of Christ (Eph. 4:13).

Mobiology and Missiology—Two Complementary Theologies

Whereas missiology focuses on the harvest field, mobiology focuses on the harvest force. Missiology focuses on what God does through His people; mobiology focuses on what God does in His people through engaging them on His mission. Both missiology and mobiology have their eyes focused on the harvest of this age, with mobiology focused also on the “harvested” for God's glorious age to come (Rom. 8:18).

Mobiology was always meant to be missiology's indispensable companion. Without mobiology by its side, missiology has been like a single parent trying to attend to all the needs of the family on its own. With mobiology's absence, mission agencies may have embraced missiology's vital message, but local churches seldom have. A precious number of harvesters have been mobilized but seldom has all of God's people. Mission departments have developed, but seldom have missional churches. Missiology has lacked the staunch support of its partner, mobiology, thus missing out on “a marriage made in heaven” and the full potential that such a partnership could achieve.

Mission as Defined by Mobiology

The term “mission” has often been defined differently, adding to the confusion. Local churches tend to interpret mission by their local context, and mission people and mission agencies also defining it differently as cross-cultural ministry and often to unreached peoples. If we are to mobilize all of God's people into living missional lives and to see every church become a missional church, then our definition of mission and understanding of mission needs a shared meaning within the Body of Christ. Like in any good marriage, this is an opportunity for all partners to grow in their

Such a definition of mission, as described in these three simple phases, means every believer, church, mission agency, training school, and Bible school can be involved in meaningful and strategic mission.

understanding and positively influence each other.

So, from a mobiology perspective, and to provide a definition that all can embrace, I suggest that mission be understood in three distinct phases. The first phase is to reach unreached peoples. This could be defined as establishing an indigenous Church Planting Movement within an Unreached People Group. The workers engaged in this phase would be foreigners and cross-cultural workers as the people group is unreached and therefore lacks an indigenous Christian expression. The second phase is for indigenous workers (“insiders”) to evangelize their own people group, to plant churches, and to make disciples. The third phase is God's people putting Christ's kingdom on display through their transformed lives in both word and deed, for a witness or testimony to their nation. Interestingly, in reference to the Gospel becoming a witness or “a testimony to all nations,” Jesus concluded with, *And then the end will come* (Matt. 24:14).

Such a definition of mission, as described in these three simple phases, means every believer, church, mission agency, training school, and Bible school can be involved in meaningful and strategic mission. This “all is mission” perspective maintains the primacy of reaching unreached peoples as phases two and three simply can't happen without a people group first being reached. Perhaps this is why Jesus said, *the gospel must first be preached to all nations* (Mark 13:10). I have found the writings of Chris Wright particularly helpful and have appreciated his more holistic defining of mission.³

³ Wright, Christopher J.H. 2006 *The Mission of God: Unlocking the Bible's Grand Narrative*, Downers Grove: IVP; Wright, Christopher J.H. 2010 *The Mission of God's People: A Biblical Theology of the Church's Mission*, Zondervan Academic.

Recapturing Leadership in the Context of Mission

The Bible is God's story of mission from cover to cover and flows seamlessly from the Old Testament into and through the New Testament. From the beginning, God appointed leaders such as Moses, Joshua, and David to help His people live on mission to grow and expand God's mission agenda. Prophets also were appointed to keep His people focused. Prophets would call an often wayward people back to God and challenge them to live for the reason they were called to be God's chosen people (Hag. 1:3–9). Mobiology identifies the leading of missional initiatives as apostolic and the missional motivation as prophetic. Viewed in this way, we can see the missional importance of both apostolic and prophetic ministries throughout both the Old and New Testaments (Luke 11:49). For this reason, in the New Testament we find Paul saying to the church at Corinth, *And God has placed in the church first of all apostles, second prophets,...* (1 Cor. 12:28). Missiology provides the framework for apostolic mobilization by focusing the Church's attention on the missional task from Jerusalem to Judea, to Samaria, and into regions beyond (Acts 1:8; 2 Cor. 10:16) whilst mobiology provides the framework for prophetic mobilization, calling all God's people to active participation with God on His mission.

Imagine every church being a missional church, facilitating all God's people into a life on mission with God.

In fact, mobiology sees all of the five leadership ministries (apostles, prophets, evangelists, pastors, and teachers) in the context of mission. Failure to interpret these Body of Christ leadership ministries in the context of God's mission has led to confusing trumpet sounds and a Church ill-prepared to live a life on mission with God (1 Cor. 14:8). The people of God, in general, are not being prepared for works of missional service as ought to be happening and thus the bride is not making herself ready as she ought to be doing (Eph. 4:12; Rev. 19:7–8).


Should these leadership ministries catch this understanding of the centrality of mission, we would see a

revival of mission and of spirituality and holiness. This is what God designed wholehearted involvement with Him on mission to lead to. And, in my opinion, this is what the Church globally is increasingly hungry for. Mobiology makes even more sense when we realize that today's Church is in every country of the world and often in significant numbers. We are the closest today to reaching the world's remaining unreached and unsaved than in our entire history—geographically, culturally, and linguistically. The mobilization of all God's people into mission with God and every church mobilized to be a missional church just makes so much sense!



A Glorious Day Ahead for Mission

Imagine every church being a missional church, facilitating all God's people into a life on mission with God. Imagine every church not just nurturing God's people to be blessed but equipping them to be a blessing. Imagine all God's people celebrating not just what they have been saved from but what they have been saved for. Imagine true followers of Jesus connected to the Head of the Church and to the Lord of the Harvest doing exactly what Jesus said they would do, *My sheep listen to my voice; I know them, and they follow me* (John 10:27). As a result, the Lord of the harvest will send out workers into His harvest field on an unprecedented scale (Matt. 9:38). Imagine local churches and mission agencies meaningfully connected as these two redemptive structures were supposed to be connected.⁴ Imagine the harvest fields of the world reaped to His satisfaction and His bride having made herself ready!

This is the vision of mobiology! 

⁴ Winter, Ralph D. 1974 "The Two Structures of God's Redemptive Mission" *Missiology*, 2:1, 121–139.



COVID-19
POST

Challenges & Opportunities of Mobilization in the Post-COVID World

By **MIKE ADEGBILE**

Mike Adegbile served as the Executive Secretary of Nigeria Evangelical Missions Association (NEMA) for eight years until December 2019. Mike currently serves to catalyze the Go-North potentials of the Sub-Sahara African Church to see Church Planting Movements within the remaining unreached peoples and places across the Sahel and the Maghreb in Africa. Mike serves on multitudes of mission networks globally, while living in Jos, Nigeria, with his wife, Yinka, they are blessed with three boys.

COVID-19 has no doubt reset our world in many ways, especially with respect to our practice of mission as well as in mission mobilization. This disruption caused by the COVID-19 pandemic requires new-wineskin thinking and re-strategizing on the part of the Church on how to creatively fulfill the mandate of mission mobilization in a post-pandemic world so that the good news of God's reign will be proclaimed in all the world as a witness to all nations (Matt. 24:14). In examining the challenges and opportunities of mobilization post-COVID-19, this article will seek to envision mobilization in ways that are appropriate for a post-pandemic world, because to some degree, the survival of the Church and its mission during the next pandemics may depend on it.

“Through the COVID-19 pandemic, God appears to be orchestrating circumstances globally, preparing the optimal environment for the message of mission mobilization among His Church to be prioritized like no other time since the early Church.”¹ Sometimes, in order to help us embrace change, God puts us into circumstances we would never choose, but, in His eternal wisdom, best aligns us with where He is leading.

But what do we really mean by mission mobilization? Mission mobilization refers to the strategic and intentional activity of believers to inspire, equip, and activate the fruitful engagement of other Christians in God's mission. Essentially, it is the whole process of

¹ Shaw, Ryan. 2022 *Rethinking Mission Mobilization*.

maturing followers of Jesus to know, to be, and to do all that Christ has called the Church to in the fulfillment of His mission. According to Steve C. Hawthorne, “Mobilization in its broadest sense is helping God’s people to move with God in His mission.”² He further says that “mobilizing is the process by which people become fruitfully engaged in the mission of God to the world.”³ Ryan Shaw, on the other hand, says, “Mobilization is not a one-time event but a long-term process of putting the Great Commission at the center of every disciple and local ministry.”⁴ While Randy Mitchel opined that, “For the Church to mobilize begins with movement towards God and with God on mission.”⁵ How then does the Church fulfill its ministry of mobilization in a post-pandemic world?

Global Realities Facing the Church & Challenges of Mobilization

Along with the challenge of the COVID-19 pandemic, the global Church today is faced with exploding world population, migration and diaspora issues, poverty, hostile and dictatorial governments, militant religious beliefs, secularism, humanism, occultism, growing injustices, and more. For instance, Europe, which used to be the heartland of Christianity for such a prolonged time and in such an extensive way, is now the first continent to be de-Christianized, with the prevalent idea that life can be lived without recourse to God. While in Africa, Asia, and Latin America, the Church is breaking new ground and establishing new Christian communities, Europe—and the West at large—appears to be in retreat. With significant social trends in Europe and the West like secularism, migration, people trafficking, Islam, technology, and Brexit, coupled with the COVID-19 pandemic, the West is fast becoming the most challenging frontier for missions and missions mobilization. Moreover, technology and the Internet, computing, digital storage, artificial intelligence, and

big data are some of the social trends shaping the world today and present their own opportunities.

During the pandemic, there was also the challenge of lockdowns and restrictions to movement. Churches in some places were unable to meet physically and mobilization events were unable to be held in conventional ways. This affected the entire process of mobilization in some ways. For instance, during the COVID-19 restrictions, we were limited to operating in small groups and had to cancel a big mobilization event we had planned. Moreover, we were limited in the deployment aspect of mobilization regarding a team we had enthused about God’s mission and trained in how to participate with God in His mission because the target people were in a no-go area.



During the pandemic, there was also the challenge of lockdowns and restrictions to movement.

Opportunities for Mission Mobilization in the Post-Covid World?

With decreased mobility and increased digital connectivity, mobilizers need to re-envision how to mobilize the whole people of God to their shared calling and participation in the redemptive mission of God using digital tools. A major opportunity that the pandemic challenge opens up is the mobilization of young people, who are referred to as “digital natives” because of their digital literacy and ability to deploy their technological skills, to respond to the challenge of decreased mobility as well as funding of missions and mobilization work. This gives the youth

2 Mitchel, Randy. 2023 *Handbook for Mission Mobilization*.

3 Hawthorne, Steve. 2015 A Global Mobilization Consultation Paper on “Mobilizing God’s People for God’s Mission.”

4 Bendor Samuel, Paul. 2020 *Covid-19, Trends in Global Mission, Participation in Faithful Witness* Oxford Center for Mission Study.

5 Memory, Jim. Europe 2021 “A Missiological Report.”

a sense of belonging in the Church's mission, thereby guaranteeing the future of such mission endeavors. Moreover, the opportunity of digital connectivity requires that mobilizers come up with snackable digital content to use as mobilization tools in order to awaken, empower, and activate the Church to move with God in His mission to the billions who are currently online. So the challenge creates opportunity for creativity and innovation.


Another opportunity for mission mobilization in the post-COVID-19 world is that of dynamic collaboration among mobilizers. The COVID-19 pandemic revealed our insufficiency in ourselves and our need for interdependence. This is what is referred to as dynamic collaboration. No single church denomination or ministry, however well endowed, can fulfill the mission mobilization mandate all by itself. According to Michael Oh, the Global Executive Director and CEO of the Lausanne Movement, "Disciples of all nations will be made when disciples of all nations are collaborating (Gen. 11:6)."⁶

With migration comes an opportunity for diaspora mobilization. However, it is migration from the Majority World that is seeing the most significant number of new diaspora churches being planted in the Global North and parts of the Global South.

"Latin-American migrants have planted thousands of churches in Spain, Portugal and beyond over the last thirty years. It is difficult to find a major European city that does not have a large Spanish speaking and/or Brazilian congregation. Similarly, Chinese churches can be found almost everywhere. The Chinese Overseas Christian Mission lists over 120 Chinese-speaking congregations in the UK and a further 150 in the rest of Europe, though that is certainly only a fraction of the actual churches that exist. However, it is the Black African churches that are the most numerous. African-initiated Pentecostal churches number in the thousands in Britain alone."

To achieve the goal of a worshipping community drawn from all peoples of the earth, mobilizers must target diaspora churches and mobilize them for missions, to, through, and beyond the diaspora (Rev. 5:9, 7:9).

In order for the Church to survive the challenges of a prolonged pandemic and bring closure to the Great Commission mandate, mobilizers must be strategic in their mobilization of all God's people (including professionals, students, civil servants, business people, athletes, children and young people, as well as those in government, the entertainment industry, etc.) to target all the spheres of influence of society for the fulfillment of the Great Commission, beginning with their primary platform (Matt. 24:14). These people should be mobilized for kingdom impact in every sphere of society—the arts, media, science, technology, architecture, medicine, etc. We need them to fulfill the Great Commission.

The COVID-19 pandemic has presented the global Church with a paradigm shift in its practice of mission mobilization. Far from being a frustration to mission mobilization, the COVID-19 pandemic has presented a challenge for the Church to re-imagine how different parts of the Body of Christ function together to support the faithful, holistic witness of the Gospel. The in-person gatherings that have been at the core of church programs for centuries showed their limitations during the pandemic. Rather than planning to "get back to normal," mission mobilizers need to plan for a more robust, hybrid way of being mobilizers and doing mobilization. Meanwhile, the digital world is here to stay as an integral part of the Church's mission field. The lessons learned must not be lost, rather, the Church must now carefully look at the opportunities and be diligent to prioritize the most appropriate ways of doing mobilization in tandem with the realities of today's world. The global Church must seize the opportunity of the moment to give a final major push to the Great Commission mandate through massive and creative mobilization of all God's people. Let us rise with all that Jesus has made available to us through redemption to reach all unreached, least reached, and unengaged frontier ethnic people groups of our world so that the Son may receive the reward of His suffering and global glory may ascend to our God and the Lamb upon the throne. 

⁶ Sanou, Dietrich, and Kern. *Towards a Post-Pandemic Mission*.

Redefining Revival for a New Generation

By **DAVID SMITHERS**



David Smithers has been an avid student of revival history, and a prayer meeting pioneer for almost 40 years. He frequently teaches on the essential relationship between church revival and world missions at various Perspectives classes and YWAM's DTS training schools.

The Purpose of Revival

Many today are asking what is the point and purpose of revival? In light of our present consideration of a new era of mission mobilization in the global Church, this subject is important. Revival in God's Church and mission mobilization of that Church for His purposes in the Great Commission go hand in hand.

The primary objective of every true revival is to heal and restore a broken relationship between God and His people. Revival is needed when God's people forget about Him, stop seeking Him, or worse yet, when they seek Him only to get something for themselves. Revival is needed when we become hardened to the feelings and affections of Jesus, ignoring the promptings of the Holy Spirit. When such things become a recurring problem, God never abandons us.

The Difference Between the Fruit and Root of Revival

Revival is a visitation of God's power and presence that restores our love and worship for Jesus. Yet, sometimes the fruit and effects of revival become

more desired than the presence of Jesus Himself. For example, the Great Awakenings in the 18th and 19th centuries were uniquely characterized by powerful preachers and large evangelistic meetings with thousands of converts. God used these revivals to restore and reawaken a zeal for evangelism and the Great Commission within His Church. However, some believers gradually began to define mass-evangelism and large crowds as the sum total of a genuine revival. Many today still make this mistake. Later, at the beginning of the 20th century, God began to restore the gifts and power of the Holy Spirit. Soon, much like the previous revival generation, people began to mistake the supernatural effects of revival for the actual heart of revival itself.

The Three Phases of Genuine Revival

Isaiah 6:1-8 is a useful template to help define and track the purposes and progress of a biblical revival. All the great evangelical revivals throughout church history have followed a similar path and process.

1) Looking Up to See the King

I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim ... And one cried to another and said: "Holy, holy, holy" (Isa. 6:1–3).

Genuine revival usually begins by awakening the Church to the holiness and majesty of God. We may know God as father, friend, and comforter, but when God comes down in our midst, we suddenly become more acquainted with the King upon the throne. Just like the angels in Isaiah 6, we begin to humble ourselves in worship and cry out holy, holy, holy.

2) Looking In to See Our True Condition

So I said: "Woe is me, for I am undone! Because 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" (Isa. 6:5).

Verse 5 describes Isaiah's response to his new, enlarged view of Jesus on the throne, radically changing the way he saw himself and those around him. Many today are consumed by themselves. "Me, myself and I" fills the horizon of their lives, crowding out God's greater purposes. God's manifest presence helps us come face-to-face with our true condition, so we can humble ourselves and turn away from the sin of self-worship. It is this self-examination that opens the floodgates of humility, brokenness, and true repentance during revival.

3) Looking Out to See the Harvest

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

Revival also turns our focus outward to a lost and dying world. To the same extent our eyes are opened to God's character and the need for more grace, we begin to see and care about the needs of others. This new way of seeing prepares us to respond to God's missionary call—"Who will go for us?" This is the ancient path of the great revivals. True revival sets us free from our own selfish heart, sending us out to love and serve others. As Erwin Lutzer so aptly stated,

"Revival is the mother of missions."¹ Great revivals always produce a zeal for the Great Commission. If not, it's probably not a true revival.

Revival History Confirms this Pattern

This Isaiah 6 process has been confirmed throughout revival history. It is widely believed, in the missions community, that over the last 200+ years of Church history, more people have come to Christ than during all the previous 1,800 years combined. How do we account for such extraordinary spiritual growth? The answer is the outpouring of the Holy Spirit.

The 1st Great Awakening & the Evangelical Revival (1730s to 1790)

We usually refer to this remarkable season of revival as the Great Awakening. This move of God launched a transatlantic revival movement that mobilized God's people on three different continents in united prayer for a fully revived Church and the finishing of the Great Commission. This revival transformed whole nations and influenced the spiritual and social values of an entire generation. It rescued all of Britain from a moral and spiritual collapse, and at the same time, watered the seeds of liberty, human rights, and democracy in the American colonies. Prior to this awakening, there was little zeal for evangelism at home and far less for the foreign field. The Great Awakening rolled away the Church's stony heart and resurrected the Great Commission in a single generation.

This revival transformed whole nations and influenced the spiritual and social values of an entire generation.

The 2nd Great Awakening (1792 to 1845)

Before long, the 2nd Great Awakening was pushing the American church to restore its apostolic vision to finish the Great Commission. This mighty revival impacted America for over 50 years in one part of the

¹ Lutzer, Dr. Erwin W. September 15, 1991 "Revival: The Mother Of Missions." *Reformation and Revival* <https://www.moodymedia.org/sermons/reformation-and-revival/revival-mother-missions/>

nation or another. It started after the renewed Concert of Prayer movement called God's people into a season of humility, repentance, and monthly rhythms of united prayer. Soon God was pouring out His Spirit on America's largest universities, and then it spread across the Alleghenies and into the western frontier of Kentucky. Methodist camp meetings were soon setting the rural countryside ablaze with the power of the Spirit. America was being awakened from one end to the other. Coinciding with this awakening also came the birth of the Modern Missions Movement through William Carey, Andrew Fuller, and a handful of other English Baptists. Then, in 1812, America sent out its first missionaries; Adoniram Judson, Luther Rice, and others left their families and homes to share the Good News with Asia.

The Great American Revival (1857 to 1859)

On the heels of the 2nd Great Awakening came what some have called America's Greatest Revival. Though it lasted only two to three years, it's conservatively estimated to have brought 500,000–1,000,000 converts to Christ. It wasn't preaching that fueled this awakening as much as it was praying. Daily and hourly prayer meetings were the key and driving force behind this mighty work of God. Some say that within a six-month period, there were anywhere from 10,000 to 30,000 men and women out of a population of 800,000 praying daily at 20 different locations in New York City. Like our previous examples, this awakening realigned the heart of God's people with God's heart for the nations. It raised up a mighty missionary force called the Inland Missionary Movement. These young evangelists cast off their own culture, customs, and language so they could better embrace the unreached for Christ.

These are just a few examples of God's larger revival purposes. I wish we had room to describe the mighty awakenings of the 20th century in Wales, Manchuria, India, Korea, and Azusa Street. All these revivals followed a similar path. Revival comes to call us back to our first love and back to the power and purity of the early Church, and true revival always calls the Church to finish the Great Commission.


Revival, Restoration, and Finishing

My recent visit to Asbury University was very encouraging. What I experienced there was much different from anything I've seen in a long time. No advertising, no promotion of special speakers, no celebrity worship bands, and yet the people stayed. They stayed to worship, they stayed to pray, and they stayed to repent of their sins. It didn't matter who was leading worship or praying—no one seemed to notice because everyone was staying focused on Jesus.



God is saying something through this move of God to the whole Body of Christ, "It's time to *stop*, be *still* and *stay* in His presence until we make things right." God is getting this generation ready to go and finish something big. He's getting them ready through staying and worshipping in His presence.

This recent move of God gives us reason to believe that something more is on the way. This generation has a passion for both the restoration of the Church and the finishing of the Great Commission. Something more is coming, and we need to get ready for it. God's revival train has left the station, and it's moving towards its destination. We're not to the destination yet, so we need to stay where God stays, in the place of brokenness and humility, believing in the power of true revival to mobilize Jesus' Church globally with His own heartbeat for the world.

For thus says the High and Lofty One ... "I dwell in the high and holy place, With him who has a contrite and humble spirit, To revive the spirit of the humble ..." (Isa. 57:15). 



GROWING IN MOBILIZATION PRAYER

By **RYAN SHAW**

Ryan Shaw is the International Lead Facilitator of Global Mission Mobilization Initiative (GMMI)—www.globalmmi.net—a resourcing ministry equipping the Church for mission mobilization through tools, teaching, training, and strategies. A fourth-generation message bearer, Ryan graduated from Fuller Theological Seminary (Pasadena, CA) with a Master's in Intercultural Studies. He has traveled in a mobilization capacity to over 70 nations and lives with his family in Chiang Mai, Thailand, where GMMI has its International Base and Global Mobilization Institute. rshaw@globalmmi.net.

Many years ago, God called me to prayer for the nations in my early 20s. My local church had a prayer room devoted to praying for spiritual revival and the Gospel to be spread among unreached, frontier peoples. I spent countless hours in that prayer room. Through wrestling with God for breakthrough for the Gospel globally, my own heart was being touched and transformed. I was becoming aligned with the passion of Jesus for all peoples. A significant part of my journey of being mobilized was through such prayer for unreached peoples.

Over the last 20 years of involvement in mobilization ministry in over 70 nations globally, I have consistently observed the power of prayer as a dynamic mobilizer in the lives of individuals, local ministries, and even entire church networks and denominations. Faithful, dedicated intercession is a core purpose in God's big-picture mobilization strategy of His global Church.

About 12 years ago, GMMI started its own prayer room, "The Global Harvest Prayer Room," on our campus in Chiang Mai, Thailand, with daily corporate prayer. Prayer for the nations has always been an emphasis of GMMI as well as a core tool we encourage local ministries globally to implement within the life of their fellowships. Yet about eight or so years ago, the Holy Spirit began speaking about an aspect of prayer for the nations that we seemed to have overlooked.

He started speaking to me about praying less for the unreached, frontier peoples themselves and more for the necessity of the Church growing in spiritual maturity and depth, while being mobilized, aligning with Jesus' redemptive purpose for the nations. He was nudging me to not just praying for individual disciples along this line, but for the whole corporate Church in a city, nation, and across the world. At first, the concept of praying primarily for the Church didn't

sit right with me. It felt awkward and seemed to run against everything I had believed about prayer and its primary emphasis—the unreached coming to Christ.

Around this same time, I started becoming aware of a startling biblical truth surrounding most of the recorded prayers in the New Testament. Jesus', Paul's, Peter's, and John's apostolic, recorded prayers generally focused not primarily on the lost but on aspects of spiritual development in believers' lives and their churches corporately.¹ Again, this realization shocked me. Whereas the recorded prayers in the New Testament definitely have an element of praying for the lost, the lion's share of their content is focused on deepening discipleship within the Body of Christ, enabling Her to become the spiritually empowered vessel God has always intended, to reach the unreached, frontier peoples. We had tended to put the focus on the result (Church Planting Movements producing people movements to Christ among unreached peoples) while Scripture itself highlighted an emphasis on intercession for the vessel (corporate Church) to be prepared, deepened, enabled to rightly engage, and produce fruit among all nations.

At first the concept of praying primarily for the Church didn't sit right with me. It felt awkward and seemed to run against everything I had believed about prayer and its primary emphasis—the unreached coming to Christ.

I began to see a crucial, logical progression in God's redemptive plan. It was His corporate people arising in wholehearted devotion to Himself, growing in obedience, faithfulness, perseverance, aligning their wills with His own big-picture, overarching will of redeeming all peoples. This process taking place in a growing dimension across the Body of Christ (among individuals, church networks, denominations, and organizations) would empower the Church to be mobilized and, in an increasing measure, influence unreached peoples with the power of the Gospel. The cause and effect were evident.

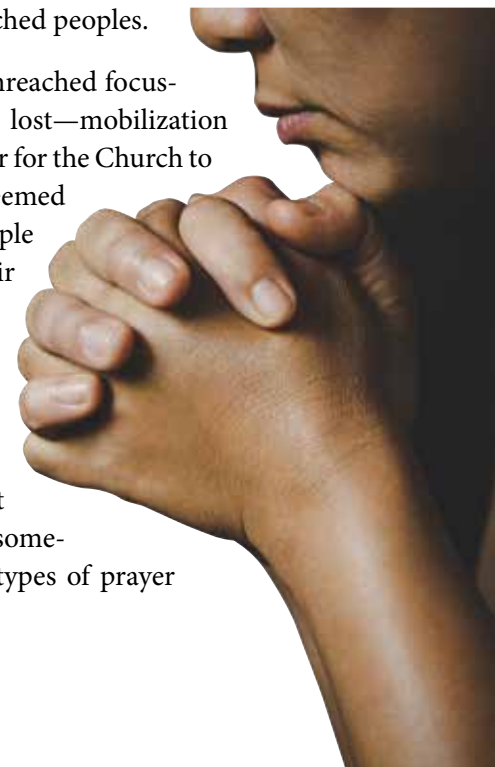
¹ https://makhop.org/wp-content/uploads/2014/03/Apostolic_Prayers_9.pdf

Prayer for the Church then directly impacts unreached, frontier peoples. This appears to be one reason the Holy Spirit deliberately included the recorded prayers of the apostolic leaders in Scripture: To inspire God's people through the ages to spiritually contend for growth and breakthrough among the people of God themselves, which in time always overflows to unreached peoples. In addition, praying God's Word assures us we are praying in line with the will of God while also encouraging faith that, in time, God will answer these prayers.

Yet I was simultaneously grasping that prayer and intercession for the spiritual development and maturity of the Church alone wasn't enough. We also needed to pray specifically for the Church to rightly embrace Her core identity and calling as God's multiplying, reproducing, scattering, missionary people among culturally near and distant unreached peoples. The combination of this truth being integrated into the hearts and lives of disciples becoming wholehearted and spiritually mature had explosive potential across the global Body of Christ.

We call this *mobilization prayer*. It is prayer focused on standing in the gap for the global Body of Christ to become all God intends spiritually, overcoming all the shallow, complacent, compromise-filled outlooks, while simultaneously being mobilized, equipped, empowered, and scattered to impact both culturally near and distant unreached peoples.

While prayer for the unreached focuses on the result—the lost—mobilization prayer focuses on prayer for the Church to become who She is redeemed to be—a corporate people loving God with all their heart, mind, soul, and strength, while emphasizing the Great Commission at the center of the life of their local ministry, not reduced to the side somewhere. We need both types of prayer to progress effectively.



Based on these insights the Spirit was providing, we developed a model for our onsite prayer room that focused on three specific categories of prayer points. Each day we highlight a different country focus. This could be any country in the world.

We tend to focus on nations transitioning from being “mission receiving” nations to those becoming a mission force themselves in mission. Yet every national church (no matter how big or small) has a role in mission globally and can and should be the recipient of mobilization prayer.

1. We start by praying for the Body of Christ in that nation to grow in abandoned, wholehearted devotion. We apply the apostolic, recorded prayers of Scripture to the Body of Christ in that nation, contending for an increased depth of spiritual discipleship across the whole, not merely the leaders.
2. The second category of prayers for the Body of Christ in that particular nation is focused on growing mission mobilization and vision within the life of that national Body of Christ. We focus on the Great Commission being restored as a central message and point of emphasis across every local ministry, instead of a peripheral concept, if present at all. We pray for every believer to become activated in one or more of the six identified roles in the Great Commission² and trained to be effective in the three levels of scattering.³
3. Third, we transition from praying for issues related to the Church to praying for the Unreached People Groups within that same nation. We seek God for His kingdom to come among them and God’s will through the planting of spiritually vibrant, simple, reproducing churches to be realized.

This shift impacted everything GMMI was doing related to prayer. We began to spend much more time contending for biblical discipleship and wholehearted devotion among Jesus’ body in

every nation. Recognizing such an emphasis is foundational for developing mature, deep, mission clarity and understanding among those same people.




SCAN ME

We changed the emphasis of our annual 21-day prayer campaign for the nations to emphasize the call to mobilization prayer, starting instead a monthly day of prayer for global mobilization taking place on the third Tuesday of each month. Learn more and find out how to participate in the **CONTEND!** Monthly Day of Prayer for Global Mobilization by scanning the QR code.

Part of this is due to mobilization being generally misunderstood and even reduced and sidelined in importance from God’s intent.

Through this growth process, we’ve observed how little prayer emphasis there is globally on issues related to mobilization itself. There are a growing number of prayer initiatives focused on the unreached (though we always need more prayer focused on this important category). But there is very little prayer emphasis, that I am aware of, that centers on intercessory prayer for the global Church itself to become all God intends while becoming a people rooted in and living from a Great Commission paradigm and identity.

Part of this is due to mobilization being generally misunderstood and even reduced and sidelined in importance from God’s intent. Yet, we believe the Spirit is restoring an emphasis on mission mobilization across the global Church, widening the Body of Christ’s experience and understanding of it. This will only increase in the coming years and decades as the Spirit brings us into a new era where mobilization is being prioritized as it ought. Where God is orchestrating the final processes necessary for the Church to become the vessel, She is redeemed to be for the literal fulfillment of the Great Commission.

Let us arise in faith, emphasizing mobilization prayer, looking to God to grab ahold of individuals, local ministries, church networks, denominations, and organizations for His global glory among all the unreached, frontier peoples. 

² The six roles in the Great Commission are highlighted in detail in the *Handbook for Great Commission Ministries*, by Ryan Shaw, IGNITE Media, 2019.

³ Three levels of scattering are defined in the author’s book, *Rethinking Global Mobilization*, by Ryan Shaw, IGNITE Media, 2022.

The Mobilization Index: A Strategic Mobilization Tool

By **DR. STEVE SHADRACH**

Steve Shadrach founded the collegiate ministries Student Mobilization and the Traveling Teams, the Center for Mission Mobilization (now named Via), as well as the resource ministries of Support Raising Solutions and Campus Ministry Today. He was also the Director of Mobilization for the U.S. Center for World Mission, overseeing the Perspectives on the World Christian Movement worldwide. He has written numerous books, including *The Fuel and the Flame* and *The God Ask*. He and his wife Carol have five children, 10 grandchildren, and live in Fayetteville, Arkansas.

I'll bet you've never heard someone say, "If we keep sending more missionaries to that country, we'll be hurting them more than helping!" How could that be? More is always better, right?—No!

If we continue sending missionaries and resources to a country with a large population of Christians, it could reinforce the perception that they are (and always will be?) a needy mission *field*, when in fact, it is way past due for them to transform into a radical new missions *force*.

Some countries don't need more missionaries, they need mobilizers—humble, cross-cultural believers who will serve the Body of Christ there. If you have a leadership role in a ministry that sends workers to other countries, consider whether each specific country (or people group) needs more missionaries ... or more mobilizers. Imagine the multiplying impact your ministry can have by sending mobilizers to partner with the national believers.

LATINOS AND ARABS: A DIVINE CONNECTION?

Sociologists tell about the incredible similarities between Latinos and Arabs in language, appearance, culture, and customs. In this volatile age, when many Muslim countries are closed to Americans and Europeans, there is often an openness, even a curiosity, between Arabs and Latinos. Perhaps the key to reaching the Middle East is flooding those nations with Great Commission workers from Brazil, Peru, Costa Rica, and other Latin countries. As Via has pioneered personal-support-raising training for missionaries in Latin America (ViaGenerosity.org), we also are seeing that their local churches, friends, and family members can fund their own missionaries and not be reliant on foreign support.

Today, 80% of the evangelical church resides in Asia, Africa, and Latin America.¹ So we at Via (formerly the Center for Mission Mobilization) kept asking ourselves, “What if there was a tool that could identify strategic countries with large populations of evangelical Christians who possess other favorable factors that could help them be effective in engaging, equipping, and connecting their believers to raise up and send workers to the unreached?”

That question resulted in the development of the Via Mobilization Index™ (ViaMobilizationIndex.org).



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For over 12 years, Via has been working with respected missiologists and researchers from various countries to pull together a wide range of demographics for 118 countries, including the 57 countries that have 1 million or more evangelical Christians. This Index has been presented at the Global Mobilization Consultation, Missio Nexus, EMQ, and included in Radical's Stratus project.

1 CMM (Center for Mission Mobilization) staff researchers did the math based upon Operation World's populations of evangelicals and sending numbers (<https://operationworld.org>).

Information is powerful. Since 1964, *Operation World* has been informing and inspiring Christians around the world to join God in praying for the nations.² For decades, the *Joshua Project* has helped awaken the Church by defining the unfinished task of the Great Commission among the unreached.³ Both of these excellent resources (and others like them) have contributed to mobilizing laborers, guiding mission strategies, and awakening countless hearts to God's global purpose.

One of the main purposes of Via's Index is to aid mission agencies and ministries globally to be the most strategic and effective in the placing of their personnel. We developed “deeper dives” country profiles, much like *Operation World*, to highlight the strategic opportunities each of these countries have to send missionaries to the unreached. Go to ViaMobilizationIndex.org to see the latest version. You can search through different countries and

2 Mandryk, Jason. 2010 *Operation World: The Definitive Prayer Guide to Every Nation*. Downers Grove: IVP.

3 www.joshuaproject.net



We have exciting news!

The Center for Mission Mobilization (CMM) has a new name!

Welcome to Via!

With **Via** you'll find the same great resources and support to help lead your people into God's mission with renewed vision and purpose in Christ.



ViaNations.org

- Podcasts
- Articles & tools
(translations coming soon)
- Group studies
(translations available)
- Books
(translations available)
- Trainings
(translations available)
- Conferences & more

Visit the new CMM!

We invite you to learn more at ViaNations.org/transition



regional profiles, but you can also sort and weigh all the various data points in order to make informed strategic decisions based on your mission vision, resources, and opportunities.

The Via Mobilization Index™ builds upon the strategic research of others, revealing countries' mission-sending potentials and where the Church is the ripest for mobilization. You can utilize the user friendly "Sort and Compare" function as you search through these various sub-indices and others that make up the Index:

- **Number of Evangelicals versus Missionaries:** The Index utilizes *Operation World* for two critical pieces of data: number of evangelicals and number of missionaries sent. While these numbers were published in 2010, they are the best researched and trustworthy to date. When credible current information becomes available, we update these figures with new cited research after careful consideration.
- **Regional Access to UPGs:** We evaluated the physical distance or regional proximity from a country to high numbers of Unreached People Groups with data from the Joshua Project.⁴
- **Cultural Bridges to UPGs:** To determine this, we use Geert Hofstede's research into the six dimensions of national culture.
- **Prosperity:** While generosity is not dependent on financial prosperity, research shows a correlation between the Legatum Prosperity Index™ and the country's number of cross-cultural missionaries sent externally and their ability to fund them. Legatum determines overall prosperity through what they call the "nine pillars" of prosperity that consider factors such as economic quality, education, health, and governance.⁵
- **Religious Freedom:** Religious restrictions can potentially play a significant role in a nation's ability to mobilize and send out workers to the unreached. The Pew Forum has researched government

restrictions and social hostilities and how they interfere with religious beliefs and practices.⁶

If these statistics are even close to accurate, life cannot go on as usual, knowing billions of these precious souls will live and die, never even having the chance to hear of Jesus and His forgiveness.

Within the country profiles, we also highlight how God has uniquely and strategically positioned that nation in His plan to see every tribe, tongue, and nation reached by His people as quickly as possible. But why the hurry? It's because we are faced with the greatest dilemma in the history of our now over eight billion world population. Jesus issued the Great Commission almost 2,000 years ago. Numerous countries have been sending out foreign mission teams for well over 200 years. Yet, with all our modern technology, travel, and entrepreneurship, four out of 10 people in the world are still cut off from the Gospel! Dr. Todd Johnson of the Center for the Study of Global Christianity released a disturbing research statistic: "86% of all non-Christians will never meet a Christ follower."⁷ Since reading that, I have not been sleeping well.

If these statistics are even close to accurate, life cannot go on as usual, knowing billions of these precious souls will live and die, never even having the chance to hear of Jesus and His forgiveness. Indeed, we celebrate the significant Gospel advances over the years, but if we are to genuinely address this overwhelming need, a new approach is required. It is time to think outside the box. For the last 50 years, we've been diligently studying and documenting where all the Unreached People Groups of the world are. Maybe now it's time to discover another major category of peoples—those huge swaths of believers across the planet yet to be mobilized but have some of the greatest mission sending potential!

⁴ Based on Geert Hofstede's Cultural Dimensions and utilizing the Country Comparison Tool. <https://www.hofstede-insights.com/country-comparison-tool>.

⁵ "What is Prosperity" The Legatum Centre for National Prosperity, <https://www.prosperity.com/about-prosperity/what-prosperity>.

⁶ Based on the 2021 Religious Freedom & Restrictions report, Pew Research Center. <https://www.pewresearch.org/topic/religion/religious-freedom-restrictions/>.

⁷ From Dr. Todd Johnson's research at the Center for the Study of Global Christianity, Gordon Conwell Seminary.

As an example, the 13 English-speaking countries in Africa have more than 130 million evangelicals. But research shows they are sending less than 5,000 cross-cultural workers.⁸ That's only one missionary for every 26,000 evangelicals, showing a significant mobilization gap. Instead of sending more missionaries into these Christian countries, what if we instead launched mobilization teams throughout that region, with a seemingly modest goal of raising up just one cross-cultural worker for every 1,000 evangelicals? Astonishingly, that would increase their missionary sending from 5,000 to 130,000 cross-cultural goers—the greatest missionary force in all of history!

Countries that haven't had decades of experience in sending missionaries often welcome seasoned partners who can offer resources to help educate Christians on the biblical basis of missions and the dire spiritual needs of the unreached. They also may want assistance as they develop recruiting strategies, training programs, and member care structures for their own church planters within their own people group and missionaries to Unreached People Groups. While this Index can aid in the researching, planning, and discernment process, it is not intended to be the final arbiter of God's will, dictating the location of your ministry assignments. Ultimately, prayer and the leading of the Holy Spirit take precedence over research and statistics.

Peruse and evaluate the Index to see if it can be a tool you and other mobilizers and ministry leaders can use to fuel prayer, encourage a greater commitment to the unreached from all believers, inform leaders about the current state of sending, and to help guide the placement of future missionaries and mobilizers.

The goal of the Via Mobilization Index™ is simple: to see an increase in global mobilization that leads to more laborers being sent to the unreached to proclaim Christ until every tribe, tongue, and nation has heard. We believe that each of the nations on the

⁸ CMM staff researchers did the math based upon Operation World's populations of evangelicals and sending numbers (<https://operationworld.org>).

Index has been commissioned by God to raise up and send out laborers for God's harvest. It's not a ranking of which countries are most important or which can send the most missionaries. Acts 1:8 applies to the Body of Christ in every country, so each nation on the Index has its own unique opportunities, challenges, missions, and sending potential as they seek to raise up and launch workers.

Application: Peruse and evaluate the Index to see if it can be a tool you and other mobilizers and ministry leaders can use to fuel prayer, encourage a greater commitment to the unreached from all believers, inform leaders about the current state of sending, and to help guide the placement of future missionaries and mobilizers. Paul asks in Romans 10:14–15a, *How then will they call on him in whom they have not believed? And how are they to believe in him, of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?* Let's work together as a global Body of Christ to mobilize, train, and send more missionaries across the world to fulfill the Great Commission.



SCAN ME

For questions or more information, you may contact us at mobindex@vianations.org. Visit ViaNations.org to find mobilization resources for churches, students, families, and mission agencies. MF





“Go Where?”

By CHRIS MAYNARD

Chris Maynard has worked with computer data for 42 years, with multinational data for 31 years, and with global mission data for 18 years. During his time in mission, he has contributed to several books while serving multitudes of global mission networks at different times. Chris has pioneered several different ways of looking at deployment and is currently an associate of the WEA Mission Commission and of OC's Global Research Team ocresearch.info. Chris lives in West Wales, UK, and has been married to his wife for over 40 years. Chris.Maynard@transforminginformation.com.

Mission Mobilizers Give Direction

Mobilization at its simplest means getting people ready to move. If you mobilize a country for war, you take people from civilian life and put them in uniform, ready to move. Later, the generals can decide where to send them. That's called "deployment." Mobilization comes first, the deployment message comes next. But once God commissions us to be mission mobilizers then, in my view, a deployment message is a vital part of our toolkit. If we inspire people to action without direction, then our implicit message is they don't need to deploy. They can just stay where they are. On the other hand, any convincing deployment message inspires its own motivation.

God Gives Deployment Messages

As mobilizers, the Spirit of God is already speaking through us. We take it on ourselves to communicate where we believe God wants significant numbers of believers to deploy their attention, prayers, money, and maybe their very selves.

When Jesus mobilized His disciples, He included a clear deployment message. To begin, the simple "follow me" was enough. But as they got used to following Him, and as fame threatened His mission, He gave them an idea of His own deployment instructions. *Let us go somewhere else—to the nearby villages—so that I can preach there also. That is why I have come* (Mark 1:38). Then He sent the Twelve with the words, *Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel...* (Matt 10:5–6). Then Luke tells us that *the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go* (Luke 10:1). Finally, and most famously, there is the "Go" of the Great Commission which in different versions include the deployment instructions "all the world," "all creation," "all nations," "beginning at Jerusalem," and "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."¹

Good Deployment Messages Are Informed by Data

In modern times, good deployment messages have always been informed and supported by data. At the heart of William Carey's 87-page *Enquiry* of 1792 is a

¹ See Mark 16:15, Matt. 28:19, Luke 24:47, Acts 1:8

24–page data table “containing a survey of the present state of the world.”² Intrinsic to Hudson Taylor’s 1865 *China’s Spiritual Need and Claims* are several tables, charts and a map of China.³ Yet the data is not in itself the message. Both Carey and Taylor were careful to spell out the deployment message in words—with spiritual, rational, and emotional appeals to their readers. Some researchers and data people make the mistake of thinking that they can just present data. “It’s obvious!” they may say. But relatively few people can look at some data and understand what it means, still less what God is saying through it. Even those with skill and spirit may take months or years to craft a good deployment message. I believe that development of a good deployment message usually requires input in three areas: divine revelation, logical data processing, and some sort of “gut feeling” or “common sense.” We can see all three factors at work in William Carey’s *Enquiry*—his careful Bible exposition, the detailed data he had gathered about the world over years, and his passionate sense of what could be accomplished despite all objections.

Both Carey and Taylor were careful to spell out the deployment message in words—with spiritual, rational, and emotional appeals to their readers.

As a data person, trained by God for 23 years in corporate data, and now sent into global Church information, I have used data to help craft several global and international deployment messages. I have some strong convictions about this area. One is that we should no longer expect to give the same deployment message to every Christian around the world. When most of us were bottled up in North America and Europe, it made sense to have messages which are today characterized as “from the West to the rest,” but no longer.

² Carey, William. 1792, “An Enquiry into the Obligation of Christians to use means for the Conversion of the Heathens: in which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings, are considered.” Leicester: Ann Ireland, 38.

³ Taylor, J. Hudson. 1887, *China’s Spiritual Need and Claims*. 7th edition, London: Morgan and Scott.

The Data Screams Out the Need for Deployment

Some say that mission is now “everywhere to everywhere,” but that statement is of limited use. It is indeed very useful to help break that old mindset of “from the West to the rest.” And that surely still needs to be fully broken among us. But as a deployment message, it is completely useless. Telling everyone to go everywhere, gives no real direction at all. It will soon be taken as a suggestion that we may as well stay where we are. We can only accept “everywhere to everywhere” or “leave all mission in the hands of nationals” when faith is evenly spread around the world, but it is not. The data continues to scream out that this is far from the case.

Yes, it is true that the Church is now established in every country of the world. Yet more than half of all Christians live in a country where more than 70% of people are Christians. Many of those countries now are non-Western. Praise God! But meanwhile, more than half of all non-Christians live in a country where more than 90% of people are non-Christians.⁴ If we look at people groups, the situation is even more stark. More than half of all Christians are part of a people group where more than 88% are Christian, and more than half of non-Christians live in people groups where more than 98% are non-Christian.⁵

We Need a Message from Beyond

This means that most Christians, whether Western or non-Western, intuitively feel the world to be largely Christian—because *their* world is indeed largely Christian. Only information from beyond their nation and people group can open their eyes to the real state of the world. We still need international mission, and even more, we need intercultural mission.

We can assume that life was quite comfortable for Nehemiah in Susa. It was a shock for him to learn that, *Those who survived the exile and are back in the province are in great trouble and disgrace. The wall*

⁴ Interpretation mine from data in Country_Regions_Book_Equivalent.xls from “Operation World Professional Edition DVD-ROM” Jason Mandryk, 7th Edition, 2010, GMI.

⁵ Interpretation mine using PGAC (People Group Across Country) from Joshua Project data, joshuaproject.net/resources/datasets.

of Jerusalem is broken down, and its gates have been burned with fire (Neh. 1:3). That information about the situation beyond his locality is what triggered all his fasting, prayer, planning, and action. Deployment messages are still needed and can be a powerful tool in the hand of mobilizers. Mobilizers should think, “What deployment message am I giving (whether explicit or implied)? How is it justified? Is it appropriate for my audience?”

Our deployment messages should be strongly informed by need. Who are the unreached or the unengaged? Where is there no church? Where is the Bible not available? Where do people have no Christian friends?

Deployment Messages Must Be Primarily Informed by Relative Need

Our deployment messages should be strongly informed by need. Who are the unreached or the unengaged? Where is there no church? Where is the Bible not available? Where do people have no Christian friends? William Carey spoke of those who do not have “the means of grace,” and Hudson Taylor of China’s “spiritual needs.” Based on relative need, we will not encourage the Central Asian Church to build capacity to evangelize North America. Now, the Spirit of God may well direct an individual to go from Afghanistan to the USA. We do well not to stand in their way. And nor should we despise those who follow Jesus’ command, *When you are persecuted in one place, flee to another* (Matt. 10:23). Yet as mobilizers, mobilizing North Americans to be part of God’s mission to Central Asia makes more sense because of the relative need in Central Asia for faith in Jesus Christ.

Note that, even based solely on relative need, appropriate deployment messages in today’s world will not be the same in all nations. As I said above, we should no longer expect to give the same deployment message to every Christian around the world. And there is a new opportunity that we have now that the Church is established in so many places and cultures.

Deployment Messages Can Increasingly Be Informed by Affinity

The opportunity is to leverage connections or affinities between the workers and the harvest. Because the Church is spread out, and because we are culturally diverse, different ones of us are suited to tackle different parts of the whole. The current call to sub-Saharan Africa to “Go north!” takes them to North African countries that they can relate to as Africans, and often through a shared experience of Islam. I hear some in Ibero-America stressing their cultural and historical affinity to the Arab World. Affinities can exist for many reasons—physical proximity, historical links, shared language, trading blocs. Any of these and more can be a reason to adjust a deployment message and bring the task closer.

But Globally We Must Keep an Eye on the Whole

However, we cannot allow affinity thinking to dominate all our deployment messages worldwide. If we go all out for “national workers” or “near neighbors,” we will miss the very neediest unbelievers who are unreached exactly because they are not very “near” to any of us.

Those who have the greatest riches of the kingdom may have an obligation to play down the idea of affinity for themselves and gear up to tackle the most remote fields. The statistics suggest countries like this may be USA, Brazil, Chile, and some highly Christian, island nations in the Caribbean or Pacific. Maybe churches in these nations still need to have their sights set on the least Christian people groups in the least Christian countries, regardless of proximity or affinity.

We need to ensure that our research and our global data are always ready to support us as we craft kingdom deployment messages to the churches. 📊



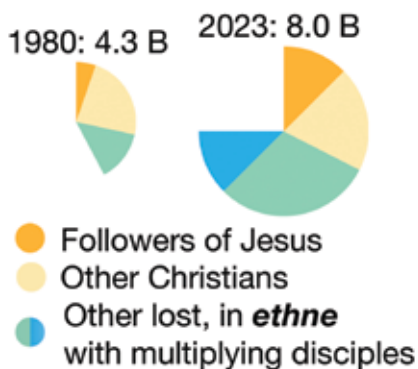
The Astonishing Power & Progress of God's Promise

By **ROBBY BUTLER**

Robby Butler served for 24 years with the U.S. Center for World Mission—first in the computer department and later as Ralph Winter's personal assistant. In 2004, he and his wife Jackie founded Mission Network to support ministries and individual ministries in blessing those ethne still without movements to Jesus. Robby is a recovering "activist," learning to wait in prayer on God for direction in His timing. RobbyQButler@pm.me



Four thousand years ago, God told an elderly, childless man that all of earth's family-lines would one day be blessed through his descendant, then confirmed this promise with an oath. Two thousand years later, Jesus commissioned and equipped His followers to fulfill this promise. In 1980, this blessing was only spreading among 40% of humanity. Yet today—less than 50 years later—this blessing is multiplying among 75% of humanity.



How central is this promise to God's purpose?

The LXX/Septuagint—which translated the Old Testament into Greek before Jesus' birth—helps us trace God's promise through the Old and New Testament around the Greek word *ethne* (family-lines).

Of the five times God declares His promise to Abraham, Isaac, and Jacob, these two in the LXX read:

"... all ethne on earth will be blessed through him [Abraham]" (Gen. 18:18).

"... I swear by myself," declares the LORD, "... through your offspring [Abraham] all ethne on earth will be blessed (Gen. 22:18).

Hebrews identifies Genesis 22:18 as clarifying God's purpose:

"Because God wanted to make the unchanging nature of His purpose very clear to the heirs of what was promised, He confirmed it with an oath" (Heb. 6:17).

Both times, God was angry enough to destroy the Israelites and start over with Moses; Moses appealed to this “Genesis 22:18 oath”:

“Remember your servants Abraham, Isaac and Israel, to whom **You swore by Your own self**” (Exod. 32:13).

“If you put all [Israel] to death ... the **ethne** ... will say, “The LORD was not able to bring them into the land He promised them on oath ...” (Num. 14:15–16).

Ethne appears nearly 700 times in the LXX, in virtually every book of the Old Testament, including:

- Psalms:

“Ask me, and I will make the **ethne** your inheritance ...” (Ps. 2:8).

“...proclaim among the **ethne** what He has done” (Ps. 9:11).

“Be still, and know that I am God; I will be exalted among the **ethne** ...” (Ps. 46:10).

- Isaiah:

*It is too small a thing for You to be My servant to ... bring back those of Israel I have kept. I will also make You a light for the **ethne**, that My salvation may reach to the ends of the earth* (Isa. 49:6, cf. Acts 13:47).

In the New Testament, Paul calls God’s promise to Abraham both the “Gospel” and the “mystery”:

“Scripture ... announced the **Gospel** ... to Abraham: ‘All **ethne** will be blessed through you’” (Gal. 3:8).

“I do not want you to be ignorant of this **mystery** ...: Israel has experienced a hardening in part until the full number of the **ethne** has come in” (Rom. 11:25).

“... in accordance with my **Gospel**, ... in keeping with the revelation of the **mystery** ... that all the **ethne** might come to the obedience that comes from faith” (Rom. 16:25-26).

“This **mystery** is that through the **Gospel** the **ethne** are heirs ... and sharers together in the **promise** in Christ Jesus” (Eph. 3:6).

“... God has chosen to make known among the **ethne** ... this **mystery**, which is Christ in you, the hope of glory” (Col. 1:27).

Of course, Jesus’ concern for the **ethne** appears throughout His teaching, for example:

*On My account you will be brought before governors and kings as witnesses to them and to the **ethne*** (Matt. 10:18).

*This Gospel of the kingdom will be preached in the whole world as a testimony to all **ethne**, and then the end will come* (Matt. 24:14).

*And the Gospel must first be preached to all **ethne*** (Mark 13:10).

*... Is it not written: ‘My house will be called a house of prayer for all **ethne**’? But you have made it ‘a den of robbers’* (Mark 11:17).

Jesus’ concern for all **ethne** becomes especially evident in His commissioning of His disciples:

*Therefore go and disciple all **ethne**, ...* (Matt. 28:19).

*This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in His name to all **ethne** ...* (Luke 24:46–47).

What did the Holy Spirit do in those first followers of Jesus?

Like most people, Jesus’ first followers had deep prejudice against other **ethne**, and started off only in same-culture witness to other Jews (Acts 11:19)! Yet as they were led by the Holy Spirit, He:

- Overcame Peter’s prejudice against other **ethne** (Acts 10).
- Addressed the general prejudice of Jewish believers against other **ethne** (Acts 15).
- Raised up Paul as the apostle to the **ethne** (Gal. 2:7).

This initial Spirit-led movement to Jesus recorded in Acts became the first domino in a long chain which may be finishable in our generation.

How far have we come?

Those earliest followers of Jesus could not have humanly grasped the complexity of their commission. However, today we can estimate the challenge before them and see the progress to date, as summarized in the accompanying graphics, starting in 33AD¹:

¹ 1792 figures estimated from Carey’s 1972 *Enquiry*: WmCarey.edu/carey/enquiry/anenquiry.pdf
1980 data from Ralph Winter’s 1980 Hidden Peoples poster: JoshuaProject.net/1980pie
2022 data mostly from Joshua Project’s interactive map: JoshuaProject.net/frontier/interactive

World population was about **0.25 billion**, with virtually everyone isolated from the first multiplying followers of Jesus in thousands of distinct *ethne*.

33 AD: 0.25 Billion

- 120 Followers of Jesus
- 0.25 B in undisciplined *ethne*



1792: 0.73 Billion

- 110 K Followers of Jesus
- 180 M Other Christians
- 550 M needing **pioneer** teams



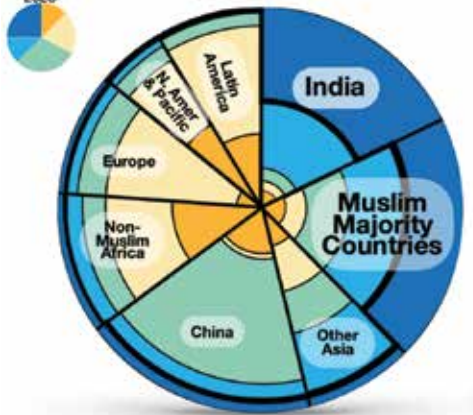
1980: 4.3 Billion

- 0.23 B Followers of Jesus
- 1 B Other Christians
- 0.6 B Other lost, in *ethne* with multiplying disciples
- 2.5 B in **Frontier ethne**, needing **pioneer** teams



2023: 8 Billion

- 1 B Followers of Jesus
- 1.6 B Other Christians
- 2.4 B Other lost, in *ethne* with multiplying disciples
- 2.0 B in **Frontier ethne**, needing **pioneer** teams (1.6 B in ~300 largest *Frontier ethne*, each over 1M in population)



- Just **120 followers** of Jesus drew together in prayer prior to Pentecost (Acts 1:14–15).
- Thus for every **one** of these first followers of Jesus, roughly **TWO MILLION** lived in *ethne* needing pioneer, cross-cultural workers.

Today the global situation is much clearer.

- Humanity now numbers eight billion, in 17,000 distinct *ethne*. Forty percent are “unreached” (less than two percent Evangelicals), but only twenty-five percent (**two billion**) remain in **Frontier People Groups (FPGs)**—with virtually no followers of Jesus, no movements to Jesus, and still needing pioneer, cross-cultural workers.
- **Followers of Jesus** have meanwhile multiplied to an estimated **one billion** (movement disciples have been doubling every three-to-five years, and now number 115 million. Another 900 million Evangelicals, Charismatics and Pentecostals are doubling every 20 years).
- Thus for every **one** follower of Jesus, there are only **TWO** individuals living in *ethne* that need pioneer, cross-cultural workers.

What's Next?

Of the two billion in *Frontier ethne*, 80% (1.6 billion) are concentrated in less than 300 large groups (over 1 million each). Many of these have been “engaged” by Christianity for decades or centuries, becoming case studies in how our intuitions and strategies can go wrong.



SCAN ME

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Equipping Disciples for Ministry as Kingdom Priests

24:14 Goal: Movement engagements in every unreached people and place by 2025 (30 months)

By **CURTIS SERGEANT**

Dr. Curtis Sergeant served with the International Mission Board (IMB) as a pioneer church-planting missionary among an Unreached People Group in China. Several years later, Curtis began to interface with the major house-church networks of China as a trainer and consultant. Later, he served as the IMB's vice president for global strategy, where he oversaw the research department while continuing to fulfill a training role as well. From there, Curtis went to Saddleback Church as the Director of Church-Planting. Curtis then served as International Vice President of e3 Partners for three years. Curtis currently operates MetaCamp, a disciple-making and missions-training center located in Dadeville, Alabama. He also works in leadership with Zúme and 24:14. Curtis and his wife, Debie, have two grown and married children, Nathan and Megan.

The Lord intends His Church to equip every disciple to listen to God and do what He says. This involves demonstrating and proclaiming the good news together as lifelong learners and teachers. Ephesians 4:11–13 shows this entails a cooperative effort by variously gifted leaders. First Peter 2:9 makes it clear this is for all followers of Christ. This is summarized below.

Train them to:

- Listen to God (Prophets: reproducing hearing/seeing)
- Do what He says (Apostles: reproducing empowerment/advance)

First prophets and apostles as a foundation (1 Cor. 12:27–28; Eph. 2:19–22) then ...

- Demonstrate and proclaim the good news (Evangelists: reproducing compassion)
- Together (Shepherds: reproducing unity/care)
- As lifelong learners and teachers (Teachers: reproducing learning/teaching)

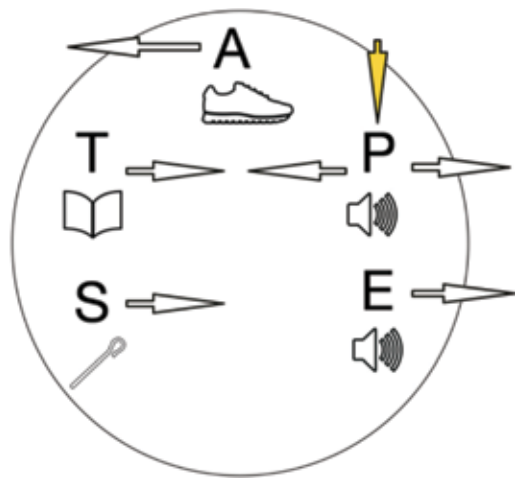
The recent history of Church Planting Movements (CPMs) and Disciple Making Movements (DMMs) has been heavily centered on the ministry of apostles and evangelists. Prophets, shepherds, and teachers have been less evident. This partly has been because apostles shaped how movements were presented and their approaches were sometimes unpalatable to those with the prophet, shepherd, and teacher gifts. Also, the prophets, shepherds, and teachers who did

seek to be involved often tried to do so in ways that were inappropriate for movement foundations and instead pursued more traditional ways to express their ministries.

An example of what a more balanced approach might look like can be seen in Neil Cole's excellent book *Primal Fire*. Neil has been emphasizing balanced collaboration among the APEST (Apostle, Prophet, Evangelist, Shepherd, Teacher) gifts for many years. Neil is primarily gifted as an apostle. His ministry in starting or advancing work in new areas has often been in close cooperation with the prophet on the team he serves with. Careful and intentional involvement of individuals with each of the APEST gifts has characterized his ministry.

I want to note that currently the term "apostle" is popularly used in ways other than what I am describing here, and which do not reflect what I consider biblically accurate usage. Apostles tend to be low-profile and despised and may even appear as weak (1 Cor. 4:8–13). This is because they focus on empowering and lifting up others and focus on not creating dependency. In contrast, some people today use the term "apostle" to indicate a powerful and prominent role.

Ephesians 4:11–13 describes the proper focus for expressing all five of the APEST gifts. Most significantly, the proper focus is to equip all believers to serve well in the various aspects of ministry, so that each person can function effectively as a kingdom priest (1 Pet. 2:9). In movements, this typically takes place at the city or regional (network) level of a movement and above.



The **circle** represents the Church in its larger expressions (city/regional or universal).

The **order** of the APEST letters around the clock face indicates the order in which they are typically needed.

The **“A”** represents apostles.

The **arrow beside the “A”** indicates the impetus is primarily toward those outside the Church.

The **shoe** represents the idea of going to new places or people groups.

The **“P”** represents prophets.

The **gold arrow** indicates God speaking to the prophets (to a special degree).

The **arrows beside the “P”** indicate there are messages both to the Church and to those outside the Church.

The **speaker symbols** below the “P” and “E” represent the communicative nature of the respective roles.

The **“E”** represents evangelists.

The **arrow beside the “E”** indicates the primary impetus is to those outside the Church.

The **“S”** represents shepherds.

The **arrow beside the “S”** indicates the primary impetus is toward those within the Church.

The **shepherd’s crook symbol** represents a caring focus.

The **“T”** represents teachers.

The **arrow beside the “T”** indicates the primary impetus is toward those within the Church.

The **book symbol** represents a learning focus.

This is the same level at which the elder and deacon functions are normally expressed as well. Most often, the elders and deacons will also function in APEST roles, but others who are not elders or deacons will do so as well. These functions are not as visible at the individual house- or simple-church level, where the focus is more on the basics of hearing God and doing what He says. The broader equipping priority implies, though, that there are regular connections, communications, and collaborations among the churches of a given network. This city or regional aspect of movements cannot be ignored if the movements are to be healthy and growing.

A movement ideally begins with apostles and prophets (1 Cor. 12:27–28). This is because they are critical to establishing the DNA of the movement and the principles and patterns upon which the church is built (Eph. 2:19–22). That DNA affirms that being a disciple or follower of Jesus means following the pattern of listening to the Lord and doing what He says. Once that foundation has been established, everyone also needs to be equipped to demonstrate and proclaim the good news together as lifelong learners and teachers.

Each of the APEST gifts plays a critical role in this process. In the biblical order, this is what it looks like:

1. Apostles equip God’s people by empowering them to advance the kingdom.
2. Prophets equip God’s people to hear and see God’s word and work by the Holy Spirit and Scripture.
3. Evangelists equip God’s people to show compassion by demonstrating and proclaiming the good news in word and deed.
4. Shepherds equip God’s people to build unity and to encourage and care for one another.
5. Teachers equip God’s people to establish lifelong patterns of learning and teaching others.

In the kingdom as a whole in recent decades, people with different APEST gifts have tended to cluster in silos. This is understandable, since people with the same gifting tend to have similar styles and priorities. However, this is not how the Lord designed His body to work.

To establish new movements or to begin work among new people groups or in new places, A-P pairs are particularly important. The apostles tend to have a bias toward action, while prophets have a bias toward

listening. This often means the apostles and prophets are irritated by one another. Taking action to advance the kingdom is essential, but it needs to be in the right direction. These two functions need to work closely together. Apostles are often a sort of “jack of all trades, master of none” and thus may set out on their own rather than waiting around for prophets, whom they view as too slow to move or act. Prophets may be very quick and bold to speak, but they tend to move much more slowly in taking action. From another perspective, prophets tend to be fulfilled simply by hearing from the Lord generally, whereas apostles constantly want “actionable intel” that they can implement immediately.

Sometimes, once the foundations are laid, the apostles are ready to move on to the next frontier before the superstructure of leadership at the city or regional level has been added. When this is the case, the long-term growth and health of the movement can be hindered. From a coaching perspective, I use the establishment of 10 simple churches in an area as a rough indicator that it is time to consider appointing elders (and potentially deacons) for the city or regional church. This point is also when patterns of equipping by the APEST leaders should be on the agenda for continued growth and development.

Sometimes, once the foundations are laid, the apostles are ready to move on to the next frontier before the superstructure of leadership at the city or regional level has been added.

Especially in the early stages of a movement, many simple churches will not have anyone who meets the biblical qualifications to serve as an elder. Also, seldom if ever will all five of the APEST gifts be represented within a single simple church. Usually, by the time there are 10 or more churches, some people have emerged who qualify to serve as elders, and more people are coming to faith with a variety of the APEST gifts. At the city or regional level, these leaders can serve by equipping others in the larger expression of church.

What does it look like to equip all believers in a city or regional church in the various expressions of the APEST gifts? Most often, this takes the form of offering equipping opportunities across a number of

simple churches. There may be short periods of field ministry accompanied by brief instruction or training workshops. Typically, members of various simple churches come together for these times of equipping and then take on some responsibility for equipping others in their churches, resulting in a trickle-down effect. This same trickle-down pattern remains effective no matter how large the network of churches becomes, because it is scalable. Alternatively, there can be joint meetings of multiple simple churches explicitly for the purpose of equipping people in the APEST emphases. This can also be done electronically on any platform for ongoing communication within the larger expression of church (Zoom, Signal, WhatsApp, text messages, or a number of other options).

Moses’ organization of the people of Israel offers a good Old Testament parallel to this sort of city or regional structure. Leaders of 10 (families) were under leaders of 50, who were under leaders of 100, who were under leaders of 1,000, who were under the 70 elders, who were under Moses and Aaron. In movements, I advise having clusters of 4 to 12 at a given level. Leaders at each level can take responsibility for leaders below them and can also function as a peer support and accountability group with others at their level. In this way, no matter how large a movement grows, there can be both peer support and individual support from a leader above.

As a movement grows, the degree of trans-local equipping by APEST leaders can also increase. For this to be effective, however, a robust pattern of connection, communication, and collaboration must be in place. Otherwise, the trickle-down approach will not be effective in equipping all believers. This connection and collaboration can happen at every level: local, regional, national, international, and even global. Those who are tested and proven over time can begin to serve at the higher levels. As leaders, these APEST equippers enable all believers to serve in these various ways. That is how the body both grows and matures (Eph. 4:11–13).

Only Jesus functioned perfectly and maturely in all five aspects of APEST. The rest of us are on a journey to become more balanced and mature in our expression of these gifts. For example, my natural predisposition would most closely align with the patterns of the apostle. Secondly, I operate comfortably in the prophet and teacher roles. Over the years, I have grown in expressing

the shepherd role. My weakest aspect would definitely be in the role of the evangelist. I hope to continue to grow in each of these areas, including shoring up my relative weakness as an evangelist.

Usually, by the time there are 10 or more churches, some people have emerged who qualify to serve as elders, and more people are coming to faith with a variety of the APEST gifts.

When new work is being started, the functions of apostles and prophets should be dominant. Over time in a given location or movement, we can expect that the functions of the apostles would decrease and the functions of shepherds and teachers would increase. Likely, the functions of prophets and evangelists would remain somewhat consistent unless the percentage of disciples in the general population approached saturation, in which case the role of the evangelists would decrease as well. These changing levels of prominence could be apparent through different people coming into leadership, or else through the changing focus of the same leaders, if they have gifting in more than one of the APEST roles.

Who are New Testament examples of each of these roles?

Apostles: Paul. His emphasis on expanding and extending the kingdom to new people groups and places was a major focus of his efforts (Rom. 15:18–20).

Prophets: John. In Revelation, he spoke God's personalized message to several churches in Asia for that specific time (Rev. 2–3), as well as to God's people generally in the book as a whole.

Evangelists: Peter. He was moved to share the good news with those outside the kingdom both in public (Acts 2:14ff. and 3:11ff.) and private settings (Acts 10:34ff.), in large and small groups alike.

Shepherds: Barnabas was used to unite and encourage God's people consistently. Consider for example his work with Paul (Acts 9:26–27; 11:25–26), John Mark (Acts 12:25, 15:36–39), and generally in the Church (Acts 4:36–37; 11:19–23).

Teachers: Aquila and Priscilla. Consider how they taught Apollos to teach others (Acts 18:24–28).

What do immature expressions of these gifts look like?

Apostles: Immature apostles may forget to ensure the firm establishment of work they have helped to catalyze. It is possible to be mobile without abandoning ongoing development work. Stewarding the fruit is important.

Prophets: Immature prophets may be tempted to pride because they hear from the Lord more clearly. They may also be so focused on hearing that they forget to take practical action in response to what is heard.

Evangelists: Immature evangelists may minimize the cost of discipleship in their communications, in order to maximize the number of people who respond to the good news. They can become conversion-focused rather than discipleship-focused.

Shepherds: An immature shepherd may compromise in failing to call people to change or grow in the interest of encouraging people and seeking to maintain unity. This can end up sacrificing growth for comfort.

Teachers: Immature teachers may be tempted to pride because of their deeper insights into Scripture. They can be tempted to view themselves as irreplaceable and may treat teaching opportunities as performances.

What might it look like if we have only one of the APEST gifts functioning well in a movement?

Here are some extreme characterizations of the possible results:

Apostles: We would get (as we sometimes see today) continued but fragmented growth. United and cooperative action would be limited. Apostles acting alone may tend to only “move with the movers” and neglect people who are not actively engaged in advancing the kingdom.

Prophets: We would get a lot more listening and watching, but a lot less action. Growth would decrease significantly. Prophets acting alone can tend to listen far more than they act on what they have heard.

Evangelists: We would get continued growth, and maybe even faster growth for a while. However, depth of discipleship would suffer, and long-term growth would likely falter as well. Evangelists acting alone can tend to bring a lot of babies into the family who are then neglected.

Shepherds: We would have great morale, but growth would decrease dramatically. Everyone already inside the church would be well taken care of, but those outside would be largely neglected. Shepherds acting alone can tend to create an inward-focused ethos.

Teachers: We would have very knowledgeable disciples, not necessarily applying what they learned. Growth would slow dramatically, and pride would likely become a major problem. Teachers acting alone can tend toward a theoretical and academic approach as they teach about things that may go beyond relevance for the personal experience and application of their hearers.

How are each of these gifts ideally interdependent with the others?

Apostles: Apostles need to seek counsel from prophets to direct their efforts. Once they get their work established, they need to involve evangelists in communicating the good news more broadly and effectively in their field of service. They need to rely on shepherds to provide deeper levels of care and unity as the work grows, since this becomes more difficult as the work scales up. They need to rely on teachers, not only to enhance disciples' depth of understanding, but also to be more effective in passing on their insights and experiences to others.

Prophets: Prophets need to communicate with and be patient with apostles who have enthusiasm that may not always be aimed in the right direction. They must remember that without the apostles, new ground will not be gained effectively. They need to rely on evangelists, especially when they have a message for outside the church, because the evangelists are far more winsome in their communications. They need the shepherds for a similar reason when communicating within the church, because the shepherds can “translate” the message in such a way as not to discourage or divide the body more than necessary. They need teachers to help them communicate the truth they hear in a way that can be more effectively understood and passed on to others.

Evangelists: Evangelists need apostles to help establish foundations for them to build on as they reach out to new places or people groups who require more cross-cultural awareness and fluency. They need prophets to equip new followers of Christ in how to hear God more effectively on an ongoing basis. They need shepherds to provide ongoing encouragement and community

building for those whom they bring to the body. They need teachers to help take the new believers to continue to grow in an ongoing basis.

Shepherds: Shepherds need apostles to help keep the church growing beyond the families of those who are already followers of Christ. They need prophets to make sure the hard-to-hear messages that lead to further growth in Christ are shared. They need evangelists to help bring others into the body and to equip others to do the same. They need teachers to ensure continued growth of the disciples in understanding and in passing on what they are learning to others.

Teachers: Teachers need apostles to establish patterns of faithfulness in disciples, so they will apply what they learn and pass it on to others. They need prophets to keep disciples alert to hearing from the Spirit of God as well as the Word of God. They need evangelists to ensure there will always be more new believers to equip. They need shepherds to care for the disciples so that these disciples will be in a position of health and thus better able to learn and teach others.

It is essential for us to build on the foundation of the apostles and prophets so the basic pattern of hearing God and obeying Him is the basis for all that is done. Once that is happening, each of the gifts remains important for the healthy advance and expression of the kingdom.

It is essential for us to build on the foundation of the apostles and prophets so the basic pattern of hearing God and obeying Him is the basis for all that is done.

We need to pay attention to developing relationships within movements that lend themselves to ongoing practices of connecting, communicating, and collaborating—not just in silos based on specialization of spiritual gifts, but based on serving the entire Body of Christ. We then need to use these relationships to equip the entire Body of Christ in the whole array of APEST functions.

APEST in Prevailing-Model Churches

More familiar models of church can also have imbalances in expression of the APEST gifts. Most often, teachers and pastors are far more visible, active, and influential in

the ministry of such churches. In recent years, with the growth of megachurches, evangelists have also become more prominent in the local-church context. Prophets have typically been viewed as too politically incorrect, and apostles have been relegated to missions work.

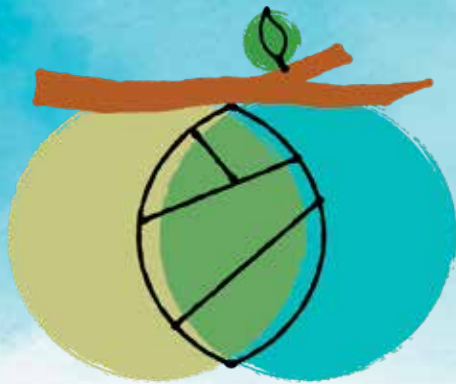
This analysis raises some interesting possibilities for possible interaction between movement-oriented churches and prevailing-model churches. In general, the strengths and patterns of emphasis are somewhat complementary between these two streams. Movement-oriented churches have emphasized apostles while prevailing-model churches have emphasized shepherds and teachers. Both have tended to give some role to evangelists, and both have largely under-utilized prophets.

Perhaps movement-oriented churches could “provide a home” for apostles from prevailing-model churches. They could provide an opportunity to utilize their gifts in a context that would welcome their contribution and an opportunity to work in a way that would seem natural to them. Since prevailing-model churches have already identified an abundance of shepherds and teachers,

those having these gifts often find somewhat limited opportunities to actively utilize their gifts. Movement-oriented churches could provide an opportunity to be more actively involved in ministry. This would first require some retraining on how to minister in an equipping manner, and on the apostolic-prophetic foundation of listening to God and doing what He says. Prevailing-model churches seem to offer less opportunity for innovative interaction with evangelists and prophets at this time.

Prevailing-model churches could perhaps benefit from an infusion of some of the apostolic foundations, especially in empowering all believers to be involved in kingdom ministry and having more of an equipping focus for all ministry done in and by churches in all aspects of APEST. This could mean having their people receive equipping from outside apostles.

I believe leaders in all types of churches would do well to consider the APEST functions, and ways to maximize the ministry and effectiveness of all five in the ministries the Lord has entrusted to them. 🌱



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Finding the Hidden Harvesters

By CYNTHIA ANDERSON

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.

NOTE: Names have been changed to protect identities.

Helpful answers to our problems are often hidden in plain sight. Jesus said, *The harvest is ripe but the laborers are few* (Matt. 9:37). Where do we find those laborers?

Mobilizing cross-cultural workers takes a great deal of time, energy, and money. That is not to say we shouldn't continue to call them forth. The Great Commission is for everyone, and all must be mobilized and challenged with this task. We also need to grapple with the reality that after they are mobilized, those who go cross-culturally need finances, visas, and significant training. New cross-cultural workers must learn the language and ways of the people they are reaching out to as well. My point in this article is not to say we don't need more cross-cultural workers. It is important to state that there remain many people groups who will not be reached without outside, cross-cultural workers going to them. We have an important role to play.

But what if there were hidden harvesters, who lived near the harvest fields already, or were actually *within* them? What if we could identify, then mobilize those harvesters to start movements of disciples in culturally and linguistically *near* people groups? Or what if we could find people from that unreached group who know Jesus but have never been discipled to make disciples? They have never been challenged or encouraged to reach their own people in a multiplicative way. We must ask the "what-ifs" about this.

The harvest is ripe and the workers are few. We are to pray and ask God to send them out. How do we find those people who are *in* or *near* the fields?

A cross-cultural worker myself, let me say frankly—the *most quickly effective* workers are in or near the harvest—not those of us who come from afar. We need to find those *in-* and *near-*culture harvesters. Then we need to envision, equip, and enable them to fulfill the Great Commission. A key to finishing the task in our generation will be to find the "hidden harvesters."

Could She Be a Hidden Harvester?

Not long ago, we celebrated Easter with friends we've been doing a regular Discovery Bible Study with. They came to our home for a meal, games, and a time of worship. A new couple joined our group that warm April evening. We'd not had a chance to interact much with this couple, though I'd seen on a social media group photo they'd attended while I was out of the country.

As they walked through our door, carrying food they'd brought to contribute to the meal, I immediately noticed they didn't look like typical Thais. I wondered what ethnic group they were from as I arranged the delicious pomelo fruit they'd brought to our serving table.

Later, we got a chance to hear more. The wife was from a Muslim background. She shared her testimony of coming to faith. They were both from the southern part of Thailand. Her husband was Chinese Thai and had previously been a Jehovah's Witness.

As she shared more about her testimony, a few questions circled in my mind—buzzing around like bothersome bees. Unlike the insects, though, these brought excitement not frustration. Could she be a hidden harvester? An undiscovered yet powerful resource for reaching the Muslims of Thailand? Could she be a key person called by God to reach her own people?

The Muslim Thai (one million + and zero percent Christian) and the Pattani Malay (1.5 million and .01% Christian) are unreached groups our mission had long attempted to begin work amongst. We have run mobilization campaigns and promoted the groups, trying to find cross-cultural workers to come and focus on them. Could it be that right here in my living room sat God's answer to this mobilization need?

Perhaps she has never been envisioned, equipped, or enabled to reach her family and people. I'm going to soon find out!

So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields (Matt. 9:38 NLT).

The Nature of Quickly Effective Harvesters

As we pray for harvesters (remembering that prayer itself is an important ministry), we must not stop there. We also must actively search for *appropriate and quickly effective* people that God is choosing to bring in the harvest. Who are those people? Above, I stated that the most quickly effective workers are in or near the harvest. Let's unpack that a bit. Then we'll look at what we need to do once we identify these potential people.

1. The best harvesters may not yet be believers. To mobilize them, we must first reach them.

I constantly need to remind myself that *God has prepared people to do His work* from among the harvest fields. He is a great mobilizer, and He is working already! He has Pauls, Timothys, Priscillas and Phobes out there waiting to hear His message, believe, and then be equipped to reach their own people groups and nations.

How does this play out in my daily life? When I meet someone who isn't yet a Christian, I ask God to help me see them with His eyes. They may be a Buddhist monk offering sacrifices in a temple today. Tomorrow, they could be used by God to reach thousands. When I share Jesus with them, I'm not only thinking about them coming to salvation, I'm thinking about reaching their entire people group.

We have to train our eyes to see people as not simply unsaved people we are wanting to convert. We must see them as potential apostles for their people group. They are pre-disciples who may one day make many more disciples.

2. We often underutilize and underestimate the ability of pre- and new believers for Gospel spread.

Again, we need to change how we think about where to find harvesters. Some of them may not yet be Christians. Yet they can be Gospel spreaders. In the New Testament, the Samaritan woman is a good example. She met Jesus, and before she'd fully decided if He was the Messiah, she called the entire village to learn about Him. *Come, see a man who told me everything I ever did. Could this be the Messiah?* (John 4:29 NIV).

Instead of leaning on trained professionals and cross-cultural workers, let's intentionally look for ways to encourage and empower new believers and seekers to

share the stories of the Bible and what they are learning about Jesus with friends and family.

3. In-culture harvesters who are new to faith are effective because they already have natural bridges and relationships with lost people. Don't remove those by extracting them.

Speaking at one of our supporting churches in the USA, I ran across a young Marathi (Indian) man who had become a believer. His parents, devout Hindus, were greatly disturbed by his recent conversion to Christianity. The church pastor asked me to meet with him and for input on how to disciple him.

While I was happy to know of a young Marathi who had come to faith, I also felt sad about what I saw happening. The church had pulled him into their social circles and extracted him from his own. They had unintentionally created barriers and obstacles that would make it difficult for his family to accept his new faith or in any way be attracted to it. Encouraging him to eat beef (an important prohibition for Hindus) and stopping him from attending Hindu festival parties for fear that he would compromise his faith were a few of the things they'd done. The family, I guessed, was quite naturally angry and hurt. They would feel the church was stealing their beloved son. If they'd been open to Christianity at all, this would cause them to resist any Gospel message in the future.

My heart ached at the lost opportunity for this church to have an impact not only on one young man but on an entire family and community of unreached people in their area.

4. Near-culture harvesters need training, practice, and mentoring but can often quickly become effective.

With just-in-time training and the opportunity to practice disciple-making with a mentor, near-culture workers can quickly become fruitful. They live in the context already and have familiarity with the culture. A common language can be used initially while they are encouraged to also begin to learn the heart language of those they are reaching out to. Though there may be misconceptions and even some prejudice to address, once those things are dealt with, they can rapidly start making an impact.

The role of the foreign missionary, or as Ralph Winter called them, E3 workers, is to find these people and come

alongside them by modeling, training, and through a loving, deep relationship. By doing this the foreigner also shares in their fruitful labor in very effective ways.

Finding the Hidden Ones

Now that we've established the importance of finding these hidden harvesters, let's look briefly at how to go about this task. Like a beach-comber sweeping the sand, we must get our tools ready and be willing to search in various places.

Local churches

Hidden harvesters can sometimes be found in existing local churches. Talk to pastors and leaders in your area. Ask them if they have any believers or seekers in their congregation who are from the Unreached People Groups in your region. Form a cooperative effort of several churches to together adopt an unreached group and work together to find hidden harvesters. Don't steal their members, but be upfront about the potential of equipping them to start a movement (separate from the local church that is of a different culture) among their own people.

Divine appointments

As you pray for the unreached in your city and region, don't be surprised if God answers your prayers by putting someone in your living room or bumping into someone in a shopping mall who is from that group. God is more committed to reaching the unreached and finding these harvesters than we are! Be watchful and take notice. Don't miss the people He might be sending across your path.

Social media and online training

As our ministry does with the *Getting Started in Disciple Making Movements* course, envision and equip local believers to reach out to the unreached around them. Our course offers a bonus module on how to invite Muslims to follow Jesus. Many Nigerians, for example, have found us on social media, been attracted to learning about discipleship, then had their eyes opened to how they could have an impact on the unreached in their own nation. If you are working in a Western nation with immigrants, join their social media groups and make friends. Look for those who are already interested in Jesus or have a relative who is a believer.

Three Es—Envision, Equip, Enable

After you find them, there are three things we must do with these hidden harvesters. If they are not yet followers of Jesus, we must of course first evangelize them. Share the good news and invite them to read God's Word with you. Start a discovery group with them and their friends and family.

1. Envision

As they begin to study God's Word and your relationship grows, cast a vision for what God is longing to do among their people. Many will not feel they are well enough trained or worthy. They may feel that ministry is only for professional full-time workers. Fear also can be a factor preventing them from even considering reaching their own people. Teach them about the royal priesthood and who they are in Christ. Pray with them for their family and people to know the Lord.

2. Equip

Use simple, just-in-time training to equip them to begin to reach out to those in their *oikos* (household or network of relationships). Often, if they have been extracted or persecuted, you may need to also equip them on how to reconcile with family or rebuild bridges that were torn down. Teach them how to share their testimony and help them gain confidence in sharing it with others in the common people group around them. Next, assist them in contextualizing their testimony so it will make sense to people from the target people group.

Another way to equip those who are in-culture and near-culture workers is by connecting them to contextual resources such as those made by Create International. They may not be familiar with what is available for sharing Christ in a relevant way.

3. Enable

As these hidden harvesters begin to gain skill, confidence, and vision, be a partner not a leader for them. Release authority as well as responsibility. As the insider or close-cultural worker, let them "call the shots." Enable and empower them by trusting them to be in the front leading the way forward while you assist in the background.

What can you do to find the hidden harvesters in your area? The harvest is ripe, the laborers are few. Let's find, evangelize, envision, equip-and enable them! 📌

What Next

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.



Let me begin by saying this is my final column for *Mission Frontiers*! I will be stepping down as the General Director of Frontier Ventures at the end of June 2023, after 6 years as part of FV and WCIU.

In the year 2017, I came from leading a different organization and joined Frontier Ventures (originally, the US Center for World Mission) to be part of our leadership group, becoming General Director in 2019. Of course, prior to coming here, I had been aware of the more famous elements of the thinking of our founder, Ralph Winter. One of the most famous of Dr. Winter's contributions to frontier missiology is the theme of this edition of *MF*: mobilization.

Background

Even before coming here, I began to study Dr. Winter's thinking more thoroughly, and one of the most notable aspects of his mind was the way in which he was continuously and actively reassessing his views, including his thoughts about barriers and mobilization.

Lausanne 1974

We will be celebrating the 50th anniversary of the Lausanne movement in 2024. At the original event, Dr. Winter was invited by Dr. Graham to speak about cross-cultural evangelism as "the highest priority." Much of the paper explained the so-called "E" scale, and focused on "E-3" as the highest priority. "E" represented "evangelism" and "3" represented the most significant cultural distance that would need to be negotiated for evangelism to be effective or possible. The presentation included statistics (and even more statistics were provided in his rejoinders to those who gave responses to his paper).

While numbers and data were presented to help define the reality of the scope of need, the main thrust was to paint clearly and starkly what would be needed for any sort of progress. And this served in large part as one of the major sources

of inspiration for the mobilization movement: *the effort to shift the way mission agencies determined the allocations of personnel and resources to give great priority to what came to be known as unreached peoples.*

Dr. Winter's thesis was not without its detractors! I won't rehearse the nearly 50 years of ongoing debate, discovery, and development of his ideas and the initiatives that arose because of them. Suffice it to say that the development of databases to track UPGs (including our own Joshua Project), efforts to educate normal Christians (such as the Perspectives movement), prayer for UPGs (such as our own Global Prayer Digest), as well as publications and new organizations all arose as a result of a spark in 1974. That spark was actually ignited prior, but seemed to catch flame then.

And we are still talking about mobilization today, as this *MF* edition attests. I mentioned that Dr. Winter's thinking kept progressing, and that is true of his thinking about our theme.

2005: Dr. Winter Looks Back (and Forward)

In 2005, Winter wrote an article entitled "12 Frontiers of Perspective."¹ Almost exactly 30 years after the Lausanne paper, his thinking had matured, deepened, and changed. In this paper, he looked back and described his thinking, but he also looked forward. Of the 12 frontiers Winter discussed, I will focus on his comments about mobilization in particular.

In 2005, Winter restated his discovery of the Genesis 12 purpose of God to bless all people of the earth, a discovery of not just that text but of God's purposes

¹ First published in Ralph D. Winter, *Frontiers in Mission: Discovering and Surmounting Barriers to the Missio Dei*. Third Edition. Pasadena, CA: William Carey International University Press, 2005, 28–40.

for all peoples as a—or—the—unifying theme of the Bible. Tracing the peoples theme through the Bible, and comparing that to the data about “people groups” is, in part, what gave rise to the focus in FV and in other organizations on “peoples”: reached, unreached, engaged, unengaged, lists, descriptions, prayer movements, etc.

In the FV world, our flagship programs and projects such as Perspectives, Joshua Project, Global Prayer Digest, much of what we publish in *Mission Frontiers* and *IJFM*, and a number of the titles in William Carey Publishing, have all been shaped by people-group thinking, flowing directly and indirectly from the missiological implications of the promise to Abraham.

But then, astonishingly, in 2005 Winter went on to say:

“But, of course, to recognize that all these peoples can be reached fairly readily now may have reduced that frontier to just sort of a need for further encouragement... we have our arms around the intermediate task of the unreached peoples. This is a manageable task...”²

In many ways, by that time his thinking had shifted to other frontiers.

Note his two comments: “just sort of a need for further encouragement” and “we have our arms around the intermediate task.”

He was not saying that the day of mobilization was over, but clearly he DID suggest it was well in hand.

Discouragement? Or not?

I recently noticed a trend. When the first attempts to describe the need for mobilization were presented, several decades ago, the rough numbers were that about 1 in 20 workers sent as missionaries ended up among pioneer settings, unreached peoples. The same was roughly true for finances, 1 in 20 dollars. I used those stats, as did many, as a way to fuel motivation, in essence saying, “Look, all we need to do is move the needle, get more balance,” etc.

² How can he say that in 2005? Because by then the fruit of the missiological revolution set off by that fresh discovery of Genesis 12, had already significantly changed the world of mission: there was a growing number of agencies beginning to focus exclusively on the unreached, networks of agencies collaborating to engage every people on the list, and multiple lists. Even agencies that had not adopted “reaching the unreached” as their primary focus, had to account for the idea in their thinking.

A few years ago, I saw updated statistics: roughly the same. And more recently again: roughly the same. After decades of mobilization, the needle did not move with respect to the percentages of workers and finances serving among the unreached. That could be discouraging. But I do not think it is, for several reasons.

What I've Seen Encourages Me

In my own experience in the field, I have seen a very different, organic, and almost natural development as new movements to Jesus find ways to both grow among their own people AND to cross cultural borders into others. They are mobilizing, and doing so without charts, databases, prayer movements, courses, or personnel dedicated to the mobilization role. I am not saying those things should not be done, but it should encourage us in the face of much that could be discouraging. It should encourage us that as movements multiply, they may well carry within them the DNA of the ongoing multiplication of movements among more UPGs.

There are Good Seeds in Good Soil

While the percentages and ratios have not changed, and while it is also true that among those who do get to the least reached there are some who likely should not have been sent. It is true that among otherwise godly and wonderful people working among the unreached there are some who are less than fully equipped. *The fact is that there are some who are gifted, called, shaped, and formed who have been used by God to catalyze movements which are catalyzing other movements organically, almost naturally.*

Mobilization is Not Lord of the Harvest

We know Who is! This does not mean, of course, that there is no need to listen and respond and say “yes” to whatever role or invitation Jesus brings to you and I. But thankfully, He does not depend upon us either.

Next

I began by saying this is my last column and that I will step down as General Director the end of June. Next? My wife Susan and I do not know yet. But I do know that we will continue to listen, seek to say yes, and are eager to serve Him in the world He has created among the peoples of the world He so dearly loves. ❏



Mobilizing Gen-Z

For the first time in history, American churches and agencies are mobilizing from a generation of people who have grown up in a post-Christian cultural context. Through an in-depth profile of Gen Zers—their characteristics, worldview, strengths, and weaknesses—the authors illustrate both why Gen Z is sorely needed and why we must seek to engage them differently than previous generations. Encouraging and winsome, *Mobilizing Gen Z* provides practical tools and strategies for engaging, equipping, and retaining Gen Z missionaries. Are we ready to pass the torch?

Mobilizing Movements

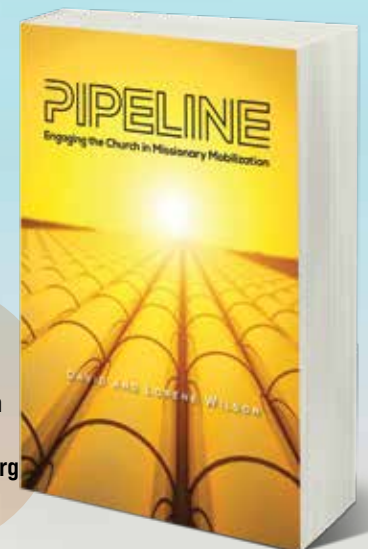
Lasting movements build on specific traits and strategies in both teams and leadership. Murray Moerman provides realistic expectations of what it takes to facilitate a movement and how to gain the support of various partners needed for long-term success, resulting in whole-nation church-planting saturation. Based on years of research, *Mobilizing Movements* contains both practical and spiritual elements. You will find insights and models from several continents for macro (whole nation) strategies and micro (personal) disciple-making.



Pipeline

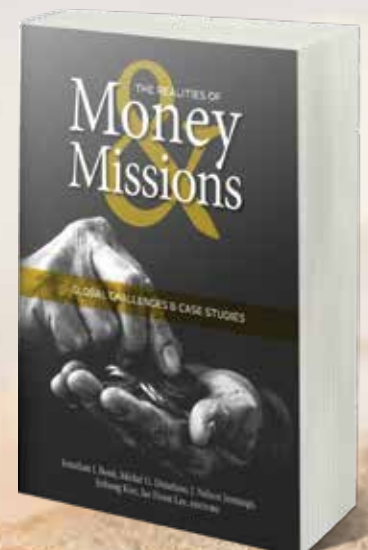
Missionary sending agencies deploy workers to the field, but many of them come from disengaged churches that are not producing well-equipped disciples. We need a fully integrated global supply chain—a pipeline—that see disciples as precious commodities. Christians also need an effective infrastructure to distribute and replicate them around the globe. *Pipeline* seeks to re-engage the Church in mobilizing the next generation of workers for the harvest. This is a collaboration of forty different authors from churches, agencies, and cross-cultural servants. As people in distant places wait for a messenger of hope and salvation, will your church venture into the pipeline?

Named
Reader's Choice
Best Mobilization
book in 2018 by
CatalystServices.org
readers!



The Realities of Money & Missions

Perhaps there is no greater challenge in missions than money. Money can assure the viability of one's life work, but it also carries with it an insidious ethical virus that can easily infect the integrity and accountability of its stewards. *The Realities of Money & Missions* provides a unique level of credibility and transparency as it calls for evangelicals to reevaluate their relationship with money, both personally and corporately. Global case studies, workshops, and testimonials cover a broad range of topics.

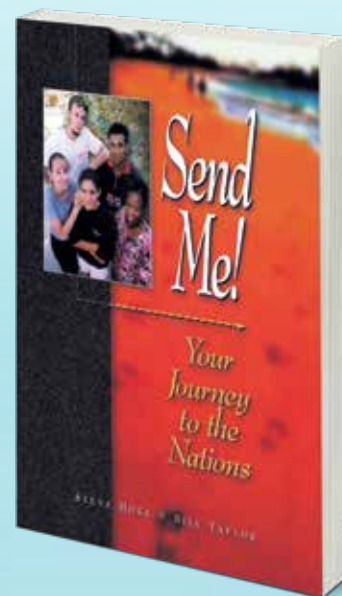


2023 *Christianity Today* Book Awards finalist in the missions category!

Send Me!

This hands-on workbook is designed for two kinds of people: those who have a deep desire to serve God overseas and those who want to help them. It is not designed to persuade people to become missionaries. Rather, it assumes an initial interest—an early indication or drive somewhere inside that God may have more for you than you previously thought.

The information *Send Me!* presents will also help churches, campus groups, schools, missionary training centers, and agencies to think and pray through short-term and long-term plans with those responding to God's call.



Grit to Stay Grace to Go

Staying isn't always good and leaving isn't always bad. Both require grit and grace. Cross-cultural ministry presents many difficulties like transitions, 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 with honest and humorous stories from the authors' own lives as well as testimonies from many other workers. Are you considering leaving the field? Or do you know someone who is? Work through this book by yourself or with others. You'll gain wisdom to help workers develop grit and grace to stay or go.



A Third of Us

Over three billion people, a third of humanity, have yet to hear the good news of Jesus. They have no opportunity to believe in Him as their Savior and find peace with God. Of all the injustices in the world—and there are many—this is the worst because of the eternal consequences. A third of anything is significant—especially this third.

When finishing the task set by our Savior feels overwhelming, this practical and inspiring book points us back to Jesus' words with hope. So... are you ready to reach *A Third of Us*?



30% OFF all books during July–August.
Scan the QR code and use code JULYMF30
at checkout.

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.

JULY

■ 1 German Jew in Germany

The German Jews were driven out or exterminated in the 1930s and 1940s, but today they are returning to Germany to participate in the vibrant economy. Jews often find their employment in medicine, law, higher education, science and finance. For centuries, they have associated Christianity with persecution. This is a huge barrier.

With joy you will draw water from the wells of salvation.
—Isaiah 12:3

- May many from this people group drink deeply from the fountain of His salvation and mercy!
- Pray for the Lord to thrust out people who love Jesus and the Jewish people in Germany.
- Pray for an abundance of the fruit of the Holy Spirit as they will sometimes face hostility and resistance.
- Pray for spiritual hunger and discernment among the Jews in Germany.

■ 2 Tunisian Arab in Germany

Tunisia gained its independence from France in 1956. Many Tunisian Arabs have left their homeland in search of better opportunities. Some now live in Germany. Tunisians often work jobs in sanitation, transportation, manufacturing and construction that Germans prefer not to fill. Tunisian Arabs see Sunni Islam as part of their identity. A tiny fraction of German Tunisian Arabs are believers.

And you will say in that day: Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. —Isaiah 12:4

- May this people group praise Him and tell others of His mighty deeds.
- Pray these believers would share their faith and grow in their knowledge of the word.
- Ask the Lord to send workers to the Tunisians in Germany.
- Pray that the Lord would make Germany an incubator for a movement to Christ among Tunisians everywhere.

■ 3 Divehi in India

Dhivehi (known as Maldivian) is the official language of the Maldives, a chain of coral islands southwest of India in the Indian Ocean. A small number live in Sri Lanka and India. The Dhivehi are Muslim, but they add various forms of spiritism to their beliefs.

For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?
—Isaiah 14:27

- Pray that many from this people group will understand that God is sovereign, and they must obey Him alone.
- Pray for Holy Spirit filled believers in India to share the gospel with the Divehi.
- Pray for a movement in which the Holy Spirit leads many Maldivians to the savior.
- Pray for a hunger and thirst for spiritual truth among the Divehi leading them to the only savior.

■ 4 Jat Sikh in the United States

The Jat people originally came from the Punjab region of northern India, but a sizable number have found their way to the US. American Sikhs work in farming, medicine, transportation and own Indian restaurants.

It will be said on that day, Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.
—Isaiah 25:9

- Pray that many from this people group learn to trust in the Lord's salvation and rejoice in Him.
- Pray for American Christians to build friendships with Sikhs and discuss spiritual matters leading to informal Bible studies.
- Pray the few Sikh background believers in the US to grow reach out to others.
- Pray the Lord would prepare the hearts of the Jat Sikhs to understand and to believe the gospel.



■ 5 Dowaniya in India

The Dowaniya are an indigenous, Buddhist people who live in the northeastern Indian province of Assam near the Myanmar border. They are an agricultural people known to be expert weavers and woodworkers. They speak a dialect of Assamese which has few Christian resources.

You keep him in perfect peace whose mind is stayed on you, because he trusts in you. —Isaiah 26:3

- Pray for many from this people group to find perfect peace in trusting the Lord Almighty.
- Pray that Christians in northeastern India would reach out to the Dowaniya and help them in practical ways.
- Pray for spiritual hunger and discernment among Dowaniya elders.
- Pray that more resources would become available in the Dowaniya language.

■ 6 Afar in Eritrea

The Afar are a nomadic, Muslim people who live Ethiopia, Eritrea and Djibouti in northeast Africa. They reside and work in one of the harshest, most desolate deserts in the world. The Afar take care of goats, camels, sheep and cattle. A man's wealth is measured by how many animals he owns. After a 30-year war, Eritrea gained independence from Ethiopia in 1993. However, there has been constant warfare between different ethnic groups in Ethiopia and Eritrea. As rainfall is sporadic, famine is common among the Afar.

In the path of your judgments, O LORD, we wait for you; your name and remembrance are the desire of our soul. —Isaiah 26:8

- Pray that many from this people group will trust the Lord, obey Him, and glorify His name through their actions.
- Pray that a just, lasting peace would come to the Horn of Africa.
- Ask the Lord to send loving workers to the Afar in Eritrea.

■ 7 Dahalik in Eritrea

How would you like to live in a land labeled as "horrible?" The Dahalik Islands in the Red Sea get their name from the Arabic words meaning horrible place. It was only in 1996 that linguists determined that the Dahalik had a separate language from the nearby Afar people. The Dahalik make their living by fishing and by herding goats and camels.

You turn things upside down! Shall the potter be regarded as the clay, that the thing made should say of its maker, He did not make me; or the thing formed say of him who formed it, He has no understanding? —Isaiah 29:16

- Pray that many from this people group will soon understand that they belong to God by right of His life-giving creation.
- Pray the Lord would lead linguists to produce a written Dahalik script and that gospel resources would be created for Dahalik.
- Pray for just and lasting peace and for the gospel to spread far and wide in the Dahalik homeland.

■ 8 Tuerke in Kyrgyzstan

The Tuerke or Ili Turk live in Kyrgyzstan and China. Their primary language is Ili Turki. Only about 300 adults speak it. The Tuerke people are slowly being absorbed into the larger people groups of the Kyrgyz, Uzbeks and Kazakhs. Many young people among the Tuerke are leaving their villages and moving to cities in search of a better life.

And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken. —Isaiah 40:5

- Pray that members of this people group will soon see the glory of the Lord and respond to it.
- Ask the Lord to send workers to the Tuerke in Kyrgyzstan and China.
- Pray that the Bible and other resources would become available in Ili Turki.
- Pray that the Lord creates a hunger for spiritual truth among the Tuerke.



■ 9 Lyuli in Kyrgyzstan

The Lyuli are a Romani people who live in Uzbekistan, Kyrgyzstan, Tajikistan and Russia. They make their living as entertainers, peddlers, jewelry producers and tailors. Many are nomadic, moving from place to place in search of work. They face discrimination by other people living in Kyrgyzstan who see them as thieves and beggars. Their children often do not attend school.

The grass withers, the flower fades, but the word of our God will stand forever. —Isaiah 40:8

- Meditate on this verse and pray that members of this people group embrace it.
- Pray that Lyuli parents would be able to provide for their children.
- Ask the Lord to soften Lyuli hearts to the gospel.
- Pray for believers from other Romani groups to go to the Lyuli with the gospel.

■ 10 Tongren Bonan in China

The Tongren Bonan are the descendants of Mongolian troops who were stationed in a region of what is now China during the Mongolian Empire of the thirteenth and fourteenth centuries. After the collapse of Mongol rule in 1368, most soldiers retreated to Mongolia, but a few remained behind. After centuries of intermingling with other nationalities, they became a distinct group called the Bonan.

Behold, the LORD God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. —Isaiah 40:10

- Pray for many from this people group to claim this verse by embracing the Lord.
- Pray for Christian believers from other communities to take Christ to the Tongren Bonan.
- Pray for them to seek and find the adequacy of Christ to provide for all their material and spiritual needs according to His riches and glory.

■ 11 Bouyei in China

The Bouyei are a Thai-speaking people who have lived in China for about 1,000 years. They worship many gods and spirits. Both Catholics and Protestants have worked among them. Despite having their own language, education today is in Mandarin, the standard language of China. Only portions of the Bible exist in their language.

To whom then will you liken God, or what likeness compare with him? An idol! A craftsman casts it, and a goldsmith overlays it with gold and casts for it silver chains. —Isaiah 40:18-19

- Pray that this people group will soon understand that they can never form an idol that compares with the Lord.
- Pray that the Chinese Church would make a major effort to begin a movement to Christ among the Bouyei people this decade.
- Pray for dreams and visions of Christ, leading to abundant life among the Bouyei people. Pray for spiritual hunger.

■ 12 Turku Arab in Central African Republic

The Turku Arabs speak Juba Arabic, a pidgin, creolized form of Arabic. Some are nomadic, but most are settled in towns and cities. Their lives center around rites of passage, some of which have their roots in Islam. Bible translation into Juba Arabic is a must. Centering evangelism on rites of passage may open them to the gospel if available in their language. The JESUS Film would be useful.

Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. —Isaiah 40:28

- Pray that they will soon understand that God is all-powerful and all-knowing.
- Pray that the Bible would become available in Juba Arabic.
- Pray that God would bless them with dreams and visions of Jesus, calling them to Himself.
- Pray for spiritual receptivity.



■ 13 Yoron in Japan

The Yoron people live on an island near Okinawa in the Ryukyu Island chain south of Japan proper. It is within a Japanese national park which is a popular tourist site. The Yoron people do not speak standard Japanese. Their religion differs from the Japanese; they blend in their own traditional Japanese and Chinese beliefs and practice with Buddhism and Shintoism.

But they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. —Isaiah 40:31

- Pray more Okinawa churches would adopt the Yoron for evangelism and church planting.
- Pray that the Yoron would be receptive to the gospel.
- Pray this would be a decade of spiritual harvest for this people group, leading to abundant life.

■ 14 Janjua Jat in Pakistan

Apparently originating in Punjab, Jats spread out through the Middle East and Central Asia in the Middle Ages. The Jats are divided into various clans and subgroups, including the Janjua. Some are professionals and work in commerce while others work as common laborers. The Janjua are solidly Sunni Muslim. Caste consciousness inclines them to ignore Christianity because most Pakistani Christians are lower caste. Caste affects people throughout South Asia, even Muslim Pakistan.

For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants. —Isaiah 44:3

- Pray that this blessing will soon reach today's people group.
- Pray for the Lord to prepare and thrust out loving workers to the Janua Jat community soon.
- Pray for the Janua Jats to be spiritually hungry for truth and righteousness.

■ 15 Bashkar in Pakistan

The Bashkar are a truly unreached Muslim people group in Pakistan, even with a fairly large population. There is little information available on this people group, but they need our prayer. Muslims view Jesus as an important prophet, but not as the only way to salvation. Radio and television broadcasts are also possibilities. Personal evangelism may then follow.

Declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,' —Isaiah 46:10

- Thank the Lord that He alone can tell the future, and His plans for today's people group can never be stopped.
- Pray the church in Pakistan would do what it takes to extend Christ's kingdom to them.
- Pray that the Bashkar would have dreams and visions of Jesus.
- Pray evangelists would find persons of peace to open Bashkar communities to Christian witness.

■ 16 Karaite in Poland

The Karaite community in Poland dates to ancient Persia. This group of Jews claims to be non-Palestinian and non-rabbinical; hence they managed to avoid anti-Jewish pogroms and the Holocaust. Although most live in Israel today, a few remain in Poland, where they live in cities.

How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, Your God reigns. —Isaiah 52:7

- Pray for the Lord to send people with "beautiful feet" to bring good news to today's people group.
- Pray that Polish churches would reach out to the Karaites and for Messianic Jewish witness.
- Pray that the Polish church would repent of its role in the Holocaust.
- Pray for spiritual openness among the Karaites.

■ 17 14432 PL Polish Jew in Poland

Jews have lived in Poland for about 1,000 years. Poland is overwhelmingly Roman Catholic (90%). Polish Jewry constitute fewer than 1% of its people, yet they have played a significant role in Polish history, usually as scapegoats. Indeed, during World War II, Nazis sent Jews to Poland to die in death camps and pogroms continued after the war. Today, their numbers continue to decline in Poland.

The LORD has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. —Isaiah 52:10

- Pray for today’s people group to share in the victory of the Lord by becoming part of His family.
- Pray that Messianic Jewish witness would be well received, and that Christian witness would be seen as an act of love. Pray for a spiritual hunger among Polish Jews that will lead the way to thousands accepting their Messiah.

■ 18 Karmali in Bangladesh

Bangladesh is a Muslim-majority state. However, not all Bangladeshis are Muslim. Karmali are Hindus who raise and eat pigs, which gives them low status. Muslims abhor pork and Hindus normally do not eat meat. As Hindus, Karmalis are polytheists and spiritists, who venerate ancestors, whom they believe reside in houses after death. Therefore, they sacrifice to ancestors and household spirits with the help of shamans.

Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. —Isaiah 54:2

- Use this verse to pray for the Lord to expand His house to include today’s people group.
- Pray the Karmali would be open to evangelists and loving missionaries who seek to reach them.
- Pray for a spiritual movement that will lead the Karmali people to embrace the only savior.



■ 19 Ahmadi in Bangladesh

Bangladesh is primarily Sunni Muslim, but the Ahmadi seek to convert Sunnis to their form of Islam. The sect originated in the 1800s under the leadership of Mizra Ghuham, who saw himself as Islam’s messianic savior. He sought Islamic victory through peace. These views run contrary to Sunni Islam. So, the Ahmadi of Bangladesh and elsewhere are persecuted.

Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. —Isaiah 55:1

- Pray that this people group will soon accept God’s offer of free salvation.
- Pray for their safety in times of violent persecution.
- Pray the Holy Spirit would convict them of their need for Jesus Christ.
- Pray for a disciple-making movement among Ahmadis.
- Pray the church in Bangladesh would reach out to the Ahmadi with the love of Christ.

■ 20 Burmese in Finland

The Burmese are the majority people in Myanmar, a multi-ethnic state. Domination by the Burmese military has led to poverty and the flight of some Burmese to safer lands including Finland. In many cases, Burmese people are given political asylum. In other cases, Burmese woman move to Finland to marry a Finnish man. Whatever the reason, this is an opportunity for the gospel to spread to unreached Buddhists.

Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. —Isaiah 55:3

- Pray for this people to have wide open ears to the words of the Lord.
- Pray for the Burmese in Finland to find productive work.
- Pray for a network of Burmese fellowships where people would learn the Bible and spread Christ’s fame.



■ 21 Finnish Jew in Finland

Jewish people have lived in Finland since the 1700s. Their numbers rose when Jewish soldiers from Russia arrived in the 19th century and remained after their military service. Many immigrated to Israel when it was established, but more arrived in Finland after the collapse of the Soviet Union. Many Jewish people in Finland follow cultural Judaism, but they have rejected the spiritual elements taught in the Old Testament and refuse to receive Jesus.

Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. —Isaiah 55:7

- Pray for true and lasting repentance to come to this people group. There are no known New Testament churches among Jewish people in Finland.
- Pray for this to change soon.
- Pray for a network of Christ-centered fellowships to be raised up among this Jewish community.

■ 22 Dargin in Turkmenistan

Dargwa is the language spoken by a collection of peoples known as the Dargin. Though most Dargin people still live in Russia's North Caucasus mountains, some have moved to other former Soviet states such as Kyrgyzstan, Uzbekistan and Turkmenistan.

For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. — Isaiah 55:8-9

- Pray that today's people group will understand that God's ways are far higher than theirs.
- There are no known followers of Christ among the Dargin people in Turkmenistan, so pray for the Holy Spirit to move among their communities throughout Central Asia.
- Pray for powerful disciple-making and church planting movements to flourish among the Dargin people in Turkmenistan.
- Pray for the Lord to send dreams regarding Jesus to Dargin elders.

■ 23 Karakalpak in Turkmenistan

Karakalpak societies are patrilineal, which means that the line of descent is traced through the males. Large families are the ideal of the Karakalpak, and the extended family is composed of as many as four generations living in the same household. Karakalpak believe that families who share meals will remain very close. Karakalpak are generally poor, and unemployment is high. People do what they can to make a living. They cultivate vegetable plots, fish, organize markets, raise livestock and do casual or seasonal jobs.

Let not the foreigner who has joined himself to the LORD say, The LORD will surely separate me from his people; and let not the eunuch say, Behold, I am a dry tree. —Isaiah 56:3

- Pray that many from today's people group will put all their hope in the Lord.
- Pray that God would raise up strong disciple making movements among this people group.

■ 24 Arakh in India

Arakh are an ancient Kshatriya clan. Kshatriya are the second highest caste in Hinduism, the descendants of kings, nobles and warriors. As Kshatriyas, some Arakh may take pride in their high place in Hinduism. This may lead to rejection of the gospel message. Like most forward castes, the Arakh people have no known Christian church.

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. —Isaiah 61:1-3a

- Pray for these blessings for today's people group!
- Pray for laborers to sow God's word to persons and households of peace, which will in turn catalyze movements to Christ among Arakh people.
- Pray that God would overthrow spiritual forces of darkness in the Arakh people who oppose the spread of the gospel.
- Ask the Lord to raise up and send out a new generation of fruitful, multiplying witnesses from among the Arakh people.

■ 25 Aray Mala in India

Rural Aray Mala live in villages without electricity, indoor plumbing, clean water, or access to modern medicine. Life expectancy is low for the Aray Mala. They need help educating their children, gaining new job skills, and the benefits of modern medicine. Solar panels could bring electricity to Aray villages.

Their offspring shall be known among the nations, and their descendants in the midst of the peoples; all who see them shall acknowledge them, that they are an offspring the LORD has blessed. —Isaiah 61:9

- Pray that those who live near today's people group will want their spiritual blessings after they submit to the Lord Almighty.
- Pray for ambassadors of Christ to help meet these physical needs along with the spiritual needs.
- Pray for sustained, focused prayer to the Lord to open the hearts of Aray Mala family leaders to experience God's blessing through family-based discovery Bible studies.

■ 26 Yonaguni in Japan

Yonaguni is an island, a language and a people group. It has closer ties to Okinawa than it does to Japan. Yonaguni people are adherents of their own folk religion, blended in with elements of Buddhism and Shintoism. These bring spiritual stronghold that will need to be overcome through prayer.

I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels. —Isaiah 61:10

- Pray for the garment of salvation to come to this people group.
- Pray that God would stir believers to lead them to salvation.
- Pray that this unreached people group would be in awe of the Lord for His creation and realize that He is the only one worthy of worship and devotion.

■ 27 Amarakaire in Peru

The Amarakaire are a highly divided people group. Once consisting of up to 18 subgroups, they now are divided into only 5. After living in isolation, their population decreased by 95% in the 20th century due to sicknesses spread by rubber traders. They live in the southern jungle region of Peru and live a daily subsistence lifestyle based on farming, fishing and hunting.



You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God. —Isaiah 62:3

- Pray for this blessing to come to today's people group.
- Pray that they would be able to find better job opportunities.
- Pray for the hearts of the Amarakaire to be turned to a desire for God.
- Pray for renewed, Spirit-led mission efforts among the Amarakaire.

■ 28 Kanembu in Niger

Up until the 1200s, the Kanembu were the most powerful people group south of the Sahara. They advanced their position by importing technology. Most Kanembu live in Niger and the desert region of northwestern Chad. Primarily farmers and stock breeders, many families keep small gardens in the fertile valleys or stream beds. They often have large families.

All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word. —Isaiah 66:2

- Pray for the Lord to give humility and a fear of Him to this people group that will lead to them being blessed beyond measure.
- Pray that the church would find a way to thrive and that it would be accepted by the people.
- Ask the Lord to raise up a strong church planting movement among the Kanembu people in Niger and Chad.

■ 29 Igдалen in Niger

Formerly livestock herders, some Igдалen have changed to trading and gardening as alternative sources of income. The Igдалen are almost completely Muslim and it is difficult for new religious ideas to find acceptance. The Igдалen are often more open to efforts to meet their physical needs rather than their spiritual need. Any outreach should keep this in mind.

From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD. —Isaiah 66:23

- Pray that soon all mankind will bow in humble submission to the Lord Almighty.
- Currently there is no church among this people group, so pray that one will soon take root.
- Pray the Lord would give them spiritual understanding as they listen to Christian radio broadcasts.
- Pray the Lord would even now prepare their hearts to receive the good news.

■ 30 Arem in Vietnam

The Arem have their own distinct language, however it is dwindling and today it is being replaced by a more general Chut language. The Arem have absolutely no awareness of the gospel in either Laos or Vietnam. They remain completely unreached. To reach the Arem, one must reach their elders.

Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations. —Jeremiah 1:5

- Pray for the Lord to thrust out many prophets from every nation to every nation in the 2020s.
- Pray that a church would be able to develop among the Arem, since they currently have no knowledge of Jesus.
- Pray for the Lord to guide and protect the Arem people as they face changes.
- Ask God to send loving and committed workers to the Arem.

■ 31 Haroi in Vietnam

The primary religion practiced by the Haroi people is an ethnic religion. Ethnic religious beliefs are deeply rooted in a people's identity, so conversion to any other belief is viewed as a cultural threat. Any outreach must be sensitive to such a perception.

Then the LORD put out his hand and touched my mouth. And the LORD said to me, Behold, I have put my words in your mouth. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant. —Jeremiah 1:9-10

- Pray for Christ's ambassadors to be careful to speak only what God tells them to say when they go to the nations.
- Pray for a church planting movement to help them become all that God wants them to become.
- Pray for God to do miracles that will bless the Haroi people in every way. Pray for spiritual openness among the Haroi people.
- Pray that their leaders would be open to allowing Jesus to transform their communities.

AUGUST

■ 1 Ahar in Nepal

The Ahar in Nepal consider themselves Brahmin, but some Brahmins do not like to mingle with them. The Ahar are usually the people who own most of the land in the areas where they live. They avoid menial work as a vocation and are thus ranked above other working castes in the ritual hierarchy. They only marry people from similar communities. They are Hindu by faith and worship Narsingdeo, their family deity, and Ganwat, their village deity.

And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, 'As the LORD lives,' even as they taught my people to swear by Baal, then they shall be built up in the midst of my people. —Jeremiah 12:16

- Pray for today's people to become well established in their devotion to the Lord alone.
- May they not be satisfied with their own righteousness. Scripture materials in both printed and recorded form exist in the Awadhi language.
- Pray they would be effective.

2 Bahing in Nepal

As a tribal people, the Bahing are vulnerable to changes imposed by outsiders. For this reason, they have an organization to protect their rights from those who might try to seize their land. Christ's ambassadors can help give the Bahing people the skills to adjust to the twenty-first century. Unless they are equipped with job skills, it is only a matter of time before others take their land and leave them with nothing.

We acknowledge our wickedness, O LORD, and the iniquity of our fathers, for we have sinned against you. —Jeremiah 14:20

- Pray that soon leaders among this people group will repent of their sins and lead others to do the same.
- Pray for the Lord to send out workers who would help them learn valuable job skills.
- Pray for a disciple-making movement among the Bahing people.

3 Baharia in Egypt

Baharia is the name of an oasis located in north central Egypt. The people are known as the Wahati. The oasis has changed drastically since an asphalt road connecting Baharia to Cairo was finished in the early 1970s. Electricity and the internet are now available. Visiting the Baharia Oasis requires effort as it is fairly remote. Antiquities (tombs, mummies and other artifacts) draw tourists, who bring much needed revenue.

Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the LORD. —Jeremiah 16:21

- Pray that today's people group will understand from the heart that God is all powerful, and He can give or withhold blessings.
- Pray for believers to bring the good news as they visit sites of interest.
- Pray the Lord would open the spiritual eyes of Baharia elders. May He reveal Himself to many in dreams or visions.



4 Halebi Romani in Egypt

Halebi is an Egyptian name for Romani. They reside in the Nile Delta. Traditionally, the men bought and sold horses and the women practiced folk medicine, fortune-telling and divination. They also performed music for weddings. Today, the Halebi Romani have low status and low-income jobs, and some try to disguise their identity.

Blessed is the man who trusts in the LORD, whose trust is the LORD. —Jeremiah 17:7

- Pray that today's people group will put all their trust and confidence in the Lord only.
- Pray for the Lord to give them a spiritual hunger that will lead them to the cross.
- Pray for the Lord to send out workers to the Halebi Romani and for disciples to make more disciples.

5 Adi Andhra in Sri Lanka

The Adi Andhra are disadvantaged victims of discrimination. A human rights movement has led a small group of Adi Andhra to receive education and become professionals, yet most are landless farm workers. Some work as street sweepers, and women work as domestic workers. They have no electricity, clean water, indoor plumbing or medical care. The children must work in the fields to support the family.

Heal me, O LORD, and I shall be healed; save me, and I shall be saved, for you are my praise. —Jeremiah 17:14

- Pray for this people group to seek and find the Lord's healing touch.
- Pray for Christ's ambassadors to help them with physical needs such as clean water.
- Pray that movements to Jesus would bless extended families so the gospel will spread rapidly.

6 Hindu Bharathar in Sri Lanka

From times past, the Bharathar have been known as a seafaring people—pearl divers and fishermen. Their lives center on the tenets of the Hindu religion that dominates their lives in every respect. They have few, if any, chances to hear about the goodness and power of Jesus.

Then you will call upon me and come and pray to me, and I will hear you. —Jeremiah 29:12

- Pray that this blessing will reach today's people group soon.
- Pray that existing Tamil Bible resources would be brought to the people and that they would be ready to read them.
- May God give the Bharathar hearts that eagerly accept Christ.
- Pray that the Holy Spirit would prepare Bharathar people in Sri Lanka for the time when He will be fully revealed to them.



7 Nafana Banda in Côte d'Ivoire

The Nafana Banda people of Côte d'Ivoire often migrate in a quest for a trade, education, a salaried job or even to escape witchcraft. Singing touches the hearts of the Nafana Banda. Mission workers can share God's truths by thoughtfully selecting or composing culturally appropriate music with a clear gospel message.

You will seek me and find me, when you seek me with all your heart.— Jeremiah 29:13

- Pray that today's people group will seek the Lord will all their hearts and find Him to be merciful, loving and powerful.
- Pray for ethnomusicologists to produce such materials.
- Pray that workers would carry these resources to the people.
- Pray that the Nafana Banda would be won over by the God who can give them the peace to live harmoniously with neighboring tribes, as well as crops to sufficiently feed their people.

8 Jenaama Bozo in Côte d'Ivoire

The Jenaama Bozo are a nomadic people; gospel workers must therefore be willing to travel with them. Beneath a Muslim surface, this tribal group is animistic. It is important to enter their society slowly and gradually become accepted. The Jenaama Bozo will likely not respond positively to being initial efforts to share the gospel.

For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.—Jeremiah 31:33

- Pray for today's people group to become the Lord's people!
- Pray that mission organizations and churches would accept the challenge of reaching the Jenaama Bozo.
- Pray that God would grant wisdom and favor to mission agencies that are focusing on this people group.
- Ask the Lord to save key leaders who will boldly declare the gospel.

9 Aghul in Russia

When Jesus spoke in parables about sheep and their shepherds, He was speaking to people such as the Aghul of Russia. Aghul men are renowned shepherds, and the women tend to the village households. Dagestan is a region where people value toughness and hard work. The Aghul have lived in Dagestan for millennia and were converted to Islam after the Arab conquest of the eighth century. Dagestan is difficult to enter because of its ruggedness and because of government interference.

Not like these is he who is the portion of Jacob, for he is the one who formed all things, and Israel is the tribe of his inheritance; the LORD of hosts is his name.— Jeremiah 51:19

- Pray for today's people group to soon become part of the Lord's inheritance.
- Pray for a growing interest in Isa (Jesus) among the Aghul people.

10 Akkin in Russia

The Akkin people live in Dagestan. They practice Sufi Islam, but Wahhabi radicals have attempted to prevent Sufi practices throughout Dagestan. There are pockets of Akkin living throughout Europe, where the gospel is more accessible. Christian missionaries can reach out to the Akkin in Europe.

But this I call to mind, and therefore I have hope: The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. The LORD is my portion, says my soul, therefore I will hope in him. —Lamentations 3:21-24

- Pray that soon members of today's people group will embrace the love and compassion of the Lord.
- Pray that they become part of His portion.
- Pray for believers around the world to have a heart to share the gospel with the Akkin of Russia and Europe.
- Pray that soon the Akkin people would be disciplined by people who will make more disciples.

11 Aji in Indonesia

The Aji of Indonesia are Muslim, yet they also practice worship of various objects such as war relics. These practices distance the Aji from the Lord and may cause their hearts to be hardened against the gospel.

And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. —Ezekiel 34:23

- Pray for today's people group to submit to the one true shepherd, Jesus Christ. There are a few Aji believers.
- Pray that they would cling to Christ and have courage to disciple others around them.
- Pray the Aji would learn to walk in the power of God's Spirit and experience all the fruit of the Spirit.
- Pray that there would be a movement to Christ among the Aji, and that His sovereign love would be made clear to them.

12 Allu in Indonesia

The Allu are farmers and traders. Because their villages are far from major highways and larger cities, their economy is suffering. Though they are Muslim, their traditional religion also consists of spiritism, as seen in their high regard for their ancestors' graves. Both of these are spiritual barriers to the gospel. There is no Allu church to pray for.



I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. —Ezekiel 36:25-27

- Pray for this people group to find spiritual cleansing in Jesus Christ.
- Pray that loving Christian workers would rise up to share the gospel with the Allu.
- Pray that the Allu would experience a movement to Christ and that His love and grace would be poured out on them.
- Pray for the economy and well-being of the Allu community.

13 Aneuk Jamee in Indonesia

The Aneuk Jamee live along the western coastline of Aceh Province of Sumatra. They migrated there during the 17th century and eventually settled among the Aceh people, a process facilitated by a common Islamic faith. The Aneuk Jamee have their own distinct language and culture. Many are fishermen and some are rice farmers or traders.

The king answered and said to Daniel, Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery. —Daniel 2:47

- Pray that leaders among this people group will understand that God alone can reveal truth to them.
- Pray that they will cease to look to any other. There are a few Aneuk Jamee followers of Christ.
- Pray for them to spiritually thrive amidst pressure from the Muslim community.
- Pray that the Aneuk Jamee would be freed from their religious practices that distance them from the Lord.
- Pray that God would start a movement, bringing Aneuk Jamee families to Himself.

■ 14 Devanga in India

The Devanga are majority Hindu, and while they worship many gods and goddesses, they mainly worship the goddess Banashankari. They are talented and creative weavers and craftsmen. They weave ultrafine, high quality cotton clothing. Men, women and even children are involved in the creative process.

Nebuchadnezzar answered and said, Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king's command, and yielded up their bodies rather than serve and worship any god except their own God. —Daniel 3:28

- Pray that leaders of this people group will be as amazed at the works of God as this Babylonian king.
- Pray that they will worship God alone. Pray for the Holy Spirit to anoint Devanga families, especially the children and youth.
- Pray he will raise up a new generation of fruitful, multiplying witnesses of Christ's mercy and love.
- Pray for the Lord to multiply the reception and influence of His Word among the Devanga, leading them to love him with their whole being.

■ 15 Talavia Dubla in India

The Dubla tribes have 20 subgroups. Among them are the Talavia. They live in Gujarat, a state in western India that borders Pakistan. Though they are officially Hindu, the Talavia Dubla rely on medicine men for spiritual guidance.

Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble. —Daniel 4:37

- Pray for leaders of this people group to repent before the Lord Almighty like this king.
- Pray for Christ's ambassadors to take them the gospel using stories, skits and songs.
- Pray for this people group to taste and see that the Lord is good.
- May they put their faith in Christ's ability to heal them physically and spiritually.

■ 16 Nikhad Gadaria in India

The name Gadaria means "one who tends sheep." Raising sheep and goats has been the traditional occupation of the Gadaria people. Veterinarians can live among them to help with the medical needs of their livestock and teach the ways of the Good Shepherd.

And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. —Daniel 7:14

- Pray that many from today's people group will understand and respond to the fact that Jesus Christ has an eternal kingdom.
- Pray for them to worship their eternal King of kings!
- Pray that Nikhad parents would be able to adequately provide for their children.
- Pray for Nikhad families and communities to discover and embrace the free gift of life found by trusting Christ and his finished work.
- Ask the Lord to raise up a movement to Christ among the Nikhad Gadaria.

■ 17 Aralle in Indonesia

The Aralle people of Indonesia became Muslims in the 16th century due to the influence of Indian and Arab traders. Their brand of Islam is strongly influenced by folk religion and ancestor veneration. They believe spirits in the natural world can positively or negatively influence their lives. Ideally, Christ's ambassadors would reach the heads of Aralle households for Christ. If they accept the savior, that can potentially open the door for the entire family to do the same.

Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, You are not my people, it shall be said to them, Children of the living God. —Hosea 1:10

- Pray that this people group soon become children of the living God.
- Pray for the Lord to send dreams and visions to Aralle family leaders.
- Pray for spiritual discernment and a desire for truth among the Aralle people.

18 Acheron in Sudan

The Acheron people are mostly Muslim, but they have a small Christian minority. There is much strife between Christians and Muslims in Sudan. In many cases, it will be difficult for Muslims to give a fair hearing to the gospel. People are often rejecting Christians, not Christ. Is it possible to take Christ to Acheron speakers without negative elements of foreign cultures?

I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me.
—Hosea 5:15

- Pray that the troubles of this people group cause them to seek the Lord and find Him.
- Acheron are on the verge of being considered reached with the gospel. Pray for Christ followers among them to reach their Muslim and animistic neighbors and villages.
- Pray for Acheron elders to have dreams and visions of Jesus Christ.

19 Batahin in Sudan

The numerous Baggara tribes of Sudan, including the Batahin, share many cultural characteristics and claim a common ancestry. All of them speak an Arabic dialect known as Baggari. They are nomadic cattle herders. It is difficult to take Christ to peoples on the move. Those whom God sends will have to be willing to give up basic comforts to extend His kingdom to these herders.

Yet even now, declares the LORD, return to me with all your heart, with fasting, with weeping, and with mourning.
—Joel 2:12

- Pray that this people group turns to the Lord and repents of their sins.
- Pray that the Christians living in Africa would be stirred with vision for outreach and a genuine burden to reach out to the Baggara tribes.
- Ask the Lord to raise up network of fellowships among the Batahin.

20 Gimma in Sudan

We know very little about the Gimma people. They are trying to make a living from farming, though only a small percentage of the land is arable. Sorghum and millet are grains that grow well in dry parts of Africa like the Gimma homeland.

And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. —Joel 2:28

- Pray that this people group receives the gift of the Holy Spirit as they turn to the Lord.
- Ask the Lord to save key leaders among the Gimma who will in turn proclaim the gospel to their own people.
- Ask God to raise up prayer teams who will begin breaking up the soil through worship and intercession.
- Pray that strong local churches would be raised up among the Gimma.

21 Teochew Chinese in Cambodia

Nearly all Chinese Cambodians are involved in a business of one sort or another, ranging from small family-based market stalls and shops to large companies. Most Chinese do business day in and day out without taking time off for rest, working from early morning to well into the evening. Chinese Cambodians hold to traditional Chinese religious practices, ancestral worship, demon veneration and Theravada Buddhism. Even though their religious beliefs are expressed in a variety of ways, their true god is money.

For behold, he who forms the mountains and creates the wind, and declares to man what is his thought, who makes the morning darkness, and treads on the heights of the earth— the LORD, the God of hosts, is his name! —Amos 4:13

- Pray that this people group seeks and finds the Creator and Sustainer of the universe.
- Pray that God's Word become available to those who are seeking Him.
- Pray that God would send loving workers to Cambodia's Chinese community.

22 Kui in Cambodia

Farming is labor intensive for the Kui. They plow with cows or water buffalo and transport goods by oxcart. Many also gather forest products like resin, wood and traditional medicines, although this is changing due to rapid deforestation. The Kui have little access to good health care.

But let justice roll down like waters, and righteousness like an ever-flowing stream. —Amos 5:24

- Pray that God’s justice and righteousness prevail in the society of this people group.
- Pray for Christ followers to provide health care, opening doors to the gospel.
- Ask the Lord to reveal Himself and draw these people to the Throne of Grace.
- Pray for the development of oral resources for evangelism and discipleship.
- Pray that strong Kui Christians would plant strong churches.

■ 23 Vietnamese in Cambodia

Practically stateless people, Vietnamese living in Cambodia have no home and no rights. They left Vietnam by force, by persecution or by desperation. Cambodia won’t allow them to take jobs that could be filled by a Cambodian, and Vietnam won’t permit them to return. Most live in poverty with inadequate food and housing without access to clean water.

Behold, the days are coming, declares the LORD God, when I will send a famine on the land— not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.
—Amos 8:11

- Pray that the Bible becomes available to this people group.
- Pray that they listen to and obey the words of the Lord.
- Pray that the Vietnamese in Cambodia would find a place to call home, both physically and spiritually.
- Pray for God’s mercy to shine on the Vietnamese in Cambodia.
- Pray for Vietnamese disciples to make more disciples who will make even more disciples.

■ 24 Eritrean Tigre in the United Kingdom

The Eritreans compose one of the smaller immigrant groups from Africa living in the United Kingdom. They first arrived in England in the early 1960s when the Eritreans went to war with Ethiopia for Eritrean independence. Eritrea has had major economic problems, and more Eritreans have applied to live in the United Kingdom in recent times. Many Eritrean restaurants exist in the United Kingdom. Honoring them by patronizing their businesses might give Christ’s followers a way to take the gospel to them.

He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? —Micah 6:8

- Pray that this people group learns to walk humbly with the Lord.
- Pray that Eritrean Christians in the United Kingdom would proclaim the gospel message to the Tigre, resulting in many disciples.

■ 25 Turkish Cypriot in the United Kingdom

The Turkish Cypriot people in the United Kingdom are modern-day Turkish immigrants from Cyprus or descendants of people originally from there. Turkish Cypriots began to relocate to the United Kingdom in the 1920s and later more immigrated during the 1950s and 1960s for economic advantages or for education. Turkish Cypriots continue to maintain their sense of community in the UK.

Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love.
—Micah 7:18

- Pray that this people begin to experience the unfailing love of God and come to the knowledge of Christ.
- Pray for a spiritual hunger among Turks that will be satisfied by none other than the only savior, Jesus Christ.
- Pray for a disciple making movement among Turkish Cypriots to spread far and wide throughout Europe.

■ 26 Wollo Amhara in Ethiopia

The Oromo people were once united. Today, however, they are divided into subgroups with individual dialects and religious practices. The Wollo Amhara are among the least known of the Oromo peoples in Ethiopia. Like many of the Oromo groups, the majority of the Wollo Amhara are Muslim. When confronted with a need or crisis, they also seek help from traditional religion. Very few have chosen to follow Jesus.

The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him. —Nahum 1:7

- Pray that this people group takes refuge in the Lord.
- Pray for Oromo believers to be bold and loving in proclaiming their faith to the Wollo.
- Pray for a church planting movement to arise and grow rapidly throughout this people group.

27 Banna in Ethiopia

The Banna are shepherds who live in one of the least accessible parts of East Africa for missionaries. The New Testament is available in the Hamar-Banna language in both print and audio and the JESUS Film is also available. There are a few Christians among the Banna.

Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith. —Habakkuk 2:4

- Pray that this people group become faithful to God and not trust in themselves.
- Pray for them to grow in the Lord and boldly disciple their families and friends.
- Pray for God's kingdom to come and His will to be done among them.
- Pray for a movement of Banna households to study the Bible and accept the blessings of Christ.

28 Berta in Ethiopia

Very few of the Berta people in Ethiopia have accepted Christ. After several centuries of Arab Sudanese influence, most have embraced Islam. Even though the Berta are officially Muslim, they believe in religious specialists who display divination powers. The Berta believe these specialists have the ability to deal with evil spirits.

Yet I will rejoice in the LORD; I will take joy in the God of my salvation. —Habakkuk 3:18

- Pray this people group would learn to rejoice in the Lord and His salvation.
- Pray for the Berta people to look to the Lord for all their physical and spiritual needs and find him faithful.
- Pray for spiritual hunger that will give them hearts that seek after God.
- Pray for Bible believing Christians in Ethiopia to go as missionaries.

29 Isan Thai in Iceland

A very small number of Thai Isan people have immigrated to Iceland. Those who went seeking work have had little success. However, women who came to marry local men have integrated well. The Thai Isan are being assimilated into Iceland's secular culture. They are torn between their Buddhist past and their present secularized life. They need someone to tell them that Jesus is the only way, the truth and the life.

Thus says the LORD of hosts: Consider your ways. —Haggai 1:7

- Pray that this people group consider their ways and turn to the Lord.
- Pray for the Holy Spirit to move among the Thai Isan, preparing their hearts to receive the gospel message.
- Pray for Christ followers to make disciples who will make more disciples.

30 Latvian Jew in Latvia

Jews have lived in Latvia since the 16th century. Before World War I, they played a major role in the development of the country's industries, commerce and banking. The majority of Jews in Latvia today live in or near the capital city of Riga. Every year, Latvian Jews choose to leave the country for Israel.

And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you. —Zechariah 2:11

- Pray that this people group would be among the many nations that soon join themselves to the Lord.
- Ask the Lord of the harvest to send forth loving laborers to the Jews of Latvia.
- Pray that God would give the Messianic Jews of Riga boldness to share the gospel with their people.
- Pray for a vigorous and growing Latvian Messianic movement.

31 West Coast Bajau in Malaysia

The West Coast Bajau of Sabah, Malaysia have traditionally been known as sea nomads, engaging in maritime trading. While some Bajau continue to derive their livelihood primarily from the sea, others have adopted farming. The Bajau are staunchly faithful to Islam. They believe that to be Bajau is to be Muslim. Scriptures and Christian resources are not available in their language. A Bajau radio station broadcasts daily, and Christian radio broadcasts could prove effective in reaching them.

And the LORD will be king over all the earth. On that day the LORD will be one and his name one. —Zechariah 14:9

- Pray that this people group would learn to worship the Lord and king of all the earth.
- Pray that the love of Jesus Christ would touch these masters of the sea in such a way that there would be a spontaneous church planting movement.

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