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A THRIVING CHURCH FOR EVERY PEOPLE

ETHNOS 360

MAGAZINE



**A Sacred
Responsibility**

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ETHNOS360
BIBLE INSTITUTE

ETHNOS360 magazine

(ISSN 1527-9057)
Vol. 86 | Issue 3, 2023
#020128

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Ethnos360 magazine is published by Ethnos360.
Periodical postage paid at MID-FL, FL
32799-9625
Postmaster: Please send address changes to
Ethnos360 magazine, Ethnos360, 312 W. First St.,
Sanford, FL 32771-1231

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Subscriptions

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in the USA on a year-to-year basis. To receive the
magazine or have it sent to a friend, sign up online
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If you no longer wish to receive Ethnos360
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Sanford, FL 32771-1231.

The magazine may be read online at
ethnos360.org/magazine.

Requests to reprint articles should be directed to
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Cover photo by Dale Stroud



FROM OUR
CEO

Dear Friend,

If you were to come to our Ethnos360 Home Office and I were to give you a tour, we would pause on the first floor where we have our translations on display. I would tell you that every time I enter that area, I feel like taking my shoes off since it's such a place of honor to me. I know many of the people who have done those translations and their stories. They are heroes of the faith to me. I know some of the battles they have endured to produce a translation of the New Testament. These are women and men who are passionate and understand that for the Church to grow to maturity, it needs God's Word in the language of every people group.

Their heart is reflected in Jerome, a translator of the 4th century, who wrote, "Ignorance of Scripture is ignorance of Christ." The sacrifice made to preserve and translate God's Word throughout all ages shows the deep value and importance of God's Word. I am ever thankful for the great care God took to preserve His message for us. I recall one conversation in Asia with a dear brother who said, "Before our translation was completed, our teaching was viewed as just another story added to our folklore, but now with the translation completed, our teaching carries more credibility and authority."

While the primary purpose of Ethnos360 is not Bible translation, it is an integral part of church planting. Ethnos360, with our Global Partner network, has over 120 translations in progress, and currently, nearly six New Testaments are being completed annually. In this issue, you will learn what goes into this complex process to produce an accurate and easily understood New Testament translation.

Yours in Christ,

Larry M. Brown, Ethnos360 CEO

NEWS AROUND THE WORLD

The First Tanguat Baptism!

As Christians, we are asked to “trust God’s process,” yet inevitably, we wish for God to take us on the shortest, easiest route. It would be nice to see His designs achieved within our human timeline and without complication, but often, some of the most beautiful, rewarding places the Lord takes us require journeys of waiting. Eight years since the birth of the Tanguat church, Derek and Chantal Chen and their team rejoiced as they witnessed the first sixteen baptisms for the church.

Though missionaries had been working with the Tanguat since 2011, the Chens and Swensons joined the team in 2018. Despite several years away from the field, the Chens have returned to resume their language and culture study while the Swenson family continue to work in Scripture translation, teaching and discipleship.

They explain that “it’s been a long and winding journey for the Tanguat church to get to this point. Since the church was born in August 2015, it has gone through many years of ups and downs. Last Sunday marked the first time Tanguat believers were willing to take that step of obedience to become disciples of Jesus!” It was not only an



encouragement for the mission team to hear the Tanguat believers’ verbal profession of their faith in Jesus but also for the Swensons and Chens to see some of their own children be baptized the same day.

Please be praying for the Tanguat believers and for these missionary families as the Lord continues to grow and lead them in their ministry.

www.youtube.com/watch?v=imv5MskbgYM



CULTURE CORNER

The first place that corn was domesticated in the world was in Mexico, thousands of years before the birth of Christ. For this reason, corn has played an integral part in Mexican culture. It is a staple food

in Mexico and is consumed in various forms — most famously as tortillas, but also in drinks like atole and champurrado and in soups like pozole and menudo. But corn also carries religious significance for many Mexican

people groups, including the Maya, Nahuatl, Zapotec and Mixtec peoples, who historically recognized different gods of corn through various celebrations and rituals, and still view the harvest of corn as having religious significance.

Atole — a traditional hot drink thickened with corn flour or corn starch; usually sweetened, and often including cinnamon or vanilla
 Champurrado — a variety of atole made with chocolate
 Pozole — a traditional soup made with hominy and meat — usually pork or chicken — and topped with shredded lettuce or cabbage, radishes, onions, chile pepper and lime, among other things
 Menudo — a traditional soup made with hominy and cow stomach, often reserved for weekends and special occasions



A NEW SEASON

“In December, we shared with you the exciting news that we are officially done with our study of the Anem culture and language! So now that we’ve learned the trade language (for town), the Mouk language (for co-workers), and the Anem language, what’s next?”

“Now we get to step into a season of ministry that we’ve been dreaming of for years. In fact, I (Rachel) have been preparing for this for the past 14 years! Having achieved a high level of fluency in the Anem language and culture, we are now free to dive into full-time ministry among the Anem.

“Translating God’s Word into the Anem language is one of the main things we’ll be focusing on for the next decade or two. ... While there are a few dozen Anem believers who have heard the gospel taught in the trade language, they do not yet have God’s Word in their own language to help them grow. We are beginning the long journey of translating God’s Word into the Anem language so that those who have not heard the gospel can hear it in their heart language and so that those who have heard and have believed can feed on the riches of God’s Word.”

—*Josiah and Rachel Van Der Decker (Papua New Guinea)*



SIMBARI BIBLE IS PUBLISHED

Beautiful, faux leather Bibles run one after the other along a silver conveyor belt, freshly printed in a new language. The Simbari Bible, which includes an entire translation of the New Testament and 3000 verses of the Old Testament, is officially published. The primary shipment of Bibles left the Netherlands and should have arrived in Papua New Guinea in August. David and Shari Ogg will travel back to Papua New Guinea for a Bible dedication in the following months.



THIRSTING FOR MORE

For the Simba Guaraní people of Bolivia, they have been patiently waiting for a finished translation of the Psalms for several years. Jack Russell reports that they have the first ten chapters of the Psalms ready for a final translation check. Rather than provide them with only portions of the Psalms with included commentary, the Simba ministers unanimously asked for a full copy of the Psalms.



A NEW GREEN

The land has turned from a vast whiteness to a wilderness of green. For those who live in the Yukon Territory, summer is a time to “maximize the midnight sun.” Missionaries, Brent and Jodi Ristau, who work with Ethnos Canada, are also making the most of their time in the Yukon. They first arrived in Hope Community a little over a year ago and the community has started transforming ever since their arrival.

Currently, Brent continues to lead a men’s Bible study with several young guys who either know the Lord or are still looking for answers, and over the past few months more and more people have been walking across the church threshold. “Since it’s just a tiny log cabin church in the woods, it can ‘fill up’ quickly, and it is such a joy to see it almost bursting on some weeks! We also praise God for people’s hunger and that a few people even recently made a profession of faith,” they write. Like the summer green that spreads across the Yukon landscape, God’s Spirit is moving among this people group! Pray for Brent, Jodi and their family as they minister to the First Nation and learn the dying Tlingit language.



LARGEST GRADUATING CLASS

The Ethnos Bible Institute (EBI) had its largest graduating class. Todd and Sue Nelson (the business manager and administrative assistant at EBI), find encouragement in knowing that these 110 graduates will be furthering the Great Commission. “We see future missionaries that will venture out to unreached peoples with the Good News of Jesus Christ,” they write. However, with every outgoing wave comes a new group of students, and Todd and Sue are already preparing for the fall.

The staff of Ethnos Bible Institute has also been working to compile and submit the appropriate documentation for accreditation so that students can transfer credits they earn at EBI to other universities or colleges. By gaining accreditation, EBI hopes to draw more domestic and international students in the years to come.

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Clark and Mary spent countless hours of work translating.

How would the work ever be accomplished? Mary wondered.

Clark asked Mary to take on the role of translator. This was not the answer I was looking for.



they ought always to remain cognizant that “the authority of our teaching is derived only from the written Word of God.” God’s Word, translated into and printed in the heart language of a people, serves as a visual reminder to those people that God desires to communicate with them and that He does so through His written Word.

Our translator’s handbook further emphasizes, “When no Scripture base exists in the language where a church is to be planted, Bible translation then becomes a life-giving essential, a fundamental part of the church planting process.” In fact, as we determine where best to send missionaries, we give the highest level of priority to people groups who do not have God’s Word accessible to them in their heart language. And as churches mature, it is our desire that they too will know the importance and authority of God’s Word for them. We seek to impart this principle from the very first.

DID THE BRU PEOPLE NEED A TRANSLATION?

Clark and Mary A began their ministry among the Bru people of Southeast Asia Mainland in 1989. “Initially, there was some question of

whether or not they even needed a translation,” Clark said. Early in their ministry, the Bru people were using the national language Bible. Was it necessary to invest all the years of work translating the Scriptures into the Bru language?

Among the Bru people, there was a high level of literacy in the national language. However, the nature of the national translation combined with the culture of the Bru answered that question. Though the answer is multifaceted, it was clear that a translation of the Scriptures into the Bru language was necessary.

WHAT MAKES A GOOD TRANSLATION?

Ethnos360 and our Global Partners hold that a good Bible translation must “accurately convey the meaning of the original text being translated” and “will be in the language actually spoken by those for whom the translation is intended.” When translation is done well, the reader “will be able to comprehend the same meaning as the original audience did.”

PROGRESS IN BRU

Circumstances left the A family as the only missionaries to the Bru people. With Clark both translating the Scriptures and teaching the Bru people, progress was significantly impeded. *How would the work ever be accomplished?* Mary wondered. Clark asked Mary to take on the role of translator.

“This was not the answer I was looking for,” Mary said. Homeschooling their children and having a full plate already, she didn’t know how she could accomplish such a mammoth job! Nevertheless, Mary accepted the responsibility.

“There was many a time when I realized that this task was way beyond my ability.” During those times, Mary was thankful for the translation teammate God had given her in her husband. “I believe God has given Clark a real gift in seeing the Word unfold and make clear sense.” Clark flagged translation decisions for review, and together they worked through them. Additionally, Clark did the content checking—ensuring that all the pieces of a verse were there and that nothing extra had been added.

THE TRANSLATION PROCESS

Every verse that is translated goes through numerous steps. These steps can be divided into three sections: exegesis, transfer and testing.

Exegesis, again referencing our handbook for translators, is discovering the meaning of the text. *Transfer* is exactly what it sounds like, transferring the passage into the receptor language (the language being translated into). Transfer may be what you think of as translation, but it is only one part of translation. *Testing* is ensuring that the content matches that of the original and determining that it is understandable.

TRANSLATION CHECKING

Even after all of these steps have been completed, the translation is not yet done. It is said to be “ready to be consultant checked.” What is translation consultant checking?

Bob Clark describes it as “quality control for Bible translation.” Bob has translated the New Testament into the Tugutil language of Asia Pacific and now serves as a translation consultant, assisting translators around the world.

He states that consultants strive to ensure that the translation is clear, accurate and natural.

Bob expanded on those concepts. First, consulting ensures that “the translator has indeed communicated in the receptor language what they

believe they have communicated to the native speakers.” Second, “the translated text is an accurate reflection of the original source text.” And third, “the translated text uses grammar, vocabulary and idioms that are natural-sounding to the native speakers.”

When the translation is ready to be consultant checked, the missionary would first “back translate” the passage. That is, they translate the passage back from the receptor language into, in this case, English for the consultant to evaluate.

“That English version is what we would send to our consultants,” Mary said. “They would look through that and make comments based on that. ‘Why did you say this here?’ or ‘I feel like you didn’t quite get this part of the verse here.’ We would correct those types of things even before [the consultants arrived on site.] And that was very comforting, knowing that there was another set of eyes looking out for what’s missing, what’s added.”

At this point, Bob traveled to the A family’s location to complete the translation check.

“But this time, Bob would ask me to read a paragraph. I would read that to my helper, and then my helper would, in her own words, give it back, just

TRANSLATION IN THE FAMILY

Bible translation is not just part of Mary’s legacy. It’s a part of her family’s heritage.

Mary’s father, Don Schlatter, translated the New Testament into the Lawa language of Southeast Asia Mainland. The translation was started in 1957 and was completed in 1971.

Don translated Old Testament portions and printed copies at various times. Ultimately, the Old Testament was completed as well. In 2001 another printing was done with the complete Old and New Testament.

Mary’s brother-in-law and sister, Mark and Rachel Steffen, translated the New Testament into the Adasen language of the Philippines. It was printed in 1990.



from memory, from just having listened to it. And while she’s giving it back, Clark would be back translating that to Bob again in English.”

The consultant made notes of “what’s come back, what hasn’t come back and what’s different than what it should be.”

Later, after the translation helper left, Bob and the the A family would discuss areas of confusion or parts that could be done better. “And then we might try something the next day when the helper comes back again, before we go on to the next section,” rereading with recent changes. If the meaning then became clear to the translation helper, the A family knew that the roadblocks to understanding in that section had been removed.

Translation checking, like all of Bible translation, is very time consuming. “Checks can take between three days and three weeks, depending on the amount of translation that needs to be checked,” Bob said. As an example, he mentioned that the book of Acts may take about 10 days to check its approximately 1000 verses of narrative text. But “epistles, since they are a more challenging genre, take more time to check a similar number of verses.”

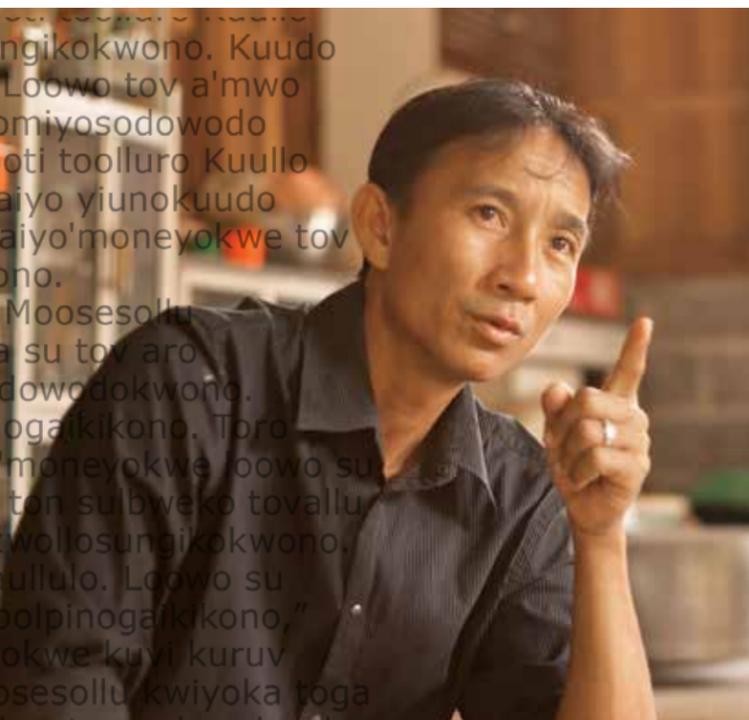
Translation consultants provide input to the translators over the course of their years of



Above: Consultant checking

Now, why didn’t they understand that?

Where’s the confusion? How can we fix that?



VIRTUAL CONSULTING

Bob's last three translation checks with Clark and Mary were done virtually. Bob worked from the USA while Clark and Mary resided in Southeast Asia Mainland.

Working virtually can bring limitations, but in this case, it was a success all the way around.

Everyone involved knew each other well already, including the Bru translation helper. This and their familiarity with the logistics of checking meant that they only needed to make a few adjustments. Clark and Mary laughed as they recounted, "We just set up a computer monitor where [Bob] would've sat anyway. His face would be on that monitor, just like he would've been there anyway. So, it wasn't all that different. It worked out really well."

CONSULTANT TRAINING

In line with Ethnos360's high view of the Word of God comes a high view of the responsibility of translators and translation consultants. Within Ethnos360's network of Global Partners, translation experience is only the first step to becoming a translation consultant. Additionally, they must exhibit aptitude, have linguistic abilities and understand cultural principles.

They continue learning through various workshops, in-depth study materials and multiple

training sessions with other translation consultants. It is a long and arduous process from translator to translation consultant. Our goal is to make disciples by planting churches. Thus, a solid Bible translation that the people can read in their heart language is essential toward that end. Skilled consultants are critical to church planting.

BRU BIBLES

As Mary mentioned at the beginning of this article, she and Clark now have the translated Bru Scriptures in their hands. By the time you read this, the Bru people should have it in their hands as well. As of this writing, the 1000 copies, printed in China, are on their way to Bangkok and then Chiang Mai. From there they will be sent on to the Bru Church.

THE GOAL ACHIEVED

Ethnos360 and our Global Partners seek, with the Church and as part of the Church, to make disciples of all nations. Putting the written Word of God into a people's heart language is key to doing so.

"It really has been just an awesome privilege for us to be involved in that way," Clark said. "I would say every check that we have, you hit those moments where the lights come on for your helpers.



There's nothing like when you see that truth just go 'Bing!' in their minds.

Bob has seen it firsthand too. "As a translation consultant, I often make my first visit into a particular people group before the missionary team has presented the gospel. And then my next trip might be about six months to a year later, when the gospel has already been presented and there is a small group of believers. Then another year passes before I visit there for another consultant check, and I can see the growth in the faith of the young believers and often a larger number of people who have placed their faith in Christ. During each visit, I get to see the reactions of these young believers as they are hearing portions of God's Word in their own language for the very first time, as well as how their lives are changing in response to their understanding of God's Word."

Praise God for changing lives around the world through His Word!



Sent by Calvary Monument Bible Church in Paradise, Pennsylvania, and Westside Community Chapel in Amboy, New York, David Pierce, his wife, Michelle, and their six children, served in Papua New Guinea for 13 years. As God closed doors there, He opened new doors of service with Ethnos360's Ministry Advancement team in Sanford, Florida.

LITERACY AMONG THE BRU

Literacy is a necessary part of church planting, going hand in hand with translating the written Word of God into the heart language of the people.

Clark and Mary estimate that when they moved in practically everyone age 30 and below was functionally literate in the national language.

The sound sets of the national language and Bru are almost the same, with Bru having some additional vowel sounds. When the missionaries put the Bru language into a written form, they used the national script that the people were already familiar with.

"Because they could read the national language," Clark said, "the jump to their mother tongue wasn't that difficult for them."

"Usually," he continued, "with somebody that [is] literate in the national language, probably within a half hour of reading the Bru, they've got it."

Amazing!

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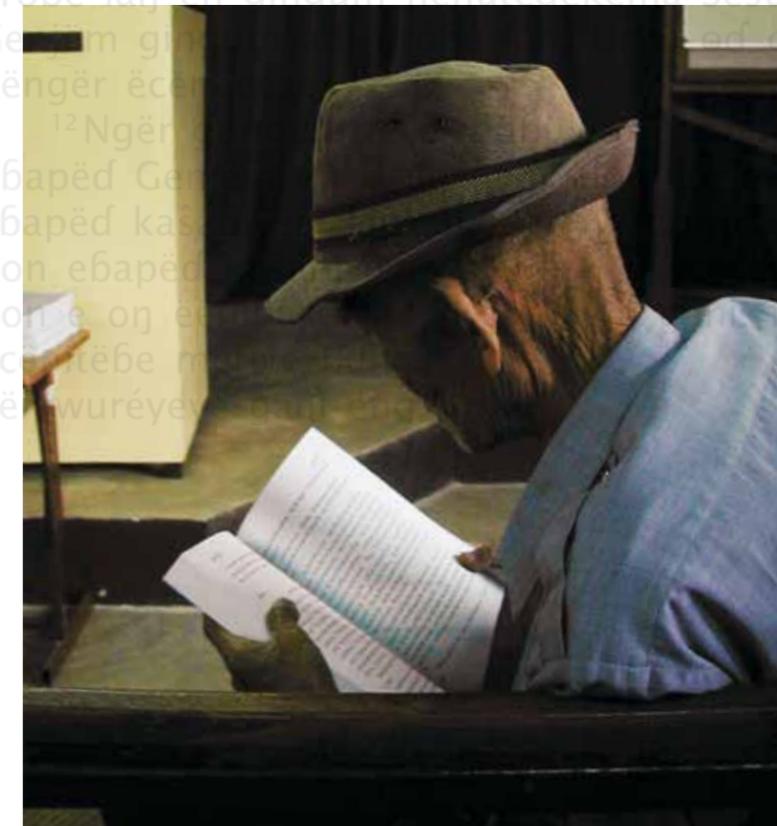
⁵⁻⁸Buñüla tuñ e makašabi man bër buñüla bon ebepéd kašabi er šalék ha bungum tuñ eneyidénür. Bër ibüt bër Urü masariya man Urün mañ. Danañ mangën Mangëkor mëri ce gon omalëngal Urün pašëre gani ëng wum Urün.

Kono bër edaya bopër bon ebepéd n gon fërkëma Genjëm gingum en kë ebët mëfëd ëng Urün od. Danañ Urün ak majomb mëndóbün mañ. Danañ ëm Urün.

⁹Mi bër šalék šan Adañ ër ni Geñëm gen dik óron en ngum Krist dmallo odí óron lañ. Gung Urün en adí óron lañ, Krist démkëmë madiyëlan Genjëm en Urün en órom lañ, mamadënelan.

¹⁰Tom mal ben bé beñ ocëse bav Urün odí óron lañ. Genjëm bindobé beñ owu odí ade bër cüp eene ganamët an wum órobé lan en gingum hëñütëfëkëma Šësi Geñëm g

¹²Ngër obapëd Ge ebapëd kašabi bon ebapëd gon e on e ëc tëbe m ëë wuréyey



“God’s Word is soaking into my heart and I am getting so much out of it.”

—a Bru believer

PRAISE Untangling

The Apostle Paul once prayed for the Ephesian church, “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,” (Ephesians 1:18). Opening blind hearts to the message of Christ not only requires the diligent effort of Christ’s witnesses but also the work of the Holy Spirit to break through clouded understanding.

Ed and Jeanne Casteel are seeing God doing some miraculous works in Asia Pacific and

especially within the Wana people group. Yet, there is untangling that still needs to be done. They report that new outreaches are continuing to open and that there is a perpetual need for teachers and evangelists. It’s hard to keep up with the demand. One of these outreaches is called “Base of the Slope.” Though these people have had a national church with them for some years, they do not understand the gospel message because it was first told to them in the national language and not in their mother tongue.

They are asking for Wana Bible teachers to come teach them the gospel in their heart language as well as send them literacy teachers so they can learn to read and



write. Praise God for this open door and for their willingness to learn! Jeanne and Ed are seeing the continued blossoming of the gospel within the hearts of the Wana people. Pray that a deeper understanding will penetrate as the Wana people start literacy classes and study Scripture.

PRAY Hearing Is Not Heart Change

In our Western culture we have had access to God’s Word for centuries and have every resource available to understanding its meaning and growing spiritually at the click of a search bar, yet culturally, there is an underlying apathy and hardheartedness towards having a relationship with Christ. Have we become too comfortable in our practice of “religion”? In the end, the number of spiritual resources a culture has never guarantees that a human heart will seek after its Creator.

This is not just a Western problem. Hans and Liliana Frank, who are missionaries to the Koreguaje people of Colombia,

are witnessing the consequences of previous mission work and the complacent practices of Christianity that have formed. Over the years, this people group has been ministered to by multiple denominations; they have received a translation of the New Testament as well as portions of the Old Testament and a film on Jesus which has been translated into Korebaju. Like us, they can easily read Scripture on their phones or listen to it in audio.

“But, despite so many resources, among the people there is little mention of the Lord Jesus Christ — mostly one hears about God. Churches are poorly

attended, [they] have no evangelism or Sunday school programs, discipleship is scarce, and God’s Word is not studied or read,” the Franks report. Hans and Liliana believe one possible cause of this cultural apathy was that their culture and language were not taken into account when they were first taught the Bible which had been first preached to them in Spanish and not their native tongue. Please pray for Hans and Liliana Frank as they navigate these dynamics in their ministry and for the Koreguaje to embrace the message that has been with them for many years.

MK Korner

Answered Prayer

It started out as a small prayer: “Me, too, Lord; me, too.” My dad was going back to Asia Pacific, and even though I knew it was impossible, I wanted to go with him. Well, I should have known better; after all, with God all things are possible. He answered my prayer. This has been such a gift!

Goodbyes

Without a doubt, goodbyes are hard. Whether it’s to family, friends [or whoever.] Whether it is temporary or forever, goodbyes are my least favorite part of a trip. However, as the years have passed, I have gained a new perspective on goodbyes. They are a gift. Yes, goodbyes are hard, but not being able to say goodbye is even harder. I remember a promise I made, right before we left, to my closest friend in the village. I told her I would come back and say goodbye—and I did, thanks be to God. I am so grateful for this incredible opportunity! Goodbyes are a gift that many people don’t get, and so I am incredibly aware of how blessed I am.

The Hike

This part of the adventure began with my dad and me being picked up in a truck. We had high expectations of arriving in the village the next day. However, after a seven-hour drive, we were invited to stay at the house of my closest Elsengg friend, Marta. Although this was not according to our original plans, it gave me an incredible time with my friend. We were both so excited to see each other! I have never in my life experienced such a hug; she hugged me like she would never let go. The next day, we set out on the hike and were led by Marta and her dad, Serfo. The first



day of hiking was from Munum to Sepak, which is a six-hour hike. It was going well until we hit the first few hills, and then my asthma really started to bother me. Thankfully, my dad had brought an inhaler which helped a lot. We stayed in Sepak that night, and I once again got to stay with my friend.

The next day was a ten-hour hike up mountains, across a river and through swamps. It was much more difficult than the day before. I am truly thankful to God for helping me. I was having a lot of trouble breathing, and the humidity only made it harder. Hiking for 18 hours through rough terrain was the hardest thing I have ever endured physically, but I made it to Kwofke and then

to Sawa. There was never a more beautiful sight than that first glimpse of the village! My Elsengg grandmother came running to greet us, and that moment made it all worth it.

It was such a beautiful time in the village. I am very happy about all the people I got to see! There were difficulties as well, but I was reminded that if everything always went perfectly, I wouldn’t see the hand of God working for good [through hard experiences]. For one, if the hike went according to our plan, I wouldn’t have been able to spend quality time with my friends.

The entire trip was everything I wanted it to be and more! On top of being able to see my Elsengg friends, I was also able to see some fellow MK friends in town.

Thank you to everyone who helped make this trip so worth it!

I will be leaving with many special memories.
—Hazel Flaughter

ENCOUNTER

YOUR BRIDGE TO MINISTRY AMONG UNREACHED PEOPLE GROUPS

ENCOUNTER IN THE PHILIPPINES

This past June, I had the incredible opportunity to lead a team of 14 young men and women to the Philippines. On all our Encounter trips, we strive to accomplish three things: to learn, serve and experience ministry among the unreached.

During this trip, we learned so much from our global partners in the Philippines. Since we were a part of the field conference the first week, our team were able to rub shoulders with well over 100 missionaries. We ran a VBS in the morning for the missionary kids so that all the families could attend the morning sessions and learn together during their conference. Our team had sessions in the afternoons, learning about God's heart for the nations, current field realities and more.

The second week we headed to the southern island of Mindanao. There we spent time with the newest missionary families to hear what life looks like as they adjust to a new culture. Our team practiced language learning, participated in culture events and learned a ton that week. Then the last three days we headed to a people group that was reached with the gospel about five years ago. It was so encouraging for our team to see an infant church in the middle of nowhere and to be reminded of what truly matters. We also had the opportunity to worship with the church!

At the end of it all, the whole team expressed interest in diving into what God had in store for them. On this trip, we were all challenged to be a part of what God is doing in the world, and we were reminded not to ask, "God, what is Your will for my life?" Instead ask the better question of "God, what is Your will? And how do You want me to be a part of it?"

Pray with us for the participants on this trip and for God to clarify their next step in reaching the unreached by going, giving or praying.

—Josh Clark, Director of Encounter

"God, what is Your will? And how do You want me to be a part of it?"



ENCOUNTER MEXICO

It is probably safe to say that what we had thought we would see and learn ended up being very different from reality, in the best way.

The Summer 2023 Encounter trip to Chihuahua, Mexico, was an eye-opening testimony of God's love for all people but also an urgent call for more laborers. We were able to meet a lot of new people and learn about some of the different cultures that are not too far from home. It is probably safe to say that what we had thought we would see and learn ended up being very different from reality, in the best way. God is so gracious to us.

We started our trip off in Chihuahua City on base at the "Ranch," or in Spanish, "Rancho Siloe." This is both a base for missionaries and a missionary training center. We spent our first handful of days on this base where we got to meet all the missionaries living there as well as most of those who live deeper in the city. We were overwhelmed by what I can only describe as gaining a new, instant family as the missionaries greeted us with open arms. Over the next two weeks, we built deep connections with them and didn't want to leave! While we were on the base, we helped with some work projects, got familiar with the city and had many awesome sessions taught by the various missionaries. During this time, we learned about God's heart for the nations as shown in Scripture as well as worldviews and animism, the methodology of Ethnos360 and other topics.

Next, we made the five-hour van trip south toward Durango and to a town called Guachochi. Then we took a small plane over a massive canyon in the Sierra Madre mountains to a small village called BG. Once there, we met up with an awesome missionary couple who hosted us for a couple of days. A people group called the Tepehuan live in this village, and most of them only speak Tepehuan. While we were there, we got to visit their small church, where we shared and listened to testimonies. We also brought a meal to the home of one of the believing families and cooked and ate with them. Also, while we were there, one of the missionaries led a session for us about the importance of training when

you are on the field and his thankfulness for the training that he has had. During this village stay, my eyes were opened to the vast amount of poverty and hunger that exists in Mexico. My heart absolutely broke for so many that I met. However, I was reminded that what is far more important than their physical health is their spiritual state of whether or not they have accepted God's beautiful gift of grace through Jesus Christ. It comforted me knowing that missionaries are there specifically to bring those people the message and to translate Scripture into their heart language.

We then visited another village called C, where the Tarahumara people live. We got to know another awesome couple who have been serving there for over 40 years, which was mind boggling. We were only there for a short time, but we got to attend their church service and meet almost all the believers there. It was so cool getting to hear their sermon being preached in Tarahumara and to know that the Bible is also getting translated into their language. Not being able to communicate with the people there reminded me of how thankful I am to be able to communicate with those around me back home and encouraged me to be more faithful with the opportunities that I have to share about Jesus.

We ended our time back in Chihuahua City, where we finished up the last of our work project and received additional teaching through more sessions with the missionaries. As powerful as all of the activities planned for us were, I also was incredibly encouraged and spurred on by living life with such wonderful people who love the Lord. Whether it was a spontaneous testimony as we painted doors or a story from long ago on the field as we scrubbed the dishes, I was often reminded of the Savior's great love. If you have an opportunity to go on an Encounter Trip, I would recommend it!

—Mia Peiffer

PRAY Marriage and Children 101

Without the instruction of Scripture, it is all too easy for sin to seep into culture and become an accepted pattern. Of course, the dynamics of marriage and family are two areas especially vulnerable to becoming distorted within animistic people groups. Fortunately, the light of Scripture not only has the power to bring clarity into the souls of individuals but into the defining of human relationships.

This is why Jason and Nisae Williamson took the time to teach the leaders in the Iski church in Papua New Guinea about godly marriage and parenting. Through practical scenarios, Jason and Nisae drew out Biblical realities/truths to demonstrate how marriage can

be God honoring. They explain that “these areas seem to be their biggest struggle to grow in. We counted 18 couples plus a few others in the larger church body who attended. After hearing this teaching, our friend commented, ‘I need to go straight to my wife and apologize to her for not loving her the way that Christ loves us.’” Later, during the parenting lessons, one church leader said, “Children are a gift from God and training them is our most important responsibility we can do as leaders of the church.” Please pray that the lesson content will continue to penetrate the mindsets of the church leaders and lead to transformation in their families and community.



PRAYSE Translate That!

When was the last time you thought about how great it is to be able to read? The Bible, the weekly grocery list, a message



from mom, an exciting novel, the fine print of a business contract, the news? Reading isn’t just fun (we hope!), but without it, our civilization couldn’t function.

The Nukak people do not read and write their own language—yet. However, many of them have seen the benefits of literacy through contact with the dominant, Spanish-speaking Colombian culture. Though some Nukak have learned how to sound out Spanish words (think phonics), the Spanish writing system doesn’t work well for Nukak. This is largely because Nukak has tone and nasalization patterns which must be expressed in the written language, and Spanish simply

doesn’t represent those patterns.

Those patterns made things difficult for us missionaries as well! Our brains broke trying to develop a system to write them with both precision and efficiency (we’ve since experienced healing). But praise the Lord! Years of study seem to have paid off, and we have finally come to understand the patterns well enough to strike just such a balance. We now have a writing system which we believe is both elegant and effective, one which makes the necessary distinctions without distracti`ng clúttèr.

—Colin and Megan Rogers,
Colombia

PRAYSE Seeds Continued to Grow

In 2000, Jonathan and Susan Kopf and the Copleys started ministering among the Hewa people, and in 2005, they preached a six-month account of the Bible; however, their plans were disrupted, and they had to move to a different region. Despite having to leave, the seeds they had planted with the Hewa did not die. Over the last few years, the Hewa villages have sent multiple requests for a missionary to come and continue teaching them the Bible. One of the young pastors named Faimpat from their current village decided to answer the call, so he moved his family into the region so he could share the gospel with his relatives.

In June, he and two other young pastors finished teaching through the death and resurrection of Christ. Jonathan and Susan waited with anticipation for news of how their message was received. Faimpat called over the radio with wonderful news.

He said, “Forty people have successfully finished the literacy program and can now read the Bible we have been translating, and there have been between 70

and 100 people coming consistently to the Bible teaching.” The Kopfs explained that “he [had] started interviewing people to discover what they believe, and he is very pleased to hear they are trusting that Jesus’ payment for sin on the Cross has given them a new relationship with their Creator!” Faimpat said there is group who desire to continue learning, so he plans to resume preaching on Christ.

Keep Faimpat, his wife and his two daughters in your prayers as he and other pastors shepherd this new church.



SENDING CHRISTMAS GIFTS TO MISSIONARIES

The best way to send a monetary Christmas gift to your missionaries is to give through the Ethnos360 Home Office. To ensure that your gifts arrive before Christmas, mail a check payable to Ethnos360 to arrive by Nov. 22 or give online at ethnos360.org/give by Nov. 26.

Please do not send a package overseas unless you check with the missionary. In some cases, custom charges can exceed the value of the gift. Mailing cash or checks internationally is not advised.

Questions? Call 1-866-547-2460, ext.1245 or e-mail financeUSA@ntm.org.

CONNECT WITH NEW MISSIONARIES



ETHEN & EMILY DEMARCE

AND DAUGHTER CLARA

Information Technology / Registrar at Ethnos360 Training,
Roach, Missouri

Sent by Real Life Church Hollister,
Hollister, Missouri



Connect with Ethen and Emily at
ethnos360.org/missionaries/ethen-and-emily-demarce

God's desire is that no one would perish, yet many people throughout the world will never hear of the love of Christ." God planted the seed to make Christ known to all people in Ethen's and Emily's hearts early on.

Ethen grew up hearing God's plan to reach the lost as his parents served at Ethnos360's Bible Institute in Michigan. Both sets of his grandparents served in missions overseas.

Emily grew up in a Christian camping ministry, and she heard about how many people still had no access to the gospel through a course called Perspectives on the World Christian Movement. Through this course, she was introduced to Ethnos360 and decided to attend the Bible Institute.

They met while attending the mission's Bible Institute. They married and then continued on to Ethnos360's Training in Missouri.

"During our two years at training, we both saw that we have a passion for making sure people can stay out in the field. We thought that we would be going overseas and helping the support staff there." But God, as He often does, closed doors and opened others. Currently, they serve in roles at Ethnos360 Training which, they say, "fit us perfectly."

Ethen serves on the IT team, helping future missionaries and

staff by meeting technology needs throughout the 320-acre campus. His IT role encompasses project management, networking, computer security, maintaining the Wi-Fi and manning the help desk.

Emily serves as registrar, keeping student and course records and handling diplomas for the training program while homeschooling Clara. Additionally, Ethen mentors some of the students who are involved in IT there at the training center. Together, they host students in their home, with the hope of encouraging and discipling these future missionaries that come through the training every year.

"We are thrilled to be able to serve the Lord, using the gifts that He has given us."



BRIAN & LILI POULSEN

AND CHILDREN ELLIOT, JUDE, EVELYN, OLIVIA

Church Planting in Papua New Guinea

Sent by Harvest Church, Carmel, Indiana



Connect with Brian and Lili at
ethnos360.org/missionaries/brian-and-liliana-poulsen

Brian grew up as a missionary kid in Papua New Guinea. While there, he was privileged to see a church planted among the Mangseng people; these were the people that his parents and their team ministered to. At age 12, he realized that he personally needed a Savior and that it wasn't enough that his parents were believers.

Lili grew up on the other half of the world as a missionary kid in Mexico. Her parents were part of planting a church in the state of Guanajuato. Lili trusted in Jesus as her personal Savior when she was eight.

While they were still young, God impressed on both Brian and Lili the importance of proclaiming the name of Christ to the unreached.

They met while attending College of the Ozarks in Branson, Missouri. After marriage, they studied at Ethnos360 Bible Institute in Michigan and North Cotes College, New Tribes Mission UK's missionary training.

After their three years of training, they were ready to go! But God brought "delays" through medical issues, COVID, two more babies and 18 months of serving at The Homes of Ethnos360 in Florida. At long last, they arrived in Papua New Guinea in January of 2023.

What about their delay? Brian answers, "Looking back on our five years of trying to get to Papua New Guinea, I remember feeling so frustrated. Why isn't He sending us out? I realized that God is focused on the unreached, but He also does not lose sight of His children and what is best for them. God used that time to impress upon Lili and me that God is as concerned with our growing in an intimate relationship with Him as He is about the lost being reached."

Brian and Lili's long-term goal is to minister to a people group on the island of New Britain in Papua New Guinea who still need to hear the gospel.

"One thing we've never doubted about our Lord and are even more convinced of today is that He is faithful!"

Does It Make Sense?

When my son Jeff and I, as Bible translators, are working in the Scriptures, many words and concepts give us headaches because, at first, they do not translate accurately into the target language. Often, we label these words and concepts as “Key Terms” because they are used over and over throughout the translation project. Without an accurate, concise translation, many of these concepts are often misunderstood. As we continually work on these terms, we spend a lot of time polishing them and often find ourselves frustrated if the translated term is still “weak,” meaning it may not be well understood by the indigenous people. These terms are one of the main areas of focus for the consultant when he or she comes to do the final check on any translated portion. There are many such terms, but there are two of them which stand out way above the others to me in terms of difficulty; they are the words *modest* and *grace*.

Let me start by examining the word *modest*. We cannot just say to the indigenous people, “God tells us we must dress modestly” because modesty is something different in every culture. What did modest and discreet dressing look like in Bible times? What does modest and discreet dressing look like today in our Western culture?

Then we come to the Manjúi world; when we first started working with these people back in the early 1970s, some of the older men were still wearing loin cloths—a flap that covered only their front parts. And the women would wear nothing on top when they were sitting around their fires at night. For many years, not one Manjúi woman would ever wear pants. Also, we never saw one Manjúi woman wear

shorts. For the Manjúi, shorts on women were a “no-no,” but wearing nothing on top at home around the fire was OK. I wondered sometimes, in our later years with them, if they thought we foreigners were less modest than they were, so how were we to define the term *modest*?

A passage that uses this term comes up in 1 Timothy 2:9 and 10, where Paul was saying, “... that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works” (NKJV).

In the context of this passage, the overall point Paul was making was that women should not be so focused on their outward appearance, but rather they should give attention to the internal. Sexual suggestiveness in dress is not stressed here, but I do believe it is included. We come to this conclusion partially based on the Ephesian culture of the day, but also because we have an adjective in Greek preceding the word *clothing* and two adverbs following it. The Greek word preceding clothing is *kosmios* and means “orderly, decorous, or of good behavior.” The words *modest* and *respectable* have been used to express this term in most English translations. The Greek phrase that follows the word *clothing* or *apparel* in this verse is *metáh ahee-dôse*, which means literally “with downcast eyes.” This has to do with bashfulness as well as awe and reverence toward the opposite sex. This phrase has been translated into English in the King James Version as “with shamefacedness,” in the New American Standard Bible

as “discreetly,” in the New International Version as “decently and with propriety” and in the New Living Translation as “not drawing attention to themselves.”

So, we can conclude that Paul was asking that women dress discreetly, in such a way that the attention would not be drawn to themselves. The final idea in Manjúi that we came up with was that women should wear clothes that would be nice but that these clothes should not cause men to look at them in a bad manner. If you were a Bible translator, how would you have handled this?

The second word we had some difficulty with was the word *grace*. As English speakers, we usually understand this word to mean something that is free or something coming from God that we can't earn, but the first problem with translating this into the Manjúi language is that these people have almost no abstract nouns in their language. Every word in the English translation that is covered by an abstract noun must be changed into a verbal expression for the Manjúi to understand it well. This includes not only the word *grace*, but many other words like *mercy*, *patience*, *peace*, *joy*, *faith*, *blessing*, *honor* and *holiness*. If we were to describe how each of these abstracts was handled in Manjúi, this would become a book, so we'll only deal with the word *grace* here.

A second problem we faced in translating the word *grace* was more of a cultural issue; this is because nothing is “free” in the mind of the Manjúi people—everything is in a sense worked for or paid for. Usually even a “gift” must be paid back by giving a gift back. We observed this many times when someone would give something publicly to a friend when

they had just purchased an item at the village store. Immediately the person who was gifted something would turn around and give something right back as we foreigner missionaries looked on.

After many trial translations working with our Manjúi friends, who by that time were believers and understood well that we cannot earn our salvation, the final phrase for God's grace became this: “*God has gifted us with what cannot be strived or worked for.*” As we continued using this in all contexts of Scriptures, including the greetings in the New Testament epistles, it was found to be somewhat cumbersome because of its wordiness. So, the Manjúi church leaders shortened the phrase to, “*What cannot be strived for,*” but by this time everyone knew the background of the phrase, so this shorter phrase became the standard word for grace with good understanding. Whenever the time came for the final consultant check, we Manjúi translators were always asked by the consultant, “Is this the best idea you can come up with for the word *grace*?” We would always take time to explain the whole process to them.

What about you? Do you ever think what words in the Bible might mean to another people group who don't speak your language? These difficulties often make translation very challenging, but it is also incredibly rewarding when you see the faces of the people light up when they begin to understand the Word of God in their own language. Have you ever considered becoming a Bible translator?

—Gordie Hunt, Translator for the Manjúi Bible

A Manjúi Village



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