

SATURATION CHURCH PLANTING IN BKK

Finishing the Task Among the Thai: A Proposal for Fulfilling the Great Commission in

Thailand

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Introduction

The Great Commission of Matthew 28 outlines the mission of the Church between the first and second coming of the Lord Jesus Christ. We are to make disciples of all the ethne, the people groups of the world. One of the significant developments in the world of mission in the last 25 years has been a clarification of the state of the Gospel among the various people groups. Missiologists have discovered that there is a gap of opportunity for many peoples to hear and respond to the Gospel. Using the definitions employed by missiologists, one of the least evangelized people groups of our world continues to be the Thai. In this paper I want to develop a possible proposal for how God's people can make a serious attempt at finishing the Great Commission task among the Thai peoples of Thailand.

The first section serves as background material, developing key missiological concepts and definitions dealing with people groups, cross-cultural evangelism, saturation church planting and what it means to complete the task among a people group. The second and third sections apply these concepts specifically to the Thai people and examine issues relevant to the growth of the church. The final section proposes and develops the rationale for a model to complete the Great Commission task among the Thai peoples in Thailand.

People Group Thinking and Cross Cultural Evangelism

Crossing Cultures to Reach Peoples

In 1974 at the International Conference on World Evangelization (ICOWE) held in Lausanne, Switzerland a paper was presented by Ralph Winter on the priority of cross-cultural evangelism. Winter, along with others, became the spokesman for advocating looking at mission through the lens of reaching people groups, rather than merely winning individuals to Christ. He helped to clarify the concept that had begun with the work of

Donald McGavran, that the Gospel travels along people group lines among those who share similar language, culture, and worldview.

Within the geopolitical boundaries of a single nation-state there can be many different “people groups.” It is entirely possible that one of those groups may have a very strong witness of the Gospel and numerous Christians and churches, while another group living in close proximity to them will have virtually no Gospel witness. Thus even if all the existing churches in the world today were to experience revival and double their size and double their existing number of congregations, there are still numerous people groups which would remain virtually untouched by this kind of growth.

The critical task then is to penetrate these groups which have no Gospel witness with the Good News and establish a church planting movement among them. This is the work of cross-cultural mission and it is a significantly more difficult task than evangelism within a group where both evangelist and the listener share a similar cultural background.

Clarifying the Difference Between Evangelism and Cross-Cultural Evangelism

One way of expressing the difference between doing evangelism within one’s own culture, and the task of doing cross-cultural mission by evangelizing across culture has been the development of a scale of evangelism from E-0 to E-3. In this scale “E” stands for evangelism.

- E-0 is the evangelization of those who are nominal Christians, who know about the Gospel but have not made a commitment to Christ and been born again.
- E-1 is near neighbor evangelism, where Christians reach those who are a part of their own culture but who have no Christian background.
- E-2 is the first level of cross-cultural evangelism where a Christian evangelizes someone from a culture that is different from their own yet still has significant connections to them culturally.

- E-3 is cross-cultural evangelism where the cultural distance is the greatest between the evangelist and the person hearing the Gospel.

In this scale we see that E-0 and E-1 is evangelism that takes place among people of the same cultural group, thus it can be termed “near neighbor” evangelism. Cross-cultural mission starts at E-2 to E-3 where someone leaves their own culture to proclaim the Gospel to people of a different culture. The greater the cultural distance between the evangelist and the person hearing the Gospel, the more difficult the task. The missiological reality of our world today is that there are still thousands of people groups that either do not have any witness, or have an inadequate witness of the Gospel. It is the task of the Church of Jesus Christ to seek to bring these people the saving message of our Lord.

Key Definitions for People Group Thinking

Three Key Definitions

In attempting to further define the task missiologists have come up with the following definitions that help bring understanding of these critical issues. These are definitions that were developed in a consultation on unreached peoples in Chicago in 1982 (Winter, 1989, p. 12).

First, a **People Group** is “a significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation etc., or combinations of these.” For evangelistic purposes it is “the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance.”

Second, an **Unreached People Group** is “a people group within which there is no indigenous community of believing Christians able to evangelize this people group.”

Another way of looking at an unreached people group is with these five criteria:

1. The people have not heard the Gospel in an understandable way or form.

2. The people group has not responded to the Gospel.
3. The people group has no growing church or fellowship of believers.
4. The Word of God has not been translated in the mother tongue of the people.
5. The Word of God is not available (due to illiteracy or legal restrictions of the country).

This means that by definition a **Reached People Group** is one that has an indigenous community of believing Christians who have the resources and ability to evangelize their own people without outside assistance. Their culture is hearing the Gospel in an understandable form, many people are responding to the Gospel, they have growing fellowships of believers, and they have the Word of God translated in their language and available.

Critical Issues in Defining “Reachedness”

There are two critical issues that need to be understood at this point. First, when we use the term “reached” this does not mean that every person in that group has become a Christian, but rather that there exists an indigenous, culturally relevant community of believing Christians able to evangelize this people group. This community of believing Christians which is capable of evangelizing this group can also be called a church planting movement. It is not the existence of a single Christian group, or even many groups, but rather is a broad based movement of spontaneous multiplication of churches which is not dependent on outside assistance.

The second critical issue is to understand that measuring the existence of a church planting movement is not that easy to do. It is our goal, but how do we know when it has happened? I would like to suggest that we have to look at the issue of “reachedness” as a continuum in the following way:

completely unreached.....(transitional area).....totally reached

When a group is completely unreached, that is relatively easy to see by the five criterion listed above. When a group is totally reached that is also relatively easy to see as there is a spontaneous multiplication of churches happening out of a culturally relevant community of Christians. What is harder to define is that transition point between our definition of unreached/reached. When has that line been crossed? I want to suggest that in practice it is not necessary to actually answer that question, because as soon as there is an indigenous community of believing Christians in existence it becomes necessary to begin to target another goal that goes beyond merely being “reached”.

Moving Beyond “Reached” to Completing the Task

Defining Saturation Church Planting

We see now that the term “reached” is a very narrow and specific one used by missiologists to help them understand how the Gospel has penetrated a given culture. However, “reached” is too limited a term for those who are indigenous Christians of a particular culture. “Reached” in this context refers to the ability and potential of indigenous Christians to plant churches without any outside help. But for believers of a “reached” culture there is a higher goal, that of bringing as many people as they possibly can from their own group to obedience to Jesus Christ. This means that every person in every community will have an adequate chance to hear and respond to the Gospel.

This is the task of what is often called **saturation church planting**. This is the process of seeking to literally saturate a people group with as many churches as possible so that every person has an opportunity to respond to the Gospel presented to them in a relevant way by people who are like themselves. This is the E-1 task of near neighbor evangelism mentioned above and is preeminently the job of local churches and Christians. Roy Wingerd (1998) defines the goal as ensuring that there is an easily accessible church for every person in that culture. This means that there is a church for every community, every place and every person within easy walking distance. The goal is to help Jesus Christ become incarnate in the

middle of every small group of people from about 400-1000 in size throughout a nation.

Discipling a Whole Nation Ministries (DAWN), which helps to mobilize the whole body of Christ in nations in order to try to complete the Great Commission, works toward the goal of seeing an evangelical congregation “for every village and neighborhood of every class, kind and condition of people in the whole country” (Montgomery, 1989, p. 12).

Overview of the Process: Moving a People Group from “Unreached” Status to Finishing the

Task

Now that a base of definitions has been established I want to try to develop a broad picture of the entire process that happens as a people group moves from being completely unreached to having the task of the Great Commission completed among them. I want to suggest that it is helpful to think of this process in three major goal phases: the **initial**, **intermediate** and **ultimate**.

In a totally unreached people group where the Gospel is not present at all, the **initial goal phase** is missiological breakthrough, the first penetration of the Gospel into that people. This is the E-2 or E-3 task of cross-cultural evangelism where the missionaries must cross from their own culture to a different one that does not have the Gospel. This stage can be called pioneer missionary evangelism and church planting.

The **intermediate goal phase** is for the missionary force along with the emerging indigenous Church community to labor together to develop a truly culturally relevant and growing community of believers. During this phase the role of the missionary begins to change from the heavy emphasis on pioneer evangelism and church planting to a partnership role, working together with believers in that people group to continue to develop outreach, spiritual maturity and leadership. At this level the necessity of E-2 and E-3 cross-cultural evangelism is now diminishing and there is a growing movement of E-1 near neighbor outreach on the part of local Christians. This phase is also the transition or gray area I

mentioned above where it is difficult to measure precisely if a viable church planting movement is in existence.

During this phase it is possible that the local church community will grow to the extent that it no longer needs any outside missionary assistance to evangelize its own people, and will thus be “reached” in the terms we have been using. This does not mean that the missionary role is ended, but it shifts again towards helping this indigenous community begin to send its own cross-cultural missionaries to groups which do not have the Gospel.

The **ultimate goal phase** is for this indigenous believing community to win and disciple as many people as possible to Jesus Christ within their own culture and to come full cycle from a group needing cross-cultural missionaries to sending their own cross-cultural missionaries. Somewhere during the intermediate phase, as the Church grows in numbers and spiritual maturity, goals need to begin to be set for saturation church planting. These goals will help to reach the ultimate goal of giving every person a chance to hear and respond to Jesus Christ. The missionary role at this phase will include that of technical expertise for certain programs, assistance with saturation church planting, and assistance in developing a cross-cultural missions sending program. In this phase the evangelism is now primarily the E-1 near neighbor type. The goal is to seek to incarnate Jesus through a living body of believers in every place and thus complete the Great Commission task.

It is important to note here that this way of defining “reached” and the completion of the Great Commission does not mean that every person in that culture becomes a believer, or even that a very high percentage of the people group becomes a Christian. What it does mean is that there is at least the easy access both physically in terms of distance and culturally in terms of relevance for all people in that culture to hear the Gospel from a living body of Christians.

Finishing the Task Among the Thai: The Need for Saturation Church Planting

What I have tried to do up to this point is to utilize the lens of people group thinking and the terminology common to this viewpoint to look at the process of reaching a people group with the Gospel. I have tried to consider some possible phases and what the emphasis of that particular stage would like for both the missionary and local believers. Now I want to turn to some applications to the Thai people.

The Thai people still appear in missions publications as an unreached people group. According to the five criteria presented above this is because that, even though Scripture is available in Thai, and there are growing fellowships, and the Gospel is being presented by Thai Christians to their own people, on the whole the Thai culture still has not responded to the Gospel in large numbers. Although accurate data is hard to come by, most research would point to the number of Protestant Christians at being much less than 1% of the total population. The total Christian population of both Catholics and Protestants combined is often listed at 1%. In addition to this, many of the numbers that we see are for the whole Church in Thailand and reflect a large number of tribal peoples who are believers. This means that among the ethnic Thai the percentages are even smaller.

I want to suggest that although the Thai are listed as unreached, the reality is that the Thai Church is in that transition area between being unreached and reached. In fact it may very well be that by missiological definition where the critical issue is the ability for an indigenous community of believers to evangelize itself, it may be most helpful to consider the Thai a reached group.

However, we must remember and not lose sight of the fact that “reached” as we are using it is a very limited term which describes only a part of the full process of bringing the Gospel to a people group. Suppose that we can say the Thai are reached. This may mean that missiologists do not recommend the Thai for pioneer church planting efforts and seek to focus on groups where there has been less response to the Gospel. But what remains is the

responsibility of the Thai Church as a whole to seek to give every person an opportunity to hear and respond to the Gospel of Jesus Christ. This is the task of saturation church planting.

Critical Issues in Saturation Church Planting

There are two issues that are crucial to clarify before an actual discussion of church planting goals can take place.

Defining “Church”. If we are going to multiply the number of churches then we have to carefully define the word “church.” One of the problems that we face in expanding our church base in Thailand is with a narrow definition of church that has elements in it not required by Scripture. In my experience when we say “church” in Thailand there are two things in particular that we are thinking about. The first is some kind of building, whether rented or owned, which acts as the regular meeting place. The second is the presence of a full-time paid pastor who has some kind of formal ministerial training.

Neither of these areas are required by Scripture. Jim Montgomery, the founder of Discipling a Whole Nation (DAWN) Ministries says that, “In our thinking, by minimum definition there is a church when at least a small group of believers led by an elder meets on a regular basis for worship, instruction, the basic New Testament sacraments and for witness and service. Where they meet, whether they pay their pastor and like questions are not of particular concern for our definition” (Montgomery, 1989, p. 79). This type of definition comes very close to what we in Thailand would call a cell group.

Defining Leadership-The second issue has to do with the type of leaders that will lead the church. I noted above that the tendency here is to think in terms of full-time, formally trained pastors. Again, this is not required by the New Testament. The skills needed to lead a group of 10 are considerably different than those needed to lead a significantly larger group. Formal training is a time and cost intensive activity and the fact is that our few Bible institutes are not able to recruit and develop leaders fast enough to meet the demand of the harvest opportunities we are now facing.

Applications

My observation is that the mind set which defines church in terms of a certain type of building and a certain type of full-time, formally trained leader, creates arbitrary barriers to the actual rapid multiplication of the types of groups that we need in order to give every person a chance to hear and respond to the Gospel. The harvest that God wants to bring us should not be limited by how many buildings we can rent, buy or build. Nor should the harvest be limited by how many people we can graduate from degree granting Bible programs. Those are artificial limits which hinder our thinking. This is not to say that buildings are not important (they are), and that formally trained, full-time pastors are not important (they are). However, I believe what we need to do is begin to look at our ultimate goal of giving every person a chance to respond to the Gospel through the eyes of a new framework and strategy.

An Alternative Model: Saturation Cell Planting

What would happen if for a moment we laid aside our definitions and mindsets about the church and leadership and the way that we have always conceived of these things in order to look at something new? Due to the fact that differing ecclesiologies and organizational polities may cause us to define “church” differently, I feel that focusing on the small “cell” type group is a more productive way of approaching the subject of saturation planting. Rather than thinking in terms of saturation church planting, where the term “church” may be difficult to define, I would like to suggest that we consider the saturation planting of small “cell” type groups. The ultimate goal of incarnating Jesus Christ in every place remains the same, but for convenience of discussion and strategizing, the small group becomes the starting point and focus of multiplication.

I will make a statement of the vision of this model first and then bring in the supporting material and rationale afterwards.

I believe that it is both possible and desirable for the Body of Christ at large here in Thailand to develop a forum to set measurable goals for the saturation planting of thousands of cell groups consisting of 10-15 people with a trained leader throughout the country.

I believe that the rapid multiplication of this type of group and this type of leader is not only possible, but will be the most effective way in which to reach the goal of bringing an understandable and relevant witness of the Gospel to every Thai person.

Rationale for Saturation Cell Planting

My argument in proposing this model centers on the type of group and the type of leadership. I suggested above that conventional thinking about these issues in the past whereby church equals a group which meets in a building led by a formally trained, full-time pastor is a barrier to the growth and expansion that the Lord of the Harvest wants to bring. What follows is some of the reasoning and explanation for the model that I have proposed.

A Cell Group Breaks the Building Barrier. By focusing on multiplying small groups that can meet in homes, schools, businesses, restaurants, at virtually any time and place, we are immediately breaking the barrier of a lack of space. In this model, most of the time cell groups will grow out of existing church ministries which already have some kind of facility for meeting together on Sundays. Rather than be limited by the size of that facility, there can be continued growth through small groups meeting away from the building. With some creativity multiple Sunday worship services can be run to accommodate the increasing numbers of believers. As cells truly multiply and the numbers of believers grow then there is capability within that church body to purchase or buy land and build to expand the size of their meeting place. The point is that growth which is not limited by a building should come first and then local believers can make their own decisions about what kind of meeting place to get for their large celebration meetings.

Multiplying Cell Leaders Can Be Done Quickly. Probably the most critical factor about saturation cell planting is that it makes possible the development of leadership for the task. A helpful way of looking at leadership development is to use Edgar Elliston's taxonomy of leaders which classifies Christian leaders into five major types (Elliston, 1992, pp. 26-35). Elliston's classification is as follows:

1. Type I -voluntary leaders, limited sphere of influence who minister directly in face to face settings. These roles require little specialized or formal training. Examples of such roles are small group leader, Sunday School teacher, worship leaders, ushers.
2. Type II-voluntary leaders who serve in a church-wide sphere of influence in direct face-to-face settings. They have some specialized training and their influence reaches many small groups. Examples of such roles would be elders, deacons, department heads, zone or district leaders for small groups.
3. Type III-leaders of small congregations. In the West these are generally full time church workers, while in the Two-thirds world they are bivocational. They have some basic theological education and are involved in both direct and indirect ministry.
4. Type IV-leaders of multiple staff congregations. These people are considered professionals, and have completed training in their field and demonstrate competence and commitment. Their ministry is primarily indirect in a broader area. Circuit riding pastors who care for several congregations are in this category.
5. Type V-leaders with a national or international role. They are highly trained and have extensive indirect influence in a large area. Such roles are national/international leaders in denominational structures and those in theological education.

Church growth researchers have proven that churches which grow the fastest have the most Type I workers. McGavran and Arn (1973) made a helpful distinction in their comments on church leadership using the five levels of leadership model (pp. 89-97). They distinguished between workers “inside” the church and workers “outside” the church. By “inside” they meant people whose role was primarily with people in the church or on the grounds of the building such as ushers, worship leaders, Sunday School teachers, music team etc. By “outside” they were referring to leaders whose work was with people outside the church building and with non-Christians. Roles like this would be small group leader, evangelist, visitation team etc. These type of “outside” the church workers are involved in giving pastoral care to people and in sharing the Gospel.

McGavran and Arn’s research showed that you need large numbers of both “inside” and “outside” type workers, but the greatest growth came where churches were able to multiply this kind of Type I “outside” the church laborer. Using Elliston’s terminology the type of leaders that are most important to multiply are Types I and II “because of their potential for overall impact (Elliston, 1992, p. 32).

What I want to point out here is that the cell group leader as a leader of a group of 10-15 fits this Type I category exactly. Full-time paid pastors are Types III and IV. It takes a great deal of time to produce such people and the fact is that our evangelical Bible training programs in Thailand are only able to produce a few dozen new leaders of this type in terms of educational background per year. This is far too few to keep up with the opportunities for harvest that we have now.

The level of training to produce a cell group leader is much less in terms of both time and expense. They can be trained in the local church through on the job training, they do not have to leave their jobs or be uprooted from their home and families and they are completely self-supporting. If we are going to rapidly touch Thailand with the Gospel it is going to

happen through multiplying thousands of this type of non-professional lay leader rather than focusing on full-time paid pastoral leadership.

Cells Can Be Reproduced Quickly.

Not only can leaders be multiplied relatively quickly in a small group setting, but small groups themselves can multiply rapidly. Research on small group development has shown that the most critical leader for cell multiplication is not the actual cell leader but the assistant cell leader. When an assistant cell leader is in place and receiving training then the capacity to birth a new cell is present. It is not enough just to grow one cell, the critical skill that must be developed and then multiplied through leaders is the ability to birth new cells from existing ones. As groups grow they need to birth new cells to create new opportunities to reach people with the Gospel. Tremendous potential for reproduction rests in small groups when both leaders and members are taught to focus outwardly on reaching new people through the personal network of relationships.

Planting Cells Uses Our Current Structures to the Fullest.

Focusing on the rapid multiplication of small groups is the best use of our current resources within the Body of Christ because there is already present within Thailand a certain level of expertise and experience with small groups. It is not something that needs to be reinvented but rather refined and spread out throughout the Body. Rather than entrusting all leadership training to a handful of theological institutions that are not geared to give the practical on-the-job training that is necessary to develop small group skills, we have over a thousand evangelical churches each of which has potential Type I leaders already attending their church.

We Already Have a Strong Base of Cells.

Because we have a strong base of cells already it means that there is momentum to build upon and expertise to draw upon. Every existing cell carries within it the potential for birthing a new small group that can reach more people.

It is Cost Effective.

Traditional church planting and training of leaders in theological institutions is a very costly venture. In contrast to this, multiplying cell groups begins with already existing lay lead groups and already existing churches. To put in place a leadership training structure in such a setting costs virtually nothing. Once the vision is cast and owned, existing churches begin to develop their own people through their own structures. It does not require a great influx of money for either training or finding locations to meet in.

Cells Are More Easily Defined Than Churches.

Due to differing ecclesiologies there are different ways of defining both theologically and sociologically a “church.” In contrast, a small group with a leader, assistant leader and host home which has a regular meeting and consists of 3-15 people is easy to define and agree upon and to count via the churches to which they are related.

As Cells Multiply Gifted Leaders Will Rise to the Top.

Small groups are seedbeds through which new leaders will rise up in our churches. The best training ground for new ministerial candidates is in on-the-job settings like that of a small group. If we want to produce more full time pastors of the Type III and IV variety then they will come out of the ranks of Type I and II leaders. As their spiritual gifts are developed and recognized it will be possible for them to acquire further formal training, sometimes as full time students in theological institutions and sometimes as part time students while continuing to work as staff at their local church.

It Makes Best Use of Full-Time Leaders

Multiplying small groups makes the best use of current full time leaders as they have the training and expertise to invest in members of the own congregations. They also can provide leadership to growing cell movements by providing and maintaining a leadership training structure through their local church. Small groups do not exist in isolation. They are to be intimately connected with a larger body of believers through a time of corporate

worship and their leaders need to receive ongoing encouragement and training from the senior leadership of the church.

As numbers of cells multiply in a given area, an existing church and its leaders could choose to open another church (i.e. meeting place with a full time pastor) with those cells in that area. Rather than starting without any base at all, there would already be an existing group of believers, a leadership training structure and finances generated to help secure a meeting place for a corporate worship service. This is in contrast to the more conventional model of church planting where the first thing we do is try to find a way to secure a meeting place before there are many believers, leaders or training structure.

Goals Can Be Easily Set.

Because a saturation cell planting movement grows out of existing local churches, it is not an overly difficult task to begin to quantify how many cell leaders and cells a church would attempt to develop over a given period of time. The goal is to make the Gospel message accessible to every person of every kind of social group among the Thai people. This means putting a cell group within walking distance of every person in every village, sub-district, district and provincial capital in the country. In urban areas this means having groups that are capable of reaching different levels of people in society also. In a practical sense it would mean having a leader and group for every 500-1000 people in the country.

Application of the Model to Bangkok

Let me work through a scenario of what this would look like in Bangkok. Although exact statistics are hard to come by, I will use some basic estimates. Although the official numbers for the Bangkok province city limits is close to 7 million people, there are no doubt many more than that, so lets say there are 10 million people. The Thailand Christian Directory 1997 counts 167 churches in Bangkok. Since one can assume that there are some churches that are just beginning and not yet registered or others that are connected with mother churches and not yet counted, let's say that there are 300 churches in Bangkok. For

the sake of this exercise let's assume that there are already 1000 cell groups in existence in Bangkok.

If we take as a criteria a leader and existing cell group for every 500 people then that means that we need a total of 20,000 cells and leaders. That means that we need to produce another 19,000 cell leaders. At first this seems overwhelming, but when all of the factors are considered it is clear that this is a task that can be done. First, existing cells have the potential to multiply. If every current cell set a goal of multiplying itself once in the course of a year, bringing 10 more people to the Lord on average, then in just 4 years there would be some 16,000 cells in existence.

Second, in the 300 churches that we currently have there are probably several thousand potential cell group leaders just waiting to be given a vision and training to build a group of 10 people. They are an additional resource for developing and multiplying cells.

The reason that cell multiplication often does not happen is that there is not in place an intentional leadership development structure that creates vision, identifies, recruits, trains and releases new leaders. I believe that within the Thai church today we have the resources, expertise, and experience here and now to plan and implement the training of thousands of cell leaders not only in Bangkok, but throughout the entire country. It is up to Christian leaders to see if we have the will to work together in mutual encouragement, sharing and goal setting to make such a vision a reality.

Conclusion

In this paper I have attempted to look at the state of the spread of the Gospel among the Thai people by clarifying mission terminology and applying it to our specific context here in Thailand. I then suggest that in order to finish the Great Commission task among the Thai there will need to a saturation planting of churches. I then move on to propose a model which seeks to saturation plant small groups of 10-15 people and develop a leadership base to carry on such a movement.

I have not discussed the kind of forum which might best address the issues of planning and coordinating a saturation cell planting movement, nor have I gone into detail about the kind of small group, its leadership and format that is most capable of being rapidly multiplied. These are issues for future discussion. It is my firm belief that all of the necessary component parts to have a saturation cell planting movement exist within the Thai church today if the Body of Christ will work together in prayer, planning, sharing and coordinating towards a goal of this nature. It is my hope and prayer that this paper will lead to more discussion and input from Thai leaders to help clarify the nature of the task remaining and to develop a methodology to meet that need.

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