

A close-up portrait of a young girl with dark skin and hair, looking directly at the camera with a slight smile. She is holding a large, green and brown coconut in front of her. She is wearing a beaded necklace and a patterned garment. The background is dark and textured.

NEW TRIBES MISSION **NTM@work**
your connection with tribal missions

the very best place to start
foundational bible teaching **page 16**

contents



FOUNDATIONAL TEACHING

16

Chronological Bible teaching appears to take a lot of time. But it's an effective and efficient way to present the Bible's truths to people who have little or no knowledge of God, and to equip them to live the lives that God has called them to live.

- 4 connect: Facts, figures, features and fun stuff that help you connect with planting churches among the world's unreached people groups.
- 14 go deeper: Laying a firm foundation
- 16 Why not just give the Gospel?
- 22 Literacy leads to maturity
- 26 Equipped for the task
- 30 What IS animism?
- 31 Pointing to Jesus



online

ntm.org/magazine

- < Read other missionaries' perspectives on the reasons for foundational Bible teaching
- < Bible teaching photo gallery
- < Find the latest news on Bible teaching among tribal people

NTM@work

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Here to serve you

NTM@work connects you with tribal missions and provides opportunities for increased involvement in taking the Gospel to ethnic groups who have yet to hear about Jesus.

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NTM@work team

Executive Editor: Macon Hare

David Bell, Debbie Burgett, Rex Crawford, Ian Fallis, Jackie Fallis, Jon Frazier, Patrick Hatcher, Chris Holland, Brian Johnson, Christina Johnson, and Dena McMaster

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cover photo by Dale Stroud





Weep with Those Who Weep



“I need to get my own Bible, so I can read it whenever I want, and then maybe I could be a Bible teacher some day.”

— Benji,
Tala Andig tribe,
The Philippines

Weeping filled the Tala Andig village. Women sobbed openly. Teenagers ran away to cry alone. Tears streamed freely down the faces of other villagers. Why was everyone so sad and upset?

The Tala Andig people of the Philippines had been learning Bible lessons explaining God’s story of Himself and His relationship with mankind from the very beginning of time. The tears flowed when they reached the point in the lessons where they heard about the death, burial and resurrection of Jesus Christ. The Tala Andig people were shocked and humbled to find out what God’s son had endured for them. And they told Him so.

“I am so sorry Lord that you had to be beaten for my sin and that you had to be spat on and nailed on the cross for my sin.”

But the tears were also for the joy of realizing what His death brought.

“It is so clear now, the way of Salvation is so clear. I am saved now. Jesus saved me.” A new tribal church was born.

Find out more: ntm.org/magazine



The Monkey’s Tail

In Guinea, a Landuma proverb says, “When you attend a monkey’s party, don’t expect that a tail won’t brush against you.” What does it mean? It was said while making mud

bricks. In the context it means, “When making mud bricks, you can expect to get mud splashed on you.”

An English equivalent might be, “When you play with fire, you’re gonna get burned.” But the Landuma proverb doesn’t imply an injurious outcome.

—From Kirk Rogers, *Guinea*



photo by Konrad Binder

Are Numbers Important?

When it comes to mission statistics, numbers are important for only one reason. The reason is this: numbers often represent real people who have the same joys, heartaches, trials and challenges as me and you. Here are some numbers and some of the people behind the numbers.

72 The number of different language groups New Tribes Mission is working with in Papua New Guinea.

308 The number of churches that have been planted by New Tribes Mission in Papua New Guinea.

20,385 The number of believers in New Tribes Missions ministries in Papua New Guinea.

27 Tribal language New Testaments completed in Papua New Guinea.

5 The number of tribal groups in Papua New Guinea who heard the Gospel in their own language for the very first time in 2008: Bagwido, Madak, Patpatar, Inanbimali and Dinangat.

1 The number of ways for all these people to get to heaven. “Jesus said to him, ‘I am the way and the truth and the life. No one comes to the Father except through me.’” John 14:6

* pray

MEXICO: Cora tribe: Missionaries have received an encouraging response from the Cora people about beginning a ministry in the tribe. Please pray that the missionary team will be able to continue building good relationships among the Coras.

Crystal Pierce



Ministry: Church Planting
Sending church: Calvary Baptist Church, Baker City, Oregon

I was raised in Baker City, Oregon. I became a Christian at a very young age.

Keith and Anita Miles came to my church when I was in the fifth or sixth grade. They told how they taught the Tugutil people of Indonesia chronologically through the Bible, presented the Gospel, and believers were born. That was the first time I remember hearing about people outside of my hometown becoming Christians and that there were still other people that would never have a chance to hear the Gospel unless someone went to them.

Following high school I attended New Tribes Bible Institute in Wisconsin and received a solid foundation in the Word of God. I then spent two years at home in Oregon working, spending time with my church and praying for laborers to go to the mission fields. Then I became one of the laborers. I went to the NTM Missionary Training Center in Missouri with a desire to see remote people groups hear the Gospel.

ntm.org/crystal_pierce

[connect]

Don't worry, it's just an earthquake.

The earth beneath the Dao village trembled, then quickly roared to a full-blown shake. The little wood house where Daapoi was helping translate Bible lessons jolted violently and made loud cracking noises. The startled missionary wasn't sure what to do, but Daapoi acted like nothing was happening at all. And this was not the common reaction.



The Dao people of Indonesia believe that earthquakes are caused by a giant spirit-driven snake about the size of a very large tree trunk that's slithering in the ground. So they immediately rush out of their houses and begin jumping, stomping and hollering to frighten it away.

But Daapoi had just been learning about Moses as he helped with the translation.

He said, "I am not afraid. There is no snake. There is only God's protecting power like during the plagues in Egypt. He can keep this house from falling. Let's keep on going."

To listen to more stories like this: ntm.org/magazine



“ “ We need to
be like Noah
and faithfully follow
the Lord when
no one else does. ” ”

— *Itahu,*
Ka'apor tribe, Brazil

* prayer makes a difference

On March 20, NTM's Daily Bulletin asked people to pray that weather would calm enough for a work crew from the USA to travel to an island to build houses for a missionary team that is beginning work among the Biem people. God answered that prayer, and the crew made it across the sea.

You can join an effective team praying for specific, timely requests.

ntm.org/magazine



More than **100** tribes around the world have asked New Tribes missionaries to come live with them and tell them the “Big Story.” Please consider how God would use you to bring the Gospel to these unreached people groups.

www.ntm.org/pray
www.ntm.org/give
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Saying “sorry”
is almost nonexistent
in the Moi culture
in Indonesia.
“Wai wai awan keo
naawitenaae”
might come
the closest.
It literally means
“My, my,
what did I do?”
Go ahead
and dislike me.”

—Stephen Crockett,
Moi tribe, Papua

Strange Looking Meat

Our Tobo neighbors helped us kill a pig for a party we threw. After the pig was cooked, along with the greens and sweet potatoes, we were handed our plates with strange looking meat parts.

(We thought): “Oh great, they gave us the nasty parts because they know we don’t really need any more fattening up. When they’re not looking we’ll give it to our dog.”

(They thought): “We gave them the snout, because it’s the best part of the pig. We can’t wait to see them try it. It is so good.”

—Jason and Nisae Williamson,
Papua New Guinea, Tobo tribe

Be still,
and know
that I am God;
I will be exalted
among the nations,
I will be exalted
in the earth!

Psalm 46:10

art by
Sara [Matson] Bissielo



Amy Heckman



connect with...

Mexico

Ministry: Church Planting
Sending church: Haines
First Baptist Church, Haines,
Michigan

I was born to Christian parents who had a heart to reach others. They were faithful to teach me the truth of God’s Word from the time I was very young. As a result, I came to understand my need for a Savior and was saved at a young age. My parents taught at the NTM Missions Institute in Baker City, Oregon, for about 16 years. There I learned that there are people all over the world who don’t have a chance to hear the Gospel unless we go and tell them. Because of this, I decided I wanted to be a missionary. I understood later that this was something God commanded all of His children to do. While I was in junior high and high school, I had opportunities to go on four mission trips.

After I graduated from high school I went through the NTM Missionary Training Center. I decided to head to Mozambique, but God used a denied visa and provided a co-worker to redirect me to Mexico. I am excited to see how He will use me and my co-worker, Crystal Pierce, in ministry in Mexico.

ntm.org/amy_heckman

Mafé Recipe

The book *699 Ways to Serve a Missionary*, compiled by missionaries in Senegal, features a traditional Senegalese dish that tastes much better than it sounds.

Mafé is a dish of infinite variety, each cook having their own favorite recipe, but the one necessary ingredient is peanut butter. The peanut sauce, served hot over rice, with or without meat, makes a savory, flavorful meal, though many Americans exclaim, “What, hot peanut butter? Ugh!”

Since peanuts are the main crop of Senegal and a major export, peanut butter is a staple in nearly every home and mafé a favorite meal. The Malinke tribal people use *tiga dagu* for their sauce — peanuts roasted in hot sand and crushed between two rocks — to make a delicious thick, chunky form of peanut butter.

Here is a fairly common recipe with ingredients available in America (serves six):

- 2 onions
- 2 Maggi cubes — a type of bullion cube available in the specialty section of most grocery stores
- 2 chicken bullion cubes
- ½ cup of tomato paste
- ½ cup of peanut butter, smooth or chunky
- Optional: ground cayenne pepper, Tabasco sauce or chili peppers. Potatoes, winter squash, carrots or any vegetable you desire.

Chop and sauté the onions in a large sauce pan. Dissolve bullion cubes in a small amount of boiling water and add to the mixture. Stir in tomato paste and 2 cups of water. Let ingredients come to a boil and slowly add the peanut butter until the mixture is smooth.

If desired, add potatoes, chunks of winter squash, carrots, or any vegetables you have around, and allow them to cook until tender. The sauce will need to simmer about 45 minutes.

If it needs thickening, add more peanut butter. If too thick, add water until desired consistency is reached. Add hot peppers and spices to taste. Serve over boiled rice for a delicious filling meal for six.



Reading and Listening

Midita sat in the glow of her tree-sap light, reading aloud from her literacy book. Her husband lay on his stomach next to her, smiling broadly. Her children, nieces, nephews and mother-in-law also crowded around the little circle of light and listened closely. And the missionary who accidentally witnessed the family’s new nightly event, stood in the shadows rejoicing.

The Palawano people of the Philippines are finally learning to read. All the time and effort put into studying their language, figuring out how it could be written, and then teaching them to read and write, is now being rewarded.

Students like Midita, with their little translated Bible portions and other reading materials in hand, are graduating from literary class. Palawano lives and families will never be the same.

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photo by Bill Bosely



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a new tribe
is reached.

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* pray

Indonesia: Dao tribe: For centuries, the Dao people have relied on witchdoctors when they were ill. So when Wikipai trusted God instead of the witchdoctor, other Daos noticed and watched. Pray that others follow his example.

connect with...

David and Darlene Hall



Cambodia

Children: Josiah, Toby, Mitchell and Daniel

Ministry: Church Planting

Sending church: Johannesburg Church, Johannesburg, South Africa

David wrote, "I was born in a home that did not serve the Lord Jesus Christ. We lived in darkness. It was not until the age of 24 that the Gospel message came to me. My life of rebellion turned to dependence through believing the promise of Christ. While serving as youth pastor at our home church, it became clear to me that I was better gifted for the work of evangelism. We attended New Tribes Bible Institute and God used His Word to show us He was drawing all people to Himself through the revelation of His Word."

Darlene was born and raised in Brazil as a missionary kid and saved around age 6. She writes, "Though I grew up in a Christian home, many of the principles about my Christian life did not become solidified until later in life. I attended Cedarville University where I obtained a nursing degree with the thought of someday using it in missionary work. It was not until we were attending New Tribes Bible Institute in Jackson, Michigan, that we made the final decision to enter career missions.

"The world had not been reached and we realized we had been commanded to go. There was a choice that had to be made. Did we want to serve as senders in this Great Commission or did we want to go ourselves?"

ntm.org/david_hall

Wild Spirits

Siwala is a friend of mine that I was able to sit down and talk with. In previous conversations he had related to me that he was afraid of God and therefore tries to be a good person. I asked him to tell me about other spirits that he was afraid of besides God. He told me a story of a spirit that lives up in the tall trees in the mountains that eats people. He looks like a giant tree Kangaroo with red eyes. If you go alone into his area then he has the strength to rip trees apart and throw them at you to kill you. I asked him if he would go into the places where this spirit lives. He said “No way, I’m terrified!”

On the outside these guys are happy-go-lucky and are faithful to attend all the meetings they can. They even know all the right lingo, sing all the Christian songs and truly believe they’re headed down the right road. Satan has blinded them to the truth. They have a deep-rooted belief in the spirit world which is something that has been there for generations. They live a life of fear that affects how they view God and Jesus.

—Jason Williamson,
Tobo tribe, Papua New Guinea



photo by Konrad Binder



How does a missionary home school family change a light bulb?



First, mom checks the solar panels to make sure there is enough electricity and then fires up the computer so the kids can read some articles about electricity online. Then the kids make models of light bulbs out of banana leaves and mud, read a biography of Thomas Edison and do a skit based on his life.

Next, everyone studies the history of lighting methods, wrapping up with dipping their own candles. When the next supply flight comes, they send out a request for different light bulbs so they can compare types of light bulbs as well as prices and figure out how much change they’ll get if they buy two single bulbs or a package of five.

After that, a discussion develops over the history of money used in the country. Finally, after building a homemade ladder out of branches dragged from the woods, the light bulb is installed. And there is light (but only if the solar panels work).

* pray

Philippines: Tagbanwa tribe: Thank the Lord for providing a solar-powered electrical system for the Tagbanwa training center, and for a work team from a South Korean church that put the system in. Find out how you can help train Tagbanwas to reach their own people. ntm.org/magazine



In the Philippines, English speaking roosters crow “cock-a-doodle-do.” Visayan roosters say “tok-to-ga-okk,” and Tagalog or Filipino roosters say “tik-ti-la-ok.” Missionary Joy Manda wonders if the roosters can understand each other.

—Joy Manda, *The Philippines*

“In our lifetime, wouldn't it be sad if we spent more time washing dishes or swatting flies or mowing the yard or watching television than praying for world missions?”

—*Dave Davidson*

Cleaning Up the Town

When the police officer walked out into traffic and motioned for Kit Putrakal to pull his car over, the missionary wondered why he was singled out. “Your truck is dirty,” said the officer.

The truck's wheels and running boards were a bit of a mess from travelling on a road under construction. The recent rains didn't help much.

In Cambodia it is OK to drive on the wrong side of the road or run a stop light, but you had better keep your car clean while doing so. A dirty car can get you a ticket.

—*Ron Carraway, Cambodia*

Don't get too comfortable.

ntm.org/explore

Amanda Cheney



connect with...

USA
Home
Office

Ministry: Mobilization

Sending Church: Second Baptist Church, Auburn, New York

I was raised in a Christian home in a small town in upstate New York. From the beginning, it was very clear to me that God was the center of our family, and while I was still quite young I decided to have a personal relationship with Him. I enjoyed being able to share my faith with my friends at school, and invited them to church with me. When I was 16 I had the opportunity to experience foreign missions for the first time in Mozambique. I saw the huge need to spread the truth about God's love for the world with those who had not heard.

A year later, I entered New Tribes Bible Institute in Jackson, Michigan. It was there that my relationship with the Lord began to flourish as I studied His Word, and I began to feel His prompting toward full-time ministry. Finally surrendering my desires, knowing that His will for my life was far more satisfying than my own, I decided to continue training at the NTM Missionary Training Center in the fall of 2007.

The youngest in my class, I was unsure of what the Lord was going to ask of me, but I knew that He promised in His Word to never leave me, nor forsake me, so I continued to trust Him. I have found Him to be faithful, His strength sufficient, and His love unending. I finished my training in December 2008, and I am looking to the Lord as I build up my partnership team with family, friends and churches. I am excited as dear brothers and sisters-in-Christ become partners with me in reaching the unreached people of this world.

ntm.org/amanda_cheney

[connect]

Faith in Action

The funeral guests were in an uproar. A 9 year-old boy had died and yet, his parents weren't inserting the pole in his coffin. No one had ever been buried without it. And that's what made it so dangerous.

For generations, a long, hollow bamboo pipe has always extended upward back to the surface of the ground. The Bagwido people of Papua New Guinea believe it allows the dead person's spirit to come and go and hover over the village.

But while they fear the spirits, they are even more afraid of angering them by breaking with any long-held rituals or traditions. That could bring sickness and death to the whole village.

But the boy's parents stood firm. They and their son had believed in the God of the Bible. "Why would we put the pole there?" the family asked. "His spirit is not in his body anymore. He is with his Great Creator."

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And He said to them,
"Go into
all the world
and preach
the Gospel to
every creature."

Mark 16:15



Missionaries Jonathan Kopf and Keith Copley placing teaching illustrations in the Hewa tribe, Papua New Guinea

* pray

Brazil: Guanano tribe: Five Guananos in Brazil are struggling with reading and writing in their own language as they train to become Bible teachers. Please pray that they will stay motivated and enthusiastic about teaching God's Word to others, and that with practice, their reading and writing abilities will improve.

WORSHIP as It Comes Naturally

Under cover of darkness the congregants slipped into the meeting place and sat on the small stools or woven mats strewn about the clearing.

There were no walls, no sound system, no musical instruments and no hymn books, but it was a church all the same, a body of believers who had come to worship the Lord. A buzz of conversation rose from the ladies sitting together on mats and chatting as they shucked peanuts. The men sat quietly, waiting for one of the teachers to begin the lesson.

Suddenly one of the women began singing in a musical scale recognizable only to the group. The others responded with a chorus in the same off-key tones. "*Isa foriyata*" they sang, "Jesus has broken my chains." The lead singer continued in her sing-song voice telling the story of what Jesus had done for them and the others responded at the end of each verse with the chorus.

Then the village chief stood and began reading the Bible passage for the week's lesson. Silence fell as God's Word rang out through the dark night. Another teacher then began expounding on the passage as several men called out, "*Ala tantu,*" or "Praise God."

The missionaries, who had learned the culture and language of the people, translated God's Word and taught the people how to read and write, sat on their small stools at the back of the crowd, smiling as the fledgling Bible teachers led the group.

Nicky Shulze



connect with...

USA
Home
Office

Ministry: Mobilization
Sending church: Open Door Bible Church, Port Washington, Wisconsin

It's hard to believe just five years ago I accepted Christ as my Savior and took my first baby steps in my walk of faith with Him. I had just come through a very painful surgery removing a cancerous tumor from my spinal cord. It was the beginning of God teaching me to fully trust Him with every need. Shortly after this, I heard a missionary speaking at my church and challenging people to missions. My heart leaped at the thought, but how could I possibly do something like that? I was a baby Christian, I couldn't handle it physically, and I needed my job. It took a few years before I finally laid all of my objections down, and said "OK God, I'll do it. Here am I, send me!" By being obedient, and following Him to Papua New Guinea, I found true happiness. He has brought me on a wonderful adventure and I'm deeply thankful to be serving.

ntm.org/nicky_shulze

[go deeper]

Laying a Firm Foundation Luke 24:13-31



by Chet Plimpton
General Secretary
NTM USA Executive Board

Cleopas and his fellow traveler were downcast and discouraged as they walked the dusty road from Jerusalem to Emmaus on Resurrection day. Like many in Israel, they had such high hopes that the man called Jesus would be the Messiah who would deliver Israel from bondage to Rome.

But now they dared not refer to Him as the Messiah, because He had been crucified three days previous. Now they could only bring themselves to acknowledge Him as having been a great prophet, anointed by God to heal the sick, cleanse the lepers, cast out demons, cause the blind to see, the deaf to hear, the dumb to speak, the lame to walk, even the dead to live again; and perhaps what gripped their hearts the most, was the authority by which He had taught them the Scriptures.

Yes, they had high hopes in Jesus, but those hopes were buried with Him three days before. Even though some of the other disciples had visited the tomb and found it empty, and some claimed angels told them He was alive, their spirits were not lifted.

As they walked along and continued their deep discussion, another man joined them. He began to question them concerning what was making them so sad and despondent. With their spirits melancholy and their eyes downcast, the two disciples did not recognize the Lord but gave the “headline news” in Jerusalem concerning the arrest, trial and crucifixion of the man called Jesus of Nazareth. It is very notable that the crestfallen disciples concluded their account by saying, “*but Him they did not see*” (Luke 24:24). The point is, the disciples would have felt a lot better if they or somebody they trusted had only seen Jesus alive and perhaps even touched Him!

What follows is one of the most intriguing and revealing conversations in all the Scripture. Why didn't Jesus simply put an end to their bewilderment

and confusion and make their spirits soar to the heavens by exclaiming, “Don’t be sad! It’s me, Jesus! I’m alive!” Instead of giving the short answer, the Lord did a salient thing. He began with the writings of Moses and the prophets, continuing through all of what we now know as the Old Testament Scriptures. Luke 24:27 says that “*He expounded*” or thoroughly explained what God’s inspired Word had to say about Himself.

Wouldn’t you have loved to be on that walk with Jesus? We don’t know at what point Jesus joined His two disciples on the road, but if He joined them early in their walk, it probably took them two or three hours to cover the seven miles from Jerusalem to Emmaus.

We can imagine that Jesus perhaps began with the account of creation, especially Genesis 3:15, that speaks of the bruising of His heel or His sufferings and death. Perhaps He explained how Noah’s building of the ark, the offering of Isaac, the lifting up of the brazen serpent and all the countless blood sacrifices culminated in His supreme sacrifice and shed blood on Calvary’s cross. No doubt He took them

through all the prophecies of David, Isaiah, Daniel, and others, concerning His birth and incarnation, his teachings, miracles, sufferings and at last, His glorious and victorious resurrection from the dead.

As eager as Jesus must have been to reveal Himself to these two disciples and make their hearts glad, He knew such action would be premature. He knew their understanding of who He was and why He came to earth was flawed, so He first took time to lay a scriptural foundation for their faith.

What might have happened had Jesus revealed Himself to the two disciples, without first laying the solid foundation of promises and prophecies from the Old Testament? They were looking for a king to immediately assume earthly power, not a man who came to suffer and die. Would they have continued to hold and pursue their faulty expectations and miss the truth Jesus showed them that He ought to have suffered and died, only to rise again?

Jesus Christ was building His church to be His faithful witness to the world in subsequent ages. The Church of Jesus Christ is meant to endure. An enduring structure cannot rest upon a flawed foundation. Faith must anchor and rest solely upon the Word of God.

think about it

- How crucial do you think it is for people who have never heard of Jesus Christ to have Old Testament promises and prophecies of Christ thoroughly explained to them?
- Studies reveal an increasing Bible illiteracy in North America. Do you think that will require greater focus on Old Testament foundational teaching in evangelism?



“... it’s the gaps
in our understanding
about God
that cause problems
after salvation.”



photo by Paul Triller

Why not just give the Gospel?

NTM missionaries are often confronted with the two-fold question, “Why teach tribal people from Creation all the way to Christ instead of just giving them the Gospel at the very beginning? Doesn’t that take up a lot of unnecessary time?”

NTM missionary Wayne Goddard, who works with the Paĩ Tavy Tera tribe in Paraguay, has an answer so simple it's profound.

"The goal of the teaching is not just to get a person saved, but to lay the foundation that helps them grow after becoming a believer."

In other words, unless death is imminent, salvation alone is too short-sighted a goal. We've all known people who have had a salvation experience — but that's all. It didn't translate into a permanently changed, fruit-producing life. Why?

Again, Wayne answers with clear simplicity. He explains that it's the gaps in our understanding about God that cause problems after salvation. And if we still have gaps in our own culture, even though we've had Christianity available on every street corner and coffee table for generations, then our gaps would be considered more like cracks in a sidewalk while tribal gaps are whole lengths of football fields.

"If these gaps are not addressed, the new believer will struggle and maybe even lose heart in their walk with Christ. Chronological teaching attempts to deal with the issues so that when a person becomes a believer they do not have gaps in their understanding that hinders their growth."

Spiritual train wrecks after salvation are avoidable. But the track must be completed first. And this is where the issue of time comes into perspective. If we "just give them the Gospel" and focus prematurely on the death, burial and resurrection of Jesus Christ as recorded in the New Testament, but leave huge gaps in the rest of their Gospel "track" as recorded in the Old Testament, we are essentially sending

the train down an unfinished track and hoping it won't crash. The likely derailment will be far messier and much more time consuming than giving them a clear understanding of God from the very beginning.

"Going back to try and fill in the gaps can take longer and be more painful for the believer than it ever would have been had they been able to study the chronological teaching from the start. With that in mind, it actually turns out to be fairly fast and is well worth the small investment of time."

We seem to grasp this concept of "prerequisites" in the academic arena but not in the spiritual. We understand and accept that certain high school and college classes have prerequisites that students are obliged to fulfill first. Why? Because we know that having an unprepared student, without the



photo by Paul Triller



Paĩ Tavy Tera Bible teacher Francisco shares God's Word.

basic knowledge needed for the newly acquired principles to make any sense, only sets them up for confusion and ultimately, failure. This doesn't do the teacher or the student any favors and only serves to slow down the educational process.

Considering the complicated and confusing animistic worldview that tribal people are coming from, their education is not only uniquely challenging, but even more fragile. Having zero knowledge of God, no history of the world or how He has worked, and in some cases, not even having the concepts of, or words for, *grace* or *forgiveness* in their culture, skipping vital prerequisites in their case can turn even the most innocent looking short-cuts into virtual train wrecks.

If it's important that we efficiently get our students through college and well-prepared for their careers, how much more important it is to efficiently prepare these tribal "students" spiritually for the rest of their lives and ultimately, their death. And that involves the very necessary prerequisite of presenting the Gospel in all its richness and glory from the Old Testament before presenting it from the New. The panoramic scenic route toward salvation makes sure that tribal

people don't get lost on any short-cuts along the way.

The simple reality is this: taking approximately three to six months to teach chronologically through the Bible from Creation to Christ, actually is giving the Gospel — but in a way that tribal people can understand it and become growing believers afterward. And that's only a fraction of the time we spend on our own studies. It's equivalent to one semester. But like any good education, it pays far-reaching dividends.

The Paĩ people of Paraguay are still reaping the rewards today.

Mario, a Paĩ believer, later became a teacher himself. If he had only heard a Gospel presentation and had a salvation experience, he would still live in fear of the spirits today.

Pictures help Wes Goddard make Bible stories clear to the Paĩ Tavy Tera people.

quicklook

Zitiila couldn't stop thinking

about the question another Manjui from a distant village in Paraguay asked her: "When are one of you going to come teach us God's Words?"

When she shared the question with her husband, Isnei, God moved his heart and the couple moved to the man's village. Isnei's Bible teaching — four nights a week — has also spurred an interest in learning to read, and now another village has asked for Bible teaching.



“The Paï people believe that when a person dies their spirit becomes a bad spirit that seeks to do harm to relatives and others,” Wayne explains. “This spirit roams the earth at night going to familiar places. [So] the relatives move the house where the person dies in order to confuse this spirit.”

But Mario’s house will be staying put. While teaching a group of people,

He didn’t tell them to make believers,

He told them to make disciples.

he told them, “I used to be afraid of the *angué* (the bad spirit of a person after they die) thinking it would get me. But while hearing the chronological teaching, I understood how God controls everything and when a person dies their spirit goes either to the place of judgment or else to heaven. Now I no longer live in fear of the *angué*.”

The teaching also served to clear up their understanding of sin.

The Paï people believe that doing something bad is only a sin if someone finds out about it. So in their culture, anything goes and without any remorse — as long as nobody knows.

“The chronological teaching deals clearly with what sin is: the fact that we are born sinners, that God is the One who defines what sin is, and that God sees us and knows everything about us. So therefore, He knows when we sin,” clarifies Wayne. “Without this important teaching, a Paï would have a hard time understanding his need of a Savior if just the Gospel presentation was given to him. Even if he did become a believer, his walk would be severely hindered by this incomplete understanding of sin.”

Why would anyone need a Savior if they’re so good at hiding their sin that they really don’t have any sin to be saved from? And if they did get saved, what would prevent them from believing that “becoming conformed to the image of Christ” means that they now need to strive to become an even better hider?

Another gap that was filled for the Païs was their understanding of Satan.

Claudia tells us her story. “I used to be really afraid of Satan even though I was a believer.

[But] after hearing the chronological teaching, I [now] understand clearly how God is more powerful than Satan. God made Satan. He used to be called Lucifer until God sent him away from heaven. Now he wants to hurt anything that is God’s.

“But if God made Satan, then how can Satan be more powerful than God? If you make something, then you are smarter and more powerful than that thing you made. We are God’s children now and God is more powerful than Satan. So we don’t need to be afraid of Satan if we are part of God’s family.”

Claudia gets it — but not before the gaps in her track were mended.

Wayne Goddard and other NTM missionaries are patiently teaching tribal people all around the globe. But it’s not something they made up on their own.

Jesus took three years to make sure His disciples had a track firmly set in place before allowing His own death, burial and resurrection to barrel powerfully into motion. That’s why the church He equipped them to plant is still thriving today. And He told them to prepare others the same way.

“Go therefore and make disciples of all nations...” Matthew 28:19

He didn't tell them to make believers, He told them to make disciples. Why? Because disciples are believers who have been taught in such a way that they want to follow God with their whole heart, soul and mind for the rest of their lives — and nothing can persuade them to do otherwise.

Through careful, chronological, gap-filling, track-laying, no prerequisite skipping, foundational Bible teaching,

NTM desires to plant tribal churches so bursting full of disciples that they will charge on through their own jungles like locomotives, multiplying themselves many times over. That's exactly what the original disciples did.

Why not just give the Gospel? NTM actually does — thoroughly.

by **Debbie Burgett** | contributing editor



Ministry among the Pa'i Tavy Tera people of Paraguay.

photos by Paul Triller



Literacy leads to

Literacy.

It's something we're all familiar with, and there are plenty of opportunities for us to learn to read and write as children or adults. But in a culture without a written language, literacy is an unfamiliar concept. Not only does it take a lot of time to learn a language, but developing an alphabet for a tribe, and teaching it, takes even more.

So why bother? Why not just learn the language of a people group and share the important points of the Bible, and move on to another people group? It would be faster. Besides, tribal people use stories to teach. Stories seem like a natural fit for the setting.

Unfortunately, stories aren't enough to plant the solid foundation that both a maturing believer and church need.

"We would do well," wrote Larry Goring, NTM's International Field Ministries Coordinator, "to consider Jesus'

Oral traditions are fluid and changing, with elements being added or forgotten along the way.



ministry in its historical and cultural context, and also to look at His entire ministry, if we indeed desire to follow His model."

"We know from the rest of Scripture that Jesus spoke more than parables. He preached and taught clearly on adultery, divorce, murder, hell and the

requirements of the Law. Only one-fifth of the Sermon on the Mount is in story or parable form; the rest is straightforward teaching," wrote Larry.

One large concern when it comes to just telling Bible stories is syncretism, according to Larry, when old beliefs and traditions are mixed with biblical teachings. Oral traditions are fluid and changing, with elements being added or forgotten along the way.

Take the biblical story of the Flood as an example. Hundreds of cultures have various versions of how it happened, why it happened, and who was involved. We know the source of the story, that it wasn't water from the wounds of a great ice giant named Ymir, that a giant snake did not chase the water back.

The truth that this was God's judgment became confused in oral traditions over time. Ymir is part of Norse mythology and a giant snake is found in many flood stories around the world.

When stories from the Bible are treated in the same way as traditional stories, they are lowered to that level. The story of Abraham moving in faith to sacrifice Isaac becomes as important as one instructing the people to bury their dead where they die to avoid spirits finding and attacking the village. Other elements could then be added into Abraham's story. Without a solid biblical text to draw from, who can say that a spirit didn't intervene, saving Isaac?

maturity



If there was no concrete source to draw from, biblical truths would start to be distorted as soon as missionaries left a people group.

Without a written form, there is no differentiation between the Word of God and tribal narratives. As the NTM Translation Manual puts it, “Early on in our presentation of truth, we work hard to establish that the authority of our teaching is the written Word of God (for if not, how does it differ from any other story that has been passed down through the ages?). The Word of God translated into the vernacular of the people is the visual evidence of that truth. We demonstrate our claim that God earnestly desires to communicate with man when we do the difficult work of Bible translation.”

Being able to read the Bible not only guarantees the stories will stay true to the Word. It also means tribal people can grow in their faith. If someone knows just a few Bible stories, they will, at best, be a baby Christian. Our goal and calling is to create disciples,

Without a written form, there is no differentiation between the Word of God and tribal narratives.

who then go and disciple others. (Matthew 28:19-20)

There’s also joy and accomplishment when someone learns how to read. Not too long ago, an older man took his time carefully writing his name and title on a chalkboard: Maadi Damfafa, village chief. He faced the audience and said, “I have passed 60 years and because of these [missionaries] that have come, I am now two things. I am God’s child and I can read His Word.”

Being able to read God’s Word in their own language gives a people group a sense of ownership and pride, making it far more valuable than getting it in the trade language. It’s also easier to understand a text if it is in the reader’s native tongue.

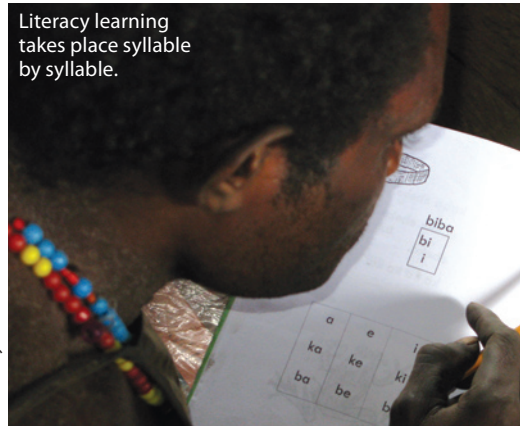
quicklook

“We are now new people so let’s celebrate!” Nonjong said.

Nonjong used to think his good works would get him to Heaven, but now he understands that his works do not satisfy God’s way of salvation. When chronological Bible teaching finished among the Dinangat people of Papua New Guinea, Nonjong clearly understood the Gospel of grace. Now he believes that only Jesus can save him.

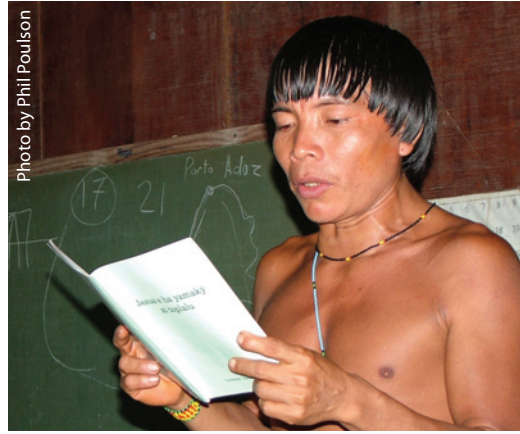
Literacy learning takes place syllable by syllable.

Photo by Macon Hare



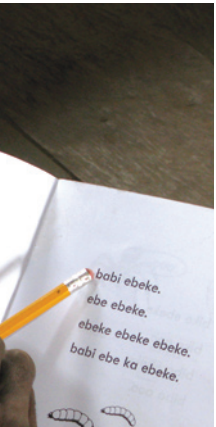
Teaching literacy also changes the culture of a people group in a positive manner. It preserves it. When a language is unwritten, it can die. When a language dies, a culture dies. Words get forgotten, stories fade from memory. As the world becomes smaller, languages that have written forms are spoken more and more in tribal locations. Cell phones and name-brand sodas are being spotted in remote locations all over the world. If there is to be any preservation, the language needs to be written.

Telling people the stories and teaching people orally can only create believers. Giving a people group the means to grow through literacy and the Bible in their own language creates maturing Christians and healthy



churches. It takes more time, but the end result is more than worth it.

by Jackie Fallis | contributing editor



Equipped for the Task

New Tribes Mission's specialized training prepares missionaries to teach foundational Bible lessons to tribal people with the goal of establishing a New Testament church among those who trust Christ as Savior.



"We've heard bits and pieces of this lesson, but now we're hearing it well and wondering what kind of person this God is."

Bill and Kelley Housley ministering among the Inapang people of Papua New Guinea' shared the value their training provided in the church-planting process.

“Prior to the literacy program and Gospel presentation in 2007, the Inapangs had been illiterate and in complete spiritual darkness. Because their language had never been written down before, they were trapped in their tribal superstitions and were ignorant of the message God had passed down



Daniel Moore helps an Inapang man learn to read and write.



Photos by Lori Morley

for them in the Bible concerning the Gospel.

“There was no dictionary to turn to. The people couldn’t tutor us, as they themselves were unaware of the patterns in grammar and phonetics that made up their everyday way of communicating. Even the way they thought and interpreted life was completely foreign to us. We were completely dependent upon the Lord to open our minds and show us how to proceed.”

The team of missionaries spent almost four years learning the culture and language of the people. “Everything we learned in the training was crucial. All the little sounds we were hearing in the language needed to be analyzed and written down into understandable symbols,” they wrote. “The Lord prepared us in advance with the knowledge necessary and brought it to mind when we needed it.”

Finally they were ready to begin teaching God’s Word, in the heart language of the people. They began in Genesis and continued through the Bible using selected passages while teaching in a culturally relevant way.

After three days one of the men declared, “We’ve heard bits and pieces of this lesson, but now we’re hearing it well and wondering what kind of person this God is.”

The missionaries continued to teach evangelistic Bible lessons and the people continued to listen. Soon they began to think about their individual sin and need for forgiveness. As they heard the lessons on the giving of the Law, they were distraught. One of them said, “There is no road to God for us — our sin has hemmed us in.”



Elizabeth Moore and her children spend time among the Inapangs.

Sometimes we get so busy in what we are doing that we forget to stop and look back and remember how the Lord has worked in our lives to equip us ...

But as the lessons turned to the life of Christ, hope began to glimmer. The missionaries repeatedly assured them that the answer to forgiveness of sin was coming. After three months of foundational teaching, the missionaries taught about the death, burial and resurrection of Christ.

“That day was one of the most exciting of our lives. Hearing so many testify of their faith in Christ made all the trials and difficulties worthwhile,” one of the missionaries wrote.

The tribal people thanked the missionaries for the life-giving message from God’s Word. One of the believers, Ram, said, “Whenever I go to my garden or to gather greens, I am thanking God and praying to Jesus.” Another said, “I give God a great big thank you for sending Jesus to save me.”

And now, the missionaries are thanking those who equipped them to bring that message.

“Sometimes we get so busy in what we are doing that we forget to stop and look back and remember how the Lord has worked in our lives to equip us for the work He is doing through us. In light of that, we want to stop and thank the Lord for the great cross-cultural mission training we received through New Tribes Mission.

“We want to especially thank the staff that works at the training centers for the time they give to equip new generations of missionaries and for passing on their life stories and examples to those of us who are able to take and apply those principles to our own new works.

“We are also thankful for those who prayerfully and financially support these trainers and teachers as they work stateside. Their jobs may not be taking place on foreign soil, but they are no less impacting the world of tribal missions as their thoughts and



Photos by Matthias Muller

ideas are spread throughout the world as they are implemented by the NTM students in many countries. The Lord is truly using them to give missionaries the tools they need to take the Gospel to the ends of the earth.”

by Dena McMaster | contributing editor

quicklook

At first, Kathy thought her mother was crazy. When the Inanbimali woman returned to her village in Papua New Guinea, her mother was zealous to share the Bible lessons Kathy had missed.

“Now I realize I was the crazy one who was going to the place of fire when I die,” Kathy said. “Now I believe in Jesus as my sacrifice, the only one I will ever need. That’s my story and I believe in Jesus to pay for my sin payment, no one else.”



What is Animism?

You will hear the word time and time again in tribal missions — **animism**. And you may be wondering what that actually is . . .

First of all, animism is not a “religion” that tribal people subscribe to. Religion is a system of belief, worship and submission to a “higher power” or deity of some sort. It’s putting yourself under someone or something else.

But animism is very different. It is a worldview that sees everything in the universe as warring against each other to become the “deity” or “king of the hill.” It’s always striving to put yourself over someone or something else.

The term “animism” was coined by Sir Edward Tylor, a late 19th century anthropologist. It refers to the belief that everything in the world, including people, plants, animals, objects and even dreams and ideas, have a soul or spirit which “animates” them or makes them “conscious.”

So instead of viewing man as the dominant being of Creation, the animist sees himself and everything else as on an equal playing field, totally interrelated with every other person or object, and constantly battling for supremacy in life — every “soul” for itself.

Consequently, his existence becomes one long, fearful game or match of tricking, fooling, deceiving or appeasing these other souls and spirits by certain rituals, traditions, sacrifices, magic spells or divination, to secure his own personal well-being and gain.

But at the same time, these souls are fighting for themselves against him.

So the animist can never stop fighting, clawing and striving for his life, his health, his garden, or his future. If he does, all these other spirits will quickly engulf his existence and snuff it out for good. So the witchdoctor or shaman is highly regarded because he is obviously better at manipulating the spirits and keeping them at bay.

And Satan takes full advantage of this misconception that everything has a soul or spirit. He is more than happy to supply the demons to support their beliefs. The tribal people’s animistic worldview provides the perfect opening for rampant demon activity.

But through careful, thorough Bible teaching, an animist can gain a proper understanding of the Creator, the world that He made, and how it all operates in reality.

And slowly, as rocks, trees, plants, dead people and dreams become exactly what they are — harmless and soulless — then the souls that really do exist can be focused on — theirs.

by **Debbie Burgett** | contributing editor



Thailand: Witch doctor with ceremonial tray

Pointing to Jesus

How do you launch into a Gospel presentation about Jesus for people who have never heard the name Jesus before?

New Tribes Mission is committed to sharing the great news of Jesus Christ and effectively planting maturing churches among unreached people groups around the world.

We have the privilege of being guided by God's instructive hand and applying tools to best convey the nature and revelation of God's character.

Missionaries are prepared to talk about God with tribal groups after spending enough time living among them to learn their language and culture. But how do you launch into a Gospel presentation about Jesus for people who have never heard the name Jesus before?

The answer is... you don't.

A solid foundation must first be laid. A foundation that points directly to Jesus as the only acceptable sacrifice for your sins. History has proven that without a solid foundational understanding of Jesus, new tribal churches eventually go back to their old ways or create new falsehoods that blend into their belief systems.

For more than 25 years NTM has used Trevor McIlwain's *Building on Firm Foundations* as the textbook for reaching tribes with the Gospel. This type of teaching is called chronological Bible teaching and missionaries use it to systematically lay a solid foundation for both understanding the Gospel and for Christian growth.



The westernized version of McIlwain's lessons is called *Firm Foundations: Creation to Christ* and is taught in churches, classrooms, Sunday schools, Bible studies, and small groups to provide a solid foundation of Biblical principles pointing to Christ.

Beginning in Genesis and ending with the life of Christ, *Firm Foundations* produces an understanding of God's nature and character, man's sinful state and separation from God, and primarily focuses on Christ as the promised Redeemer.

McIlwain recently spearheaded a revision of *Firm Foundations: Creation to Christ* by New Tribes Mission. Updated to be more relevant in a Western culture, the set includes electronic teaching materials as well as physical maps, charts, and illustrations.

Foundational Bible teaching is essential for any believer, whether you live with the most remote tribe of the Amazon or an in urban concrete jungle.

by Patrick Hatcher | contributing editor

Check out the revision of *Firm Foundations: Creation to Christ*: ntm.org/magazine





go.
IT'S NOT A SUGGESTION
Matthew 28:19