

Sample Modules

Speaking for Maximum Results

There are many effective ways to report home. One of the most effective ways DELTA has found to organize thoughts is through the use of Modules. A module is a short, complete segment about your ministry (1-5 minutes long). Each module should be able to stand on its own. You should also be able to flow from one module to the next without stopping.

Using modules will give you flexibility with time schedules. If you are asked to speak a shorter amount of time than you expected then it will be easy to cut something out. If you find yourself having to speak longer it will be just as easy to add something in.

The best plan in using Modules is to choose three to six of the topics listed in this section. Don't try to write a Module for each topic. You should definitely include an Opening and Closing module in each presentation. Refer to your journal and reflections entries in your Spiritual Journal for material.

Possible Modules

Opening	You-centered, sincere thanks, something enjoyable to share, beware of meaningless words and expressions.
Culture	Personal stories that illustrate cultural experiences.
Spiritual Need	Shows need of the Lord and His Word.
End Result	Illustrates the impact of God's Word in a life or community.
Dollar Needs	Third party and especially financial needs already met by God through people.
Humor	Relax them with a laugh or an amusing story (the joke should be on you).
Scripture	A story with Scriptural content and illustrating a Bible passage in a real-life setting. Do not spell out the conclusion as you would do in a preaching context.
People	Stories that share the personality of special people.
Miracle	An outstanding or profound answer to prayer.
Work Related	A story illustrating your skill or work activity . . . also called "war stories."
Is it Worth it All?	A dramatic story of a personal trial that tested your faith.
Closing	Finish with a challenging or encouraging thought.

MODULE EXAMPLES

Opening Module

This short opening has the objective to express appreciation and affirmation to the audience.

THANK YOU FOR COMING

By Jerry Long

Brenda and I so appreciate each one of you for being here tonight. You probably could have found more fun and exciting *things* to do than attend a missionary meeting. Instead, you have given priority to learning more about what God is doing around the world.

The fact that you care that much makes you very important to us. Thank you so much for coming.

THANKS FROM THE CHIEF

By Jerry Long

Allow me to pass on a word of gratitude to you from a man I'm sure you don't know. You would all be delighted to meet him. His name is Wangano. He is a chief of the Duna people, in Papua New Guinea.

The day they dedicated his New Testament Wangano said, "We have lived here all this time like animals, not having God's talk. Now we have it, carved on paper. We can hold it in our hands and will not be forgetting it."

Wangano has you to thank for that because you had a part in making it happen.

Action Module

This is a fun story that captures people's attention. An Action Module can be used just before an opening module because it 'sweeps them in'.

SLIP OF THE TONGUE

By Jerry Long

When my wife and I arrived in Cochabamba, Bolivia, for Spanish study, the teachers encouraged us to get out in public and practice talking to people.

One day we took our kids to a public swimming pool where you buy tickets at a little booth to get in. Standing in line, I carefully practiced in my mind what I needed to say. At the window I had to speak loudly so the lady could hear me through the glass, and of course, everyone in the line could hear me too.

I smiled and confidently, said my line, and the lady nearly fell off her stool laughing. A wave of chuckles went back down the line as they passed on what I had said. The lady, wiping away tears and struggling to regain her composure, took my money and gave me the tickets.

It wasn't until later it struck me I had bought tickets for two children and two adulterers.

FLYING ANTS

By Jerry Long

One morning I was assigning jobs to a crew of Quichua Indian workers at our jungle center in Ecuador. One of them, Alejandro, was eating something he had wrapped in a banana leaf, with obvious enjoyment. I guessed he had some home-grown and roasted peanuts. Watching him made me hungry for some.

On the other hand, from where I was standing, it didn't look exactly like peanuts. Curious, I asked, "Alejandro, what is that you are eating? Peanuts?"

Smiling mischievously, he said, "No, fried ants want some?"

He knew he had me. The Indians all knew about the silly hang-up we gringos have about eating bugs. I had taken the bait, (so to speak) and now my manhood was on the line.

I said, "Well, let me see them." This was a stall tactic.

With subtle suspense and drama Alejandro opened the banana leaf. Seeing them didn't help. There was about a half-pound of them laying in a black, greasy mass. Each was nearly a quarter-inch across the rump. Their legs and toasted wings were still attached. Their tortured little eyes looked up at me.

I tried to pick one up, but I couldn't get just one. They clung together in a clump. I pulled loose a glob of four or five and shoved them into my mouth, hoping to swallow them quick without getting a taste. No such luck! The legs were too stiff and prickly to swallow without chewing.

I started to chew. They tasted...well, not too bad, a little like Canadian bacon! I tried a few more... not bad at all if I ignored the texture and tried to keep the legs from sticking between my teeth.

Alejandro was pleased. The next day he brought a neatly wrapped banana leaf package: A kilo of juicy fried ants to enjoy and share with all my missionary friends.

Cultural Module

This module portrays a memorable cross-cultural experience that involves customs, traits, language, artifacts, etc.

BASKETS OF SMILES

From a story by Seymour Ashley

Seymour and Lois Ashley were translators with the Tausug people of southern Philippines. One day, early in their assignment, they had occasion to sit in on the negotiations of two families arranging a marriage.

The bride's family was listing the items that would be required as brideprice... so many sacks of rice, cows, cartons of cigarettes, a gold coin, a knife and 3,000 half-peso coins. The boy's family began to relax and smile, feeling the terms were reasonable and they could probably afford this young lady.

But the spokesman for the bride's family wasn't finished yet. As the final request, he said they would have to produce three baskets of smiles. The Ashleys thought, "Isn't that a nice gesture. They are asking for friendship!"

But suddenly, the mood changed in the negotiations. Everybody became sad, especially those of the boy's family. They got up and began walking out. Lois and Seymour asked a Tausug friend what was going on.

He said, "The wedding is off!"

"But why? What happened?"

"Didn't you hear? They asked for three baskets of smiles. You can't carry smiles in a basket!"

Later, the Ashleys learned that the only culturally acceptable way to refuse an unwelcome proposal is to ask for something that is impossible to deliver. Otherwise, someone will lose face. For a family to lose face could lead to bloodshed.

They learned the "basket of smiles" had special significance in this case because apparently someone in the boy's family had once offended an important member of the girl's family by not showing proper friendship.

THE LIZARD THAT GOT AWAY

By David Presson

One day, as the legend goes, a little Karaboro boy of Burkina Faso, Africa, was out hunting in the field. He had his bow and arrow ready to shoot. The arrow was resting on the bow and his hand was shaking as he came closer and closer to the big lizard that was climbing up a tree. He was very careful not to make a sound as he stepped over the dry corn stalks. He came within range. He took careful aim and pulled the arrow back. He didn't want to miss.

He let the arrow fly from the bow. He watched as the arrow sailed through the air. Before it hit the lizard, the lizard jumped out of the way and the arrow stuck into the tree. The boy went back home to tell everybody about the big lizard that got away.

The Karaboros of Burkina Faso often repeat a proverb about the lizard:

The lizard was saved when the arrow went into the tree instead of himself.

To Karaboro Christians, this proverb about the lizard is a parallel to the Gospel. When they tell this story, it reminds them of how Jesus took the punishment for their sins. He received the arrow that was meant for them. He died on a tree.

Claim/Fulfillment Module

The Claim is not a story but rather a very brief, direct statement to the audience. The Claim may be followed by a brief "Fulfillment" story illustrating how you, or someone else with whom the audience can identify, gained the benefit you are promising.

LIKE AN ELECTRIC SHOCK

By Jerry Long

Claim: I have to tell you, there is considerable risk in attending this meeting. It could change your life forever.

Fulfillment: Several years ago I spoke to a little church in Prineville, Oregon. I had just come from Peru where there was a desperate need, as there always is, for people to serve in support roles. We needed people who could build buildings, fix radios, fly airplanes, type manuscripts . . . everything imaginable.

During my talk, I said, "Right now we are praying hardest for a builder."

From somewhere toward the back of the little congregation. I heard a soft but audible, "Uh, oh!"

Afterward, Jim came forward. He was tanned, muscled, and had calloused hands. He said to me, "When you mentioned 'builder,' the word went through me like an electric shock. Do you suppose the Lord is calling a carpenter like me to work in South America?"

I said, "That wouldn't surprise me."

Nor did it surprise me to hear later that Jim was in Brazil constructing buildings for Bible translation.

THE GREATEST INVESTMENT

By Jerry Long

Claim: I read in the newspaper the other day about a man who lost all the money he had, over a million dollars, in the stock market. I couldn't imagine how devastating that would be. I feel the Lord wants me to share with you the greatest and most secure investment opportunity on earth.

Fulfillment: Gene Davis was a young atheist with two goals: to be happily married and fabulously rich. He had such energy and ambition that while he studied veterinary medicine he began five businesses. He made more money in medical school than he later made in his first five years in pet practice. While he went to school he also got married.

But, by the time he began his practice his marriage was breaking up and he was miserable. He prayed, "God, if you exist, and if you want my life and can bring happiness into it, you are welcome to do it."

Suddenly his outlook changed. He began reading his Bible and made friends with a pastor. His marriage began to heal. Some of his investments began to pay off spectacularly. He took a retreat by himself to learn what God was telling him through all this success.

The Lord seemed to give Gene a simple message that I believe is for all of us as well. The Lord was saying that there are no guarantees of earthly financial success in the kingdom of God. God does commit himself to giving abundant life to those who ask for it and obey Him. But to Gene, specifically, God was saying, "If you will be faithful in small things, I will make you a steward of great things."

Gene said he felt God wanted to him to commit himself to a simple lifestyle, and be a channel of blessing to the world through missions. Since then, Gene has done just that. He has become a mission leader in his church, a board member of the U.S. Center for World Mission and has channeled hundreds of thousands of dollars into world outreach.

Gene Davis says, committing his life to God's purpose was the greatest investment he could ever make.

Scripture Module

This module illustrates the truth of a Bible passage. It may portray how Scripture came alive to you because of an incident in your life. Ideally, the application should be so clear from the story that you don't have to spell it out directly.

LIONS

By Jerry Long

Not long ago, Brenda and I watched a TV special on African lions. As you know, lions don't come in packs, herds, or flocks. A group of lions is called a "pride." "Pride" is very descriptive of their temperament. They roam the jungle like they own it. No wonder we call them King of Beasts.

The whole special was about one pride, so by the time it was over we had a personal acquaintance with each lion. I normally think of lions being fierce, but when they're relaxed they have pleasant faces. They look so innocent, so peaceful. The little cubs come along and have the audacity to bite mama on the tail. Can you imagine biting a mama lion's tail? She just playfully flips the cub away. It was easy to forget these creatures are one of nature's foremost killing and eating machines.

Then they showed a young lion stalking a herd of zebras. He patiently hid in the grass, then began inching forward, imperceptibly slow. As he came close to his prey his body rippled with power ready to explode. Suddenly he came out of the brush like a shot and streaked toward the nearest zebra. He hit it with his body like a battering ram, drove it to the ground, and in one quick movement he had his teeth into the zebra's throat. It was an efficient job.

The next scene was a head-on view of the lion with his face down munching at the zebra's insides. I sensed that he was going to look up soon. I somehow expected to see a look of remorse for the violent and grisly thing he had done. Then he lifted his head, and we had a close-up of his face. His chin and his mane were dripping with blood. Yet on his face was a look of perfect contentment and tranquility.

I had forgotten that lion's nature is to kill and devour.

First Peter 5:8 says, 'Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.'

ALL MEN WILL KNOW

From a story by Neville Thomas

One day in the Philippines, in a Kalinga church service, the leader was reading from the newly translated book of John. He came to John 13:35: "By this all men will know that you are my disciples, if you love one another." (NIV)

He had barely gotten through the verse when the room exploded with questions, everyone talking at once. Finally, as the uproar began to die down, one man asked, "Aren't there any exceptions to that?"

This man had a special reason to ask this. An enemy group had just killed his nephew. How could Jesus expect him to show love to them after killing his nephew?

"Love those people who killed my nephew?" he said, "Who's going to do that? That's impossible!"

The teacher held his ground. "The verse says, 'All men will know you are my disciples if you love one another.' That means everybody loving everybody. There are no exceptions."

They stopped the service and had a long discussion. They could not argue away the obvious meaning. Finally they said, "From now on we're going to make a covenant with God. From now on we will never let our relatives in this village see us not loving one another."

Six weeks later one of the believers who was in that meeting, a man named Leaban, was in the village. Something upset him, and he became roaring mad at another villager. As he raged at the man, the other believers ran to him and surrounded him. They said, "Leaban, don't you remember our covenant with God? We will never let our relatives, see us not loving one another!"

Leaban then did something that was totally out of character for his former headhunting culture, or for him personally. He apologized. No one had ever seen that done before.

After that, the village began to hold the believers in high esteem.

End Result Module

This portrays a change in individual lives, families, or communities who were touched by the ministry. This module type should be in every talk.

THE BOOK IS BORN

By Jo Shetler

On July 24, 1984 the Balangaos of central Luzon, the Philippines, dedicated their finished New Testament. Masa-aw, a Balangao translation helper, expressed his feeling about it in his own earthy way.

He said, “This book has been like the unborn baby of a pregnant woman. Everywhere she goes, it has gone along. It’s been heavy to carry; it’s caused pain and tears sometimes; it’s been a load, a very trying one at times.

“Wherever the translator went, the book went along too, for it could never be detached. Even on vacation, to Manila, or even as far as America, it had to be carried along, waiting for its proper birth.

“It’s required countless people along the way to help it grow. For 20 years, it’s been forming at no small effort from so many, many people. It grew so slowly at first, but at last, at last it’s here.

“TODAY our book is born! We give great glory and thanks to God in heaven!”

THROW THE DIRT AWAY

From Tariri My Story, Ethel Wallis

Lorrie Anderson and Doris Cox first entered the Candoshi Shapra village in Peru in 1950. The Candoshi Chief, Tariri, was famous for taking the heads of his enemies and shrinking them to the size of his fist. White people were his sworn enemies. Yet, when the two white women came to his village, he let them live. He thought they were probably just looking for husbands.

Three years later, Tariri told how he had come in from a hunting trip and Lottie told him it was time he began trusting Christ:

“I was ashamed,” he said. “There was sweat and dirt all over me, even on my cheeks. I was dirty from having been so far away. There was blood on my back where I had carried the spider monkey after shooting him with my blowgun. I looked like a child who had no mother. So, I sat down like that, with my dart holder over my shoulder, and Mpawachi (Lorrie Anderson’s Shapra name) began to tell me God’s Word.

“She said, ‘Brother, when are you going to receive Jesus? Receive him right now.’

“I said, ‘All right.’ I received Jesus with my ragged skirt on, without even having a bath.

“When I talked with Jesus, I said, ‘You cleanse me with your blood. Put good in my heart. My heart is dirty. Throw all the dirt away. I will follow only You. I want to follow in the same path with You. I do not want to live bad any more. Take out everything that holds me back.’ When I said that, Jesus came into my heart.”

Tariri went on to share Christ as aggressively as he had taken the heads of his enemies. First he witnessed to his own people, then to other tribal groups, ultimately even to the President of Peru. In 1959, he went to the U.S. where he witnessed to thousands at the World’s Fair in New York, and on Billy Graham’s crusade platform.

Later he told Lorrie, ‘As I heard God’s Word. I thought, Why did you people not come long ago? You knew God’s Word. There were many of the old ones, the ancestors, who wanted to hear.’”

Nuts & Bolts Module

Nuts and Bolts are the basic facts, figures, and details people need to know about your work and about the mission in general.

HE CALLED HIM A COWARD

From Two Thousand Tongues to Go, Ethel Wallis

In the summer of 1917, William Cameron Townsend had completed his junior year at Occidental College in Los Angeles, California. The United States had just entered the First World War. Townsend, along with many of his classmates, had enlisted with the National Guard. He thought he was on his way to fight in France.

Before he was to leave for France, however, he had occasion to visit a retired lady missionary. She caught him up short when she bluntly called him a coward. She said, "Here you are going off to war and leaving the mission field to us women!"

Townsend was stunned. She was right. God was leading him to go to Guatemala as a Bible salesman. But he saw no way he could back out of military service once he had enlisted. He went to his recruiting officer. The officer took a long look at the frail, skinny Cameron Townsend. He said, "Sure, go ahead, Townsend. You'll probably do more good selling Bibles in Guatemala than shooting in France."

When he arrived in Guatemala, Townsend asked one man. "Do you know the Lord Jesus?"

"Sorry," he answered, don't know him. I'm new around here myself."

Cameron Townsend's biggest burden was the realization that more than two-fifths of Central Americans didn't even speak the national language, but rather fragmented dialects of the Mayans. His concern grew particularly for the largest Mayan language family, the Cakchiquels.

One old Cakchiquel village chief asked him, "Why haven't you come sooner? We have heard that you have told this wonderful story in other nearby towns, and we have been wondering what sin we have committed against God that kept Him from sending you to us."

Townsend later wrote in his journal, "The fault is not theirs. God has sent. but we have refused to go!"

Townsend went on to translate the New Testament into Cakchiquel. Through that experience, he developed the scientific translation technology Wycliffe linguists have applied in over a thousand language groups around the world.

HOW JAARS BEGAN

From Two Thousand Tongues to Go, Ethel Wallis

Titus and Florence Nickel were among the first linguists to arrive in Peru in 1946. They settled among the Aguaruna Indians along a swift jungle river near the border of Ecuador. They began with no radio, no roads, and no contact with the outside world.

After eight months Florence was exhausted, expecting a baby and needing medical attention. Unfortunately, the one airplane serving the translators was out of service. The airplane could have taken them out in less than ninety minutes.

None of the Aguaruna villagers wanted to take Titus and Florence upriver because the route was through enemy territory. Finally, a trader offered to take them to where they could connect with the trail to the outside. The second day the man got drunk, ran out of gas and dropped his propeller into the river. They stayed with an Indian family while he went downriver to get another propeller.

After two weeks on the river, through rain-swollen currents, rapids and whirlpools, the Nickels arrived at the trail. They thought the worst was over, but it was only beginning. After the first day of hiking they were so exhausted they could barely turn over on their air mattresses. After three days Florence was so sick and sore she could barely crawl over logs and wade streams.

The fourth day Titus found mules to rent. This was luxury. Finally they came to a road where a truck carried them to their destination, after 21 days of hardship and peril.

It was after that grueling trip that Cameron Townsend vowed he would send no more linguists into the jungle without adequate communication and transportation service. He immediately began recruiting pilots, mechanics and radio technicians who later became organized as the Jungle Aviation and Radio Service.

Today JAARS serves the Bible translators all over the world with air and ground transportation, construction and technical services.

Miracle Module

Miracle modules portray God's protection, intervention, healing, arranging circumstances, timing, and answers to prayer.

THE LOWERING RIVER

By Neil Anderson

In 1976 Yoweya, a Christian leader in Papua New Guinea, felt God was calling him to minister in a rugged area six hours from our Polopa village. He told his mission leaders, 'God wants me to go down there and preach the Gospel to those people.'

They said, "There's no airstrip down there. It's just jungle, and we don't have any way to get there."

"I've got to go!"

"Okay, you go." they told him, but that was about all the encouragement they offered.

He got together several others and they set out across the mountains, ravines and rivers, and finally came to a wide river they couldn't cross. It was so swollen it covered a bridge the people had built of rattan vines.

Yoweya's companions said, "The river is too swollen, we can't cross. Let's go back home."

Yoweya thought, "God told me to go down there and preach the Gospel. I believe he wants me to start a work." Then he remembered the Old Testament book of Exodus where God parted the water for Moses, "Maybe he'll do the same for me." So he cut off a little sapling with his ax, threw it into the water and bowed his head to pray.

The others laughed at him. They said, "Your stick just got carried down the river!"

Yoweya kept his eyes closed, praying. Within 30 seconds the water began going down. When Yoweya lifted up his eyes the bridge was swaying above the current, covered with slime and crud. The other men stood staring with their mouths open.

Then they began shouting, "Let's go. God is with us! God took all that water out of here."

Today there is an airstrip in that village, and because of Yoweya's faith there is a growing group of believers.

ILLEGAL IMMIGRANTS

By Jerry Long

In 1971 my family and I drove a van from Southern California to Quito, Ecuador. Within two hours of the Ecuador border, we were beginning to celebrate because we thought we would have enough gas in the van to make it all the way to Quito. Our money had run out.

Then we saw a new car stopped along the cobblestone highway. A well-dressed Latin gentleman was standing in front with the hood open. His radiator had boiled over. Fortunately, we had some water in plastic jugs and were able to fill his radiator. He was very grateful. We continued into Ecuador ahead of him.

Two hours later, on the Ecuador side, we were stopped at a customs checkpoint. The customs sergeant came to my window, greeted me cordially, checked my passports and car papers, and put me under arrest!

Somehow, when we crossed the border from Colombia, what we thought was the customs station wasn't customs at all. It was only an immigration checkpoint. Without the proper papers, we were now illegal immigrants in a contraband car. The sergeant explained grimly that he would have to impound the van, and arrange for our deportation under armed guard back to Colombia, at our own expense. But...we had no money!

Then the man in the new car arrived. As he stepped forward, the sergeant began to look nervous he man came directly to him and asked if there was some problem. The sergeant explained he had caught these

“contrabandistas” (smugglers), and was dealing with them according to the due process of the law., which, of course, he was.

The man then quietly took our passports back from the sergeant and brought them to me. Then he said, “Señor Long, you are to go directly to Quito, and I would like you to come to my office on Monday morning. Everything will be straightened out there.”

Then he gave me his business card and left. I stood speechless. I couldn’t believe it. His title read: ‘Chief Council to the Customs Department, Republic of Ecuador.’

Needs Met Module

The Needs Met module illustrates how God met a financial need through an obedient person.

FIFTEEN DOLLARS TO GO

From Remember All the Way, Pittman

Wycliffe began in the 1930s during the great depression. Our founder, Cameron Townsend, loved to tell about the time he took the first group of linguists into Mexico. It wasn’t like today. Nobody had money then. Now we are required to have 100 percent of our monthly support promised before we go to the field. Then, Townsend required that the single women have at least \$90 before starting South, the men could go with only \$50. He felt the men could hitchhike back if they ran out of money.

One summer Townsend was about to take a team to Mexico, but one girl only had \$75. The driver refused to take her unless she had the full \$90.

The car was to pick her up at John Brown University where she attended. That morning the school chaplain gave her the opportunity to say goodbye to her fellow students during chapel period. She felt a little foolish saying goodbye not knowing if she was actually going. When she spoke, true to Townsend’s policy, she didn’t mention her shortage of funds. Immediately afterward a friend came forward and gave her five dollars. That inspired the chaplain to ask for an offering for her.

That day she left for Mexico with more than \$90.

TEN DOLLARS AND FIFTY-THREE YEARS

By Jerry Long

Recently I asked Otis Leal, one of Wycliffe’s oldest active members, how long he had been with the mission.

“Just over 53 years,” he told me. When he and his wife, Mary, joined there were only 15 members. Today there are over 6000.

I asked if he and Mary ever wondered if they had made a poor decision by joining a tiny, obscure organization during the depression. He said, “No, we had no doubt at all, God made it absolutely clear we were doing the right thing that first year we joined.”

He told how he and Mary went to the translation training camp at Sulfur Springs, Arkansas in 1937. They had just enough money to pay for their meals during the ten-week course; two dollars per week. But early in the course they loaned ten dollars to another student who promised to pay it back.

The other student left the course without paying the loan. The Leals’ money ran out. When they finished the last meal they could pay for, they left the dining room wondering if their career in Bible translation was over before it could begin. They didn’t feel they could stay and eat food they couldn’t pay for.

They told no one of their dire situation. Ten dollars was a formidable amount. It was a week’s wage for many people then. They prayed that if God wanted them to translate the Bible for a tribe in Mexico, He would have to make it possible.

As they started toward their cabin that evening they met Ken Pike, a translator whom they hardly knew at the time. Ken pulled out his wallet and said, “Hey, could you kids use ten dollars?”

The Leals' first years of translation work in Mexico weren't easy. Good food was scarce. They suffered ill health. But they stuck it out to those words that once reassured them of God's love and care: "Hey, could you kids use ten dollars?"

Spiritual Need Module

This illustrates the spiritual need of the people we serve. In using Spiritual Need modules, it's important to keep a balance between being truthful and being respectful of cultures.

THIS IS GOOD STUFF

From a story by Jo Shetler

When Jo Shetler returned to California on furlough in 1976, she was a discouraged missionary. She had spent four years among the uncounted thousands of Balangaos in the Philippines, and only two of them had believed.

She says she was bombarded with thoughts of inadequacy, unworthiness, failure, wanting to quit. She was a little afraid to share her feelings with people in her church because they might stop supporting her. But when she gave her report she couldn't hold it in. She dumped on them. Her church surprised her. They responded with a mature love and commitment to pray.

Jo told the stories of the Balangao's powerful bondage to the spirit world. She shared how they would sacrifice all their wealth and their animals when a child in their family was sick. When that didn't work they would sell their rice terraces to buy more animals to sacrifice. Often, in the end, their children would die anyway. Many Balangaos had told Jo that they wanted to trust Christ but they feared retribution from the spirits.

The church began to see Jo's frustration as a call to spiritual warfare. They began to engage in the battle as prayer warriors on her behalf.

As soon as she returned to Balangao, Ama, Jo's adopted Balangao father, read the book of First John that she had just translated. He said, "This is good stuff! People would believe if they could just hear it." Soon Ama and others began to trust Christ.

The bondage to fear was broken. Ultimately, thousands of Balangaos have believed. Jo Shetler says it could not have happened until people at home committed themselves to prayer.

NURTURED TO AVENGE

From Gekita's recorded testimony

Gekita is one of Waorani men who speared and killed five missionaries in Ecuador in 1956. He is the oldest living Waorani. This is a portion of his testimony.

My father was killed when my mother was still pregnant with me. They speared my father, and the king vulture picked his bones. I grew up carrying the knowledge of my father's death in my soul. I was nurtured to avenge his death.

When I was a man, we went and found Ima, the man who killed my father. It was getting dark. We just went running from house to house, killing whoever we could. Ima was swinging in a hammock. We burst in and speared him. I speared three others. We set the house on fire. Ima was burned up with the house. That's the way we did it long ago.

One day a plane flew over us. They called, "Come, come, come with us." and they landed on the sandbar. A few in our group went to meet them. The next night Nampa went into a rage. He ran into his house, grabbed all his spears and yelled to me. "Come on, let's go and kill." Nampa ran at one with a spear. The man shot. The two of them fell right there. We speared another, and even as they were running, I speared two more of them.

The last outsider called out to us, "Don't spear, don't spear!" and we understood. "We just came to meet you. We aren't going to kill you. Why are you killing us?" Kimu ran a spear through his chest, and he fell into the water.

Later, a plane started coming again, dropping gifts, machetes, clothes. We said, "Oh, it's out of love for us that they are dropping that." So we said, "That's enough spearing. Let's leave them alone and go meet them."

Looking back on it now, I feel I did badly, because they weren't trying to do bad, they were trying to do good. They lived well here, and we lived well with them. They spoke lots about God, and we listened. We took God's speaking seriously. We decided not to kill each other any more, so that although we used to live in fear, now we don't.

Is It Worth It All? Module

Share a moment that you questioned if your work was worth the difficulties, frustrations, delays, sickness, loneliness, or separation from family. Portray how God worked to bring you through, and how he impacted lies through those circumstances.

PROUD TO SUFFER

From a story by Janet McClellen

Several years ago in North Africa a young university student was walking home from a visit to his psychiatrist. He was deeply depressed, having spent much of his family's money trying to find some purpose and meaning for his life. Now he contemplated taking his own life. He felt there was no point in going on.

The wind turned over a piece of paper on the road and he picked it up. It was an application for a Bible correspondence course. This was curious because he lived in a country where Christianity was despised and outlawed. Responding to an inner urge he filled it out and sent it in. By the time he finished the course. Christ had healed his tormented mind.

Committing his life to Christ meant rejection by his family and friends. It also meant harassment by the police and possible imprisonment. Still, at great risk, he shared his faith and dedicated himself to helping translate God's Word into his own dialect.

Not long ago, authorities caught the young man witnessing and threw him into an underground prison. During the first week they gave him no food or blankets. One day they strung him up by his wrists on a chain-linked fence and tortured him. They forced disgusting liquids down his throat until he thought he would drown. He told later of a vision he had at this moment. He saw Jesus, tortured and bleeding, with his arms stretched out in the same position he was in, He said, "When I saw how Jesus suffered for me, I was proud to suffer for Him."

He gave his Bible to the ones who interrogated him, and told them about Jesus! He was able to tell more people about Jesus in that prison than he had during his previous 8 years as a Christian.

I'VE HAD IT WITH YOU

From Peace Child, By Don Richardson

Don Richardson and his wife worked as Bible translators among a fierce cannibal tribe in the Sepik region of Irian Jaya, Indonesia. The first Scripture portion Don translated was the Easter story. The tribe so valued treachery and cunning deception that when they heard the Easter story they thought Judas was the hero. At times Don doubted they could ever understand the Gospel.

During that first year Don and his family were in the village, the tribe was continually at war. They constantly found themselves in the midst of bloody raids, spending much of their time patching up wounds.

One day Don had taken all he could. He went to the village headman and said. "I've had it with you people. All you want to do is kill each other. If you don't find a way to quit all this warring, I'm going someplace else."

The headman didn't want Don and his wife to leave. He had known for a long time the killing had to stop or the clan would be wiped out. He also knew the terrible price he would have to pay for peace.

After days in agony, the headman decided to pay the price. He went to his house, took his infant son from the arms of his wife, and carried him to the enemy's village. There he laid his son at the feet of the enemy headman.

His chest was heaving with suppressed sobs as he said, "I give you my own son as peace child." he said. 'It is so you will know that as long as he lives among you, we will never attack your village. We are no longer your enemies. We are your kinsmen.'

The headman and his wife grieved the loss of their son, but they knew there would be peace.

As Don witnessed this extraordinary act of sacrifice for peace, he suddenly realized the peace child was the key to the tribe's understanding of the Gospel of Christ. From that moment, he began to declare that Jesus was the Peace Child offered by God to declare them his kinsmen.

The headman was one of the first to respond to this new and clear understanding of why Jesus came. Nearly the entire village eventually trusted Christ.

Closing Module

Conclude with another expression of gratitude: try using a story to sum up your message. (Just remember not to preach.)

WAITING

From a story by Marilyn Laszlo

Marilyn Laszlo was translating the Scriptures for the Sepik Iwam people of Hauna village in Papua New Guinea. One day she had visitors from a distant village. They came because several of them were sick and they had heard there was medicine at Hauna.

The headman among the visiting group began to observe that Sauna was different from any other village he had known. There was a school. The children and most of the adults were learning to read and write in their own language. He saw they had a big church where everyone worshiped, and that they were living free from the domination of ancestral spirits. The villagers told him it was all the result of having God's Book. Before he left he came to Marilyn and asked if she could now come to their village and give them God's book. Marilyn told him she wished she could, but she had years of work left to do in Sauna.

He suggested, "Then someone else can come and give us God's Book." Marilyn told him that was possible, but there were still hundreds of language groups like his in Papua New Guinea, all still waiting for translations of the Bible.

Finally he asked, "Could you at least come and visit our village soon?"

"Yes," Marilyn told him, "We will try to visit."

The Christians in Hauna wouldn't let Marilyn forget her promise. Within a short time they had organized an expedition. As they arrived at the village, one of the first things Marilyn noticed was a new building in the center of the village. She was curious about it.

The headman said, "Oh, that's God's house."

"God's house! Has a missionary arrived here?"

"No, no missionary has come."

"Well, is there a pastor coming through here?"

"No, nobody tells us about God."

"Then how is it you have built a church?"

"We believe someday soon someone will come and give us God's Book. We want to be ready. We are just waiting."

HE IS NO FOOL...

By John Steketee

We live in an exciting age. Five hundred million people are alive today.

By conservative estimates, one out of every 14 people who have ever lived on the face of the earth are living today. God has given us the means to reach them with the Gospel.

God has placed us in history at this particular time according to His great plan of redemption. In light of eternity, all our earthly pilgrimage and our possessions are no more lasting than a mud hut beside a rice field in the bush. Are we investing heavily in the kingdom of God?

Jim Elliot said: is no fool who gives what he cannot keep to gain what he cannot lose:

Is God calling you to go and serve him cross-culturally?

Is God calling you to give so that others can go?

Is God calling you to pray so that His kingdom comes?

Thank you for your commitment to honor Christ. We came home to serve you. Let's grow together in knowing Him and making Him known. The Lord is at hand. "The Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' Whoever is thirsty let him come and whoever wishes, let him take the free gift of the water of life."