

M I S S I O N TM FRONTIERS

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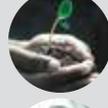
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Rediscovering the Hidden Peoples



By **RICK WOOD**, Editor of *Mission Frontiers* | And **ROBBY BUTLER**, Guest Editor

What will it take to complete world evangelization—to provide every person on earth with access to the Gospel so that all may respond to God’s love and salvation—and to do so in our generation? *MF* has been addressing related questions for the last 44 years: what is the nature, size and scope of the remaining missionary task? What resources need to be mobilized and deployed to accomplish this task? What strategies need to be employed to reach the thousands of different people groups still without access to the Gospel? This latest issue of *Mission Frontiers* continues to address these urgent questions.

In 1976, Dr. Ralph Winter founded the U.S. Center for World Mission (now Frontier Ventures) to raise awareness in the global Church of thousands of “hidden” people groups that had no access to the Gospel and had been overlooked by the Church and its mission workers. Winter mobilized the global Church with a vision to reach these hidden peoples. Frontier Ventures continues to focus on identifying those peoples with the least access to the Gospel and to advocate effective strategies for birthing movements to Jesus in each one of them.

This issue of *MF* continues that rich tradition—focusing on those hidden/unreached peoples which—forty-six years later—still have virtually no followers of Jesus and no known movements to Jesus. Much progress has been made over the last five decades in other groups, but the best available research indicates that about 5,000 people groups remain isolated from the Gospel—the least reached of the Unreached.

In Romans 15:20 Paul summarized his call **to go where Christ was not known**: *It has always been my ambition to preach the Gospel where Christ was not known, so that I would not be building on someone else’s foundation.* Currently, twenty-five percent of humanity still fits this category of *where Christ is*

not known—two billion people within 5,000 distinct people groups, still with no access to the Gospel. Within these people groups there are still virtually no followers of Jesus from whom others can learn how to have a saving relationship with God through Jesus.

Four years ago (Nov/Dec 2018) *MF* joined the *International Journal of Frontier Missiology (IJFM)* in introducing the new term *Frontier People Groups (FPGs)* to sharpen our global focus on the two thirds of all UPGs (Unreached People Groups) where the foundation still needs to be laid. This latest issue of *MF* presents an updated understanding of FPGs (p. 14), the growing variety of new resources— websites, videos, podcasts, prayer guides, etc.— focused on FPGs (p. 33) and the variety of part and full-time roles in which believers can collaborate to multiply God’s blessing through Jesus Christ among FPGs.

This issue of *MF* continues that rich tradition—focusing on those hidden/unreached peoples which—forty-six years later—still have virtually no followers of Jesus and no known movements to Jesus.

Why a New Name for Some UPGs?

Many church mission policies today take pride in sending workers only to partner with existing local churches. Where the vision of the worker and local church is limited to building up the existing national church—even among a UPG—this continues to isolate FPGs from the prayer and workers they need and perpetuates the problem Winter set out to solve.

However, collaboration between the international worker and local churches in a movement to Jesus can become highly strategic as both come to share a vision for multiplying movements among neighboring FPGs (see *Movement Servants*, p. 20). FPGs need *pioneering cross-cultural* work to lay the foundation for movements to Jesus, while other UPGs have enough same-culture, followers of Jesus for outside workers to *partner* with upon arrival. These UPGs may still need outside help to reach their own people, yet movements among UPGs may also become strategic sending bases to near-culture and nearby FPGs.

HELP WANTED: All Applicants Accepted

At the Lausanne Congress 50 years ago, participants dedicated themselves to “the whole Church taking the whole Gospel to the whole world.” Winter introduced there the concept of hidden peoples, yet there were few opportunities then for significant involvement without relocating.

Today however, advances in technology make effective and strategic collaboration possible from almost any anywhere. Has God stirred your heart with Paul’s passion for the people groups still waiting in darkness? What roles is He calling and equipping you to play?

Pray:

- Personal intercession
- Local prayer group
- On-line prayer group
- **Prayer Champions** (p. 23)

Mobilize (Educate/Enlist):

- Yourself (keep learning)
- Your family/sphere of influence
- Your congregation
- Believers near FPGs (culturally/linguistically/geographically)

Serve a Collaborative Effort:

- With your prayers
- With your skills, time and resources
- As a **Movement Servant** (p. 20)
- As a **Strategy Coordinator** (p. 17)

Go (cross-culturally):

- To an FPG community near your home
- To lead or join a team in an FPG
- As a **Family-Blessing Advocate** (p. 24)

However, we cannot just sit back and expect movements in every remaining FPG without focused, well-informed, thoughtful action.

The Final Push to Get Started in All Peoples?

Many mission leaders and strategists sense that we are within reach of establishing the foundation of the Gospel among all peoples, as the initial step toward discipling them to obey Jesus in everything. New and old strategies for Bible translation are advancing at such a rapid pace that it appears likely every language still needing a translation will have one in process within the next ten years.

The number of movements to Jesus tracked on our cover has more than doubled in the last three years, toward the 24:14 Coalition goal to have “movement engagements in every unreached people and place by the end of 2025.” The growth potential of these movements is enormous.

However, we cannot just sit back and expect movements in every remaining FPG without focused, well-informed, thoughtful action. We need to clearly identify these people groups still without any evident fruit and make ourselves and our resources available to the Holy Spirit toward birthing movements to Jesus in every one of them.

In God we have all we need to succeed at this task. May we re-dedicate ourselves—with the guidance and empowering of the Holy Spirit—to ensuring that no people group remains “hidden.” 



Effective Strategies and Roles for Reaching Frontier People Groups

Developing Mission Mobilization Movements in Local Ministries

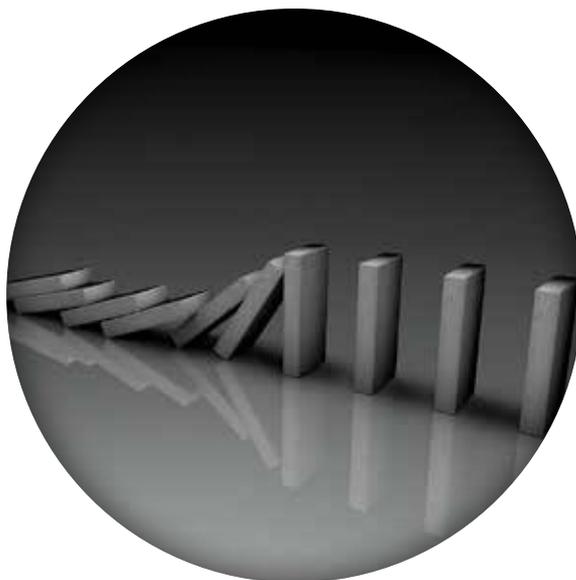
By **RYAN SHAW**

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

There is at present a generally low standard of responsibility in local ministries to mobilize and equip believers for cross-cultural mission both near and distant. When looking around the world, grappling with the large number of Unreached People Groups remaining in the world (over 7,000) and a relatively small number of professional missionaries serving around the world (430,000 full-time workers),¹ we must conclude our concept of mission mobilization has been too thin, needing change and giving way to a comprehensive viewpoint. It is time for a shift—a new mobilization paradigm in our local ministry settings.

Over the last decade, I have been asking the Lord a question, searching Scripture and Church/mission history for answers. Just as we may be familiar in mission strategy with “saturation church-planting,”² is there a corresponding concept of “saturation mission mobilization?” I have come to believe there is. I am convinced part of the answer is working toward the multiplication of Mission Mobilization Movements (MMMs) across every level of the body of Christ in every nation.

This is possible now for the first time in history because as Todd Johnson affirms “Christians can be found today in every nation of the world.”³ A friend once told me, “The laborers are already in the harvest.” What he meant was the significant *harvests* (coming to Christ within



present unreached peoples and nations) in time produce kingdom laborers who themselves become scattered, crossing cultural barriers, among remaining unreached peoples within their own countries (near-culture) and beyond (distant culture). This process relies on effective mobilization implemented within local ministries which are planted through the present harvests across the peoples coming to Jesus.

Mobilization directly empowers local indigenous ministries, full of these harvested laborers. This potentially massive harvest force, from all nations, is made ready to be “thrust out,” primarily among near-culture peoples. They are mostly lay leaders, lay people—regular, normal disciples, growing in experiential knowledge of God, empowered, and anointed by the Spirit, acting as conduits among every unreached community, seeing transformation impacting the spiritual, societal, ecological, relational and physical realms through the kingdom of God.

What Are Mission Mobilization Movements?

Mission Mobilization Movements can be defined as any entity (whether a local ministry, denominational, organizational or church network structure or national evangelical or mission association) where the Spirit of God is emphasizing the message, vision and strategies of the Great Commission. And then, as a natural overflow of whole-hearted abandonment to Jesus, He activates every member in assigned Great Commission roles, spreading mission mobilization in a contagious way to other local ministries.

¹ Missionary Statistics - <http://missionaryportal.webflow.io/stats>.

² <https://ocresearch.info/sites/default/files/DAWNpercent202.0.pdf>

³ Todd Johnson and Sandra Lee, From “Western Christendom to Global Christianity”, article in *Perspectives Reader* Fourth Edition (Pasadena: William Carey Library, 2013), 387.

Many years ago, mission practitioner Roland Allen affirmed, “Far from being an indifferent or secondary matter, the ministry strategy used in cross-cultural work is of the utmost importance.”⁴ Not from the perspective of implementing a formula guaranteeing fruitful results, but embracing biblical principles the Holy Spirit emphasizes and the Word of God advocates. Strategy of itself does not produce fruit, yet strategic models aligning with principles of the kingdom, produce great fruit. Many don’t like the concept of methods as it is thought these somehow limit the Spirit. In fact, it is quite the opposite. The Spirit used means and strategies (not rigid formulas) throughout the New Testament and mission history, mobilizing the Church in global mission. We need to grasp what some of these strategic models of mission mobilization look like and seek to emulate them accordingly.

Characteristics of Movements

A professor and mentor of mine at Fuller Seminary, Dr. Bobby Clinton, has studied movements for many years. Not only Christian movements, but secular movements, religious movements, historical movements and social movements—looking for common principles. His conclusion is that movements have similar characteristics, no matter their type. Clinton defines a movement as a “groundswell of people committed to a person or ideals and characterized by the following important commitments” with five common commitments made on the part of those involved:

- 1) commitment to personal involvement
- 2) commitment to persuade others to join;
- 3) commitment to the beliefs and ideals of the movement
- 4) commitment to participate in a non-bureaucratic, cell-group organization
- 5) commitment to endure opposition & misunderstanding.⁵

We can apply these five commitments as we seek to multiply Mission Mobilization Movements as well.

The World Christian movement, started in the book of Acts, had each of these five. Those exalting Jesus are part of a movement with committed roots. It is difficult to claim to be committed believers yet withhold ourselves from the global Christian movement as a whole. The most effective Mission Mobilization Movements have been, and will be, among those who buy into these five characteristics with zeal and sacrifice. Mission Mobilization Movements are based on the fundamental

principle that God is interested in not only mobilizing individuals but mobilizing and equipping entire local ministries. As many of the world’s cultures are communal in worldview, it is necessary to mobilize them as “communities.”⁶

Mobilization from the Outside

It is helpful to analyze the global Church’s progression in mobilization emphasis in history. Mission mobilization over the last 50 to 60 years has consisted primarily in effective mission education courses and mission conferences being offered to those already having some kind of interest in global mission. We call this *mobilization from the outside*. These tools are a significant part of any mobilization effort.

It is time for a shift—
a new mobilization paradigm
in our local ministry
settings.

Yet an observable problem arises in these situations. A believer has participated and been inspired in some way about global mission. They want to continue to grow. But how and where? Sometimes there are further steps through mobilization from the outside. At some point, however, that person returns to their own local ministry where the leadership isn’t necessarily engaged with these same interests. No one from their local ministry experienced what they did. The enthusiasm they had is often squelched within the local ministry because others don’t yet share the mission vision. Their vision for the nations is dulled because there was no ongoing mission fuel at the local ministry level. They had to go outside the local ministry to be mobilized for mission.

Mobilization from the Inside

How much better for these and other mission mobilization tools to be experienced within the life of local fellowships instead of needing to go outside the local ministry. We call this *mobilization from the inside*. This is when a growing mission emphasis takes root within an existing local ministry, where that ministry is developing wholehearted disciples understanding their redemption as including partnering with Jesus toward the fulfillment of the Great

⁴ Roland Allen, *The Spontaneous Expansion of the Church* (Eugene: Wipf and Stock Publishers, 1997), 6.

⁵ Clinton, *Clinton’s Biblical Leadership Commentary*, 535.

⁶ This is the premise of Charles Mellis’ landmark book, *Committed Communities: Fresh Streams for World Missions*, (Pasadena: William Carey Library, 2013).

Commission. The ministry is geared toward every disciple grasping the Great Commission and internalizing it. They may offer mission education courses and other tools, but in the context of the local ministry, not going outside to gain mission clarity. I am confident the Spirit is seeking local ministries and overarching ministry structures to progress from reliance on mobilization from the outside to prioritizing mobilization from the inside, while utilizing outside tools as supplements.

Campus ministries during the Student Volunteer Movement (SVM) of the late 1800s and early 1900s were of this sort. They had large student mission conferences happening every three years. At these conferences, and the much later Urbana conferences, students signed commitment cards pledging their lives to spreading the Gospel to peoples where Christ had not been named. In between conferences, campus fellowships engaged their fellow students with Jesus' heart for the nations through Bible studies revealing the theme of global redemption in the Bible. Their prayer groups pleaded with God to raise up laborers for the unreached. Distributing information about what was happening in global mission, including mission strategy, was the norm. As a result, the SVM movement saw a huge number of message bearers (alternative term for missionary) scattered out. They engaged in mobilization from the inside, not relying only on mobilization from the outside.

Of course, there is nothing inherently wrong with an outside mission education course or conference. These have a tremendous place in the overall mission mobilization process. The point is making sure the primary context for mission mobilization is within the local church itself, where the group is together growing in being educated, inspired and activated. This foundation is then supplemented and developed further through mission conferences and education/envisioning courses.

The Moravians as a Mission Mobilization Movement

AD 1750–present witnessed the greatest thrust forward in Protestant mission through the “great centuries” of mission. We find a significant increase in mission and mobilization overall during this era. It is necessary to reiterate the progressive development of history. Since the 1700s the widespread restoration of the Great Commission has been growing in camps across the Body of Christ, aided by the important restorations across the evangelical Churches through the Reformation. That restoration is not yet complete. It will continue to take place, culminating in a crescendo, into the next generation.

The famed Moravian movement, starting in 1722, paved the way for the modern mission movement launched by William Carey in 1792. Every generation has pioneers in mission that the next generation learns from and reads about. This is how God has wired His people, influenced by the zeal and abandonment of those before us. The Moravians and Zinzendorf dynamically influenced the mission movement over the next 300 years. William Carey, in the 1780s, was familiar with the Moravian missionary example, using it to fire his own imagination. John Wesley visited Herrnhut and was profoundly influenced through a mentoring relationship with Zinzendorf.⁷ He was marked by the spiritual depth and disciplines of the community itself, in particular, the Moravians' understanding of personal relationship with Jesus through faith, freedom in the Holy Spirit, radical commitment to prayer and their zeal for the lost.

The Moravian community at Herrnhut (the Lord's Watch), in Bavaria (modern day Germany) is a representation of core principles of effective Mission Mobilization Movements. For a local church, network or denomination desiring to practically engage their members in mission mobilization, the Moravian spiritual community is essential to study and emulate. Let's consider these core principles up close.

Leadership Embodying the Vision

First, they had leadership infusing the vision of the Great Commission into every element of church life, in the person of Count Nicolaus Ludwig von Zinzendorf (1700–1760). Zinzendorf had spiritual foundations in the Pietistic revival in Germany and became bishop of the Herrnhut Moravian community. Zinzendorf felt Jesus' heartbeat for the world, believing every church community, because of all Jesus had done, should be ready to go anywhere, accepting any sacrifice to take the Gospel of the kingdom to the world. He was one of the greatest missionary statesmen of the last 300 years and a passionate mission mobilizer.⁸ Cross-cultural mission and mission mobilization was no side issue for the Moravians at Herrnhut, but at the forefront of why the church community existed, constituting their core identity.

Rooted In Spiritual Awakening

Second, the Moravian community experienced a significant spiritual awakening in August of 1727, binding them together, consuming them with love and obedience

⁷ Tucker, Ruth A. *From Jerusalem To Irian Jaya: A Biographical History of Christian Missions* (Grand Rapids: Zondervan Academic, 1983), 192.

⁸ Tucker, *From Jerusalem to Irian Jaya*, 70.

for their Master, wherever He may lead. They referred to this revival as their Pentecost.⁹ The spiritual fire fueled their hearts for obeying Christ's commission. God uses seasons of corporate refreshing at pivotal times to spiritually empower His people to respond to His guidance. As Paul Pierson reminds us, spiritual revival and renewal are always precursors to growing mission vision gripping a community, aligning their hearts with the Lord's.¹⁰ This principle reveals the importance the Moravians placed on spiritual maturity as a foundation for effective mission. They taught and lived wholehearted devotion to Christ, expressed through their mission-sending movement.

Every Believer Has a Role

Third, the Moravians recognized every member of their church community was called to global mission, whether they ever left the confines of the community itself or not. This is a core principle of mission mobilization—every believer expressing their role in the Great Commission with zeal and dedication. Lay leadership in mission is crucial. The task is just too big to rely on a few professional missionaries.¹¹

Devoted, Ongoing, Consistent Prayer and Intercession

Fourth, devoted prayer sustained the community and its global mission work. Through careful planning, the Moravian community facilitated what has become known as the "100-year prayer meeting." It was an unbroken, around the clock, chain of prayer for wholehearted devotion in their community and global harvest among the nations. Devoted prayer literally went on (day and night) for 100 years, breaking every 24 hours into one-hour prayer slots, with two members of the community engaged in intercession every hour.¹²

Movement of Lay People

Fifth, cross-cultural ministry was not just for clergy in the community. The Moravians believed a large percentage of lay people in their community should go to near or distant cultures planting small, simple and culturally relevant churches. They were a scattering community, deliberately choosing the hardest, most hostile, out of the way places of the day—the West Indies, Greenland, Labrador, American Colonies, South America, South Africa. One of every 13 people in the Herrnhut community (which never numbered more than a few hundred) went to a distant culture with the Gospel,¹³ a total of 216 by

the time Zinzendorf died in 1760, while many others went out from the community to nearer cultures within Western Europe itself. The Moravians spiritual battle cry was, "May the Lamb receive the reward of His suffering!"

Choosing a Bi-Vocational Funding Model

Sixth, the Moravians sustained scattering a large number of laborers by not relying on the church to fund their mission endeavors. Zinzendorf believed cross-cultural message bearers should take their trade with them to the unreached,¹⁴ understanding voluntary contributions alone were not adequate to fulfill the Great Commission. The sheer numbers of message bearers necessary, made relying on home churches to finance them unfeasible. They followed the well-worn footsteps of Paul the apostle as a bi-vocational tentmaker. Moravian message bearers influenced the local communities to which they went with the Gospel, while helping their local economies through their example and expertise in various trades.

The Moravian teams took this approach everywhere they went, implementing it as soon upon arrival as possible. The message bearers pooled their funds, understanding that their finances sustained the team, not only individual persons and families. Some had agricultural skills, farming land, while others started small entrepreneurial businesses and still others used their education and training to bring in an income.¹⁵ All was then brought together to serve the group. Moravian teams demonstrated the power of prioritizing Gospel proclamation amidst bi-vocational funding. History cites the Moravian denomination as some of the most effective cross-cultural workers in mission history.¹⁶ Their financial model ought to be considered by many today, particularly in emerging mission-sending nations.

For more articles on core topics directly related to mission mobilization please visit the Mission Mobilization Bulletin here - <https://www.globalmmi.net/blog>

AUTHOR'S NOTE—This article has been adapted from the author's book, *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 used in this article. Find more info about the book at RethinkingMobilization.com or search for it on Amazon. 

9 Pierson, *The Dynamics of Christian Mission*, 190.

10 Pierson, 230.

11 Tucker, *From Jerusalem to Irian Jaya*, 69.

12 Pierson, *The Dynamics of Christian Mission*, 190.

13 Pierson, 191.

14 Tucker, *From Jerusalem To Irian Jaya*, 69.

15 Ibid.

16 Pierson, *The Dynamics of Christian Mission*, 190.

Seeing the World Through People Group Eyes

Seeing Peoples Others Ignore

By **CHRISTINE LEWIS**

Christine Lewis has worked for 20 years with her husband and children to encourage Jesus followers to bless the most overlooked peoples on earth. email: forthepeoplegroups@gmail.com



One day while doing our daily market run in India, my young daughter started to play with the washer woman's children. I watched the woman, trying to talk with her, but her work was unending. I took a moment with Jesus to see through His eyes the invisible walls that separate her and her people from the Gospel.

The Dhobi wash and press clothes all over India and throughout South Asia. Every day they serve almost every caste in South Asia. Every Christian worker in South Asia interacts with a Dhobi in the local trade language. The Dhobi are not a people group out of reach in some remote location unable to hear and see believers as they live.

Why is there no known movement to Christ among over 12 million Dhobi?

Perhaps because no one has been sent to them.

How will they hear ... if no one is sent?
(Rom. 10: 14–15)

Seeing the Invisible Barriers Isolating Peoples

The world's archeological sites make a profound statement about humanity. They all feature walls, weapons, and religious artifacts—revealing an inescapable reality of the nature of man, a fallen version of His design that God seeks to redeem and call His own. As image bearers of God we create things of value. Yet, in our fallen world anything

of value must be protected by walls, weapons and the blessing of a higher power. This “need to protect” shapes how tribes or nation states are made or unmade, who will go to war with whom, who controls resources, how wealth forms, how technology advances, how disease travels and even the spread of God's kingdom and the Gospel.

Recognizing the reality of boundaries and accurately seeing them in today's world gives us the ability to see hidden peoples and even ask questions leading to a missiological breakthrough, such as: “Why is there no known movement to Christ among the Dhobi people group of India?”

Assumptions Form Boundaries

The Gospel has taken root and borne fruit in many of India's people groups—especially tribal groups that are geographically concentrated. Some movements to Christ involve multiple people groups showing that the people group identity is not always a barrier to the work of God.

However, people groups like the Dhobi can also be left out of a movement, and then be assumed to have heard but not responded. The assumption that this group is unresponsive then becomes another boundary keeping this group from hearing of Jesus. These kinds of assumptions, while invisible, are just as real at shaping their access to the Gospel as the political boundaries of nation states.

The remaining task in India is immense, with very few workers in comparison to the needs defined by population size. Outreach in India is rarely people group specific, often assuming a village or neighborhood is one people group.

Seeing Boundaries Accurately

Seeing boundaries accurately creates the ability to understand and predict the direction things are flowing in the world and provides deeper insight for building relationships that can bear the weight of truth. In modern times, the borders between nation states were the primary lens used to see where the Gospel has been shared and to define priorities and encourage sacrifices to enter new lands.

This effort to send witnesses to every country in the world has been wildly successful—every country in the world has a group of people who have heard the Gospel and responded in faith. Over the last 50 years the growth of believers in the world has outpaced the world's population growth. Yet some countries still have huge people groups essentially untouched by the Gospel. It is risky to misjudge which groups are people groups and which groups are not. Ignoring invisible boundaries has real world consequences as whole people groups are left out, with no one being sent to them.

Lessons from Ukraine

We aren't alone in failing to consider how a people group's identity shapes the course of their destiny. The best geopolitical intelligence agencies of our day underestimated the influence of the Ukrainian people group identity, and this oversight has had real world consequences. Forgetting the genocidal atrocities the Ukrainians suffered under the Soviet Union, few predicted that they would fight to the death to prevent Russian dominance again.

The leadership shown by the people in Ukraine—and the depth and strengths of the “people group” identity that Ukrainians are willing to die for—has captured the imagination of many nations in a sense of awe and even a desire to give support. Many have been shocked that a country so intertwined with Russia—both on a family level and economically—could have a “national” identity so strong that it carries with it a call to arms and a call for help to the world.

This unfolding story reveals the double-edged sword of being made in God's image, where a people create something of value that keeps them separate from their neighbors, where the visible and invisible walls when crossed create a call to arms, even when both sides share family members with their enemy.

Conclusion

We have too often ignored or underestimated the reality of people group identity. The Dhobi's access to the Gospel—along with dozens of other groups spread-out all-over India—will remain extremely limited until they can be seen as a group that needs workers specifically sent to them. Until we see the world with “people group eyes” the Dhobi are very likely to wait far too long for the destiny that God has for them—to bless their families; and bless the world through them. The only way this happens is by the obedience of His people to see them and to go to them with the Gospel. 

Dhobi in India (DOH-bee) — Day 23

Dhobis can be found in almost every state of India. The largest number of them live in the largest state of Uttar Pradesh (UP). There, as in most other states, they are classified as Scheduled Castes (Dalits or outcastes). However, in a few states like Maharashtra and Andhra they are classified as Other Backward Class (OBC). There are many clans with their own clan names in this caste.

Traditionally, the Dhobi people did people's laundry, washing clothing and pressing it, with irons filled with hot coals. Most Dhobis still do laundry and iron clothing in street-side stalls in residential areas. Dhobis are now beginning to own their own businesses or work in government jobs.

Most Dhobis follow popular Hinduism: worshipping the major gods and local gods. As well, they worship their traditional washing or “flogging” stones, believing these stones hold a spiritual force that will help them in practical ways.



Photo: lucia.M.-Pivabae CC

Prayers for the families of the Dhobi:

Lord, give miracles, signs, wonders and healing in Jesus. Bless whole families and communities of Dhobi. May they see Jesus followers reach out to them and love them.

Lord, wash away the sin in the lives of the Dhobi leaders. Lord, draw the Dhobi leaders to Your Purity and Your Holiness. Send them ways to listen to Your Scriptures and share them with their families.

Lord, send Your overflowing love and grace to the Dhobi communities. Open doors for the Dhobi to learn to read Your Holy Scriptures and give them job opportunities allowing them to stay within their communities.

The Dhobi Blessing as Children of God: God created man in His own image, in the image of God He created them; male and female He created them, (and) God blessed them. (Gen. 1:26-27) To the Dhobi Jesus proclaims: I have loved you with an everlasting love; I have drawn you with loving-kindness. (Jer. 31:3)

Population: 12,268,000
 Religion: Hinduism
 Language: Hindi
 Christians: Less than 0.1% *
 Movement: None Reported
 Written Scripture: Complete Bible
 Oral Scripture: Complete Bible
 Workers Needed: 245 **



* Per census reports, etc. ** for 1 worker per 50,000

Re-Introducing Frontier People Groups

By **ROBBY BUTLER**

Robby was a senior at Caltech studying Russian to serve God behind the Iron Curtain. Then he learned how God's global purpose had unfolded in recent centuries, and that our generation might finish discipling all nations and welcome Jesus' return. A few months later Robby began serving at Ralph Winter's new strategy center. Robby worked closely with Dr. Winter for 16 years and continues helping Body of Christ see with greater clarity what God has done—and what He is waiting on us to do with Him. Robby.Butler@MultMove.net



In 2016 Southern Baptist researcher Jim Haney wrote:

The mission community has strayed from... our essential goal of... indigenous movements everywhere. ... We have used metrics that do not clearly reveal where such movements are lacking.¹

Today the Gospel has taken root among 75% of the world's people groups, including one-third of all Unreached People Groups (UPGs)—where a number of movements to Jesus have occurred or are unfolding.

However, the Gospel has yet to even be implanted—and there are no known movements—among the other 25% (2 billion people). This two-thirds of UPGs is now classified as Frontier People Groups (FPGs).

MF introduced FPGs in 2018.² The concept and definition have been further clarified, as follows:

FPGs—still “hidden,” but now among Unreached People Groups

Movements to Jesus are needed in every segment of society and every place where a group of people are isolated from believers they would identify as “like themselves.”

What distinguishes FPGs is the need for pioneer, cross-cultural workers to intentionally implant the Gospel for a movement to start and spread.

A Frontier People Group (FPG) is ... An Unreached People Group (UPG) with virtually **NO followers of Jesus** and **NO known movements to Jesus**, still **needing pioneer cross-cultural workers**.

FPGs are approximated as: **0.1% or fewer Christian Adherents AND NO confirmed, sustained movements**.

Unfortunately, many church sending policies *require* their workers to partner with local churches. This prevents such workers from serving among FPGs. Thus 5,000 FPGs with virtually no followers of Jesus receive just one-third as many international workers as the 2,500 other UPGs.

How the need for more cross-cultural witness became clear

In the 1970s Ralph Winter observed that:

- The Gospel had spread rapidly in the many *ethne*³ where pioneer *cross-cultural* workers had implanted the Gospel.
- This rapid spread was through *same-culture* witness within *ethne* where the Gospel had been implanted.
- 60% of the world lived in *ethne* where the Gospel had not yet taken root, and *cross-cultural* workers were still needed.⁴

1 Hitting the Mark: Indigenous Movements Everywhere [MissionFrontiers.org/issue/article/hitting-the-mark](https://missionfrontiers.org/issue/article/hitting-the-mark).

2 [MissionFrontiers.org/issue/article/introducing-frontier-people-groups-fpgs](https://missionfrontiers.org/issue/article/introducing-frontier-people-groups-fpgs).

3 *Ethne* are people groups with a generational identity preserved through intermarriage, etc.

4 Hidden Peoples 1980 pie chart

Winter introduced these *ethne* as “Hidden Peoples,” and urged the global Church to prioritize *cross-cultural* witness to them.

How the *ethne* needing cross-cultural witness became hidden again

Winter later reluctantly agreed to the label “Unreached” for *ethne* with “no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group without outside assistance.”⁵ However, while this definition pointed many in the right general direction, it also hid the distinction between:

- *Ethne* still in need of cross-cultural witness to implant the Gospel.
- And *ethne* where the Gospel has taken root and started to spread.

How is the Gospel implanted in an *ethne*?

Implanting the Gospel in an *ethne* (or any segment of society) starts with discipling one or more of its extended families (while remaining one with their people) to love, listen to and follow Jesus together in seeking God’s blessing for the rest of their “people.”

The key is discipling every seeker and new believer for witness to their relational network, and considering the family in the discipling process even before the individual comes to faith.

The key is discipling every seeker and new believer for witness to their relational network, and considering the family in the discipling process even before the individual comes to faith.

In 1982 McGavran recommended:

If only one person decides to follow Jesus, do not baptize him immediately. Say to him, “You and I will work together to lead another five or ten or, God willing, fifty of your people to accept Jesus Christ as Savior so that when you are baptized, you are baptized with them.” Ostracism is very effective against one lone person. But ostracism is weak indeed when exercised against a group of a dozen. And when exercised against two hundred it has practically no force at all.⁶

The Holy Spirit is often confirming with miracles. As a result, new movements are starting among both UPGs and FPGs!

Once a family is disciplined to love, hear and follow Jesus, they can begin modeling and multiplying His kingdom in their relational network. Such same-culture witness can then multiply rapidly into a movement to Jesus.

Historically, cross-cultural workers sent internationally have been the driving force in implanting the Gospel. However, disciples in today’s movements to Jesus are being trained to notice and witness to *all* kinds of lost people—even outside their own group.

As the global Church is praying, proximate⁷ disciples are increasingly engaging in cross-cultural witness beyond their own people. The Holy Spirit is often confirming with miracles. As a result, new movements are starting among both UPGs and FPGs!

Extracting individuals can heighten barriers to the Gospel

Imagine the loss of New Testament witness if:

- The Gadarene demoniac had been allowed to leave his people to follow Jesus (Mark 5).
- The woman in Sychar had joined Jesus’ disciples, and not testified to her village (John 4).

⁶ MissionFrontiers.org/issue/article/a-church-in-every-people1

⁷ Geographically, culturally and/or linguistically near those with whom they are sharing.

⁵ JoshuaProject.net/help/definitions

- Philip had led the Ethiopian eunuch to join local believers, and not to return to Ethiopia (Acts 8).

One major issue in cross-cultural witness is families misunderstanding faith in Jesus as betrayal of their family and heritage. This can break apart families and increase barriers. Donald McGavran (and others) have described how this develops in FPGs:

Each convert, as he becomes a Christian, is seen by kin as one who leaves “us” and joins “them.” ... Consequently, his own relatives force him out. [When this happens, Christ’s cause] **wins the individual but loses the family.** [Implanting the Gospel in that ethne then becomes] doubly difficult. “The Christians misled one of our people,” the rest of the group will say. “We’re going to make quite sure that they do not mislead any more of us.”⁸

⁸ MissionFrontiers.org/issue/article/a-church-in-every-people1see also ucaNews.com/news/rise-of-christianity-is-a-blessing-for-nepal/94502



Photo by International Mission Board

Conclusion

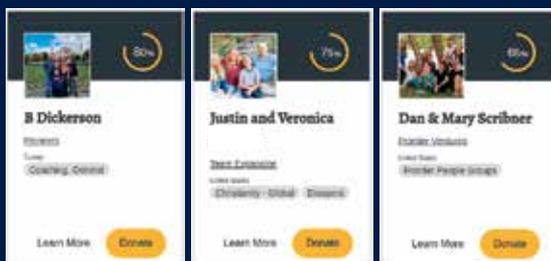
Jesus trained his disciples to stay with just one family in each village (Matt.10, Luke 9,10), and this pattern has proven helpful in *ethne* and other segments of society.

May the Holy Spirit guide us all—with fresh clarity on where and how to implant the Gospel—in praying and collaborating globally and locally to fill every remaining gap in every segment of every *ethne*!

Find Kingdom Workers among Frontier people groups

- Pray for, support, and collaborate with frontier workers
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- Currently 27 frontier workers listed
- Anonymous messaging

Are you a frontier worker?
Sign up today, it's free!



ergatas.org



Strategy Coordinator— The Outside Catalyst

Guiding Collaboration to Bless Frontier People Groups

By **NEILL MIMS**

Since 1989 Neill has been involved in missions in South Korea, Vietnam and many South and Southeast Asian countries. He worked in the role of a Strategy Coordinator (SC) from 1995–2002, and then he moved into supervising, training, mentoring and coaching Strategy Coordinators. Some now call this position an Outside Catalyst among other titles. Contact Neill at: MrNeillM@gmail.com.

Lord, how could everyone in this people group hear Your Good News? What would it take for 90%, or even 20%, to follow You? How many of my people group will hear the Gospel today?

Outside Catalysts and *Strategy Coordinators* pray such questions as we develop strategy for a movement among a people group.

Before I arrived in Vietnam in 1995, I served two years in a traditional outreach to university students in South Korea. I was eager to learn how believers in Korea had grown over a century from a few hundred (<1/10th of 1%) to 11 million in 1990 (26%). Here are some examples:

- hours of passionate prayer—early mornings on many weekdays and sometimes all Friday night.
- bold evangelism—even if persecuted or despised!
- a strong emphasis on church-planting.
- “macro-impact” through decades-long development projects to help society and share Christ, including clinics/hospitals, all levels of school and university.
- Bible training offering Bachelor, Masters and Doctoral degrees.



From the 1950s to the 1970s most Bible school and seminary graduates started small churches. However, by the time I arrived the multiplication of believers and churches was slowing due to these factors:

1. many Bible school graduates no longer started new churches but were just replacing retiring pastors of 30+ year old churches or becoming staff to larger churches
2. the skyrocketing cost of church buildings in a booming economy
3. the diminishing “micro-impact” of clinics and schools as God blessed Korea spiritually and economically

How many of the earlier believers were discipled well to use their spiritual gifts and share their faith with others?

Thirty years later Korean Christians were just 2% more of the population.¹ How many of the earlier believers were discipled well to use their spiritual gifts and share their faith with others?

¹ ‘Minari’ Is About Korean American Faith as Well as Family (2021) ForeignPolicy.com/2021/05/09/minari-is-about-korean-american-faith-as-well-as-family

In 1995 my wife, Margit, and I felt led to a less reached people group. We arrived in Vietnam in a role originally described by David Garrison as the “Non-Residential Missionary.”² However, many were finding creative ways to get visas and live among their assigned people group, so the name was changed to *Strategy Coordinator* (SC).

There were several dozen SC teams globally when we arrived in Vietnam in 1995. Bill Smith and his wife Susan were among the first SC couples in East Asia, and he became my first supervisor. Bill is a great trainer, strategist and role model. He led by example and asked great coaching questions.

In 1995 each SC was responsible to develop a strategy to address the questions at the beginning of this article. Qualifications included: Could I work with many local churches, many mission agencies, pray, abide joyfully in Christ myself, cast vision and help develop a plan to pursue what Paul prayed for in 2 Thessalonians 3:1... *that the message of the Lord may spread rapidly and be honored?*

This gave me great faith that God is already working in every life and heart, and His message can still spread rapidly, even in “restricted access” countries.

By 1995, five of Vietnam’s then 54 people groups had movements—ranging from 10% to 50% professing Christians. One of them, the Hmong, had grown an estimated 350,000 believers in 1996 to perhaps two million believers today!³ This gave me great faith that God is already working in every life and heart, and His message can still spread rapidly, even in “restricted access” countries.

Our strategy in 1995 included: pray a lot, get others to pray for Vietnam and its people groups, cast vision with Vietnamese Christian leaders for what God might do to start many more house churches (the Communist government would not allow new



Photo by International Mission Board

church buildings), develop partnership among mission agencies (which continues to this day), develop simple discipleship and leadership training material (borrowing and adapting where possible), work with multiple local networks of churches (open and underground), and develop, print and distribute high-quality evangelism, discipleship, and leadership training materials to help believers share the Gospel. Although the country was “closed” and tried to restrict Christian growth, we felt like Peter and John: *we cannot help speaking about what we have seen and heard* (Acts 1:20). *We had to find a way to preach/spread the Gospel, and to help all believers—new or old—to receive healthy discipleship to obey everything I have commanded you* (Matt. 28:20).

How many of my people group will hear the Gospel today? This question drove us crazy and pushed us to continually re-evaluate our use of time and resources.

For instance, I realized the funds to print a few thousand books to sit half-read on the shelves of existing Christians could instead pay for thousands of radio programs, videos and tracts for more accessible evangelism and discipleship. We found creative ways to get these in the hands of both believers and non-believers. Then we created leadership development material, including a *Church Leader’s Guidebook* for Bible study with believers to share their faith and use their spiritual gifts. This was just a small part of what the Holy Spirit did through many for His message to spread rapidly!

² The Nonresidential Missionary: A new strategy and the people it serves: David Garrison, 1990 (MARC).

³ JoshuaProject.net/countries/vm.

Although the country was “closed” and tried to restrict Christian growth, we felt like Peter and John: *we cannot help speaking about what we have seen and heard* (Acts 1:20).

The SC role has been adapted in many mission agencies under many labels—Team Leader, Team Strategy Leader, Outside Catalyst, etc.—all including prayerful collaboration to catalyze movements among a single people group. Giftings required for these roles include: casting vision, networking, creativity and developing a residential team among the people. Many identify this role as “apostolic” (Eph. 4:11–16), which I describe as *the calling and gifting to start multiple churches and to involve others over time—foreigner or local—to fill the other roles listed in this passage.*

SC activities increase as the Lord adds new believers and new churches.

- 1) Personal prayer and enlisting others must remain a top priority.
- 2) Vision-casting and evangelism are also early activities, complemented with discipling new believers to do these.
- 3) Next is leadership training for healthy church formation, and discipling others in all these things and more. Eventually the SC must hand over most of these roles to locals and become a “movement servant” to serve local leaders.

We are blessed to have a host of trainers and networks that can help you become an effective SC. Some of which are: Curtis Sergeant. (MetaCamp.org), David Watson and his son Paul (ContagiousDiscipleMaking.com), Stan Parks and his brother Kent (Beyond.org), the No Place Left network (NoPlaceLeft.net) and the 24:14 Coalition (2414Now.net). Many of us have worked together to develop cohort training for experienced missionaries to develop as Outside Catalysts by discussing videos and other materials without reliance on another “trainer” (CoveredMinistries.com/outside-catalyst-training). Remember the starting point for every SC and Outside Catalyst is a simple prayer: *Lord, how many in this people group will hear the Gospel today?* 

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Movement Servants

Helping Movements Multiply

By **DAVE COLES & STAN PARKS**

Dave Coles is an encourager and resourcer of Church Planting Movements among unreached groups, serving with Beyond. He has served among Muslims in Southeast Asia for 24 years. He has over a dozen articles published (under a pseudonym) on topics related to contextualization, reaching Muslims and the nature of the church.

Stan Parks, Ph.D. was a trainer and coach for a wide variety of CPMs around the world. He currently co-leads a global 2414 Coalition to start Church Planting Movement engagements in every Unreached People Group and place by 2025 (2414now.net). As part of the Ethne leadership team he helped various Ephesus teams seeking to start cascading CPMs in large UPG clusters. He is the VP of Global Strategies with Beyond (beyond.org). stan@beyond.org

As researchers have studied the amazing work of God in 1,965 Church Planting Movements¹ (as of this writing), bringing over 114 million people into God's kingdom in this generation,² they have discovered something surprising. Not only are movements the way God's kingdom is growing fastest in our day, they are also the source from which most *new* movements are springing up.

Only 10 to 20 percent of existing movements were started by an outside catalyst(s) finding an inside catalyst(s) and planting the first churches. The vast majority of current movements—between *80 and 90 percent* of them³—were started by believers from other (near-culture) movements. The metaphor of “hot coals” has often been used to envision taking embers from an existing fire to start a fire in a new location (rather than trying to start a fire from nothing). For example, the Bhojpuri movement in



The vast majority of current movements—between *80 and 90 percent* of them—were started by believers from other (near-culture) movements.

Northern India⁴ has started movements in at least eight other large language groups. Another family of movements in Southeast Asia has started work in over 50 UPGs and 17 countries.

This surprising reality has major implications for every person eager to see the Gospel reach all peoples as quickly as possible. Those seeking to catalyze movements have often aimed to focus not on “What can I do?” but rather on “What needs to be done?” This motto demands a fresh application as we consider the newly discovered information about how most movements are now starting. What “needs to be done” that can be accomplished by distant-culture workers?

Actually, a great many things need to be done, but they vary from one movement to another, and sometimes from one year to another within any given movement. Distant-culture workers can play a vital

1 A CPM is the result of God's work. God has used a variety of approaches to start CPMs, including DMM, T4T, Four Fields, etc. See <http://www.missionfrontiers.org/issue/article/2414-goal-for-Core-Principles-and-Common-Outcomes-of-a-CPM-approach>.

2 See “Global Movement Statistics” at <https://2414now.net/resources>.

3 This question was asked of movement leaders representing over 1,000 movements. They all gave answers in the range of 80-90%.

4 See “Movements Multiplying Movements: How the Bhojpuri CPM has Started Other Movements”: pages 185-188 in *24:14—A Testimony to All Peoples*.

role in strengthening and deepening a movement, and/or in assisting a movement to expand and catalyze fresh movements among other UPGs.

The key lies in willingness to serve the actual needs being felt and expressed by the leaders of the movements. They don't need outsiders showing up with their own plans and ideas. They want people humble enough and flexible enough to do whatever needs to be done.

In some cases, this might involve a specialized skill, but more often it involves applying a basic-level skill in an area of need.

Possibilities include:

- Prayer and mobilizing prayer from outside the movement
- Communication efforts
- Job and business start-up training
- Computer and technical support
- Video and/or audio recording and/or editing
- Fundraising in ways that do not create dependency
- Social media help with creation and/or distribution
- Hosting vision trips for potential outside partners
- Administrative help
- Hosting and supervising outside interns
- Disaster response service and/or training and/or connections
- Medical service and equipping medical response within the movement
- Assisting with support, networking, or whatever else might be needed to help bring the Gospel where it has never been
- Assisting in Bible translation and distribution
- Anything and everything that is needed

In many cases, the movements cannot give a specific job description, as their needs keep changing. Or they may start with a specific need and job description, but circumstances change the needs. They want people who are willing to do *whatever* is needed. They value the relationship first and the task second. In other words, they want to become friends and co-laborers with brothers and sisters who they can trust, and the ministry roles and tasks will emerge from those relationships and the needs in the field.

One movement leader, discussing this movement servant role, said, "Westerners we talk to do not really want to do what we need. For instance, we would ask them not to go live in Afghanistan, but seek to

reach Afghans in Europe and partner to raise prayer and funds and key outside connections for Afghan believers in Afghanistan. That has not been appealing to anybody we have talked to. They all want to go live in the country and be the frontline workers."

Another movement leader said, "I have a hard time believing that Westerners would come in and submit to our leadership over the long term. In a few cases we have tried something like this. After a couple of years, they decide they know how to do it better than we do and they break away and use the appeal of excessive funding to take some of our leaders with them to work for them."

For this reason we use the term *Movement Servant*. What movements most need is servant-hearted people. Some have encouraged us to use a "more appealing term" that would be easier to "sell to their supporters." As if following Jesus' example of not coming to "be served but to serve" is not appealing...

A Movement Servant will come alongside movement leaders to help expand the movement(s), assisting with a very wide range of ministry activities, depending on the ministry needs and the instructions of the movement leaders. This will help increase the capacity of the movement to go further and faster, to become even more effective in advancing the movement(s) in which they are involved.

We can share a few examples of people serving movements. For one large family of movements, some translation experts currently supply help from the outside for movements translating Scripture. These movements are in areas that an outsider cannot enter due to political or religious realities, but the service of technical and translation experts has been invaluable to help those in that area do a church-based, computer aided, expert-assisted translation process. These professional translators have had to allow God to change their paradigm from personally doing the translation to helping those in the movement learn the skills and group processes that will produce an excellent translation.

In another movement with over 300,000 believers in a very large geographical area, some Westerners (who are not professionals) are helping with video editing. They work with movement leaders to produce short leadership training videos that can be shared from phone to phone.

A third example comes from a Kingdom Business project where outsiders help movements identify near-culture gaps needing movements. They assist with business training, prayer and fundraising (only supplementing funds raised within the movements) as movement families relocate and re-start businesses to sustain them long-term in reaching the new group. This has already resulted in reaching many new unreached population segments. You can see a video from a Movement Servant couple describing their mindset at bit.ly/MServantVideo.

If you're interested, please contact us via the form at bit.ly/MServant. We already have relationships with networks of movements—in Africa, Asia, and the Middle East. We cannot *guarantee* connection, because even if you are willing, we will need to find a movement that is ready and able to receive you. And there will likely be some challenging dynamics, no matter how willing you are, such as language learning for some contexts. But we are glad to explore the possibilities!

Some current initiatives that have specific needs are:

- An English and French speaking administrator

to help a family of movements

- Medical and logistical personnel to help medical teams support movements and respond to crises alongside movements
- Business development to help strengthen movements in doing business within their movement as well as using business to get to new areas
- Helping equip local researchers to find the gaps in their areas
- An international liaison to help a movement family relate to intercessors, partners, donors, etc.

Jesus said, *whoever wants to become great among you must be your servant* (Matt. 20:26).

What if your best way to maximally reach the unreached involved an assortment of jobs, chosen and assigned by someone from another culture? Would you be willing to lay down your life and some of your preferences in order to play a role in rapid kingdom multiplication among the unreached? The movements are already moving, and you're invited to play a part in increasing their growth. 🙏



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Prayer Champions

Multiplying Prayers

By **TERI BAISA***

Teri Baisa* served over a decade in a cross-cultural setting among the Rajputs, where she and her family worked with a team to help facilitate a CPM among the Rajputs. She currently is a Rajput prayer champion. You can reach her at rajputprayernetwork@gmail.com. *pseudonym



For over a decade my family and I worked among the Rajput people to birth a movement in their midst. Then the Lord sent us back to our home country. Still feeling the “Rajput baton” was in our hands, we believed the Lord was leading us to serve the Rajput in new ways. One was championing prayer for the Rajput people. As D.L. Moody shared, “Every great movement of God can be traced to a kneeling figure.”

The Lord delights in our faith as we ask for impossible things that only He can do. When we lift up people and situations in intercessory prayer, we recognize our limitations and focus on the One who can do all things in accordance with His will. And He moves!

Someone learned of our love for the Rajput, asked me to prayerfully consider the prayer champion role, and offered to help me get started.

As I was praying, God stirred a global prayer network to develop prayer champions for each of the largest Frontier People Groups (FPGs), including the Rajput. Someone learned of our love for the Rajput, asked me to prayerfully consider the prayer champion role, and offered to help me get started. I saw this as confirmation of what God put in our hearts.

At the outset I felt limited, overwhelmed, and unsure if I was the right person for this position. But the Holy Spirit met me in my doubts and reminded me that when the Lord calls, He provides.

The Rajput Prayer Network (RPN) began with me praying for a few months individually and with my husband for the Lord’s guidance in regard to this new prayer initiative. Already the Lord has brought people, ideas, and structures for facilitating prayer for the Rajputs: a monthly Zoom prayer meeting; a monthly, emailed prayer point list; a Connect group through connect.GGCN.org; a prayer group on GetInvolved.com; and partnering and mentorship with others.

Later steps may include a website dedicated to prayer and following the Pray4movements guidelines (pray4movement.org) to develop the RPN.

My long-term vision is for churches, families, and individuals to adopt the Rajput people—committing to pray, give, go, send and anything else God gives us to do to extend His blessing among the Rajputs. I am also excited to discover other new steps the Lord will show me as I facilitate prayer for this FPG.

Brothers and sisters, if you sense the Holy Spirit’s prompting to join in praying for the Rajput people, email me at rajputprayernetwork@gmail.com. Also check out this short prayer video for Rajputs by [Prayercast](http://Prayercast.com/rajput-(hindu).html) ([PrayerCast.com/rajput-\(hindu\).html](http://PrayerCast.com/rajput-(hindu).html)).

If the Holy Spirit is prompting you to become a prayer champion for another FPG, listen and trust Him. Your heart of faith and willing spirit are extremely powerful, because they rest in God Almighty. If God calls you, He will lead you. Seek His face and move accordingly as we ask His blessing among all FPGs. 🙏



Family-Blessing Advocates

Blessing Families by Filling the Gaps

By **RW LEWIS**

Lewis has been serving the least reached for 45 years.
 Email: info@telosfellowship.org

Too often Muslims and Hindus have seen the Gospel message as a war of religions, trying to get them to reject their beliefs and rituals and adopt a foreign set of beliefs and rituals. Did Jesus come to exchange one religion for another? Didn't He come to reconcile the relationship between God and all the families of the earth, to free us from sin and provide the brand-new life necessary to love Him and each other? Jesus came to fulfill God's covenant with Abraham to bless all the families of the earth.

How can God's love be made real in Frontier People Groups? It is not enough merely to identify people groups who don't yet understand God's love. We need to help their communities see Jesus as a messenger of peace with God—not a threat to their families—a healer of diseases and relationships, a deliverer from evil.

Fulfilling the Covenant by Blessing the Families

Blessing the families and communities of FPGs requires the kind of loving care that missionaries traditionally provided through medical help, job creation and caring for widows and orphans. They taught peoples to read their own language and to gain standing in the larger world, defending them against colonial powers and merciless merchants.

But most hospitals and schools established by Christians have been taken over by governments and forcefully secularized, including societies like the Red Cross. And NGOs have institutionalized and depersonalized charity functions like taking care of orphans and feeding the hungry.

It seems workers living among Frontier Peoples are left with few ways to tangibly help hurting families. But there are many gaps that do not put



Photo by International Mission Board

us in competition with the governments, and do not require infrastructure, organizations, or government permission. Compassion will open our eyes to these things destroying the families.

An Example

One older couple ministering in a Sudan refugee camp asked the mothers what was needed most. They answered, "a basketball court." Despite doubts, the couple arranged for a court to be built, and young teens that had been drifting into drugs began spending their time playing basketball (the game was invented for this purpose by a YMCA man!) Soon multiple courts, multiple teams, championships and Discovery Bible Studies were formed for those interested, like the original YMCA.

Many such "gap" opportunities exist. In the Punjab of India an estimated 25% of the youth are addicted to opioids, alcohol, or other drugs. Addiction is a significant problem in most FPGs. We can help with addictions, recovery and alternatives for adults and youth without setting up clinics. Other areas of need in FPGs include families with autistic children, primary health training or help with newborns, crisis pregnancy support, clean water and reversing desertification (by reinvigorating local herds and gardens through "Holistic Management").

Family-blessing advocates living within FPG communities have many non-institutional ways to bring God's blessing by helping solve problems destroying the families as they share the Gospel.

NOTE: When integrated with discipling movements, the CHE (Community Health Evangelism) non-institutional approach to blessing communities is called IDMM (Integrated Disciple Making Movements). For training and other information visit:

- cheNetwork.org/network/initiatives
- DMMsFrontierMissions.com/4-principles-of-integral-mission-and-dmms

The NEW Thirty-One Prayer Guide

for A Billion in the Largest Frontier People Groups



The Gospel has taken root in people groups comprising now 75% of the world's population. Overall, believers in those groups are multiplying faster than the population growth.

Are we close to filling the gaps—the 25% of the world (2 billion people) still living in Frontier People Groups (FPGs), and the many places (regions and villages) where no believing families are yet modeling and multiplying the Gospel?

Ten Remarkable Developments

Events of the past 200 years suggest we are much closer to discipling all “nations” (*ethne*, or people groups) than most believers realize.

- Starting in 1727, Moravian refugees held around the clock prayer meeting for 110 years, laying the foundation for an outpouring of missionaries around the world.¹
- From 1800 to the mid 1900s, a new breed of missionaries implanted the Gospel in families among a few people groups in nearly every country.²
- From 1960 to 2000, the Gospel spread rapidly within these people groups, and non-Western believers [then called Evangelicals] multiplied six times as fast as Western believers.³

1 RevivalAndReformation.org/resources/all/the-moravian-100-year-prayer-movement

2 MissionFrontiers.org/issue/article/new-insight-from-the-three-eras-of-mission-history

3 *The Future of the Global Church* by Patrick Johnstone, p. 144

- World population has only doubled over the past 40+ years (1980 to 2022), yet believers globally appear to have multiplied four-fold in *ethne* where the Gospel had been implanted.⁴
- Over the same 40+ years (1980–2022) the global population in *ethne* still waiting for the Gospel to be implanted dropped 20%—from 2.5B to 2B.⁵
- In the last 35 years, the number of movements to Jesus has, on average, doubled every few years—to 2,000 full movements today, with thousands more developing. These movements have won and discipled 115 million new believers. Many movements have been doubling in size every 3–5 years.⁶
- These movements are increasingly implanting the Gospel and starting new movements to Jesus in previously overlooked FPGs.⁷
- Movement leaders are increasingly collaborating to identify gaps between their movements, and extend their movements into these people groups and places.⁸

4 Compare Ralph Winter's Hidden Peoples 1980 pie chart estimate of 0.23 billion "dedicated Christians" with my estimate of at least 1B believers today, based on reports from the 24:14 Coalition (115M disciples) and the Center for the Study of Global Christianity "Status of Global Christianity, 2022" (400M Evangelicals/670M Pentecostals/Charismatics).

5 Compare Ralph Winter's Hidden Peoples 1980 pie chart estimate with Joshua Project's estimate for groups with less than 0.1% Christian of any kind—JoshuaProject.net/frontier

6 24:14 Coalition: 2414Now.net/resources

7 MissionFrontiers.org/issue/article/gods-gift-of-surprising-proximate-strategies

8 Personal conversation with 24:14 Coalition leaders

- Unprecedented global prayer has also developed in recent years around birthing movements to Jesus as a rapid, effective way to disciple all nations.⁹
- Unprecedented global collaboration is also facilitating movements to Jesus.¹⁰

Paradigm Shifts

Key to what is unfolding are a number of major paradigm shifts:

From:	To:
Reliance on our own strategies.	Begging the Lord of the Harvest for workers, guidance and miracles (Matt. 9:38, Luke 10:2, Acts).
The “come join us” model of congregation reinforcing people group boundaries.	Cross-cultural witness to “go disciple all ethne” among the lost in all people groups (Matt. 28:19).
Winning and gathering individuals from multiple <i>ethne</i> into one congregation.	Implanting the kingdom to multiply from one family per <i>ethne</i> /village (Matt. 10, Luke 9,10).
Western-only sending bases, with Non-Western lands as mission <i>fields</i> .	The Jesus’ global body collaborating to identify and fill all remaining gaps (John 17:20-26).
Transferring knowledge through trained preachers.	Discipling families and groups to hear Jesus (John 10:27) and obey Him (Matt. 28:20).

⁹ BlessFrontierPeoples.org, Go31.org, OperationWorld.org, GlobalPrayerDigest.org, PrayerStrategists.net, DiscipleKeys.world, Pray4Movement.org, Prayer.global, Pray1040.com, EthnePrayer.org, 10days.net, GoPray.world, ipcPrayer.org, WorldPrayerAssembly.org, GlobalPRN.com, GlobalFamily24-7Prayer.org, 24-7prayer.com, ComeToTheTable.world, TrumpetsToTabernacles.org, etc.
¹⁰ 2414Now.net, NoPlaceLeft.net, AllianceForTheUnreached.org, BillionSoulHarvest.net, FinishingTheTask.com, GoMovement.world, GACX.io, empowered21.com, TransformOurWorld.org, Coalition of the Willing (COTW.global), Bible translation for Every Tribe Every Nation (ETEN.bible), Church-Centric Bible Translation (CCBT.bible), GlobalMediaOutreach.com, MediaToMovements.org, 414movement.com, and many more.

Future Prospects

The looming realities of our world tempt us to lose heart over the state of the world and of global Christianity, just as Elijah lost heart and cried out to the Lord:

The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too (1 Kings 19:14).

Now, as then, the Lord may be quietly accomplishing much more than we can imagine: *Yet I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and whose mouths have not kissed him* (1 Kings 19:18).

When the Gospel is present in families that love, listen to and follow Jesus, it often spreads rapidly as a movement to Jesus in same-culture witness. As Jesus’ global body prays and collaborates to implant the Gospel in lost families of every village of every *ethne*—including FPGs—we can anticipate the remaining gaps filling quickly.

Prayer is foundational for workers to be sent, and for the Gospel to be implanted in families among every FPG, leading to further multiplication of movements to Jesus.

The fully updated third edition of THE THIRTY-ONE prayer guide is a great starting point for believers around the world to become involved in filling the gaps. Order or download from Go31.org (or download the app from BlessFrontierPeoples.org), then join others at GetInvolved.com in praying from this guide. 

Prayer Transforms the Karamojong People

By **GARY AND LOUISE**

Gary and Louise planted and pastored churches in the U.S. for over 20 years, and have been involved in Africa since the early 1970s. After observing that the fruit of their crusade work needed deeper discipleship, their team switched to birthing a Church Planting Movement among the more than 1.5 million South Sudanese refugees and local residents in Uganda starting in the West Nile Region of northern Uganda. HopeAndGraceInternational.org | ls.adjumani@gmail.com



Up to 900,000 Karamojong live in the least developed and poorest part of Uganda, across six districts in the north-east, mostly in the hills. Locals call them "Karamojong Warriors," as they often steal cattle and kill resistors. They live in "homesteads" of several extended families, with their cattle, when they are not out grazing.

Automatic weapons have turned the region into a virtual no-go zone. Heavy flooding, droughts and armed conflict with related tribes all contribute. Government efforts to forcibly disarm the Karamojong have only been marginally successful.

Mission work in Uganda began with other people groups in the plains, with few ever working among the Karamojong. However, one worker who lived among them became a prayer champion, facilitating on-site prayer teams from Uganda, South Africa, Korea and the U.S.

God is now answering these prayers through a church-planting movement (CPM) started in 2015 in northern Uganda refugee camps. Six years later, this CPM has spread to 44 refugee camps and 56 districts of Uganda, with starts in other countries. The CPM has multiplied to 2,775 groups across Uganda, with about 2000 new believers every month.

In June 2021, just before a new lockdown in Uganda, a CPM team leader, Jennifer, took two others to share in her home district of Abim. Later, Jennifer and a translator ventured up in the hills to find a nearby Karamojong community. She reported:

The elders were sitting in a circle, drinking. I greeted them and asked if they could give me a few minutes. They gladly accepted, and I shared from our "Good News for You" lesson.

Before I finished one warrior stood—crying, "I have killed so many, can God ever forgive me?" When I finished, all eight received Jesus as Lord and Savior. I then shared with the women and children. Ten women and a few children also gave their lives to Jesus! There was no trainer to leave with them, so we began fasting and praying for this seed to grow.

The whole CPM network began praying fervently for the Karamojong, and by January 2022 three DMM training teams had visited Kotido and seen 790 spiritually hungry people saved and 22 groups formed (mostly whole homesteads).

'Elders' maintain clan culture, regulate land use and liaison to keep order. Paul, a person of peace, opened many doors. He was given a free radio broadcast, and after his message, a clan elder asked him in July to meet with 25 elders and later to a much larger gathering of 250. So 1,000 people chose to follow Jesus in two weeks, for a total of 3,700 new believers since Jennifer's first contact, now in 94 disciple-making groups. We pray for individuals and see many miracles leading to salvations. Our task now is baptizing and establishing them in disciple-making groups!

Famine and starvation are huge issues here. Children, the elderly, and pregnant women are the most vulnerable. We welcome continued prayer for resources to fully seize this opportunity to meet the spiritual hunger and also desperate physical needs—with food, vegetable seeds, medicines and water purifying. Join us in prayer. 

Morning Basket

A Tradition to Change the World

By **ALYSSA JOHNSON**

Alyssa Johnson is a mother, homeschooler and a member of Telos Fellowship. She loves Jesus, cockatiels, new recipes and children's books. ajohnnycutt@gmail.com

“Sit down for morning basket!” is heard in our home many mornings around 9:30 AM. We start our homeschool by gathering around the couch to center ourselves with goodness, truth and beauty served out of a basket of carefully selected books and resources.

Some mornings, we may pull out Scripture memory verses, the *World Treasury of Children's Literature*, *Book of Virtues Illustrated*, or a children's missionary biography.

But EVERY morning I insist on starting with a tattered photo album full of missionary prayer cards and the new prayer guide for families, *Who Are Frontier People Groups?*¹

After the clamor over “Can I pick the people group today?”—and I twice prevent my coffee mug from a messy fall to the floor—one child snatches my phone and opens the Spotify app to the “Who are Frontier People Groups?” podcast.

We press play and the children engage instantly, listening to the exotic intro music. We then imagine the colorful character pictured as the lilting voice narrates. “Salaam, I'm Mahzala, a Pashtun woman from Pakistan...” We turn to the map page of the book and touch the country of this people group.

Sometimes I tell the kids to close their eyes while we listen. However imperfect and distracted the children can seem in their prayer, we take turns

¹ By Indigitous, a ministry of Cru (idservice.org/home/frontier-peoples).



talking to God about the people group and end with “Amen.” I'll always smile hearing my four-year-old ask God “that the Kazakh people would be good and eat their food.”

It takes us about two months to go through the entire prayer guide, and then we start over again. We hope this new prayer ritual will be a lasting family tradition.

Just as we serve healthy meals to nourish their physical bodies, my husband and I seek to provide spiritual nurturing for our children's faith. This nurturing is much more than understanding salvation in Christ.

It extends to:

- knowing their place in God's created order
- gaining God's heart for the *ethne*
- understanding their adoption into His kingdom plan

I see us as co-laborers with God, shaping our children's worldview about His mission.

I grew up knowing a lot of missionaries—all wonderful people hosted in my grandparents' home—and was given missionary biographies regularly as assigned (and fun!) reading. These influences greatly shaped my life direction and personal calling.

My husband and I were invited to join a team in North India early on in our marriage, which further directed my thinking and perception about movements to Jesus among non-Western religions and made us seek community with other believers who prioritize reaching non-believers for Christ.

Now in Washington state, raising four kids under the age of eight, I want my children to have a similar foundation for their journey with God, and go even further. To do this well, I need to help them get regular doses of current and strategic missions information. The new “Who are Frontier People Groups?” prayer guide and accompanying podcast are perfect for us.

Kids need “mirrors and windows” throughout their education—mirrors to reflect their own experience and build their identity, and windows to let them see a different perspective and experience. Our family has found those mirrors and windows in many excellent Christian and non-Christian resources.

A few examples:

- *Children Just Like Me* (Kindersley), photojournalism of lives of kids and their families on every continent
- *Hero Tales* (Jackson), inspirational missionary biographies for children
- *Around the World with Kate & Mack* (Paredes), a kid’s guide to language and Bible translation projects among the world’s “Bible-less” peoples
- *More With Less* cookbook (Longacre), which gives a God-honoring global perspective to our eating choices

I’m grateful that Indigitous and the artists behind the *Who are Frontier People Groups?* added many child characters with relatable and interesting traits. This turns the abstractness of praying for millions of strangers we’ve never met into something our kids can do with a sense of personhood and place.

The resources I choose must provide mirrors and windows without missing the point: God has made us, saved us and called us to pray for AND go to the least-reached parts of the world with His good news, and this mission will be met with opposition. This prayer guide and podcast don’t leave out the

ugly bits, which gives me an opportunity to explain and model prayer about persecution, addiction, cultural annihilation, poverty, and violence in an age-sensitive way. Jesus told us, *In this world you will have tribulation, but take heart, I have overcome the world!* (John 16:33b).

The larger our family grows (I’m expecting number five!) and the older our children get (we just ordered standardized testing for the first time for our eldest) the more I realize it’s true: we are given just a few short years to influence our children directly within our home, but those years shape how they will wield their own influence out in the world. I am so thankful we have easy access to tools like the “Who Are Frontier Peoples?” guide and podcast to help me pray specifically and strategically with my children for today’s Frontier Peoples.

The best part? It doesn’t need to be done perfectly to have a powerful effect. This is a mustard seed moment in my busy day of read-alouds, diaper changes and meal prep. This seed will be of incalculable value years from now. For today I am only called to be faithful to pray with my children.

The cover of Jill Johnstone’s *You Can Change the World* (1994 edition) was illustrated with 90s kids wearing primary-colored sweatshirts touching a globe. This was definitely a mirror for me back then. The first page was a colorful spread featuring post-communist Albania. I remember my mom reading that page to me and my siblings on the couch, wondering “Why would anyone be a Muslim?” and praying for those people I didn’t know.

The amazing thing is, just 25 years later, Albania has a thriving church, sending missionaries to other nations. My prayer today is that my kids will see the Frontier People Groups “reached” in their lifetime and praise the God who answers the sincere prayers of their childhood.

Order copies of *Who are Frontier People Groups?* at CruStore.org/product/who-are-frontier-people-groups.

Find the free podcast on Spotify or Apple Podcasts by searching *Who Are Frontier People Groups?*



Bringing Back the King of Kings!

Adopting a Frontier People Group in Prayer: God's Supernatural Means for Mission Breakthroughs

By **JOHN ROBB**

John Robb serves as Coordinator of Unreached Peoples Task Force, Chairman of Transformation Prayer Foundation, and is the founder of International Prayer Connect. Johndrobb3@gmail.com | www.transformationprayerfoundation.org

An increasing number of us in the prayer and mission movements believe we may well be in the run-up to the return of our Lord Jesus Christ! He told us to watch for the signs of the times to know when that will be. Perhaps the most important sign is that the *ethne*, the ethnic people groups, mentioned in Matthew 24:14 and 28:19 could each soon have a movement to Jesus among them, perhaps even by 2030 to 2033 as several world evangelization and Bible translation efforts now predict. What a time to be alive and to serve the returning King of Kings!

In the meantime, we need to greatly multiply and expand both the prayer and mission efforts to ignite movements for Him in every **Frontier People Group (FPG)**—those least reached of all Unreached People Groups (UPGs), with virtually no followers of Jesus. Of more than seven thousand UPGs, there are less than three hundred FPGs over one million in size—a total population of 1.6 billion people. Joshua Project maintains the list of these largest FPGs at JoshuaProject.net/frontier/4 These three hundred FPGs are the most strategic to reach first because the movements to Jesus that develop within them will likely overflow to smaller, neighboring UPGs and FPGs as the power of disciple-making, church-planting movements is unleashed.



The prayer and mission movements need your help to get churches, prayer groups, youth, and children's ministries worldwide, through their denominations and networks, to systematically adopt each one of these largest FPGs, even by this year's end. Jesus commanded that we **pray** to the Lord of the harvest to send workers into His harvest field (Matthew 9:37–38). Prayer is the powerful supernatural way Jesus gave us to send forth workers, even to the least reached places and people groups! Prayer adoption of each of these three hundred largest FPGs by multiple ministries will produce an explosive, synergistic leap in this decade toward accomplishing Jesus' command to reach all *ethne*. The seven-minute video *Understanding the Remaining Mission Task* (youtu.be/IYwcmPoByhg) provides a helpful overview of what remains to be done in this all-important mission of the Lord. Another important 10-min video is "Why Pray for the Largest Frontier People Groups?" (youtu.be/0-weoFD4Ktk).

An increasing number of us in the prayer and mission movements believe we may well be in the run-up to the return of our Lord Jesus Christ!

Printable prayer cards for each of these largest FPGs are available on Joshua Project (JoshuaProject.net/pray/cards/frontier/4). These cards can be enlarged for the wall of a church or prayer group's meeting place, or given out as bookmarks for members' Bibles as a reminder to pray regularly for workers and movements to Jesus in the people group they have adopted. Joshua Project JoshuaProject.net has many wonderful resources for learning more about each people group, and adopting entities can do further research and network with others who adopt the same FPG. A new web platform (GetInvolved.com) will further facilitate the formation of digital prayer communities adopting the same FPG for ongoing prayer.

We would deeply appreciate your help in getting this challenge out to any churches, prayer groups, youth, and children's ministries you are in touch with. In our experience it is best to **assign just one FPG to each ministry entity**, attaching a prayer card for that FPG with your request, until one or more churches or prayer ministries take responsibility for each of these three hundred Frontier People Groups. They can be asked to pray for just the coming year, then to renew that commitment or shift to another people group if they like. **Please ask each adopting entity to let you know of their commitment so you can help us track what is happening** and we can connect adopting entities with field teams where possible, and share how their prayers are being answered. One agency gathering information on adoptions is AIMS (AIMS.org). They can assist with adoption, research, prayer and connection with those on the field seeking movements to Jesus among these FPGs and other unreached people groups.

Let me close with this testimony to the power of praying for a Frontier People Group. At the beginning of the 1990's, I asked two churches in my hometown to adopt a Central Asian people group with only two known followers of Jesus. One I had been privileged to lead to the Lord myself in an evangelistic event in southern Russia. The other I met on a visit to the country where their people group lived. The rest, as far as we knew, were all Muslims.

The Adopt a People Clearinghouse had just printed a beautiful prayer card about this people. Members in both of these churches began to pray, and we begin to see God work as He promised in Psalm 77:14, "*You are the God who performs miracles; You display your power among the peoples.*"

God gave amazing favor in answer to the prayers of ordinary believers back home!

Shortly after these churches began to pray, our city and the capital city of this people group began a sister-city exchange of musicians, composers, and other cultural programs. The symphony orchestra of their country then scheduled a concert the night before their independence celebration from the Soviet Union. My grandfather was the Dean of Fine Arts at our university, and a well-known local composer, and his music was chosen for the concert. My parents could not go, so I was chosen to represent him.

At that concert, in that Central Asian nation, the conductor asked me to say a few words about my grandfather. I told them about his search for God through his composing, and we read his favorite Psalm—Psalm 23. The conductor, musicians and audience (including government officials) were all Muslims. Yet they were historically a shepherding people, and loved my grandfather's music and Psalm 23!

I later learned that my remarks were included with the concert on national radio! A strategy coordinator with a heart for this people group had also come with me. This gave him an open door (and office) to bring in university lecturers and agricultural development experts who were all followers of Jesus. They eventually led hundreds to Christ, thanks be to the Lord!

God gave amazing favor in answer to the prayers of ordinary believers back home! After the concert, the conductor asked if I could come back the following

year for another concert of my grandfather's music. I agreed to do so.

As we sat in the audience waiting for the concert to begin, the conductor asked, "Now, can we have John Robb come up to the mic and tell us about God?" I followed up on what I had said the year before, and again they seemed quite open and receptive. One of the songs sung during that concert, "What is this glory?," my granddad's touching Christmas piece about the shepherds welcoming the birth of Jesus.

It has been said that you can preach to Muslims and they might kill you, but you can sing to them and they will love you! I am still breathing, so that is apparently what happened!

What an illustration of the power of focused prayer to release breakthroughs among unreached people groups! Jesus stressed prayer as the essential foundation for mission breakthrough when He said: "*The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field*" (Matthew 9:37–38). God owns the harvest, and sends out the workers.

However He has chosen to wait upon our prayers before He sends out the workers He has chosen and gifted. Herein lies the mystery and potency of prayer for people groups who have still never heard the Gospel. That is why the most strategic thing we can do—as instructed by the Master Missiologist Himself—is to pray and enlist others to do so.

The most strategic thing we can do—as instructed by the Master Missiologist Himself—is to pray and enlist others to do so.

In the run-up to His return, let us take up Jesus' command, to pray for workers to be sent out to all Frontier People Groups and birth movements to Jesus. Let us exercise the supernatural prerogative of prayer for mission breakthroughs! MF



Great Progress toward blessing all Unreached People Groups (UPGs)!

In 1980, 60% of humanity lived in people groups (*ethne*) with no believers. This new awareness stirred prayer and sent workers for the greatest harvest in history. Now, in 2022, only 25% of humanity lives in *ethne* with virtually no believers. World population has almost doubled since 1980, while believers grew four-fold (0.25 to one billion). And instead of doubling, *ethne* with no believers shrank 20%—from 2.5 to two billion people! However there are still two billion isolated and waiting, in what we now identify as ...

Frontier People Groups (FPGs)—UPGs with

- Virtually NO followers of Jesus
- NO known movements to Jesus
- Still needing pioneer, cross-cultural workers

Keys to Unlocking these Frontier People Groups

BLESSING FAMILIES We pursue God's covenant with Abraham to bless all earth's *ethne*—encouraging new followers of Jesus to win and disciple their extended families, communities and entire people group (Gen. 12:1–3, Gal. 3:8, Heb. 6:17).

MOVEMENTS TO JESUS We help new believing families learn to hear Jesus speak to them and guide them as they discuss the Scriptures together—and to encourage other families to do the same.

TRANSFORMING COMMUNITIES We encourage believing families to grow in personal holiness, servanthood and godly wisdom, and to discern and address the influences destroying their families and communities.

SHARED HUMANITY We seek to lead people of all faiths to follow Jesus in light of our shared humanity—our common challenges and desires—knowing that God is still seeking all who will worship Him in Spirit and Truth (John 4).

Pray for the Good Seed to reach the Good Soil in these FPGs

Lord of the harvest, we beg You to *ekballo* (thrust out) workers to sow Your Word among these largest FPGs (Matt. 9:37–28, Luke 10:2).

Holy Spirit, we ask you to lead workers to worthy families of peace (Matt. 10, Luke 10), that will reproduce 30-, 60-, or even 100-fold (Matt. 13, Mark 4, Luke 8).

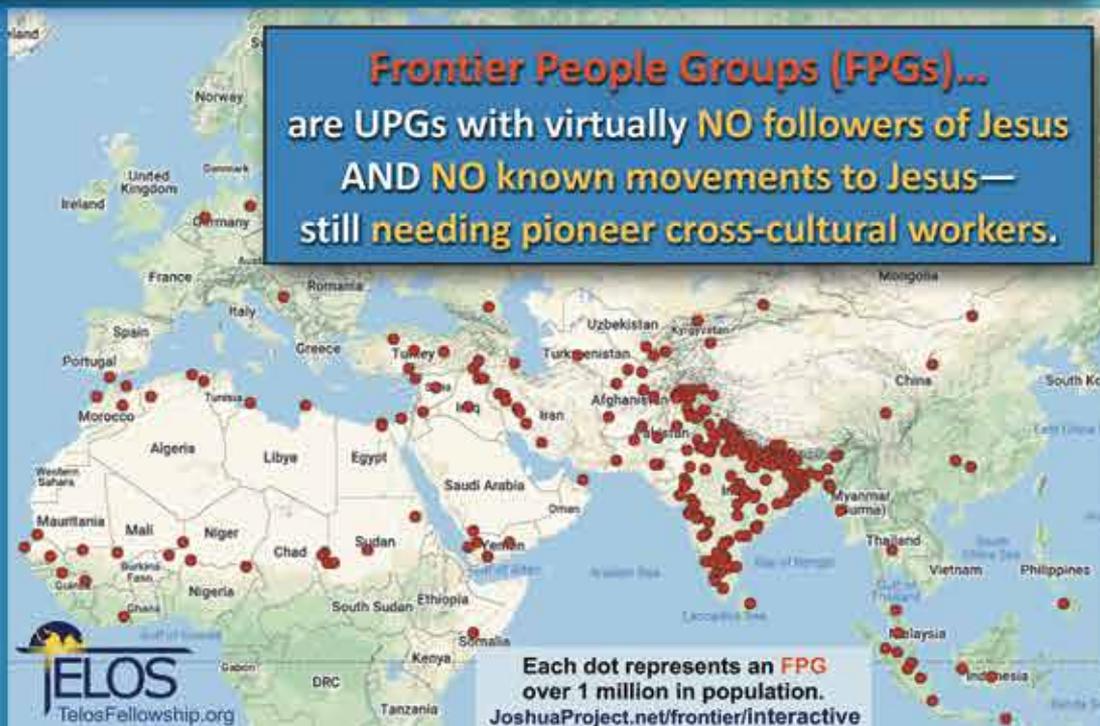


FRONTIER PEOP

IMAGINE NOT KNOWING JESUS,
yet longing from childhood to know God.

YOUR PROBLEM: No one you know and trust ...
knows anyone who knows anyone who
... follows Jesus among your own people.

Frontier People Groups (FPGs)...
are UPGs with virtually **NO** followers of Jesus
AND NO known movements to Jesus—
still **needing pioneer cross-cultural workers.**



2.0 billion people live isolated from the gospel in **~5,000 FPGs** worldwide.
1.6 billion of this 2.0 billion (4 out of 5 )
live in just the **300** or so largest **FPGs**—each over **1 million** in population.

Movements in these **~300 FPGs** will
impact multitudes, and influence
neighboring UPGs/**FPGs** toward Jesus.

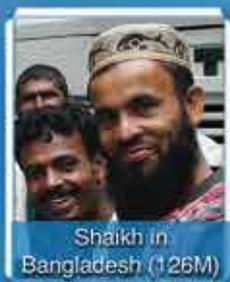
These **~300 FPGs** are a very strategic
focus for prayer, and for collaboration
to birth movements to Jesus.

The G



Rough Estimates	Populati
	People Gr
	% of all follower
	% of all int'l v
	Non-believers p
<i>Multiplication o vs population</i>	

90% of
India



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of this
poster to
share:
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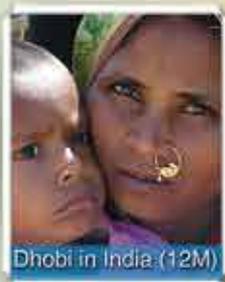


"Reached"	<input checked="" type="checkbox"/> 12% BELIEVERS (and multiplying ...)
	<input checked="" type="checkbox"/> 21% OTHER (nominal) CHRISTIANS
"Unreached"	<input checked="" type="checkbox"/> 27% CULTURALLY-NEAR NON-BELIEVERS with gospel access through believers in their own people
	<input checked="" type="checkbox"/> 15%—NON-FRONTIER Unreached People Groups at a cultural distance from most followers of Jesus, but may have small movements to Jesus
	<input checked="" type="checkbox"/> 25%—FRONTIER PEOPLE GROUPS ... UPGs with virtually NO followers of Jesus and NO known movements, still needing pioneer cross-cultural workers.

PEOPLES GROUPS

The Great Omission

	75% of the world	25% of the world (FPGs)
Population	6 billion	2 billion
Peoples Groups	12,400	5,000
Percentage of Jesus	99.99%	0.01%
Workers	99%	1%
Per worker	7,500	450,000
Future growth	Gaining Ground	Losing Ground



Dhobi in India: (12M)

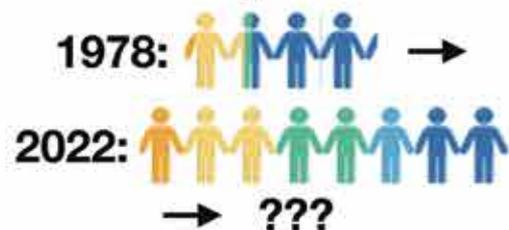
The Great Progress

**Unnoticed by most believers—
God is doing something amazing!**

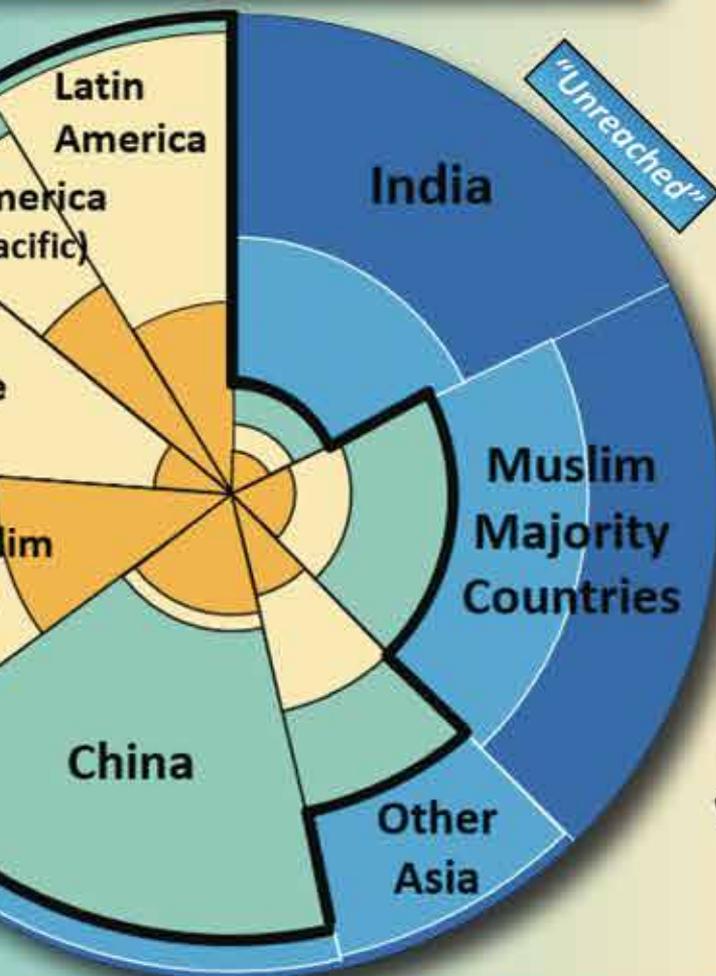
Humanity hasn't quite doubled since 1980, yet...

- Believers have multiplied four-fold—
from ~0.25 billion to ~1 billion.
- Peoples with no believers have shrunk 20%—
from ~2.5 billion down to 2 billion Individuals.

And both these trends appear to be accelerating!



80% of the global FPG population lives in
China and Muslim Majority Countries.



JESUS: “The harvest is plentiful but the workers are few. Beg the Lord of the harvest, therefore, to thrust out workers into his harvest field” (Mt 9:37–38).

PAUL: “It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation” (Rom 15:20).

JESUS: “This gospel of the kingdom will be preached in the whole world as a testimony to all peoples, and then the end (the *telos*) will come” (Mt 24:14).

Data and Map:

- JoshuaProject.net (9/22)
- “Hidden Peoples 1980”

See short videos @

JoshuaProject.net/frontier
& TelosFellowship.org

Visit TelosFellowship.org for resources and collaboration
in pursuing movements to Jesus among all
Frontier People Groups.



FPG Resources—to Enjoy and Share

(live links at: JoshuaProject.net/frontier#infographics)

I	Information	P	Print
P	Prayer Fuel	D	Digital
C	Collaboration	A	Audio
		V	Video



Prayer guides/prompts ¹⁻⁵

- THE 31 prayer guide (3rd Ed.) I P P D A
- Mobile App ³ I P D V
- Children's Prayer Guide I P P A
- Prayer Cards ¹ P P
- Weekly email prompt ⁴ I P D



Podcasts ^{1,2} (3 min/day) I P A

- THE 31 prayer
- Children's prayer



Articles ^{1,2} I P D

- *MissionFrontiers.org* (Nov/Dec 2018)
- *MF: Introducing Frontier Peoples*
- *Overcoming Barriers*
- *IJFM.org: Clarifying the Task*
- *Christianity Today*
- Ultimate Guide to FPGs ⁴



Infographics ^{1,2} I P D

- This Frontier People Groups 11x17 Poster
- Other printable handouts
- Powerpoints



Collaboration Sites: C

- GetInvolved.com
- Ergatas.org
- Connect.GGCN.org



Videos (YouTube) ^{1,2} I P V

- Understanding the Remaining Mission Task (in several languages)
- Why Pray for the Largest FPGs ³



Main Sites: I P A

1. FrontierPeoples.org
2. JoshuaProject.net/frontier
3. BlessFrontierPeoples.org
4. Pray1040.com/frontier-guide
5. TelosFellowship.org C

Nearly a billion people live in the few dozen largest Frontier People Groups—each over 10 million in population—with virtually no followers of Jesus and no known movements.

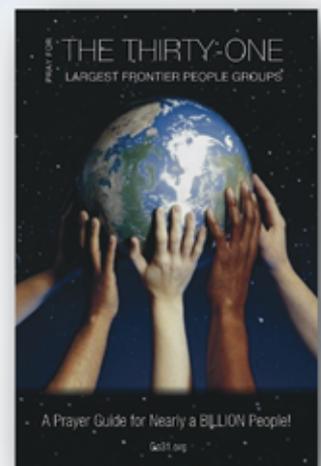
*How can we together give Jesus to a billion people, and a billion people to Him?
For most of us, the answer starts with prayer.*

Extraordinary Prayer is essential to every movement to Jesus.

"Every great movement of God can be traced to a kneeling figure." —D.L. Moody

Since the 1970s, increasing global prayer for hidden/unreached peoples has fueled at least 2,000 new Acts-like movements—resulting in at least 115 million disciples following Jesus today!

Invite your family, congregation, prayer group, etc. to join you in asking the Lord of the Harvest to *ekballo* (thrust out) workers (Mt 9:38, Lk 10:2) to multiply God's blessing among these largest Frontier UPGs.



Order or download *THE 31 prayer guide* from Go31.org (or download the app from BlessFrontierPeoples.org), then join others at GetInvolved.com in praying for these "least reached of the Unreached."

Effective Strategies for Reaching Frontier Peoples

By **KEVIN HIGGINS**

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

In this edition of *Mission Frontiers*, as the title suggests, you will be able to consider the perspectives of several authors who are wrestling with and exploring the theme of strategies and roles.

My column will focus on strategy, and as I do, I want to briefly explore how we see these key terms: Frontier Peoples, Reaching, and Effective Strategies. I will also take the chance to offer a brief glimpse into what FV's approach to all this is.

Frontier Peoples

I can't think of a better definition than what is offered on the website of FV's own Joshua Project:

A Frontier People Group (FPG) is an Unreached People Group (UPG) with virtually no followers of Jesus and no known movements to Jesus, still needing pioneer cross-cultural workers. Joshua Project approximates FPGs as 0.1% or fewer Christian Adherents and no confirmed, sustained movements. In FPGs, pioneer workers are generally limited to starting with non-believers. In other UPGs it is often possible to partner with same-culture believers. (<https://joshuaproject.net/frontier>)

This MF edition is about whole populations of human beings with no connection, no human point of connection, with all of whom Jesus is and all of what Jesus means for us. One of the purposes of FV since our beginnings has been to learn to *see*, to see people, to see peoples, to see the human world in all the variety that God has created and FV endeavors *to see the peoples of the world in the way God sees them: as God's beloved, upon all of whom God purposes to pour all the fullness of the blessing of God.*

Reaching

For many Christians, this can refer to a wide range of ideas, from “making contact” to “sharing the Gospel”. But as most of our readers will be aware, it is used in a more specific way in our context—not just a message or contact, but actually movements to Jesus that are thriving and vital, in which families experience increasing fullness of life in Jesus in all its varied dimensions.

Another way to frame those four elements could be to say that fullness of life in Jesus will bear fruit in how we think, and who we are, what we do and the outflow of all that into the people and communities and world around us.

In FV we talk about movements growing in 4 H's: head and heart and hands and holistic transformation.

Another way to frame those four elements could be to say that fullness of life in Jesus will bear fruit in how we think, who we are, what we do, and the outflow of all that into the people and communities and world around us.

Effective Strategies

As you read through the articles in this edition of MF I trust you will see the breadth of how different authors are approaching this question. The words *effective* and *strategy* can conjure images of rolled up sleeves, project management, goal setting (and achieving) and can leave one with the impression

that if we just do things smarter and with maybe a little harder effort, we can “get this done.”

But that is not how I see it, nor how FV sees it, nor our authors would see it.

In some ways we can trace the history of the frontier movement in three big phases. I have not tested this out except in very informal ways, so I reserve the right to change my mind or refine my thinking! But here is what I see as three phases, with three different approaches to strategy:

1. Get more people to go to the unreached (mobilization):

The initial insights 40 years ago focused on a significant barrier leading to the reality of unreached peoples: the gap between the assigning of mission personnel to reached peoples versus unreached. So, the strategy? Adjust the ratios and get more personnel to the least reached than we currently have. Then, the next phase...

2. Get more people doing the right things with the unreached (contextualization):

I put it crassly, but this is the phase we might call contextualization. In this phase, the barrier is not just about whether or not they are doing things in such a way as to promote the overcoming of barriers of understanding and acceptance. Forms of church, communication issues, and much else came to the fore. But all of that still begs a question, which is becoming a major focus in the third phase:

3. Become the right kind of people serving among the unreached (formation):

Here the barriers are as much internal, inside of us, as they are external or practical (how many of us are there and what are we doing).

I am not suggesting these three phases are somehow so separate from each other that they did not and do not co-exist! I am not, for example, suggesting that no one thought about formation 40 years ago, or mobilization today.

But as necessary emphases in the mission movement, these three phases seem to suggest shifts in what was seen and promoted as “effective strategy”.

And I do see a very necessary component of any such strategy to be our own formation: we as transformed people. Indeed, I don’t see it as a component, but as the soil from which any other effective strategy must draw sustenance and nourishment (including mobilization and contextualization, as well as many other examples).

In FV we seek to carry a fresh sense of our own need for formation, self-awareness, humility and for cultivating our hearts as learners and as beloveds, as we seek to live in such a way that reflects the good news of Jesus with grace and courage.

And Frontier Ventures?

My definitions of the key words in this edition’s theme title suggest three focal points of effective strategy: seeing humanity as God sees (and so seeing the least reached, and frontier peoples); holistic, fullness of life in Jesus (reaching); and becoming people who will not be barriers ourselves (the core of effective strategy).

Partly as a response to these sorts of insights, in FV we have reorganized ourselves around four major “catalytic functions”, which one may argue are our way of describing the major elements of effective strategy:

Formation

There are subtle ways in how we do things in the mission world continues to raise unnecessary barriers. This includes our own previous approach to barriers as technical challenges to overcome with the application of better methods of doing essentially what we already knew to do.

In FV we seek to carry a fresh sense of our own need for formation, self-awareness, humility and for cultivating our hearts as learners and as beloveds, as we seek to live in such a way that reflects the good news of Jesus with grace and courage. *For this, we are continually exploring new ways of formation, of living more fully into union*

with God in Christ, and as we do, offering what we are learning to others.

Innovation

In FV we see that innovation is also about who we are becoming in Jesus. There are some subtle ways in which how we do things in the mission world continues to raise unnecessary barriers, including our own previous ways of innovation in which we tended to approach barriers as technical challenges to overcome with the application of better methods of doing essentially what we already “knew” to do. Complex challenges require a different approach. We need to blend spiritual discernment, alternate ways of thinking and seeing and addressing barriers that are “upstream” from the barriers we see—the barriers that might cause the barriers.” *For this, our approach to innovation is shaped by prayer and listening, including listening to more people, people who are closer to where the barriers are being discovered.*

Missiology

FV has always been a band of thinkers and learners. Our history speaks to the ways we have always explored the multiple disciplines that combine to form what is called missiology: Bible, theology, culture, language, religion, science, communication, etc. But more and more, and in part because of the fruit of the last decades, we are able today to learn from “the edges;” to learn from men

and women globally who are seeing fresh things in the Scriptures and their contexts, and things that can shape our own missiology.

For this our missiology will be more and more the fruit of multiple voices—multiple sources of insight—globally from the movements to Jesus emerging among the unreached.

Publishing

I use the word here in its simple functional sense: making things known (though we do publish in other senses of the term; after all, you are reading MF, a publication!) There remains a vital need for the publishing of tested insights, and insights still being tested, as these help to encourage and inspire others. For this, *our work of publishing will continue to maximize our current publications and will also discover and develop new channels and outlets and publications.*

Conclusion

Effective Strategies will mean a lot of things to a lot of people, and in this edition we are helping you access a sampling of that.

Our hope is that these pages will spark new insights, questions and encouragement, and result in more of us and more of you, our readers, pressing more fully and deeply into the heart of Jesus. May that be the very center and soul of the effects God desires to work in and through us. ❏



**FRONTIER
VENTURES**

**Catalyzing
Kingdom
Breakthrough**

SINCE 1976



24:14 Goal



Movement engagements in every unreached people and place by 2025 (38 months)

Learning from Paul about the Mindsets of Movement Catalysts

By **STAN PARKS**

Stan Parks, Ph.D. is a trainer and coach for a variety of Church Planting Movements around the world. He helps lead the 24:14 Coalition to start CPM engagements in every Unreached People Group and place by 2025 (2414now.net). As part of the Ethne leadership team he helped various Ephesus teams seeking to start cascading CPMs in large UPG clusters. He is the VP of Global Strategies with Beyond. stan@beyond.org

Who could have imagined the current growth of Church Planting Movements around the world: encompassing hundreds of unreached people groups and millions of believers? God has certainly done immeasurably more than we could have asked or imagined, according to His power at work within His body.

Whether you call them Church Planting Movements or Disciple Making Movements or Kingdom Movements or Gospel Movements, these “Book of Acts”- type movements have occurred throughout church history. From Acts 19 to Patrick and the Irish, to Boniface in Europe, to the Moravians, to Methodism, to the Nagas—similar movements have continued throughout church history. However, the world has never seen a global spread of movements like we are seeing now.

Only God can start a movement, but He has chosen to work through His body, the Church. Throughout the history of Kingdom Movements, we have seen a key role played by movement catalysts and catalyst teams.

Just as in history, we currently see movement catalysts from many different cultures and nations. As we have seen these movements proliferate, we often see movement catalytic teams made up of cultural outsiders partnering with cultural insiders (either from the focus culture or a near neighbor). Examples would include Americans partnering with Indians, Rwandans partnering with Sudanese, and Brazilians partnering with Arabs.

Since God is using movement catalysts in amazing ways, how can we learn from what He is doing? Can we glean some principles, as we pray and work to equip more movement catalysts? How can we raise up the next generation of movement catalysts? What important truths are needed for becoming a movement catalyst?

Since the Apostle Paul is the most famous missionary catalyst, learning from his mindset is obviously important. In looking at Paul’s life and ministry, we can see certain patterns that can help us in identifying and equipping catalysts. Since exact parallels are impossible, we are looking for clues and nuances. As I compare Paul’s life and work with modern-day Gospel catalysts, I base these personal observations on friendship and co-laboring with many CPM catalysts all over the world during the last 30 years. I don’t present this as a comprehensive list, but I see many helpful parallels.

Since God is using movement catalysts in amazing ways, how can we learn from what He is doing? Can we glean some principles, as we pray and work to equip more movement catalysts?

I will not describe commonalities these catalysts have with many, many people in these movements

and throughout the global church—such as reliance on Scripture, guidance by the Spirit, and seeking to bring glory to God. Many people throughout the world are passionate about knowing Jesus and making Him known. They echo Paul when he says, *But whatever was gain to me I count as loss for the sake of Christ. Yes, everything else is worthless when compared with the infinite value of knowing Christ Jesus my Lord. For His sake I have discarded everything else, counting it all as garbage, so that I could gain Christ and be found in Him...*¹ In movements, and throughout the global church—many know that loving Jesus is foundational before any service we do for Him.

A major commonality seems to be that they have all been passionate and very effective leaders in their “former lives.”

My goal is to describe dynamics unique to movement catalysts. They don't have an exclusive claim on these characteristics, but we do see an unusual level of these attributes in the lives of movement catalysts. In describing these catalysts and comparing them to Paul, I have no desire to glorify the person instead of glorifying God. We are all sinners saved by grace; there is nothing good in them except Christ living in them—this alone is the hope of glory.

Strong Backgrounds. We all know Paul was a virulent persecutor of the church and a leader of Jewish opposition to the Gospel. Modern-day movement catalysts come from both strong Christian backgrounds and strong anti-Christian backgrounds. Some of the most effective catalysts are modern day Sauls—former persecutors of the church from radical Muslim, Hindu, Buddhist, or Atheist backgrounds—including those serving as priests, militia leaders, terrorists, or religious scholars. I have heard several say, “We were willing to kill for our false beliefs, but now we are willing to die for Jesus.” Others were effective leaders in the Christian world: pastors, professors, business

people and professional leaders who were very influential in their spheres but realized a change was necessary, and often stepped down from very successful ministries. A major commonality seems to be that they have all been passionate and very effective leaders in their “former lives.”

Wholehearted. These movement catalysts do not just turn away from their former religion or their former positions—they do so with a wholeheartedness that echoes the cry of John Knox: “Give me Scotland or I die.”

I was talking to one leader of a CPM that has seen millions of people baptized. When someone praised him for the fruit this movement had seen, he said, “I don't think about the millions that have been saved. I think about the millions that we have failed to reach, and I think about what we could have done differently. I think about our mistakes that have kept us from being more effective and reaching more people.”

Driven. An axiom of being wholehearted is often being driven. These men and women are driven by the lostness they see around them and are driven to pray and work as hard as they can. Sometimes people talk about not being extreme in ministry. But I do not think anyone would accuse Paul of being “moderate.” He wrote, *But whatever I am now, it is all because God poured out His special favor on me—and not without results. For I have worked harder than any of the other apostles; yet it was not I but God who was working through me by His grace.*² Just as Paul persevered despite beatings, stonings, prison and all types of suffering, we see these catalysts persevere, no matter the circumstances, as many of them overcome similar difficulties. Interestingly, when we have asked non-movement leaders to describe the major barriers to starting movements, they usually focus on external barriers such as persecution, government barriers, and lack of resources. When we ask movement leaders, they almost always describe internal barriers: a lack of sacrifice, a need for more prayer, and other ways that we could better serve God's mission.

God-sized Vision. In a meeting of 38 CPM catalysts in 2010, we asked: “What are the key contributions of outside catalysts?” The top answer that emerged

¹ Philippians 3:7-9a. All Scriptures from NLT unless otherwise noted.

² 1 Corinthians 15:10

was “vision”: These outside catalysts bring a God-sized vision and find inside catalysts who either have this vision or catch it.

Of course, Paul literally had a vision of Jesus that revolutionized his life. He relates that Jesus said to him, *Yes, I am sending you to the Gentiles to open their eyes, so they may turn from darkness to light and from the power of Satan to God. Then they will receive forgiveness for their sins and be given a place among God’s people, who are set apart by faith in me.*³ Later he describes the scope of his work: *For I would not dare say anything except what Christ has accomplished through me to make the Gentiles obedient by word and deed, by the power of miraculous signs and wonders, and by the power of God’s Spirit. As a result, I have fully proclaimed the good news about the Messiah from Jerusalem all the way around to Illyricum.*⁴

No missionary task, whether small or big can be done by ourselves because Jesus tells us *apart from me you can do nothing*. But sometimes when faced with a more “typical” task, such as starting one church, we can mistakenly rely too much on our own wisdom and experience. One of the main reasons so many CPMs seem to have started in modern times is that people accepted a God-sized vision of focusing on reaching entire people groups. When faced with the task of reaching an unreached group consisting of millions of people, it becomes obvious that one worker cannot accomplish anything on their own. We are driven to a total dependence on God and an urgent need to involve many others in the body of Christ.

In the Great Commission, Jesus tells His disciples to “make disciples of *panta ta ethnē*” (all people groups). The question becomes: “How do you disciple an entire *ethnos*?” This God-sized question forces catalysts to embrace a God-sized vision and a God-driven approach. The only way to see entire people groups reached is through *multiplication*: of disciples who make disciples, leaders who develop leaders, and churches that multiply churches. The only way for multiplication to happen is to avoid human traditions and paradigms, and return to a 2,000-year-old strategy in which every believer is a priest and ambassador for God.

³ Acts 26:17b-18

⁴ Romans 15:18-19 HCSB

Focus on the Unreached. In the already-cited passage of Romans 15, Paul goes on to say: *My ambition has always been to preach the Good News where the name of Christ has never been heard, rather than where a church has already been started by someone else. I have been following the plan spoken of in the Scriptures, where it says, ‘Those who have never been told about Him will see, and those who have never heard of Him will understand.’*⁵

One of the main reasons so many CPMs seem to have started in modern times is that people accepted a God-sized vision of focusing on reaching entire people groups.

Modern-day movement catalysts also focus on reaching those who have never heard. Approximately 90% of CPMs are occurring in unreached areas of the world, among those without previous access to the Gospel.

Just as Paul kept moving to new places, these movement catalysts have a burning desire to see the Gospel proclaimed among new peoples and places. Recently, one movement catalyst stepped down from his leadership of an indigenous mission agency he had founded in order to give more attention to the unengaged UPGs of his region. His broader partnership network includes 30+ movements and another 115+ CPM engagements, but he is more focused on the 150+ UUPGs with no movement efforts yet.

Those counted as nothing. In one meeting we asked a group of movement catalysts how they identified which of their new trainees would become effective. Half the catalysts spontaneously laughed out loud. The consistent answer was that *we have no idea*. Those we think will be very effective often end up doing nothing. Those we think are destined for failure often end up as the most fruitful multipliers. We have often made the mistake of using human perspectives and assumptions to pre-judge people. We have increasingly learned to wait and let people’s commitment, obedience, and fruit show us who God will use.

⁵ Romans 15:20-21

Paul spoke of this dynamic when he said, *This foolish plan of God is wiser than the wisest of human plans, and God's weakness is stronger than the greatest of human strength. Remember, dear brothers and sisters, that few of you were wise in the world's eyes or powerful or wealthy when God called you. Instead, God chose things the world considers foolish in order to shame those who think they are wise. And he chose things that are powerless to shame those who are powerful. God chose things despised by the world, things counted as nothing at all, and used them to bring to nothing what the world considers important. As a result, no one can ever boast in the presence of God.*⁶

Humility. Although exceptions can be found, the vast majority of movement catalysts I know are very humble. When my wife and I asked one movement catalyst how we could pray for him, he said, "Pray that God will root out any pride—I don't want to have even one ounce of pride."

Early in his career (AD 53-54), Paul wrote in 1 Corinthians that he was *the least of the Apostles*. A few years later (AD 60-61), he wrote in Ephesians that he was *the least of the saints*. And toward the

⁶ 1 Corinthians 1:25-29

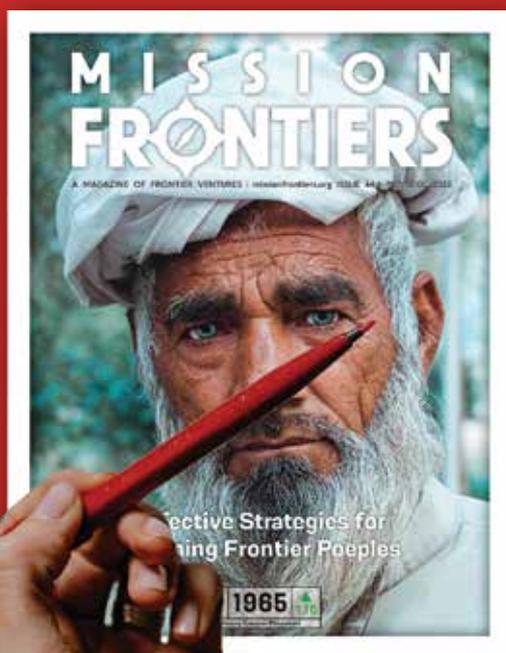
end of his career (between AD 65-67), he wrote in 1 Timothy that he was *the worst of sinners*.

If we are in the right posture, the longer we serve God, the higher our opinion of Him and the lower our opinion of ourselves. Movement catalysts know that the movements they are experiencing, with thousands of new disciples and churches, are entirely a work of God. They realize that any false pride claiming the fruit as their own is a doorway for Satan's influence—in themselves and in the movement.

Conclusion. The global Body of Christ has many gifts and callings. As 1 Corinthians 12 tells us, all the parts are valuable and needed. The early church needed Peter, Paul, Priscilla and Aquilla and Timothy and many, many other unwritten faithful and sacrificial servants. Movement catalysts are not more important than other roles in fulfilling the Great Commission. But the better we understand the mindsets of movement catalysts, the better we can partner as Christ's body to start, expand, and mature "Book of Acts" Movements among every unreached people and place.

Coming next: How movement catalysts can learn from Paul's preparation and processes. ✎

WANTED



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Startling Church Trends and What We Need To Do About Them

By C. ANDERSON

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

Reclining on my couch with a glass of sparkling water, I watched it, relaxing after a long day. I was listening to Carey Nieuwhoff's Leadership podcast. He was interviewing Thom Rainer, author, researcher and former CEO of Lifeway. Suddenly, I sat straight up, fully alert. They'd said something that startled me straight out of relax mode.

Carey asked him what the recent major trends in the church were. He mentioned the top three. All were quite interesting. The one that riveted my attention, however, was the decline of evangelism. If you are concerned about lostness, hearing about this trend is like being confronted with a massive, red flag waving wildly in front of your path.

Trends in the American church often get exported to the rest of the world. What impact on the global Church will this trend away from evangelism have?

Rainer is a knowledgeable trend-watcher of the church in America. For him to say this was not only a trend, but one of the top three trends in



the American church today is deeply concerning. Watch the full episode on YouTube if interested.

Mission Frontiers has a wide global audience. My work and ministry are not focused on the USA context either. As an American citizen, though, this greatly troubled me to hear. While not necessarily surprising, it is very disturbing. Trends in the American church often get exported to the rest of the world. What impact on the global Church will this trend away from evangelism have? What effect is it perhaps already having?

Some *Mission Frontiers* readers are from Western nations. For those of us who are, we must be serious about not exporting this trend abroad! For non-Western readers, be aware and careful not to adopt it! Recognize its deadly nature, not only to the fulfillment of the Great Commission, but to the ongoing life and health of the Church.

Disciple-making Begins Pre-Conversion

As Disciple Making Movement practitioners, we understand that evangelism and disciple-making cannot be separated. We disciple people into the kingdom. Disciple-making begins prior to a shift of allegiance to Christ. I like Bobby Harrington's definition of disciple-making, which is "entering

into relationships to help people trust and follow Jesus, which includes the whole process from conversion through maturation and multiplication.”

Having said this, abundant Gospel sharing/seed sowing and bold witness are important characteristics of DMMs and CPMs. (See Garrison’s *Church Planting Movements Booklet*—Chapter 3, p. 33 where it is listed as one of the 10 Universal Elements). Without active evangelistic efforts, DMMs and CPMs do not break out and grow. I am often asked why there are not more movements in the West. This trend away from evangelism is one answer to that question. Again, let’s not export that way of thinking abroad!

Failure of Attractional Models of Evangelism & Disciple-making

Attractional models of evangelism and disciple-making are failing miserably in the West. Even the few seeing limited success struggle to disciple those who come to faith through them. To reverse these trends, we must intentionally move away from models of evangelism that rely on professionals and events. Instead, inspire and equip every believer to make disciples. Only as we do this will we see new disciples multiplying organically as we desire.

A Gifted Evangelist Who Stopped Leading People to Christ

We sat on the floor looking at generation charts. The Asian disciple-maker I was meeting was excited to share with me and my colleague about new groups that had recently begun. As coach/trainers, we were too! Using a simple gen chart as a diagnostic tool, we asked several questions. One of our queries was about how many of the people in the groups were new believers. “Only two,” she answered. “Hmm. That’s interesting,” I thought. There were lots of new groups represented by circles on the paper. “What is your main way of sharing good news?” I asked.

“Oh, I used to lead people to Christ all the time. Now I make disciples.” What?? That seemed a strange answer until I realized what she meant. Instead of focusing on lost people, she was now focused on discipling the saved.

My heart sank as understanding flooded my mind. What had caused this effective soul-winner to stop reaching out to lost people and instead to only

start groups among the saved? If she as a DMM practitioner was not modeling bold witness and Gospel sharing, those she disciplined wouldn’t either.

Thankfully as we continued our session, a shift in her thinking came about. The next week, she returned to her practice of doing evangelism. She led two people to Christ and started one new group within a few days!

This is an example of a trend away from evangelism even in a DMM practitioner! How much more do we see this in legacy/traditional churches? Jesus’ command to His followers hasn’t changed. He still tells us to go everywhere and share with everyone!

Jesus said to His followers, *Go everywhere in the world, and tell the good news to everyone.* (Mark 16:15). Emphasis mine.

Eight Possible Causes for the Trend Away from Evangelism

Before we dive into possible options for a trend reversal, it may be helpful to pause and reflect on why we are in this situation as the American church. I won’t pretend that this is an all-inclusive list. They are, however, some possibilities to consider as we explore this issue’s cause.

- 1 In our distaste for hellfire and brimstone preaching, we have de-emphasized the reality of lostness.
- 2 We’ve bought into the lie that evangelism is difficult and the role of specialists.
- 3 Many leaders are disillusioned with unsustainable formulaic evangelism models of the past (Romans Road, Evangelism Explosion, etc.). This has made previously effective evangelists stop sharing Christ or resist anything to do with evangelism.
- 4 Western culture tells us religion is a private matter and it’s rude to talk about it. Bold witness has become far more counter-cultural than in the past.
- 5 There is a lack of confidence in Gospel sharing due to a lack of equipping believers on how to witness—even among the clergy. Pastors and missionaries do not model a lifestyle of bold witness. As a result, their disciples cannot replicate it in those they disciple.

- 6** Churches are Sunday morning attendance oriented, rather than calling people into vibrant communities of fervent Jesus followers in deep relationship with one another. Friendly accountability and a context of growing obedience to Christ are rarely present. Small groups that meet are almost always inward rather than outward-focused.
- 7** Church gatherings focus on what we gain (great worship, entertaining and inspiring preaching, great programs for kids), rather than on equipping disciples to serve Christ and the world.
- 8** Many Christians in the West are more fearful of offending people with their witness than they are that people will continue to live their lives apart from Christ (present hell), or will enter eternity apart from Him (eternal hell). We don't believe we have the answer to brokenness enough to share it.

I'm sure you could add to this list. These are just thoughts to stimulate further pondering on this issue.

More important, however, is what we can do to reverse this trend.

Eight Ways to Reverse the Anti-evangelism Trend and to Be Sure We Don't Export It

1 Decide that it must be reversed.

Recognition of the seriousness of this problem is the first step to change. If pastors, leaders, and mission agencies do not see this as a critical issue, little will be done. Do we see the red warning flag waving? Pray with me that the Holy Spirit will bring revelation and conviction in this area.

2 Stop promoting/exporting a megachurch, super-star preacher, model of church.

This is far more easily said than done. The megachurch model has become a dominant model of church success in American culture. We must engage church and denominational leadership in conversations that examine its effectiveness. In spite of the fall and failure of many in super-star church leadership, we continue to believe that this model is the right way forward. Is it? Are we even asking ourselves these questions?

Our cultural addiction to "bigger is better" stands in the way of honest evaluation. We want super-stars to follow and admire. Being entertained is far more culturally

attractive than showing up in a small group. Doing life with a bunch of ordinary people who chew their food loudly, have annoying habits, or coffee breath doesn't have the same appeal.

Can we be disciplined by those we do not even know? Sure, we can gain knowledge and inspiration from them. Disciple-making, however, takes place in the context of genuine relationships of trust.

We won't change the megachurch, and that's not our mission. Can we at least agree not to export it to the rest of the world as the church model of choice?

3 Teach, preach, and speak often about the reality of lostness.

Let God's heart for humankind's brokenness grip your heart afresh. Ask God to show you how He feels about the lost. Read and meditate on the lost parables in Luke 15. Teach and preach them.

Get out of your church or agency office and spend time with those who are apart from Christ. Understand the issues they face and the levels of pain and brokenness they encounter. Talk often of your own brokenness and how God found you. "Amazing Grace how sweet the sound that saved a wretch like me," sums it up so well. How can our music reflect the need of the lost and the power of salvation in fresh ways?

4 Pastors and leaders engage in active, regular Gospel sowing and talk about it. Stretch yourself if this isn't a practice in your life. Create a cultural norm among those you are discipling related to bold witness.

One of the most significant factors to catalyze change is the power of peer groups. When the culture in a group of people can shift to regularly celebrating the sharing of the Gospel with others, when that becomes normative, it's far easier to shift worldview in that direction. Share vulnerably and openly both success and failure stories about starting spiritual conversations.

Organizational culture develops top-down, not grassroots up. David McNally says, "Culture is influenced significantly by the values of the organization's leadership. These are not the written values, but the 'lived' values." If pastors and agency leaders never share Jesus with others, church members won't either. Get everyone talking about Gospel sowing and celebrating together. Frequently champion stories of bold witness and of engagement with the lost.

5 Emphasize the role of ordinary believers in making disciples.

While it's important that senior church and mission leaders actively engage, it must go beyond that to reverse this trend. How can you help those you disciple to realize that they can be effective witnesses?

Demystify evangelism. Make it simple and doable in people's minds. It is as simple as asking a neighbor a question like: "What are you doing this weekend? Last weekend I went on a spiritual retreat. Have you ever done something like that?"

Or, "If God were to do a miracle for you, what would it be? Could I pray with you for that?"

Or, "Hey, a group of us are getting together to learn more about how to have successful relationships at work. We are reading and talking about some passages from the Bible related to that. Would you like to join us?"

6 Encourage new groups to form around new believers, rather than bringing them to the main meeting/building church.

We have conditioned people to think that evangelism equals inviting someone to attend church. There is nothing wrong with this, but it is not the most effective way to make disciples. Instead, motivate and equip people to have spiritual conversations, invite people to learn more, then start groups of disciples in their own homes or workplaces.

Though this seems more difficult at first, it is far more fruitful. Begin with a group of "early adopters" that you train and mentor. As they see fruit, others will come along too.

7 Vision cast for the lost every time you meet.

Both in normal church services or organizational meetings, look for creative ways to highlight the lost and unsaved around you. Cast vision for how God wants to bring hope, life, and transformation to them. Intentionally cultivate a heart for lost people in the hearts of those you are responsible for training and discipling.

One of the easiest ways to help people develop a heart for lost people is to get them to pray for them. Use tools like the 30 days of prayer for the Muslim world. Organize prayer walks in the communities near you. Train everyone to have a Lost list they pray for regularly (people within their friend and family circle).

8 Make it the normal expectation of every Jesus follower that they will make and multiply disciples.

Continue to intentionally shift culture and behavior in your organization, church, or team. Do this until it is normal for everyone who says they are a believer to also be an active disciple-maker. This doesn't mean they intellectually assent to the idea of disciple-making. It means they actually are practicing it. Eventually, as disciples are faithfully learning and growing in skill and obedience, momentum will grow, and multiplication will take off.

Today I'm calling you to a decision. Will you choose to grow as an active evangelist and disciple-maker?

Take Action Today and Choose to Swim Upstream

Reversing a major trend in the church is no easy task. It requires many people to choose to "swim upstream" and go against the cultural flow of the American church. For those of us working abroad, we are still greatly influenced by American church culture. It comes to us through the internet, through podcasts and many other forms of media.

Today I'm calling you to a decision. Will you choose to grow as an active evangelist and disciple-maker? Remember that I said we cannot separate the two? Will you train and influence those around you to engage in reaching the lost in more active and intentional ways this month?

What is one thing from this article that you will apply and put into practice immediately? Find a friend or colleague. Share this article with them and talk together about what you will do this month to "swim upstream" regarding this trend away from evangelism.

Last, bring this issue to a group of prayer partners or intercessors in your organization or church. Ask them to pray for this trend to reverse and for a passion to share the love of Jesus to grip the hearts of not only American Christians but all of us worldwide.

Trends can change. With faith, let's work to see the day when a trend toward intentional disciple-making by every believer is being reported on Christian leadership podcasts and in other Christian media. ❏



Further Reflections

Out of This World or into the Kingdom?

By **Greg H. Parsons** Frontier Ventures staff since 1982, and currently serving as Global Connections Strategist.

When you try and talk with someone about your faith, with the hope that they may come to know God through Christ, you probably have a basic idea of what you want to say. We are taught this in church “personal evangelism” classes. We may start our spiritual conversations differently, based on all kinds of factors, but you probably learned a “way” to help people make a decision to follow Jesus.¹ If you are in the West, that “way” very likely includes some elements of: God loves you, turn from sin (repent), believe and obey (sometimes!). These days, all of that assumes the person believes there is some sort of supreme being, but that is a different topic.

Certainly, these “standard” elements are a part of the process of believing/trusting/turning to God. But I wonder if we have focused too much on the “personal” aspect in this approach. The idea that their specific salvation is central, can give the wrong impression and blunt the spread of the Gospel. It only gives part of the picture. It is a very self-centered approach as it appeals to those who are interested in *their* eternal future – their ticket to heaven. Certainly, many “Sunday-only” Christians got their ticket, and said “thank you very much, now that I can’t lose my salvation, I’m good!” (OK, that is an overstatement, but only slightly!)

But many people today are *also* thinking more deeply of their family and friends—especially since COVID began. They consider the small clusters of those closest to them for many of life’s decisions. While we might question how young people today

make quality friends—because of the rise of social media and personal entertainment in your pocket or purse—they still think of those with whom they are “connected” as a crucial part of their lives. They really care about what they think, even when they disagree. They make (sometimes major) decisions in consultation with these friends. They care about their future too and often do not want to merely think of their own good, but the good of these close friends.

This isn’t new, but as I’ve thought about it more, I’ve wondered if we should change our approach when we talk about Jesus with non-believers. Here are a few ideas that may help.

- The word “gospel” or “evangelical” is transliterated from the original Greek root word “evangel.” In the New Testament times, the core idea behind the word, was “to bring or announce good news.” There are specific examples of it being used in relationship to announcements related to the Roman emperor.
- Jesus uses the phrase “Gospel of the kingdom.” A kingdom of which He is the King is an amazing thing to announce. He demonstrated His right to rule with powerful teaching and miracles all grounded in an amazing love.
- We may focus on the context of the message or what Jesus has done for us and miss actually *introducing* who He is to them. We often ask people to trust, believe, invite—all actions *they* take or that relate to *their* life situation or sin. That’s fine, but how much do they know about Him? Have they seen Him in our lives?

People often “introduced” people to Jesus Himself.

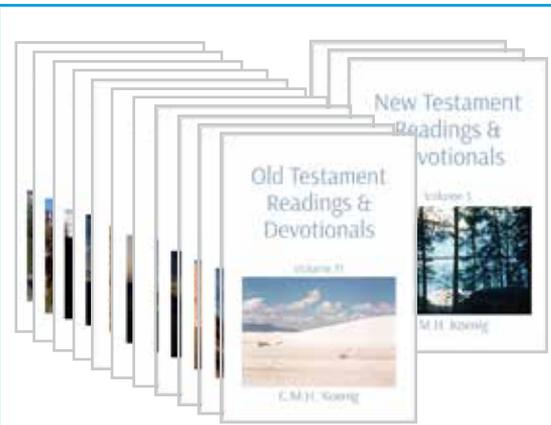
- In John’s Gospel, John (the baptizer), looked at Jesus as He walked by and said, ‘Behold, the Lamb of God!’ (John 1:36).

¹ We used to say “become a Christian” but that really doesn’t communicate what we want to say. The religious category of Christian (or Hindu, Muslim or Buddhist or...) is not what people are becoming when they trust in Christ. They may become part of one local body of the Christian Tradition, but that is so broad as to be only marginally helpful today. We all know churches that do not seem to reflect the teaching of the New Testament and the people who attend them are still called “Christians.”

- One of the two who heard John was Andrew, who first found his brother Simon and said to him, We have found the Messiah.... While Messiah is a profound concept to Jews of any time, Andrew is building on both his relationship with his brother and his discovery of Jesus. I wonder what else Andrew might have said to Peter?
- In John 4, the woman that Jesus meets at the well outside Sychar in Samaria witnesses to the people in town by saying, *Come and see a man who told me all that I ever did. Can this be the Christ?*

You might say, “I wish Jesus told my friends all they ever did...then they would believe.” But I believe He actually does—through us. They see Him in our lives. He also does that through the conviction of sin and the Spirit of course.

If we are known by our love, people are drawn to Jesus and their lives and need for Him are exposed by the truth that penetrates the darkness. I encourage you to study through more passages where people are introduced to Jesus, and rethink the way you share about the One who is truth. ❏



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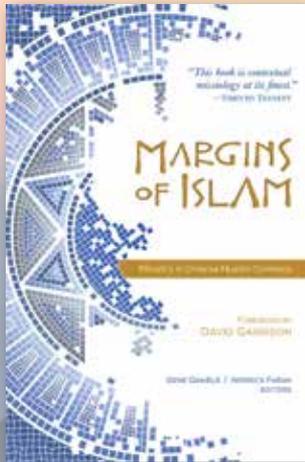



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Margins of Islam

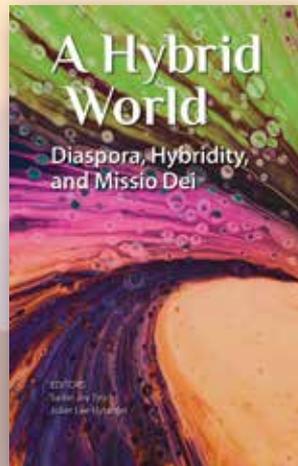
Ministry in Diverse Muslim Contexts

Gene Daniels, Warrick Farah
(Editors)

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A Hybrid World

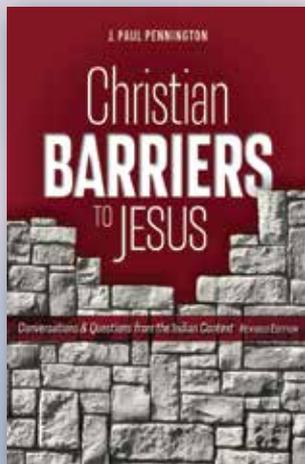
Diaspora, Hybridity, and Missio Dei

Sadiri Joy Tira and
Juliet Lee Uytanlet
(Editors)

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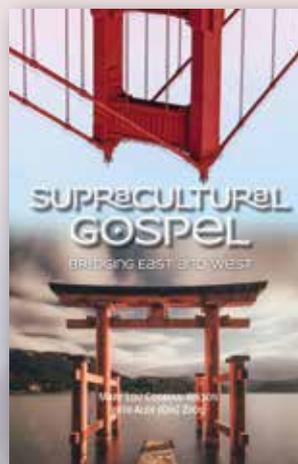
A Call to Follow Jesus When He Challenges Our Traditions

J. Paul Pennington
(Author)

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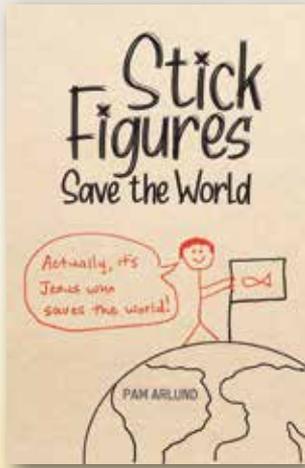
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Mary Lou Codman-Wilson
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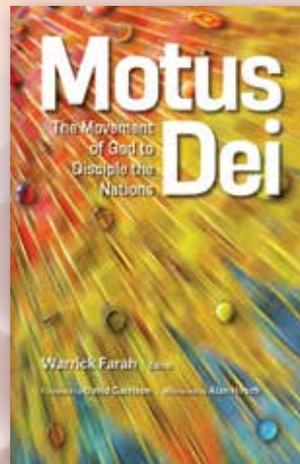
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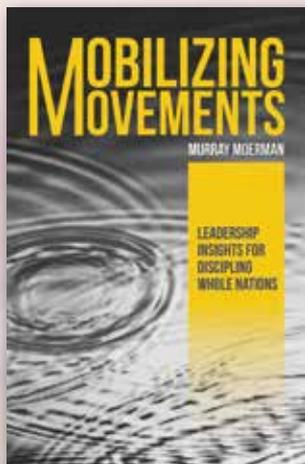
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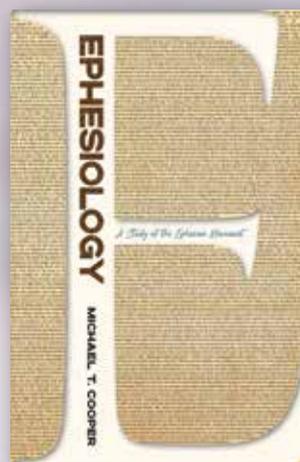
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NOVEMBER

■ 1 Cape Malay in South Africa

Ancestors of the Cape Malay came to South Africa centuries ago as hired workers and slaves to serve the Dutch settlement. Most came from Indonesia and Malaysia. The Cape Malay live in a culture surrounded by Christians, yet their identity remains bound in their Islamic religion. Most view turning to Christ as a traitorous act to their families and communities.

Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, —2 Thessalonians 3:1

- Make this your prayer for this people group.
- Pray the Lord would open the eyes of the Cape Malay to see Jesus as He truly is, the Savior who came to take away the sins of the world.
- Pray for them to soon have an unstoppable movement to Christ.

■ 2 Dargin in Ukraine

The Dargins are from southwestern Russia's Caucasus region and some have migrated to Ukraine. This area is very volatile, and violence can erupt at any time. This violence might be between Russian forces and Dargin separatists or between rival Dargin groups. Some Dargins have found Ukraine to be a relatively peaceful place to live...until recently. They tend to not trust anyone outside their community. Anyone who wishes to share Christ with them must overcome this.

May the Lord direct your hearts to the love of God and to the steadfastness of Christ. —2 Thessalonians 3:5

- May today's people group find full understanding of the love of God.
- Pray for loving and patient workers to go to the Dargins in Ukraine.
- Pray for a spiritual hunger that will drive the Dargin people to the arms of Jesus.

■ 3 Qassab in Pakistan

The Qassab are a caste of butchers. They sell meat and trade in animal hides. Many now engage in business or work as daily-wage laborers. The Qassab people belong to the Sunni sect of Islam. Current research suggests that few if any Christ followers exist amongst the Qassab in any country.

...and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also. —2 Timothy 2:2

- Use this verse to pray for a disciple making movement among this people group.
- Pray that faithful intercessors would adopt them in their prayer lives.
- Pray the Lord would begin stirring the hearts of many in the community to search for a solution to their sin problem and understand that Jesus is the only solution.
- Pray for a movement to Christ among them.

■ 4 Sri Lanka Moor in Sri Lanka

The Moors of Sri Lanka trace their ancestry to Arab traders who settled to the island nation sometime between the eighth and fifteenth centuries. Muslim merchants arrived in large numbers, married local women and stayed. Being Muslim is an integral part of the Moors' identity in this country divided by Buddhists and Hindus. There are few if any known Christian believers among the Moors of Sri Lanka.

Correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will. —2 Timothy 2:25-26

- Pray for new believers to have mercy and love for those who are abusive. Pray that they will intercede in prayer for them.
- Pray that Christ followers who speak Tamil in southern India would develop a burden for the Moors of Sri Lanka.
- Pray that the Moors would tune in to Tamil radio and TV broadcasts.
- Pray that the Lord would raise up a growing church this decade among the Sri Lankan Moors.

■ 5 Primanar in Sri Lanka

The Primanar are a group of Tamil Brahmins who left their homeland in South India to live in Sri Lanka. Many from the Primanar people were leaders in the Sri Lankan Civil War (1983-2009) against the Buddhist Sinhalese majority. The victorious Sinhalese destroyed much of the property of the Primanar. Brahmins often see Christianity as a religion for the lowest castes, not for people of their stature. Radio and TV programs from India are available in Tamil. The Holy Spirit can direct them to these resources.

This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you. —Titus 1:5

- Pray for the Lord to raise up elders to lead this people group into all truth.
- Ask the Lord to raise up a growing church planting movement among the Sri Lankan Primanar this decade.

■ 6 Hindu Sunri in Bangladesh

The Sunri people live in India and Bangladesh, with approximately equal numbers in each country. Traditionally, they distill alcohol, though many of the Sunri have become merchants, traders and government workers. The Sunri worship the gods of the Hindu pantheon including Shiva and Lakshmi. They marry within their caste, but not within their clan. They try to attain higher education.

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. —Hebrews 1:1-2

- Pray that today's people group would come to understand that the one, true God has spoken through his Son, Jesus Christ. Pray they would have the wisdom to listen to Jesus.
- Pray for a spiritual discernment and hunger that will drive them to the arms of Christ.
- Pray for the Sunri people to understand and embrace that Jesus wants to bless their families and neighborhoods.
- Pray for a movement of Jesus to heal and strengthen Sunri communities.



■ 7 Sunri Sadhubanik in Bangladesh

The Sunri Sadhubanik live in both India and Bangladesh. The main foods of the Sunri community include rice, vegetables, fruit, grains and dairy products. They do not eat beef or pork but will consume fish. The primary language of the Sunri Sadhubanik is Bengali. It is hard for Hindus like the Sunri Sadhubanik people to grasp and embrace the idea of worshipping only one god. They don't understand that God is a jealous God and he has no rival.

How shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, —Hebrews 2:3

- Pray that this people group would not ignore good news of salvation announced by the Lord Jesus.
- Pray for the Sunri Sadhubanik people to understand and embrace that Jesus wants to bless their families and communities.
- Pray for Holy Spirit-anointed workers to go to them.

■ 8 Guhayna in Sudan

The Guhayna are a nomadic Sudanese Arab tribe whose name is synonymous with all Sudanese nomads. A common culture binds these Sudanese Arabs with other Arabs around the world: rigid codes of honor, loyalty and hospitality. Putting one's faith in Jesus can have serious consequences. Because of this, there are few Sudanese Arabs who follow Christ. Despite Christian workers in Sudan for many years, most effort concentrates on the southern Sudanese, neglecting the country's Muslim majority.

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil. —Hebrews 2:14

- Pray for today's people group to escape the power of death and the devil and to flee to Jesus Christ.
- Pray for adequate rainfall for the crops and livestock of the Guhayna.
- Pray for a spiritual hunger that will lead them to the cross.



■ 9 Arabized Shaikia in Sudan

The Shaikia consist of twelve sub-tribes, each descended from one of the twelve sons of the founder, Shaig. Most children attend government school. Children attend religious schools called Khalawi where they memorize the Koran before attending government school. The Shaikia tribe speaks and writes its own Arabic dialect.

For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. —Hebrews 3:3

- Pray for God to grant this people group the wisdom to know that Jesus' glory far exceeds the glory of any human prophet.
- Pray for peace in Sudan.
- Pray also the Shaikia tribe would have improved medical care and for adequate rainfall for their crops and livestock as a testimony of God's power and love.
- Pray this would be the decade of harvest among this unreached people group.

■ 10 Mongaltese Arab in South Sudan

The Arabization of the Middle East and North Africa began in the seventh and eleventh centuries, causing the displacement of many tribes. These invasions overran and absorbed the weaker black African farmers who lived near oases and trading centers. The Mongaltese were one of these groups. They are Black African and Arab. They speak their own distinct dialect of Arabic. They have tremendous devotion to Mohammed and Islam. They see him as the "seal of the prophets" and Jesus as a prophet second to Mohammed.

And to whom did he swear that they would not enter his rest, but to those who were disobedient? —Hebrews 3:18

- Pray that today's people group would enter into God's spiritual rest by trusting in and obeying His Son.
- Pray for the production, distribution and acceptance of the Bible and Christian evangelistic literature in the Mongaltese language.

■ 11 Saramaccan in Suriname

The Saramaccan fought hard for their land rights and, in 2007, the Inter-American Court for Human Rights ruled to support land rights for them. This moment serves as an inspiration to indigenous people all over the world. The Saramaccan descended from African slaves who escaped in the 17th and 18th centuries. They speak their own language. Many Saramaccan live along rivers. Ancestors, forest spirits and snake gods influence decisions regarding practical matters. This animism can keep them from believing in and serving Christ.

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. —Hebrews 4:16

- Pray for this people group to approach God's throne of grace and receive the mercy and grace found in Jesus Christ.
- Pray for the Saramaccan to thrive physically and spiritually.
- Pray that God would soften their hearts to Christ.

■ 12 Swedish Jew in Sweden

Currently Jewish people in Sweden live mainly in Stockholm. Swedish Jews are very involved in international Jewish welfare activities. They have built both orthodox and conservative synagogues and most practice their faith. Christ followers need to develop bonds with the Jewish community in Sweden before they can speak into their lives. This can erase the fear and pain that Swedish Jews are feeling so they might be open to Christ's promise of abundant life.

And being made perfect, he became the source of eternal salvation to all who obey him. —Hebrews 5:9

- Pray for today's people group to obey God and for Jesus to become their source of eternal salvation.
- Pray that God would open the minds, hearts and souls of the Swedish Jewish people to Jesus and His followers.
- Pray for workers to go to them.

■ 13 Swiss Jew in Switzerland

The Swiss Federation of Jewish Communities represents 23 Jewish organizations and 17 Jewish communities. These communities are represented by ultra-Orthodox, Orthodox, Reform and Liberal Jews. Commonly, Swiss Jews work in the clock and textile

production industries. In 1999, Switzerland elected Ruth Dreifuss as their first female president. She is Jewish.

We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, —Hebrews 6:19

- Pray that the Spirit would lead this people group to hope in Christ and that He would become the trustworthy anchor of their souls.
- Pray that God would cause the Swiss Jews to know the living Lord through being open to the witness of God's people who show care, knowledge and patience.
- Pray for a movement to Christ among Swiss Jews.

■ 14 Alawite in Syria

The Alawites believe themselves to be the chosen people of God, the only ones to have seen the light in a world of darkness. Alawites believe that all people were stars in the world of light but fell from there due to disobedience. If they are sinful, they will be reborn as Christians until they complete their atonement. Infidels will be reborn as animals. The common Alawite person does not even know this group's teachings.

This makes Jesus the guarantor of a better covenant. —Hebrews 7:22

- Pray that this people group would believe in Jesus and embrace the blessings of the New Covenant.
- Pray the Lord would use turmoil in Syria to point people toward Jesus the Prince of Peace, Immanuel, God with us.

■ 15 Kulobi in Tajikistan

The Kulobi are a sub-group of the Tajik people of Tajikistan. Following the fall of the Soviet Union in 1990, there was a seven year civil war in Tajikistan. The Kulobi emerged as the dominant group in the government and economy. Today the Kulobi work in government, education and business. The economy of Tajikistan is growing and the Kulobi are reaping the benefits.

But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. —Hebrews 8:6

- Pray for today's people to realize that their works will never make them pleasing to God. Pray they trust in the grace of God found only in Christ.

- Pray for spiritual discernment and openness among the Kulobi people of Tajikistan.
- Pray for all to have the chance to see and respond to the JESUS Film and radio broadcasts in Tajik.
- Pray for a movement to Christ among them.

■ 16 Alagwa in Tanzania

The Alagwa are farmers. They work cooperatively to cultivate large fields, raise livestock and build houses and roads. Though the Bubu River runs through the lowlands, the higher regions suffer from lack of water. The Alagwa are a very reserved people, slow to receive outsiders. Christian missionaries, whether expatriates or Tanzanian, have left in discouragement from lack of response. Recently several missionary families were able to see success in producing Scripture resources.

He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. —Hebrews 9:12

- Pray for this people group to come to comprehend that the blood of animals will never get them right with the one, true God. Pray that they realize that only the blood of Christ can forgive their sins and gain for them eternal life.
- Pray for the small Alagwa church to reach out for Jesus.
- Pray for Alagwa leaders to put their faith in the One who gives living water.

■ 17 Zaramo in Tanzania

Zaramo family names come from the mother's side. They divide their society into clans which recognize a common descent. The children always belong to the clan of their mother rather than their father. Zaramo are Muslim and observe basic Islamic practices; however, many have mixed Islamic beliefs with their traditional ethnic religion. Traditional Zaramo believe in one supreme being called Mulungu.

Let us hold fast the confession of our hope without wavering, for he who promised is faithful. —Hebrews 10:23

- Pray that the believers in today's people group would hold fast to the hope they have in Christ.
- Pray that the few followers of Jesus among the Zaramo would be known for their love and mercy.
- Pray for them to disciple their families in the ways of Christ.

■ 18 Muslim Thai in Thailand

The Muslim Thai people live in a land where Islam and Malay cultures are to their south. Thai languages and Buddhism are to their north. They speak a Thai language, but they are Muslims like their Malay neighbors. They are torn between two worlds. Almost none have had the chance to turn their hearts to Jesus and make Him the center of their identity.

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. —Hebrews 11:6

- Pray for this people group to come to God and understand that He will reward them with His truth.
- Pray for a spiritual hunger to come to Muslim Thai leaders who will find out about Christ and open the doors for others to find Him.
- Pray for a movement of God's blessing to flow through Muslim Thai families, discussing and applying God's word.

■ 19 Pattani Malay in Thailand

The Pattani Malay are the descendants of Malaysian Muslims. Over the years their unique Muslim culture has led to many separatist movements against the Thai government. Most Pattani Malays are self-employed either as farmers or fishermen. Muslims like the Pattani Malay hear negative things about Christianity before they have a chance to hear otherwise.

Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. —Hebrews 12:2

- Pray that the believers in this people group keep their spiritual focus on Jesus, the author and finisher of their faith.
- Pray for churches in Thailand to reach the Pattani Malay people with church planting efforts.
- Pray that the Holy Spirit would reveal Christ to Pattani Malay leaders.
- Ask the Lord to raise up persons of peace among the Pattani Malay who will receive the Gospel and disciple others.



■ 20 Kaibartta in Bangladesh

The Kaibartta's primary occupation has been that of fishermen since their earliest days. From a cultural standpoint, the Kaibartta are a despised people. Elderly men make judicial decisions in their communities. The Kaibartta currently live in India and Bangladesh. Underneath the veneer of Hinduism, the Kaibartta believe in the existence of spirits and, therefore, are rightly considered by some to be animists.

Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. —Hebrews 13:2

- Pray for today's people group to show hospitality to those messengers of the Gospel who God sends to them.
- Pray that God would free them from their slavery to the spirit world and guide them to Himself family by family.
- Pray for them to have the spiritual discernment and desire to seek and find Christ.

■ 21 Tem Kotokoli in Togo

The Kotokoli live in Togo, Ghana and Benin. They developed a reputation for sharp dealings in trade. Kotokolis are growing in numbers and in their social, economic and political impact. The Kotokoli are primarily farmers. Kotokoli marriages are usually arranged by the parents while the boy and girl are still infants. Christian medical teams, aid workers and teachers may have the greatest opportunity to share the love of Jesus with the Kotokoli.

If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. —James 1:5

- Pray for this people group to begin to seek the wisdom of God that is found in His word.
- Ask God to send forth long-term missionaries to work among the Kotokoli.
- Pray for a movement to Christ among Kotokoli family leaders that will spread far and deep.

■ 22 Bugis in Indonesia

Many consider the Bugis to be the dominant people group in South Sulawesi Island. Many Bugis have moved elsewhere to seek success and wealth. The Buginese people are known for their fervent adherence to Sunni Islam, though many still follow their traditional system of animist beliefs. They have a history of strong commitment to Islam which leaves their hearts closed to outside ideas.

Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. —James 1:12

- Pray that the believers in today's people group patiently endure their afflictions and share the good news with others.
- Pray for the Lord to bless the Bugis as a demonstration of His power and love.
- Pray for a powerful movement to Christ among them this decade.

■ 23 Tunisian Jew in Tunisia

Until 1948, Jews formed the largest non-Muslim minority in Iraq and Iran. The Jewish communities fared well over the centuries until Islam was declared the official religion. Since then, they have experienced much persecution and discrimination. Many have since left for places like the USA and Israel. A smaller number remain in Tunisia. Farsi and Arabic are the dominant languages of Jews living in Tunisia.

But be doers of the word, and not hearers only, deceiving yourselves. —James 1:22

- Pray for the believers in this people group to become not merely hearers but doers of God's word.
- Pray that the Tunisians who already know Christ would live by example and have the courage to take Christ to their Jewish neighbors.
- Pray for a movement to Christ among the Jews of Tunisia.

■ 24 Turkish-speaking Kurd in Turkey

The Kurds living in Turkey have been labeled by the Turkish government as "Mountain Turks" in an attempt to portray them as the same as the Turkish majority. Though many identify with their Kurdish roots, others have become part of the mainstream Turkish society and have even adopted the Turkish language in their homes. The use of Turkish art forms would be an excellent way to present Christ.

If you really fulfill the royal law according to the Scripture, You shall love your neighbor as yourself, you are doing well. —James 2:8

- Pray for today's people group to obey God's law and love their neighbor as themselves.
- Pray for people to develop such evangelistic tools.
- Pray for a powerful movement to Christ among Turkish speaking Kurds.
- Pray for their spiritual openness to Christ.
- Pray also for justice and peace in the Kurdish homeland.

■ 25 Abkhaz in Turkey

The Abkhaz inhabit the disputed region of Abkhazia, which is located on the Black Sea Coast. Even though it is considered a part of Georgia, it is not governed by Georgia. Some moved to Turkey and adapted the culture of Turkey including the Turkish language and the Sunni Muslim religion.

Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. —James 4:8

- Pray that God would draw this people group to Himself. Pray that their hearts would be purified and would become completely devoted to Him.
- Pray for the peaceful resolution of the dispute concerning Abkhazia.
- Pray that the governments of Georgia, Russia and Abkhazia would be able to work out their differences amicably.
- Pray for the believers to be discerning in sharing the Gospel and pray that the Lord would work mightily through them.

■ 26 Adyghe in Turkey

The Adyghe, also called the Circassians, were once the dominant ethnic group in Russia's northwest Caucasus. The Russian conquest of the region and the Great Revolt between 1825 and 1864 resulted in a mass exodus of the Circassians, called one of the greatest mass exoduses in modern history. The displaced Circassians moved to Turkey and to many parts of the Middle East. Today it is very difficult to access the Adyghe people in Turkey. There are very few believers among the Adyghe people of Turkey. They live in an area that is hostile to Christian presence.

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. —1 Peter 1:3

- Pray that many among this people would be born again and become part of God's family.
- Pray for peace in the troubled Caucasus region.
- Pray for the Gospel to spread far and wide among the Adyge people, whether in Turkey or the Middle East.

■ 27 Turkmen in Turkmenistan

The Turkmen originally were a nomadic people and did not settle in cities and towns until the advent of the Soviet system of government. The nomadic Turkmen hold tightly onto their culture. This has resulted in many pre-Soviet cultural traits surviving in Turkmen society. Turkmen believers need training and encouragement to carry the Gospel to their countrymen.

Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation. —1 Peter 2:2

- Pray that the believers in today's people group would long for the word of God and grow into spiritual maturity.
- Pray that the Turkmen who know Christ would become wise in sowing the word of God among their families and to other Turkmen households.
- Pray that the Lord would give Turkmen families understanding and responsive hearts as they hear about the love of Christ.
- Pray for spiritual hunger among the Turkmen.

■ 28 Java Pesisir Kulon in Indonesia

The Java Pesisir Kulon people are often open and spontaneous in their social interactions. Their attire tends to be vibrant, colorful and artistic. In terms of culture, they are heavily influenced by Islam. They also practice occultism, consult shamans and engage in a variety of ceremonies to invoke happiness, safety and peace. Years of following Islam and folk religion have made them resistant to the Gospel.

For "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever." And this word is the good news that was preached to you. —1 Peter 1:24-25

- Pray that as the word of God is shared with this people group they would see its truth and beauty.

- Pray for the Lord to send workers to the Java Pesisir Kulon to preach and demonstrate His kingdom through practical vocational and technology training.
- Pray for this people to have the spiritual hunger to seek and find the Savior.

■ 29 Aringa in Uganda

The Aringa people are farmers who live primarily in Uganda. The Aringa people are Muslim, though their practice of Islam is tainted by traditional religion. There are many Christian materials available in their language and they have a growing number of Christ followers.

Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. —1 Peter 2:10

- Pray for the Lord to extend His mercy to this people group and that many of them would become God's children.
- Pray for these believers to be filled with the power and the fruit of the Holy Spirit.
- Pray for their non-believing friends, neighbors and family members to see the transforming power of God at work in their lives.
- Pray for them to have access to training in modern agricultural techniques so their farms will flourish.

■ 30 Nubian in Uganda

The Nubians consist of seven non-Arab Muslim tribes. Most Nubian groups speak their own dialect of the Nubian language. However, many also speak Arabic, which is the common language of business and trade. Although their languages are different, each group is nearly identical in social, economic and cultural organization. There are no known Christians among these Muslims.

But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you. —1 Peter 3:14-15

- Pray for the Holy Spirit to give His wisdom to believers who share their faith to this people group.
- Pray for God to establish His church among them and for a movement to grow and move quickly throughout the entire population.
- Pray for the Lord to raise up African Christians to reach out the Nubians with the Gospel.



DECEMBER

■ 1 Tabasaran in Ukraine

Friendship and hospitality are placed at the highest value in Tabasaran culture. If a guest visits your home, everything else is dropped and the relationship takes priority. Tabasaran culture, like other Dagestani cultures of the Caucasus Mountains, has many outstanding cultural historical strengths; but also a tragic deficit of grace, forgiveness and agape love. In 2010 the New Testament was published in their language.

But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect. —1 Peter 3:15

- Pray for today's people group to learn to worship Christ as Lord and King.
- Pray for the Holy Spirit to work powerfully in the lives of many Tabasarans so that they will respond when they read His word.
- Pray for the Tabasaran people to seek and find the Light of the World, leading them into a movement to Christ.

■ 2 Orochi in Ukraine

Traditionally the Orochi people made their living by fishing in some of the colder regions of Siberian Russia. In the 1930s they were given their own homeland, but this was soon changed due to their small population. In time, some of them moved to Ukraine. Today the Orochi people are nearly gone, and their population continues to shrink. Their language is dying out.

Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. —1 Peter 4:12

- Pray that the hardships that God allows in the lives of believers in this people group do not discourage them.
- Pray for entire Orochi families to decide together to put their hope, faith and trust in Jesus Christ.
- Pray for the Holy Spirit to give the Orochi people in Ukraine teachable and understanding hearts.

■ 3 Emirati Arab in the UAE

The Arabian Peninsula is the home of the Emirati Arabs. Traditionally they were nomads who lived in the harsh desert environment in Saudi Arabia and the United Arab Emirates (UAE). Some Emiratis still live like this, but most are urban. The oil industry has tremendously enriched this people group.

Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for God opposes the proud but gives grace to the humble. —1 Peter 5:5

- Pray that the believers in this people group would be clothed with humility and grace.
- Many foreigners live and work in the UAE; pray for Christ followers among them to take the Savior to Emirati Arabs.
- Pray for the Holy Spirit to send dreams and visions to the Gulf Arabs that would awaken a hunger and thirst for truth.
- Pray for a movement to Christ among the Emirati Arabs.

■ 4 South Asian in the UK

Many South Asians live in London, Leicester and Bradford. They generally tend to keep to their own communities and keep their own religions and cultures. They can be reached by South Asian Christians. They have their own national radio station called BBC Asian Network. Evangelistic radio on BBC Asian Network will overcome much ethnic politics. English clubs may attract newcomers, even to churches.

May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence. —2 Peter 1:2-3

- Make this your prayer for today's people group.
- Pray that local churches would be creative and motivated to reach South Asians.
- Pray that the South Asians would have dreams and visions leading them to Christ.

■ 5 Bengali-speaking South Asian in the UK

Most Bengali speakers in the United Kingdom are culturally adjusted to living there. Some immigrated there to escape the harsh lifestyles of Bangladesh while others came in search of better educational or economic opportunities. Almost all retain their traditional Islamic religion as a cultural anchor. They feel they have sacrificed their languages and cultures. Thus, they do not want to lose their “religion” as well.

By which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. —2 Peter 1:4

- Pray for the believers in this people group to cling to the promises of God and escape the world's corruption.
- Pray for openness and spiritual awakening, leading to genuine responses to the Savior.
- Pray that this would be the decade when there is a movement to Christ among the Muslim Bengalis in the U.K.

■ 6 Southern Pashtun in the UK

Thanks to international meddling in Afghanistan, there is a sizeable Pashtun diaspora in the United Kingdom. These Pashtuns have fled two generations of war. Some are well established in the United Kingdom while others arrived in 2021. They are beginning the difficult process of assimilation. The Pashtuns in the United Kingdom need loving workers to take Christ to them.

You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. —2 Peter 3:17

- Pray that the Lord would protect the believers in today's people group from false teachers and false teaching.
- Pray for Christ followers in the United Kingdom to reach them with English clubs, friendship evangelism and practical help in adjusting to their new lives.
- Pray for dreams and visions of Jesus among them.
- Pray for the unknown number of believers to become Christ's ambassadors.



■ 7 Somali in the US

The Somali of the United States fled Somalia when their country collapsed in 1991. Their small number has continued to grow, partly from more refugees, and partly from them beginning families. The influx of Somali immigrants has meant they have separate communities where they try to lock out outside influences.

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen. —2 Peter 3:18

- Pray that the believers in this people group would grow in the grace and knowledge of Jesus Christ.
- Pray the Somali believers would share the good news with their friends and family.
- Pray for the Holy Spirit to begin working on the hearts of Somalis to recognize that intimacy with God comes only through a relationship with Christ.

■ 8 Laven in the US

Scripture is not available in the Laven language, and there are no reports of outreach directed toward the Laven people in the United States. Who will rise to this opportunity to reach an unreached people group near home? Gospel recordings are available in the Laven language. Perhaps someone in a church near the Laven community will take this resource to them.

This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. —1 John 1:5

- Pray for today's people group to perceive the holiness and justice of God and to be led by the Spirit to repent of their sins.
- Pray for a movement to Christ among the Laven people that would bless their community in every way.
- Pray for their leaders to taste and see that the Lord is good.
- Pray for employment opportunities for newly arrived Laven.

■ 9 Telugu-speaking South Asian in the US

In the United States, South Asian communities jokingly call themselves “desis,” and put aside old communal animosities. They use English as their common language, but each language group likes to have their own associations where they can speak their heart language. For this reason, there are Telugu associations throughout the United States. Many own businesses or practice medicine. Hinduism is one of their means to maintaining their cultural identity in a foreign culture.

Whoever says I know him but does not keep his commandments is a liar, and the truth is not in him. —1 John 2:4

- Pray for this people to learn and obey the commandments of God.
- Pray for the kingdom of God to penetrate hearts of Telugu speakers.
- Pray for a movement to penetrate forward caste Telugu-speaking people in the United States that would extend to their communities in India.

■ 10 Phu Thai in the US

The Phu Tai are mostly distributed between Thailand, Vietnam and Laos, but a sizable group are in the United States. There is a Phu Tai community in the greater Los Angeles area.

By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. —1 John 3:10

- Pray for the believers in today's people group to live righteously for the Lord and to love their brothers and sisters.
- Pray for Phu Tai Buddhists to come into contact with Spirit-filled believers who will share Christ with them.
- Pray the handful of Phu Tai Christ followers would understand they have been saved through faith, not by works, and that they have been created in Christ to do good works, especially to take Christ to their fellow Phu Tai.

■ 11 Hindu Gujar in the US

The Gujar are comprised of three very closely related people groups that are known collectively as the Gujar Rajasthani. Those who have migrated to the United States are mainly from the settled farming communities. Today they are settling in and mingling with other Hindu communities. Hindus like the Gujar

who migrate to the United States are primarily concerned with improving their economic situation. They often neglect their spiritual lives or settle for traditional religious rituals.

Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. —1 John 4:4

- Pray that the believers in this people group would understand that God's Spirit who lives in them is far greater than any spirit in the world.
- Pray for the Lord to prepare loving and tenacious servants to go to the Gujar people.
- Pray for a movement to Christ among the Hindu Gujar that would spread to their communities in India.

■ 12 Spanish-speaking Jew in Uruguay

Sephardic Jewish immigrants first started coming to Uruguay from Turkey in 1907. By 1920, they had opened retail stores in Montevideo. Uruguay was the first Latin American country to recognize the state of Israel and establish diplomatic ties with that new nation. Over 10,000 Uruguayan Jews have immigrated to Israel since 1973. This, combined with an aging population and intermarriage, has decreased the Jewish population. The Jewish cultural connection that once tied the community together has basically been replaced with secularism and nominal adherence to Torah Judaism.

And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. —1 John 5:11-12

- Pray that this people group would realize that it is only through the Son of God, Jesus Christ, that they can obtain eternal life.
- Pray for the Lord to thrust out loving, faithful ambassadors to the Uruguayan Jewish community.

■ 13 Northern Uzbek in Uzbekistan

The earliest ancestors of the Uzbeks —the Central Asian Turks —aided Genghis Khan in his conquest of Eastern Europe in the 1300s. Eventually, as unity between the Turks and Mongols faded, numerous warring kingdoms formed. It was from several of these kingdoms that the Uzbeks descended. Today, many young Uzbeks are looking for a belief system to satisfy their deepest spiritual hunger.

I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father. —2 John 1:4

- Pray for this people group to learn to walk in the truth and to obey the commandments of God.
- Pray for workers to sow God's word into Uzbek families, healing and strengthening households with God's blessing.
- Pray the Uzbeks would understand that Jesus desires to bless their families and neighborhoods.

■ 14 Karakalpak in Uzbekistan

Karakalpaks are followers of the Sunni sect of Islam. It is probable that they adopted Islam between the 10th and 13th centuries. Karakalpaks are well known for their devotion to their religion. Some adhere to Dervish orders that stress an emotional response to Allah. Their personal identities are tied to Islam.

If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting. —2 John 1:10

- Pray that today's people group would reject false teachers and false doctrine.
- Pray the Karakalpak would find their identity in Christ.
- Pray for the blessings of Jesus Christ to reach the Karakalpak community.
- Pray for many to put all their faith in His blood atonement and resurrection.

■ 15 Acehese in Indonesia

In recent years there has been a move towards Islamic dress and now the majority of Acehese women wear a head covering. Most men have no say in matters that deal with the home or even child rearing. The Acehese are strict Sunni Muslims and have been very instrumental in spreading Islam throughout Indonesia and other parts of Southeast Asia.

Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God. —3 John 1:11

- Pray that the Lord would raise up pastors and teachers in this people group who set good examples and are able to teach the Bible.
- Pray for the fervency of the Acehese toward the Islamic religion to be redirected toward faith in the only one who is worthy of praise and worship.
- Pray for them to become a missionary sending base.



■ 16 Cuiba in Venezuela

The Cuiba call themselves "Wamonae." Most live in Colombia although about a third lives in Venezuela. They make their home along the banks of several rivers. Fishing is important to them, as well as hunting and gathering fruit that grows wild nearby. There are a few Cuiba believers in Colombia and Venezuela.

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now —Jude 1:24-25

- Make this your prayer for today's people group.
- Pray these brothers and sisters would obey Christ's command to make Him known among other members of their tribe.
- Pray the Cuiba would have protection from those who try to trick them and take advantage of them.
- Pray they would have adequate health care and education that respects their community.
- Pray for a movement to Christ this decade.

■ 17 Palembang in Indonesia

Because of their dependence on rice as their livelihood, the Palembang people need irrigation technology so they can make use of the river water for irrigating their rice farms. They would benefit by having two or even three harvests a year.

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. —Revelation 1:7

- Pray for this people group to rejoice at the second coming of Jesus Christ.
- Pray for God to thrust out workers who can help them gain a greater yield as a testimony of His goodness.
- Pray that the few followers of Jesus among the Palembang would grow in number and in commitment to the Great Commission.
- May they would lead joyful lives, pray continually and stay strong in God's word no matter the circumstances.

■ 18 Nung in Vietnam

The Nung have an abundant wealth of folk art and cultural activities. Many Nung may be hesitant to follow different beliefs, especially because of the feeling that it will disconnect them from their cultural roots. However, some have followed Christ in the past. God's word could be shared with the Nung through stories from the Bible.

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.
—Revelation 2:5

- Pray for this people group to repent and to make Jesus Christ the first love of their lives.
- Pray for the followers of Christ to become strong disciples, excelling in love and joy in the Holy Spirit.
- Pray for them to be a good example to non-believers.
- Pray that many of the Nung people would come to love God and walk in His ways, leading to a movement to Christ.

■ 19 Muong in Vietnam

Until northern Vietnam's communist revolution in 1945, Muong social organization was aristocratic, and a headman had absolute authority in his jurisdiction. Since that time, the Muong community has undergone enormous changes. Their nation has been transformed from a feudalistic society into a socialistic one.

The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.
—Revelation 3:5

- Pray for many names in this people group to be written in the Lamb's Book of Life. Pray that many from this people group are clothed with the righteousness of Christ.
- Pray the Muong community would increasingly hunger to know the creator God.
- Pray they would be able to live in peace and prosperity.
- Pray that the Muong would be able to embrace God's blessing through His Word for their families and communities.

■ 20 Central Kurd in Iraq

Mentioned in the book of Daniel, the Medes are the ancient ancestors of Iran's Central Kurds. Together with other Kurds in Turkey, Iran, Syria, Armenia and Azerbaijan, they are the world's largest stateless ethnic group. They are hated and undermined by the Arabs in Iraq. Their unwillingness to unite with one another has worked against them repeatedly.

I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. —Revelation 3:8

- Pray for a wide-open door for the Gospel to penetrate the culture of this people group.
- Pray that the Kurdish church would be increasingly evangelistic in ways that are meaningful to Kurds.
- Pray they would welcome missionaries.
- Pray that they would become increasingly dissatisfied with Islam and open up to the ways of Jesus Christ.
- Pray for a movement to Christ among the Central Kurds this decade.

■ 21 Yemeni Arab in Yemen

The Yemeni civil war is weakening Yemeni Arabs in every way. Yemenis view foreigners as a threat, especially given the international involvement in their civil war. The Islamic religious system is ingrained in their identity. Christ followers need to build bridges of friendship and trust with Yemeni Arabs. Christians can help them in providing healthcare and refugee work.

I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.
—Revelation 3:15-16

- Pray that believers in this people group would become passionate in their zeal for the true God and His Son.
- Pray for the Arabs of Yemen to improve their standard of living.
- Pray for safety and a peace in Yemen.
- Pray that this peace would open doors for those who come as Christ's ambassadors.
- Pray they would enjoy what Christ offers: life to the full.

■ 22 Socotran in Yemen

The Socotran live on Yemen's island of Socotra. They differ from mainland Arabs. Christianity was introduced to the people of Socotra as early as 535, when a Nestorian bishop resided on the island, but by 1680, Christianity was gone on the island. Christian radio and television, plus Christian websites, may offer the only means for them to access the Gospel.

And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. —Revelation 4:9-10

- Pray for members in this people group to give glory, honor and thanks to the God who sits on the throne.
- Pray the Socotran people would have opportunities to learn of and respond to Christ.
- Pray for hungry hearts to listen and view Gospel program.
- Pray for Bibles to be distributed on Socotra.

■ 23 Jew in Papua New Guinea

The Jewish people in PNG are mostly associated with the Gogodala tribe, which claims to be the lost tribe of Israel. There is a smaller group of Jewish people who use English as their primary language. Jewish people tend to view Christianity as the religion of their oppressors rather than the fulfillment of what God promised all of humanity through Abraham centuries ago. Jewish people have a wonderful understanding of their connection with the Abrahamic Covenant. Tactful Christian believers can show them to connection between that and the fulfillment of it by Jesus Christ.

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, Worthy are you —Revelation 5:8-10

- Pray for many in this people group to begin to worship and serve the Lord of lords.
- Pray for the Lord to move among Jewish leaders in PNG to open the doors to Christ's ambassadors.
- May the Jewish people in PNG look to the Lord for guidance and truth, and not be satisfied with cultural traditions.
- May they begin a movement to Jesus Christ, finding ways to exalt Him while honoring their culture.

■ 24 Doma in Zimbabwe

The Doma of Zimbabwe are hunter gatherers. They are largely illiterate and have little or no access to schools and hospitals. The Doma have little contact with other Zimbabweans. They follow their ethnic religion which has enslaved them to the spirit world. A few also practice Islam and are not open to the Gospel.

And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever! —Revelation 5:13

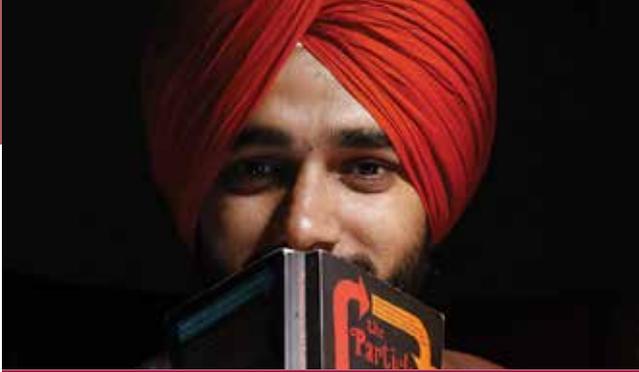
- May God's praises ring out forever among this people group!
- Pray for the Doma people to have access to modern healthcare and schools.
- Pray for dedicated workers who are familiar with their culture and language to reach these people.
- Pray that their hearts would be touched by desperately needed medical and educational mission efforts.

■ 25 Marathi in Zimbabwe

During the days of the British colonization of India, the colonizers sent indentured people of India to serve in Zimbabwe. Among them were the Marathis, who hailed from the state of Maharashtra in India. The Marathis are defined by the name of their language, Marathi. Good education and hard work have helped the Marathis become wealthy and prominent citizens in African communities. Today they are an integral part of Zimbabwe's business community.

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and cryin —Revelation 7:9-10

- Pray that many members of this people group would be part of the vast crowd praising God in heaven.
- Pray for the Lord to give the Marathi Hindus in Zimbabwe a receptive minds to understand and embrace their need for Christ.
- Pray for a powerful church planting movement.



■ 26 Sikh Ramdasias in India

The Ramdasias are a Sikh sub-group. As Sikhs, the Ramdasias believe in reincarnation. They believe that their good deeds will be rewarded, their bad deeds punished, and they will be born again and again. According to Sikhism, God cannot take on human form. However, Sikhism has several beliefs in common with Christianity. Sikhs believe in one God, the creator of the world, who does not die. They also have a form of baptism.

And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. —Revelation 11:16-17

- Pray for today's people group to worship the true God for His great power and sovereignty over the universe.
- Pray for Sikhs to believe that God truly was born in the person of his Son, Jesus Christ.
- Pray for them realize that salvation is God's gift, not something to be earned.

■ 27 Sasak in Indonesia

Sasaks are farmers, laborers, fishermen and craftsmen. Some also weave and create earthenware. They are increasingly looking for work in larger cities, both on Lombok and on other Indonesian islands. There have been Discovery Bible Studies among the Sasak people resulting in many turning their hearts to Jesus. Mission workers can use this foundation.

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. —Revelation 12:7-8

- Pray for this people group to understand that the Lord of hosts had already defeated the dragon, Satan and his demons.
- Pray that missionaries would be filled with boldness to start many churches among the Sasak that would reproduce rapidly.
- Pray for hearts to be prepared to receive the good news.
- Pray for spiritual hunger among Sasak leaders.

■ 28 Banten in Indonesia

Most Banten people make their living as farmers or merchants. In both cases, they need to be prepared to face stiff competition in this modern era. They need better educational facilities as well as joint business ventures with outside companies to achieve a higher level of competitiveness. There are also many Javanese believers living on the same island who can reach them for Christ.

And he said with a loud voice, Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water. —Revelation 14:7

- Pray for today's people group to learn to fear God and give Him all the glory.
- Pray for the Lord to open a way for Banten people to get the training they need to thrive economically.
- Pray for a spiritual hunger among the Banten people that would lead them to follow Christ.

■ 29 Makassar in Indonesia

Siri (respect and honor) is the social code by which the Makassar live. Anyone seriously offending another person's siri runs the risk of being killed; external authorities often refuse to become involved. The Makassar people are almost all Muslims, yet they are influenced by traditional beliefs. Following Jesus among the Makassar is likely to upset community harmony and to lead to discrimination. At this time the Makassar people need training to increase their agricultural production. They lack medical and nutritional personnel, and the Makassar in rural areas still suffer from poor nutrition.

Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus. —Revelation 14:12

- Pray that the Lord would grant endurance to the believers in this people group and that they would be faithful to share the good news.
- Pray for skilled missionaries to meet their needs.

30 North Sumatera Malay

The North Sumatera Malay often avoid speaking frankly for fear they will offend someone. They use signs, parables and traditional poetry instead. Other elements of their culture are theater and dance. In the dance, they believe they receive supernatural power by using incantations and occult puppets. Most North Sumatera Malay are Sufi Muslims; however, they still hold to their old animistic beliefs. They believe spirits influence people's lives. Harmony is a priority. For someone in the group to follow Jesus will disrupt this harmony.

Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed. —Revelation 15:4

- Make this also your song of praise to the victorious King of kings!
- Pray for the Lord to thrust out workers who can help the Sumatera Malay achieve better lives.

31 Riau Malay in Indonesia

The Riaus are peaceful farmers and fishermen. They are closely related to the Malays living across the sea from them in Malaysia. They keep to themselves and don't mingle with outsiders.

They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful. —Revelation 17:14

- Pray that this people group would understand the fact that the Lamb's victory over evil is assured. Pray that many in this people group will choose to be the faithful ones of the Lamb of God.
- Pray that the few followers of Christ among the Riau Malay people would be so full of the love and joy of the Holy Spirit that others would be willing to put their faith in Jesus as well.
- Pray for believers' protection.
- Pray that the Lord would give dreams and visions to Riau Malay family leaders that would open their hearts to Jesus.
- Pray for a movement to Christ among the Riau Malay people.



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