

The Word *of* His Grace

50 days, 50 books.

From Genesis to Revelations... with Gratitude, Wonder & Worship



En Taar Weru
a numuwu' é Tonten...

GOD'S WORD CHANGES EVERYTHING. **BUT ONLY IF IT IS HEARD.**

We live by the conviction that the Word of His Grace has a singular power to build us up (Acts 20:32). Yet across Asia, this grace is often muffled by the “fog” of foreign syntax. Even for those with a Bible in a trade language, the Gospel remains a distant, academic thing – a Father who sounds like a stranger. Without the resonance of one’s own mother tongue, the spiritual depth we cherish remains just out of reach.

We invite you on a 50-day pilgrimage to break that silence.

PROLOGUE:

The Architecture of Light

There is something inherently lonely about a silence that spans generations. For two millennia, the maps of the world have been drawn with vast, silent gaps—places where the most profound stories ever told have yet to be heard in the languages of the home, the cradle, and the heart.

In Asia, that silence is particularly dense. While we have built bridges of commerce and digital networks that span the continent, the most essential bridge—the one that carries the “word of his grace”—remains unfinished for millions.

You are holding more than a reading plan. You are holding the roadmap for an alliance that has decided the status quo is no longer acceptable. **illumiNations Asia**, is a collective impact alliance. It is a rare and, frankly, unusually hopeful thing to see eleven distinct global partners — names like Wycliffe, Seed Company, Biblica, and the United Bible Societies — set aside their individual logos to pursue a single, staggering horizon. We have moved past the era of the solo effort, realizing that to reach the hardest-to-reach places, we must align our strategy, our technology, and our very hearts.

The vision of the alliance is the “**All Access Goal 2033**” inspired by the promise in Isaiah that “all nations will come to your light.” By 2033, the vision is for every single person — even those in the smallest linguistic communities of Asia — to have access to Scripture in the tongue they understand best.

This is an architectural feat of the Spirit. We are developing a shared digital ecosystem and a common framework to make translation more precise and more integrated than ever before.

The journey you are about to begin — these 50 days — mirrors the journey of the Word itself. It is the time it takes for a mystery to become a mission. We invite you to join the movement to give God’s to every language group.

As we commend this work to the **Word of His Grace**, we do so with a sense of urgency. The journey began 2,000 years ago, but for the first time, the finish line is actually within our sight.

50 Days. One Word of Grace... with Gratitude, Wonder & Worship.



Andrew Tay

And now I commend you to
God and to the word of his
grace, which is able to build
you up and to give you the
inheritance among all those
who are sanctified.
— Acts 20:32 (ESV)

A Special Note

There is a profound promise tucked into the twentieth chapter of Acts. The writer commends his friends to “the word of his grace,” noting that this specific Word has the power to build us up and secure an eternal inheritance. It is a beautiful thought. But a promise cannot actually build you up if it is spoken in a language you do not comprehend.

At *illumiNations* Asia, closing the gap between a divine promise and human comprehension is the reason the alliance exists – for everyone to experience the sheer dignity of hearing God in the dialect of their own home.

That conviction is the quiet engine behind the pages you are about to read. For the next 50 days, we are taking a deliberate journey through fifty books of Scripture. You will not find academic commentary or exhaustive study guides here. Instead, we are rotating our focus across four regions of Asia, rooting the biblical text in the lived realities of the people who reside there.

Each day pairs a single, grounding verse from that day’s book with an impact story from a specific language community. You will read about the moment **God’s Word** arrives in a village that has waited centuries to hear it. You will see how ancient texts meet modern lives, meditating on what a translated verse actually means for a community that has never before had a vocabulary for grace.

We are approaching this daily rhythm with a very deliberate posture: with gratitude, wonder, and worship. We are **grateful** for the languages that already have the Word, struck with **wonder** at the sheer scale of the translation movement happening right now across Asia, and moved to **worship** a God who values every human tongue.

As you move through these 50 days, our hope is that you don’t walk this road alone. If a story moves you, or a familiar verse strikes a new chord, pass it along. Invite a friend, your family, or your church to follow along. The mission to translate the Bible for every remaining language group in Asia is massive, and it grows entirely through people deciding to pull others into the work.

Welcome to the journey.

illumiNations Asia

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Day 47	1 John 1:1	Garhwali, India South Asia That Which We Have Heard: In highly relational, non-literate communities, oral translation and storytelling function as the primary vessels for God's Word. Honoring these traditional forms allows Gospel to flourish where the spoken narrative remains the ultimate authority.
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AN ETERNAL INHERITANCE

Day 50	Acts 20:32	All Nations Commending the Continent: The conclusion of this fifty-day arc serves as a final reflection on the inherent power of the Word to build up and transform... and an invitation to sustain the Bible translation movement until it is finished .
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**Behind these accounts are real faces and places currently obscured out of sensitivity for the communities they represent. Throughout this collection, pseudonyms have been used for both individuals and projects to respect the necessary discretion of their work in certain regions.*



The Invitation

Day 1

IN THE BEGINNING,
GOD SPOKE LIGHT
INTO THE DARKNESS.
TODAY, WE CONFRONT
THE DARKNESS STILL
LOOMING OVER 176
LANGUAGE GROUPS IN
ASIA. WITH NOT A SINGLE
VERSE OF SCRIPTURE IN
THEIR LANGUAGE, THERE
IS NO “HEAVEN”
FOR THEM.

DAY 1: GENESIS

The Primacy of the Word

VERSE OF THE DAY

“In the beginning God created the heavens and the earth... and God said, ‘Let there be light,’ and there was light.”

– Genesis 1:1–3

REGION

Asia

PEOPLE GROUP

Every People Every Tongue

COUNTRY

Every Nation Every Tribe

The narrative begins at the epicenter. In the opening lines of **Genesis**, the text does not introduce a philosophy or a suggestion, but a command. Light did not drift into existence; it was summoned. Today, across the vast geography of **Asia**, that same creative power is waiting to be unleashed in more than 2,300 languages – nearly one-third of the world’s linguistic diversity.

But for millions, the “beginning” of their spiritual journey is stalled by a heavy, generational silence. This is the “Weight of Density.” It isn’t just a statistical curiosity; it is a moral challenge. It represents thousands of communities waiting for that first “Let there be light” (Gen. 1:3) to be spoken in the specific cadence and rhythm of their own hearts. Just as the Spirit of God hovered over the formless void (Gen. 1:2), the Word is moving across these linguistic frontiers, initiating a new creation within distinct cultures.

As this 50-day pilgrimage commences, it does so with a posture of immense gratitude. To observe the unfolding of Bible translation projects across Asia is to witness the unsealing of a living inheritance. The Word of His grace is not a static text. It has the power able “to build you up and to give you the inheritance” (Acts 20:32), cutting through a fog of isolation that has persisted for far too long.

The task ahead is undeniably daunting, requiring translation teams to navigate everything from rugged mountain ranges to digital firewalls and ancient social structures. Yet the foundation rests on the sovereign command of the One who spoke the world into being. The map of Asia is approached with wonder, trusting that as all the books of the Bible are revealed, the shadow of spiritual poverty will flee. The Scripture translation movement presses forward not with anxiety over the work, but with worship for the result: the knowledge that one day, every tongue will testify that the light has finally come home.

Invitation

The light of the Word, as in The Beginning, was meant to shine forth and not be kept in isolation. God spoke Creation into existence and called us to be bearers of His light, making this an invitation to bring others into the movement. Share this first step with families and friends, for together we shall witness the dawn of Scripture across Asia – where, like the darkness before Genesis, **248,536 chapters remain** “formless and empty,” still **untranslated into a language closest to the hearts of 1,004 people groups**.



Foundations

Day 2 – 5

DAY 2: EXODUS

The Weight of Being Known

VERSE OF THE DAY

“God knew what the people of Israel were suffering, and he was concerned for them.”

– Exodus 2:25 (NLT)

REGION

East Asia

PEOPLE GROUP

East Hillside*

COUNTRY

China

There is a stark, modern irony in the way society talks about being “known.” In the mountainous reaches of **East Asia**, the 25,000 people of the **East Hillside*** language group lives under a gaze that is constant, digital, and anything but compassionate. Here, pervasive surveillance is not a dystopian theory but a daily friction. Advanced tracking and digital firewalls mean that for local translation teams, the simple act of collaboration is a high-stakes effort to remain invisible to the state while remaining visible to one another.

It is an environment that mirrors the ancient corridors of Egypt, where the people of Israel lived under the heavy scrutiny of a superpower. But the **Exodus** narrative offers a different kind of “being known.” It reveals a God who does not just observe suffering as a data point (Ex. 2:25). Just as He told Moses, “I have certainly seen the oppression of my people... and I have heard their cries” (Ex. 3:7), He is intimately concerned for those in exile.

For the East Hillside church – a young, resilient group that saw its first believers in recent years – this distinction changes everything. They are a small minority living among ancestral traditions and under the watchful eye of authorities. To receive the Word of His grace in their own language is to realize that while the state may track their movements, God sees their hearts.

As the second day of the journey unfolds, one is struck with wonder at the Mother Tongue Translators who navigate these sensitive landscapes. They move with a quiet dignity, knowing that even when digital walls attempt to isolate them, the translated text is able “to build you up” (Acts 20:32). They are translating more than just text; they are unsealing a message that acts as their own Passover, demonstrating that their identity is secure in a way no government can revoke.

Foundations

The strength of a church under pressure is rooted in the bedrock of the Word, echoing Moses’ call to lead God’s people out of bondage and into freedom through divine guidance. As God delivered His people from Egypt, our reliance on His Word remains an unwavering foundation. This is a call to stand with the East Hillside community and the **remaining 127 language groups of East Asia** as they build this spiritual infrastructure. Let this story serve as a reminder that even in the most monitored corners, the Word of His grace is moving – unhindered, unseen, and faithful – mirroring the pillar of cloud and fire that led the Israelites through the wilderness (Ex. 13:21-22).

Pervasive Surveillance:
Advanced tracking has
turned shared workspaces
into breadcrumb trails for
the state surveillance;
Bible translation teams now
have to choose between the
urgency of their work and
the safety of those
carrying it out.

Healing Historical Scars:
History is a heavy hand,
and for marginalized, it has
long been a clenched fist.
To reach them is to navigate
a landscape scarred by the
majority's boot, offering an
eternal inheritance to those
long silenced.

DAY 3: LEVITICUS

Healing the Historical Scars

VERSE OF THE DAY

“The foreigners living among you must be treated as your own people. Love them as you love yourself, for you were once foreigners in the land of Egypt. I am the LORD your God.”

– Leviticus 19:34 (NLT)

REGION

Indo China

PEOPLE GROUP

Kavet

COUNTRY

Cambodia

To live on the margins often means borrowing someone else’s vocabulary. In the northeastern jungles of **Cambodia**, the **Kavet** people – a minority of roughly 8,000 – have navigated this quiet exclusion for generations. They are a community historically steeped in animism and an ingrained fear of forest spirits, existing on the periphery of a much larger national identity.

When the Gospel first reached them, it was mediated entirely through Khmer, the national language. While well-intentioned, this dynamic reinforces a subtle, historical hierarchy. For a marginalized tribe, hearing Scripture shared only in the language of the majority can feel deeply alienating. It inadvertently suggests that God belongs to the powerful, and that minority cultures are merely guests in His house.

Leviticus directly confronts that hierarchy. The command to treat the foreigner as native-born – to love them as yourself (Lev. 19:34) – is a radical act of divine parity. The text repeatedly emphasizes a God who desires to dwell among His people (Lev. 26:11-12). Today across Indo China, that levelling is becoming a physical reality through the gritty, necessary labour of Mother Tongue Translators (MTTs). By translating the New Testament into Kavet, these MTTs are doing the heavy lifting of cultural validation. They are demonstrating that the Kavet language – long relegated to the forest and the periphery – is a worthy vessel for the Creator’s highest truths.

The arrival of the Word in the mother tongue transforms the Kavet from observers of someone else’s faith into owners of their own. This validation is seen in the village churches taking root in provinces like Ratanakiri and Stung Treng. Kavet believers are singing hymns and studying the gospels of Matthew and Mark without needing a linguistic middleman. The Word of His grace is healing a historical scar, offering the ultimate “inheritance” (Acts 20:32) and proving that the Kavet are known, native, and fiercely loved.

Foundations

True spiritual foundations cannot be built on borrowed words or superficial offerings. As Leviticus calls us to dedicate ourselves wholly to the Lord, this is a call for many more to join the Scripture translation movement in Asia – to stand with the minority tribes of **Indo China where 113 language groups still await the gift of God’s Word in their own mother tongues**. The Kavet people group of Cambodia is an inspiration and a reminder that Gospel’s most profound work is found in His love for those on the margins, ensuring His grace is received in every tribe and every tongue.

Day 4: NUMBERS

The Weight of the One

VERSE OF THE DAY

“I cannot carry all these people by myself; the load is far too heavy for me.”

– Numbers 11:14 (NLT)

REGION

South Asia

PEOPLE GROUP

Bangani*

COUNTRY

India

In a nation of 1.4 billion, the 45,000 **Bangani*** speakers tucked into the high, remote folds of the Indian Himalayas represent a mere rounding error to the world. But to the local church, they represent a decade of patient, unceasing prayer. For years, the community struggled with a borrowed faith, using Scriptures in a language that they barely understood. It was a heavy, lopsided load; a spiritual foundation built on half-meanings.

The **Book of Numbers** begins with a meticulous census, proving that in God’s Kingdom, every name and every tribe matters (Num. 1:2). The remedy for this demographic weight is not found in grand, sweeping gestures, but in the methodical labour of local mobilization. In the **Uttarakhand** region, this has taken the form of an indigenous crucible: the formation of a translation committee comprising local pastors and the training of four local youths as Mother Tongue Translators (MTTs). By labouring through the scrimmage for precision – checking and re-checking every word of the Gospels – they are conducting a modern census of a tribe that refuses to be left behind.

For Vinod, a local MTT, the work is a quiet response to a miracle. Two decades ago, his mother suffered from a debilitating hand ailment that defied all traditional remedies. Facing the prospect of amputation, she found healing through faith in Jesus after a neighbour shared the Word. Today, Vinod views his work as a calling; it is a life forged in that quiet desperation and ultimate restoration. Similarly, another MTT, Prakash found immense joy and fulfilment in uncovering familiar words to explain biblical words to his children during his own devotions at home.

This validation has triggered a tangible social transformation. Reading Clubs have become vital platforms for fellowship, even drawing back those who had once retreated from their faith due to harsh social pressure. Scenes that were once unthinkable are now commonplace: Bangani women and children are now stepping forward in village fellowships to pray and sing hymns in their native tongue. The recent completion of a dedicated prayer hall and the joyous reception of the Gospel of John are not just project milestones; they are the architectural evidence of a community finally finding its voice. As the Word of His grace becomes legible in the mountains, the Bangani are no longer a people “carried” by outsiders (Num. 11:14). They are a people standing on a foundation of their own.

Foundations

The scale of Bible poverty across **South Asia’s 561 languages** is a burden no single organization can carry alone. As Numbers reminds us of the importance of counting and trusting God’s guidance, it calls us to form a faithful army of intercessors. By establishing prayer bands, we are also lifting up these mountain fellowships, along with **235 people groups still waiting for Scripture in a language they can clearly understand**. With more intercessors boldly asking, God’s Word shall bring clarity to all of Asia – breaking down social barriers, guiding His people through the wilderness, and igniting lasting transformation even in the high Himalayas.

The Demographic Weight:
Hidden within billions
is a silent cartography
of thousands of oral
languages, a vast,
unmapped scale of
linguistic and Bible poverty
that remains the most
daunting frontier of the
modern world.

Orality and Archipelagos:
Across a fractured
geography of thousands
of islands, faith finally
bypasses the gatekeepers
of literacy, finding its way
home through the ancient,
soaring democracy of the
human voice.

DAY 5: DEUTERONOMY

The Echo of the Second Call

VERSE OF THE DAY

“Assemble the people—men, women, children, and the foreigners living in your towns—so they may hear and learn to fear the LORD your God and carefully obey all the terms of these instructions.”

– Deuteronomy 31:12 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Arui cluster*

COUNTRY

Indonesia

A physical gathering is not always a spiritual assembly.

In the river-veined landscapes of **Kalimantan**, communities within the **Arui cluster** have long filled church pews, yet for many, the experience was one of polite distance. When the language of the pulpit remains formal and official, the Gospel feels like a lecture delivered through a thick glass wall. The preacher is seen and heard, but the message never reaches the heart.

Deuteronomy is a book of “second telling,” a reminder to a new generation to “Love the Lord your God with all your heart” (Deut. 6:5). It warns against the danger of forgetting. If the Gospel is only available in a trade language, it feels like a dictatorial command. But when “these commandments that I give you today” (Deut. 6:6) are translated into the mother tongue by their own people, they are finally “impressed on the children” (Deut. 6:7) with the sacred weight of ancestral truth.

In one community in the Arui cluster, this shift transformed the very atmosphere of Sunday worship. For years, congregants were nonchalant observers. Now, as the Scriptures are read in their native tongue, the silence has been replaced by people worshipping out loud. They are finally hearing and learning (Deut. 31:12), not as guests in a foreign faith, but as the intended audience of the Creator – they are hearing and obeying as children of God.

The impact of this linguistic homecoming is deeply personal. For a mother tongue translator (MTT) working on a language within the Arui cluster, rendering verses on forgiveness forced a confrontation with a long-held grudge. The translated word possessed a sharp, local edge that the national language lacked; it compelled him to weep, let go of planned revenge, and reconcile with his brother. By providing the Arui cluster with the Word of His grace, MTTs are ensuring that no one is left out of the assembly, offering an “inheritance among all those who are sanctified” (Acts 20:32).

Foundations

A movement is only as strong as the voices that carry it. As a new capital rises in the forests of East Kalimantan, a different kind of foundation is being laid in the hearts of the Arui people. In accordance with the principles of Deuteronomy (Deut. 6:12; 8:18) – where God calls His people to remember His covenant and to renew their commitments – we are called to establish a continual, repeated call to gather a small group to stand as “watchmen” for these translators (Deut. 32:41). Just as Deuteronomy emphasizes the importance of diligent prayer and faithful stewardship, we are urged to dedicate ourselves to petitioning for the spiritual stamina of the local MTTs as they navigate the complex landscape of **Southeast Asia – a region with 782 language groups, of which 438 have not yet received God’s Word in a language close to their hearts.** Let us be intercessors who ensure the spiritual heritage of indigenous peoples ripples outward, honouring the ongoing covenant to bring God’s Word to every tribe and tongue, multiplying faith and transformation across the region.



The Possession

Day 6 – 9

DAY 6: JOSHUA

The Unshakable Acre

VERSE OF THE DAY

“This is my command – be strong and courageous! Do not be afraid or discouraged. For the LORD your God is with you wherever you go.”

– Joshua 1:9 (NLT)

REGION

East Asia

PEOPLE GROUP

Low Ridge*

COUNTRY

China

The landscape of isolated mountain peaks and distant villages demands more than just perseverance; it calls for resilience rooted deep in the soul. For the **Low Ridge*** community of **East Asia**, the terrain is a metaphor as much as it is a challenge – a space where ancient animistic beliefs and government scrutiny create a quiet, persistent pressure. While they have access to the New Testament, they find themselves in a spiritual scrimmage – holding the promises of the Gospel but lacking the historical foundation of the Old Testament. They are like the Israelites standing on the edge of the Jordan (Josh. 3:14-17); they have been given a promise, but have yet to fully inhabit the history that makes that promise concrete.

The **Book of Joshua** is a narrative of claiming new territory, but it is also a manual for courage in the face of daunting obstacles. For the 300,000 Low Ridge speakers, the current translation of the Old Testament is their own crossing of the Jordan. Courage, in this context, is the steady, patient work of the Mother Tongue Translators (MTTs) as they move through the books of the Law and the Prophets amidst real threats of persecution (Josh. 1:9). They hunger for the narratives of Joshua’s endurance because those stories mirror their own experience. As they translate and record these foundational texts, they are claiming a spiritual land – a place to stand when the winds of opposition blow strongest.

And they are doing through songs, where reclamation is being carried forward on the wings of melody. The translation team has compiled music books of over 100 songs – oral Scripture that allows the Word to bypass literacy barriers and settle into the daily rhythm of the village. By merging local musical scales and traditional instruments with the foundational truths of the Old Testament, these songs have provided a new vocabulary of peace and hope for the Low Ridge community – words and songs of His grace in their own native sounds. One local believer shared that the music has acted as a “steady light” in a dark place, with lyrical Scripture establishing a permanent dwelling place for the Spirit. Like the memorial stones set up in the middle of the river (Josh. 4:9), these songs serve as a durable witness that the Lord is with them wherever they go.

The Possession

Grasping the full weight of an inheritance (Acts 20:32) requires trusting in the Lord’s promise to give His people victory and land (Joshua 1:6-9). **For many communities in East Asia, a vast spiritual landscape remains to be claimed – 127 language groups with not a single verse of Scripture are territories where the Gospel can take root and flourish.** To stand as guardians of this eternal inheritance means partnering with these communities through prayer, advocacy, and awareness – claiming the land for His kingdom just as Joshua led the people to possess the Promised Land. Let us be courageous and steadfast, trusting that the Lord will lead us in fulfilling His promise that every tribe and tongue will inherit His Word and establish His reign on earth.

Courage Under Pressure:
Caught between state
hostility and a creeping
secularism, house church
leaders must summon an
iron resolve persevere in
places where their work
is seen as a form of quiet,
dangerous sedition.

The Threat of Syncretism:
Without a linguistic anchor,
a generation drifts. They are
left to navigate a theological
fog, vulnerable to the
pull of ancestral animism
when their faith cannot be
articulated in the tongue of
one's own home.

DAY 7: JUDGES

The Grammar of Remembering

VERSE OF THE DAY

“After that generation died, another generation grew up who did not acknowledge the Lord or remember the mighty things he had done for Israel.”

– Judges 2:10 (NLT)

REGION

Indo China

PEOPLE GROUP

Haitu*

COUNTRY

Myanmar

A heavy silence often follows a great work – not the quiet of peace, but the slow, steady drift of cultural amnesia. The tragedy of the **Book of Judges** begins with a generation that did not simply lose its religion; it lost its recognition of God's hand in their history (Judg. 2:10). Consequently, “everyone did whatever seemed right in their own eyes” (Judg. 21:25). For the **Haitu*** people in the rugged corridors of **Myanmar**, this danger is strikingly immediate. In a country where the air is frequently thick with the smoke of conflict, the most profound threat isn't physical destruction – it is the erosion of Truth across generations.

For centuries, the Haitu lived in a world populated by a pantheon of capricious spirits that required constant, fear-driven appeasement. While they maintained a vestigial belief in a “Highest One,” this figure remained a distant, blurry silhouette. Without the sharp clarity of the Scriptures in their mother tongue, the Gospel risks being treated as mere folklore – a “Jesus” who is simply added to the old list of spirits rather than the Lord who displaces them. This is the subtle pull of syncretism.

The Haitu mother tongue translators (MTTs) stand in the breach of this generational divide. As they labour over the Gospel of Matthew, their work serves as an act of spiritual cartography, drawing clear lines between ancient fears and eternal hope. During community checking sessions, the atmosphere is one of intense focus. The MTTs aren't just dotting i's and crossing t's – they are guarding the very essence of the Light. Just as God raised up deliverers to rescue Israel (Judg. 3:9), these translators are rescuing the text from ambiguity, making sure that when the next generation hears the Word, it's a clear, resonant voice that points straight to their Creator.

By carefully shaping the language of the New Testament in Haitu, they're building a fortress of memory for Haitu children not to grow up surrounded by the ruins of a faith they no longer recognize, but to be “built up” (Acts 20:32), strengthened by the enduring truth of the Gospel that stands firm across generations.

The Possession

Just as the Judges called the people to return to the LORD in times of moral decline – reminding them of their covenant and urging repentance (Judg. 10:10-16) – everyone is encouraged to serve as “Legacy Advocates” for Indo China, interceding for the preservation of the Gospel's purity amid the pull of traditional spirit-worship. **Less than half of the 232 people groups in Indo China have God's Word in a language close to their hearts; 128 remain waiting for the Scripture to reach them.** To not let another generation grow up not knowing the inheritance God has prepared for them, set aside a specific moment each day to remember the faithfulness and failures of the forgotten generation of Judges – those who led with humility and repentance, such as Gideon (Judg. 6-8) and Samson (Judg. 13-16). Pray that the work of the Haitu would become an enduring anchor, securing a clear and unmixed inheritance for future generations, and that God's Spirit would raise up leaders who will turn the nation back to Him – just as the Judges called Israel to repentance and renewal (Judg. 2:16-19).

DAY 8: RUTH

The Geography of Belonging

VERSE OF THE DAY

“May the LORD, the God of Israel, under whose wings you have come to take refuge, reward you fully for what you have done.”

– Ruth 2:12 (NLT)

REGION

South Asia

PEOPLE GROUP

Bulam*

COUNTRY

Nepal

The topography of the Himalayas has a way of enforcing social rigidity. In these steep, serrated ridges, the **Bulam*** people navigate a landscape where identity is fixed by bloodline and a unique religious mosaic. For the 100,000 speakers of this language in **Nepal**, stepping outside the communal circle is not a simple change of heart – it is a disruption of the collective. To follow a new path is to risk the status of a permanent outsider, a stranger in one’s own village.

The account of **Ruth** begins with a similar sense of profound subtraction. Naomi’s lament is a sentiment well-understood in high-altitude villages where spiritual and social poverty often overlap (Ruth 1:21). For many, the “emptiness” of being an outsider is a lived reality. Maya, a local woman whose decision to embrace the Gospel triggered immediate persecution from her husband, knows this well. Like Ruth, who asked to “glean and gather among the sheaves” (Ruth 2:2) on the margins of society, Maya found herself subsisting in a space of vulnerability, while her hunger for the truth grew.

In the narrative, Ruth appeals to Boaz, as her guardian-redeemer (Ruth 3:9). This request for protection is being echoed today through the newly released audio Scriptures. For older generations, like mother tongue translator (MTT) Grandma Yang, translating the Word into her heart language has acted as that “corner of a garment,” a tangible refuge. She now plays these recordings for her sisters and friends, bypassing traditional gatekeepers and offering a seat at the table to those long excluded.

The impact of this restoration is most visible at the “city gate” – the biblical site of legal and social recognition (Ruth 4:1). When audio recordings were recently played in a bustling Bulam village marketplace, the effect was immediate. A local religious leader, whose authority is anchored in traditional structures, stood in silence for thirty minutes. By bringing the story of an outsider who finds refuge under the “wings” of God (Ruth 2:12) into the Bulam tongue, translators are offering more than a story; they are offering a new category of belonging. The community is discovering that God is a “restorer of life” (Ruth 4:15), granting an inheritance that restores their name and place in the family of the King.

The Possession

South Asia remains a complex mosaic of ancient traditions and boundaries that can feel impenetrable. However, the movement is gaining momentum across the **region’s 561 languages**. While 326 of these language groups have already met their translation goals, **the task remains urgent for the 235 communities that still have little to no access to Scripture in their own heart language**.

The work is at a critical juncture: 232 of these projects are currently in progress, moving steadily toward completion. By sharing this story, you are ensuring that these language groups are brought into the fullness of God’s Word.

Social Stratification:
In lands scarred by the
rigid geometry of caste, the
Gospel acts as a subversive
architect, restoring dignity
to the outcast and rewriting
a social script of invisibility.

The “Rarity” of the Word:
Across a maritime labyrinth
of borders and breakers, the
Word becomes a smuggled
treasure. Navigating
logistical challenges is an
exercise in persistence,
ensuring remote island
chains are no longer
“exiled” by distance.

DAY 9: 1 & 2 SAMUEL

The End of the Quiet

VERSE OF THE DAY

“In those days messages from the LORD were very rare, and visions were quite unknown.”

– 1 Samuel 3:1 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Bunguar*

COUNTRY

Malaysia

Geography often dictates the volume of a divine message. In the fragmented island chains of **North Borneo**, the **Bunguar*** people live in a landscape where isolation is the primary architect of daily life. For the 5,000 speakers of this language, the rarity of the Word hasn't been a matter of spiritual apathy, but of sheer logistical challenges.

The opening of **1 Samuel** describes a period of spiritual drought where messages from the Lord were “very rare.” For the Bunguar, that drought was compounded by the physical reality of the “unreachable.” For years, the Gospel arrived in fragments – preached in Malay during Christmas services that many struggled to follow. Yet, God is drawn to the overlooked; just as He bypassed the stature of Eliab for the forgotten shepherd boy David (1 Sam. 16:7), He is choosing unlikely vessels for the Bunguar translation. The work is being carried by those the world might overlook: young mothers like Juriah, an orphan who married at fourteen, and Neneng, who both joined the mother tongue translators (MTTs) as replacements. Though they had little formal knowledge, their eagerness “to listen” reflect the heart of a young Samuel (1 Sam. 3:10).

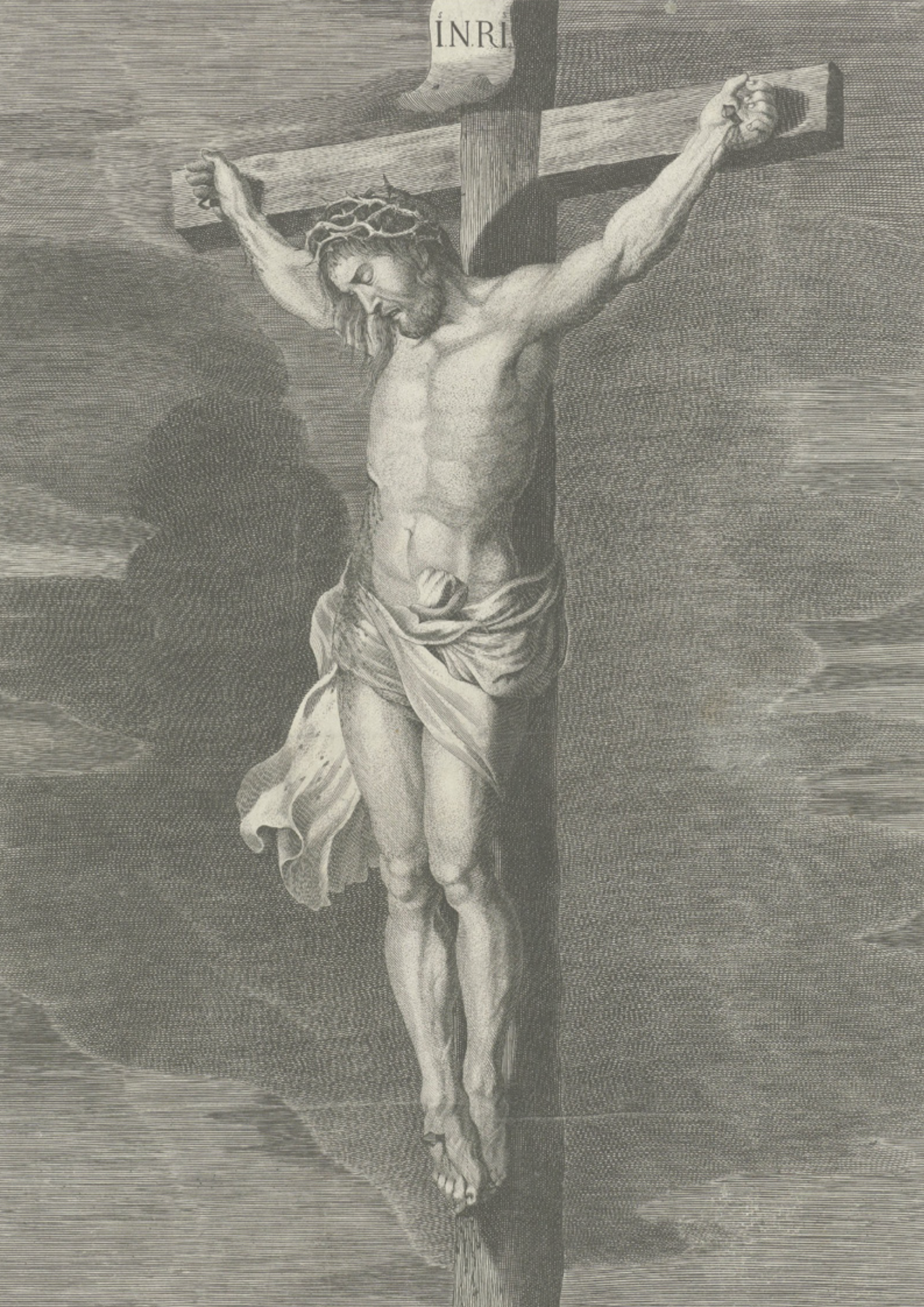
In the village of Limbuak, a new cellular tower has become more than infrastructure; it is a spiritual milestone, allowing translation teams to conduct remote meetings and bridge the gap between islands. This “high tower” allows the Word to bypass the waves.

This movement from silence to speech also brings a shift from judgment to mercy. In **2 Samuel**, King David seeks out Mephibosheth – the “forgotten” descendant of his friend – to show him the “kindness of God” (2 Sam. 9:3). We see this same kindness manifesting in the Bunguar community. When a MTT's daughter faced the shame of an unplanned pregnancy, the translation team sought guidance from Scripture, and God's Word became a present comfort, transforming a moment of communal shame into one of forgiveness and restoration.

As the stories of Samuel's leadership and David's establishment of the kingdom are recorded and shared via audio apps and YouTube videos, the Bunguar people are no longer eavesdropping on a foreign faith. When villagers recently heard the Christmas story in their own tongue for the first time, they described it as “refreshingly clear.”

The Possession

Southeast Asia is a region of stunning complexity, where thousands of language groups are scattered across archipelagos that defy easy access. The challenge for the **438 language groups remaining** is found precisely in these “logistical nightmares.” Now is the time to accelerate the Bible translation movement across Asia. Share the visions of Samuel, invite others to join the movement, and expand your partnership in prayer. Stand alongside local translators as they labour to turn the “rare” Word into an everyday gift, ensuring every tribe and tongue inherits an enduring legacy – a house that, like David's, is established forever before the Lord (2 Sam. 7:16).



The Kingdom

Day 10 – 13

DAY 10: 1 & 2 KINGS

The Census of the Unseen

VERSE OF THE DAY

“Yet I will preserve 7,000 others in Israel who have never bowed down to Baal or kissed him!”

– 1 Kings 19:18 (NLT)

REGION

East Asia

PEOPLE GROUP

Northern Slope*

COUNTRY

China

In the shadow of a monolithic secular culture, visibility is often a liability. For the 150,000 **Northern Slope*** people of **East Asia**, the rugged, vertical terrain of their homeland provides more than just a livelihood; it offers a kind of forced anonymity. Scattered across small, isolated villages in these hilly regions, the few believers who exist are frequently separated by physical distance and a crushing sense of spiritual aloneness. In a society where conformity is the primary currency, holding onto a minority faith can feel like owning a secret no one else wants to hear.

The drama of Elijah in the **Book of Kings** – his retreat to the cave, his exhaustion, and his conviction that he was the last prophet remaining (1 Kings 19:10) – mirrors the interior life of many Northern Slope believers. But the narrative of Kings offers a powerful counter-perspective. Just as Elisha prayed for his servant’s eyes to be opened to see the hills full of horses and chariots of fire (2 Kings 6:17), the introduction of the mother-tongue Word opens the eyes of the isolated to a larger reality. When the text speaks of the seven thousand who haven’t bowed the knee (1 Kings 19:18), it functions as more than an ancient statistic; it is a lifeline. To an elder in a remote valley who has only ever known the Gospel through a difficult-to-parse national language, hearing this account in the familiar sounds of her own childhood transformed her faith. God answers not in the wind or earthquake, but in a “gentle whisper” (1 Kings 19:12) – the intimacy of a heart language.

For many in the remote village – particularly women and the elderly, who are less familiar with the national language – the absence of accessible Scripture has hindered the passing of faith to the next generation. By prioritizing the translation of Old Testament narratives like the accounts of the Kings, the mother tongue translators are conducting a spiritual census, affirming that God’s sovereignty is a present, living reality in their language. Their work demonstrates to these scattered villagers that, despite geographical barriers, their spiritual inheritance remains secure. Translating Kings into the Northern Slope language helps this hidden church recognize its place within the broader body of Christ, turning isolated struggles into a shared inheritance rooted in God’s grace and truth.

The Kingdom

The presence of Scripture in the mother tongue – delivered through print, audio, and digital platforms – is a powerful declaration that the Kingdom knows no borders and accepts no isolation. Like the jar of flour and the jug of oil that did not run dry for the widow of Zarephath (1 Kings 17:16), the provision of Scripture in the heart language sustains believers through seasons of spiritual drought. As you share this story with many more of your family and friends, you are ensuring that every tongue and tribe gains access to God’s Word in a language close to their hearts, so that even the **remaining 127 people groups in the most remote regions of East Asia** recognize their belonging to an unbreakable body of Christ.

The Hidden Remnant:
In a monolithic secular
nation, isolation often
feels absolute. Yet, hidden
churches are sustained
by the quiet arrival of
translated texts, proving
that God preserves a
remnant. These vernacular
Scriptures are the
assurances that no believer
stands truly alone.

Rebuilding the Ruins:
Amidst the jagged
architecture of civil war
and political collapse, Bible
translation is the grueling
work of finding a language
for restoration where the
landscape offers only ruin.

DAY 11: 1 & 2 CHRONICLES

The Anchoring of a Name

VERSE OF THE DAY

“Publish his glorious deeds among the nations. Tell everyone about the amazing things he does.”

– 1 Chronicles 16:24 (NLT)

REGION

Indo China

PEOPLE GROUP

Tukal*

COUNTRY

Myanmar

For the 6,000 **Tukal*** speakers of **Myanmar's** Rakhine State, identity has long been a fragile construct. Living in a region frequently disrupted by conflict, many Tukal families historically navigated a life where their language possessed no written form.

The books of **1 and 2 Chronicles** operate as a grand, meticulous archive. The opening genealogies (1 Chron. 1-9) are a theological insistence that every specific family line holds a distinct place in the history of God's people. The Chronicler wrote to a displaced remnant, reminding them of God's "eternal covenant" (1 Chron. 16:15) and establishing a permanent, written record of their heritage. For the Tukal, the recent development of their first-ever alphabet acts as a modern-day Chronicles. It is a formal anchoring of their name in the global record of faith.

Consider Sandar, a 20-year-old who spent her youth managing household chores and caring for four younger siblings. Completely illiterate, she previously saw no reason to learn to read. Today, the creation of a script based on characters chosen directly by community representatives has given her the desire to read and write her heart language. Tukal youth are now attending online language classes at night, driven by the highly practical desire to text on their phones in their mother tongue. Just as King Josiah's workers unearthed the forgotten Book of the Law, sparking a national renewal (2 Chron. 34:14-15), the Tukal are unearthing a literacy that validates their existence.

The novelty and dignity of seeing their language in print are so compelling that even non-Christian youths actively participate in Bible reading practices. They are discovering that their language is fully capable of carrying the sacred weight of the Word, much like Solomon constructing a permanent temple to replace a temporary tent (2 Chron. 6:2).

Recent military service laws forced the translation team to relocate to a neighbouring country. Yet, the work continues remotely, with the local Literature Committee conducting community checking across digital lines. This resilience mirrors the core message of Chronicles: a people rebuilding and recording their identity even amidst upheaval, trusting that "the eyes of the LORD search the whole earth in order to strengthen those whose hearts are fully committed to him" (2 Chron. 16:9). By ensuring the Tukal people are "published among the nations" (1 Chron. 16:24), the translation provides an inheritance (Acts 20:32) recognized by the Creator Himself.

The Kingdom

Establishing the sovereignty of God's Word in Myanmar requires navigating a landscape where faith is often tested by isolation and conflict. Yet, the presence of the mother-tongue Word is a declaration that the Kingdom recognizes no invisibility among the **128 language groups of Indo China yet to receive Scripture in their mother tongue**. This is an invitation to share the story of the Tukal people, inspiring more to advocate for these hidden communities—praying that every newly translated verse acts as a light finding its way into the most isolated villages.

DAY 12: EZRA

The Rise of the Indigenous Scholar

VERSE OF THE DAY

“This was because Ezra had determined to study and obey the Law of the Lord and to teach those decrees and regulations to the people of Israel.”

– Ezra 7:10 (NLT)

REGION

South Asia

PEOPLE GROUP

New Shoot* cluster

COUNTRY

Bangladesh

In the scattered villages of North Bengal, **Bangladesh**, the **New Shoot cluster** – comprising of four language groups and representing 176,000 speakers – is witnessing a quiet revolution. For years, these communities relied on borrowed Scriptures in languages like Bengali or Santali. While functional, it often felt like a foreign garment. Sonali, a local believer, noted that reading the Bible in these regional languages brought him no deep peace or spiritual fulfilment. The deep spiritual resonance required for a community to transition from hearing to owning the Word remained elusive.

Ezra 7:10 provides the blueprint for this transformation. **Ezra** did not just read the law; he prepared his heart to study, to do, and to teach. This three-fold commitment is exactly what is required of indigenous leaders in regions where religious identity is closely guarded. The mother tongue translators (MTTs) of the four languages are undertaking the massive effort of finalizing the New Testament for their own people. Just as the builders of the second temple faced fierce local opposition and discouragement (Ezra 4:4), mother-tongue translators (MTTs) have endured rejection from their own families and communities for departing from traditional deities. Yet they persist, driven by a desire to see a “great change” and bring salvation to their people. Similarly, local church leaders have bravely navigated regional unrest and the threat of arrest just to travel and provide vital feedback on the translation drafts. Like Ezra, who took courage because “the hand of the LORD my God was on me” (Ezra 7:28), they press forward.

These MTTs are becoming the living “Ezras” of their generation. In one community, a youth movement began simply when Luke 9:58 was posted on Facebook in their own mother tongue, gathering young people weekly to meditate on the newly translated Word before they leave the village for their studies. In another village, a youth named Tony who previously thought the Bible was useless had his eyes opened after reading 2 Timothy 3 in Trical, and his community is even witnessing a reduction in youth violence. Furthermore, recognizing the urgency of biblical literacy, village leaders in the New Shoot cluster have initiated a night school for adults and children to learn their alphabet so they will be ready to read as soon as a verse is translated into their language.

The Kingdom

The expansion of the Kingdom in **South Asia** does not rely on foreign experts, but on the empowerment of local leaders who carry the Word in their hearts and on their tongues. As you read about the translation teams in Bangladesh, pray that, like Ezra, they would be granted “the gracious hand of his God” upon them (Ezra 7:9) as they establish an eternal Kingdom in the heart of their people. In a region with 561 distinct languages, **there are still 235 languages waiting to receive Scripture in their own language**. Share the work of these youthful scholars, ensuring that the truth reaches every tongue and every tribe.

Indigenous Leadership:
Mother tongue translators
are the quiet, structural
defiance against anti-
conversion laws. Training
and empowering them
ensures a faith is studied,
lived, and taught in the
vernacular of the home.

The Architecture of
Meaning: Scripture
translation for isolated
languages is a painstaking
pursuit of accuracy. It
ensures that even the most
remote communities move
beyond mere phonetics
to finally “understand
the reading,” establishing
a durable foundation of
meaning in their own
mother tongue.

DAY 13: NEHEMIAH

Beyond the Trade Language

VERSE OF THE DAY

“They read from the Book of the Law of God and clearly explained the meaning of what was being read, helping the people understand each passage.”

– Nehemiah 8:8 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Binukid

COUNTRY

Philippines

In the rugged highlands of Northern Mindanao, 100,000 **Binukid** speakers of the **Philippines** have had access to the New Testament since 1986, but the Old Testament remained locked away behind trade languages like Cebuano or Bisayan. While these languages are functional for the marketplace, they often fail to capture the deep spiritual nuances of the home. As Pastor Vince, a local native speaker, observed, preaching in Cebuano often leaves people distant; but when he switches to Binukid, people lean in, their eyes soften, and their hearts open. One elder tearfully remarked, “Only now have I understood that salvation is truly for me”.

The Book of Nehemiah describes a moment of profound clarity when the leaders didn’t just recite words; they “gave the meaning” until the people understood (Neh. 8:8). When the Israelites finally comprehended the law, they wept openly (Neh. 8:9). A similar scene unfolded recently during a translation checking session for the Book of Exodus. As a group of Binukid women read through ancient laws regarding slavery and women’s rights in their mother tongue, emotions ran high. Deeply moved by how God’s Word addressed issues still relevant to their lives, they eagerly asked for draft copies to study and share, experiencing personal healing and empowerment.

Just as Nehemiah tirelessly rebuilt the walls of Jerusalem to protect the people from foreign syncretism (Neh. 13), the translation team is fortifying the Binukid spiritual foundation by preventing cultural misconceptions. When the Word is made clear, the resulting transformation is undeniable. Former drug dependents have testified that reading the real Binukid terms was “liberating”. In a village led by a feared tribal chief, his son – a rebel commander – surrendered his life to Christ after hearing the Gospel. From his prison cell, he requested a Binukid Bible and asked his father to build a church. Two years later, released from prison, he now pastors that very congregation. And when a local baby miraculously survived a village massacre with a Bible found near its head, the translation team used the event to teach the community that the Bible is not a magical talisman, but a source of eternal hope and security in Christ.

When the Binukid understands the words declared to them, it produces a deep celebration, much like the Israelites who rejoiced greatly “because they understood the words that had been made known to them” (Neh. 8:12).

The Kingdom

The expansion of the Kingdom in **Southeast Asia** isn’t just about adding numbers; it’s about forging a deeper connection – one that resonates in the very language of the heart. With **438 language groups, spread across the vast archipelagos of Southeast Asia, still waiting to receive God’s Word in their own native tongue**. Even when it’s available in trade languages, there’s a power in hearing the Scripture in a way that truly speaks to their identity and culture. Your words, your prayers – they have the potential to plant seeds of understanding and awareness, helping others see that they are vital parts of His eternal Kingdom – each voice, each language, each story contributing to the greater chorus of His love.



Gratitude

Day 14

DAY 14: ESTHER

The Silent Reversal

VERSE OF THE DAY

“For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And who knows but that you have come to your royal position for such a time as this?”

– Esther 4:14 (NLT)

REGION

Asia

PEOPLE GROUP

Asia

The **Book of Esther** is a masterpiece of what remains unsaid. It is famously the only book in the biblical canon where the name of God is never mentioned, yet His presence is the only logical explanation for the sequence of sleepless nights and overheard conspiracies that follow. It is a study in the terrifyingly precise alignment of gears – what we might call the geometry of providence. Across the vast, often impenetrable landscape of **Asia**, we are witnessing a similar, unheralded convergence where the “silence” of God is being broken, not by thunder, but by the quiet turning of pages in a mother tongue.

The Persian Empire of Esther’s day was a sprawling bureaucracy of 127 provinces, a territory where a royal decree could take months to travel (Est. 1:1, 8:9). In modern Asia, the scale of Bible poverty mirrors that ancient vastness, representing nearly one-third of the world’s linguistic diversity. To look at the thousands of languages still waiting is to see a demographic weight that should lead to despair. However, the logic of Esther is the logic of the pivot. When Mordecai challenged Esther, he wasn’t inviting her to a “flashy breakthrough”; he was calling her to a gritty, high-stakes stewardship of her position (Est. 4:14). He reminded her that while the promise of God does not depend on human heroics, the invitation was for her to participate in the reversal.

Today, the convergence of Bible translation agencies, tech teams, and mother tongue translators serves as a modern-day “for such a time as this” (Est. 4:14). This isn’t a corporate merger; it is a sacred survival pact. We are seeing a sudden reversal of fortune, where digital tools and global coordination are meeting the ancient silence of the unreached. We recognize, with a healthy scepticism for our own importance, that we are merely the ones holding the pen as the Word of His grace (Acts 20:32) writes a new history for these languages and tribes.

As we pause at this continent-wide reflection, we are witnessing the unsealing of a living inheritance. Just as the Jews in Susa moved from a “day of mourning” to a “day of joy and honor” (Est. 8:16-17), the arrival of the Word in a community’s heart language transforms their identity. They are no longer a people overlooked by a distant empire, but a people known by a King who speaks their name even when He doesn’t speak from a whirlwind.

Gratitude

The scale of Bible poverty across Asia suggests a weight that requires a collective refusal to work in isolation. In a region of **1,826 language groups, 1,004 remain in a state of waiting for a text that speaks with the familiarity of childhood and the clarity of a dream.** This work calls for more than just fleeting curiosity; it demands a deep awareness that perhaps, in this moment, there’s a purpose for which one is uniquely positioned – an echo of Esther’s conviction: “for such a time as this” (Esther 4:14). Marking milestones isn’t merely about celebration; it’s an acknowledgment of grace in motion, a testament to the power of coordinated effort. Every story shared becomes a bridge, transforming what once was a distant echo into a lasting reality – an enduring message that refuses to fade into the background.

“For such a time as this.” To pause, and to express gratitude for the unprecedented alliance of Bible translation agencies, technology, and resource partners converging to eradicate Bible poverty. The long silence of centuries finally begins to break in Asia.



SPIRITUS PSALMODIÆ.

AD TE LEVAVI
OCVLOS MEOS.

QUI HABITAS IN
CÆLIS. Psal. 122.

Wisdom & Poetry

Day 15 – 18

Treasuring the Word: To those facing social exile or career ruin, the vernacular Word is no luxury; it is the vital bread sustaining a hidden inheritance. This Scripture provides the necessary nourishment for a faith that must endure when all other supports are stripped away.

DAY 15: JOB

The Weight of Worth

VERSE OF THE DAY

“I have not departed from the commands of his lips; I have treasured the words of his mouth more than my daily bread.”

– Job 23:12 (NLT)

REGION

East Asia

PEOPLE GROUP

Xiaoshandi*

COUNTRY

China

The **Book of Job** is often misread as a simple parable on patience. In reality, it is a visceral account of social and professional erasure. When Job sits among the ashes, he is not just physically broken; he is a man of high standing whose “daily bread” of status and security has been systematically stripped away, leaving him alienated from his own community (Job 2:8, 19:13-14). In the mountainous regions of **East Asia**, this ancient narrative is not a literary exercise; it is a lived reality for the 300,000 **Xiaoshandi*** people. For these believers, the decision to follow the Word often comes with a ledger of tangible losses: careers sidelined, social standing liquidated, and the persistent weight of scrutiny.

Yet, it is in this “ash heap” of social exile that Job 23:12 becomes a survival strategy rather than a metaphor. While a national language serves the marketplace, reading it can be extremely difficult for minority communities seeking deep spiritual understanding. A local church elder once shared a sentiment that captures this perfectly: she noted that reading the Bible in her native language feels as if her own mother is right beside her, reading the Scriptures aloud to her. This profound intimacy is exactly what a mother-tongue translation brings. It serves as a gentle comfort, much like the initial presence of Job’s friends who sat with him in his suffering (Job 2:13).

Since 2015, a dedicated team of five mother-tongue translators (MTTs) – specifically chosen from local minority churches and supported by a translation consultant – has been navigating this massive undertaking. Job once cried out for his words to be recorded and inscribed for eternity (Job 19:23-24). The Xiaoshandi MTTs are answering that cry for their own people, painstakingly refining every single chapter through at least four drafts before it is finalized. They are diligently moving toward completing the New Testament, with the goal of finishing the entire Bible by the end of 2026. Once completed, the project plans to move forward with print publication and the recording of an audio Bible. They work with the quiet determination of those who know that when they are “tried,” they shall “come out as gold” (Job 23:10).

When a Xiaoshandi believer holds a newly translated chapter of Job, they aren’t just reading ancient poetry; they are recognizing their own biography in the ashes – that the fear of the Lord is the ultimate, enduring wisdom (Job 28:28).

Wisdom & Poetry

The Xiaoshandi story is a reminder that the value of truth is measured by the cost of its preservation. These 39,000 believers have endured quietly, now nearing the gift of a Bible in their own language. Yet, across **East Asia, 203 languages still lack access to God’s Word in their own mother tongue**, leaving millions waiting in silence. Recognizing those who cherish these words more than their daily bread (Job 23:12) underscores that the work must continue. Until every language has its voice, silence endures – and the story remains incomplete. The task remains unfinished until the Word is spoken in every heart.

DAY 16: PSALMS

The Visible Song

VERSE OF THE DAY

“The unfolding of your words gives light; it gives understanding to the simple.”

– Psalm 119:130 (NLT)

REGION

Indo China

PEOPLE GROUP

Hiro Hill* (Deaf)

COUNTRY

Vietnam

The **Psalms** were never intended to be static, silent ink on a page; they were composed as a visceral, rhythmic liturgy for a community in motion. In the spiritual landscape of **Indo China** – where ancient animistic fears often cast long shadows over daily life – the unfolding of the Word is not a metaphor. For the **Hiro Hill*** community, a **Deaf** population of 50,000, this clarity is a literal, manual choreography. Because they cannot hear, the trade language of the marketplace offers only friction. It is through the visual poetry of sign language that the light of the Word finally breaks a generational silence.

The 119th Psalm celebrates the Word as a lamp (Ps. 119:105), but for those navigating a world of folk-religious taboos and spiritual uncertainty, that light must be expressed in a heart language to be effective. The Hiro Hill Sign Language translation project is a study in steady, quiet determination, moving beyond basic literacy to develop a dictionary of 800 biblical terms. This is not merely a technical glossary; it is the exhaustive, vital effort of ensuring that complex concepts – grace, atonement, and the decrees of God – are given a visual weight that resonates with the soul.

In a region where those without formal education are often overlooked by religious structures, the arrival of Hiro Hill Sign Language brings immediate clarity. Just as the heavens declare the glory of God without a spoken voice (Ps. 19:1-3), the signed Word communicates a sacred intimacy that transcends sound. The weight of this impact was made evident where the visual opening of the Gospel led five new believers to baptism. They were not responding to a philosophy they had read; they were following a King they had finally seen.

By stripping away the linguistic barriers that have historically sidelined the Deaf, the translation team is building a durable liturgy that can withstand both social isolation and spiritual fear. They stand as a reminder that when the Word is opened, it does not just inform the mind; it provides a visible inheritance able to build you up (Acts 20:32, ESV) in a language that requires no sound to be heard.

Wisdom & Poetry

The heavens declare a glory that requires no speech (Ps. 19:1), yet for many in Hiro Hill and the global Deaf community, the Word remains a silent, inaccessible text. Today, a necessary push is happening as translators go beyond the audible to ensure these truths bring light to the eyes (Ps. 119:130). Out of **392 sign languages, only one has a full translation**, leaving most without a visible inheritance in their heart language. Led by Deaf church leaders, this work is more than mechanical; it's a careful verification of grace. While **266 sign language Scripture translation projects are in progress**, the journey from initial contact to completion takes years of perseverance. Now is the moment to grow the movement and intercede for the **100 languages still waiting for their first signed verse**.

Light & Grace, Seen &
Heard: The translation of
the Psalms into signed
and spoken vernacular is
a reclamation of dignity.

For the displaced and
marginalized, it bypasses
the dense thickets of
academic theology.

The Pursuit of Truth:
In communities steeped
in ancient, intricate
philosophies, Bible
translation efforts bring
clarity to a singular Truth
emerging from a crowded
pantheon where God's
Word is no longer lost in
abstraction.

DAY 17: PROVERBS

More Precious Than Life is Rectitude

VERSE OF THE DAY

“Tune your ears to wisdom, and concentrate on understanding. Cry out for insight, and ask for understanding.”

– Proverbs 2:2-3 (NLT)

REGION

South Asia

PEOPLE GROUP

Haryanvi

COUNTRY

India

In regions dominated by ancient, complex philosophies, the search for divine truth is rarely a straightforward path. The **Book of Proverbs** personifies wisdom as a voice calling out in the public square, urging the passerby to pay attention (Prov. 1:20). Yet, for the 8 million speakers of **Haryanvi** in northern **India**, that call was long muffled by a linguistic barrier. While Hindi serves as the national language, it remains an academic exercise for many – particularly those whose daily lives are rooted in the grit and rhythm of the local soil. Finding wisdom requires a text that speaks the exact vernacular of the heart.

The dedication of the full Haryanvi Bible in December 2025 marked the conclusion of a meticulous pursuit of clarity. Since the New Testament was completed in 2019, the translation of the Old Testament has served as a rigorous exercise in discernment. Translating the sacred weight of the prophets and the practical wisdom of the proverbs into Haryanvi, without compromising the original truth, was a formidable task. It was the literal embodiment of “crying out for insight” (Prov. 2:3). Local mother tongue translators navigated years of painstaking verification, working through regional lockdowns and technical pivots to ensure every chapter resonated with absolute authenticity.

When wisdom is finally rendered in the heart language, the resulting clarity dismantles established confusion. For one man, a copy of the Haryanvi New Testament fell into his hands during a period of deep personal desperation and family illness. What began as a curiosity about how his language was written morphed into a transformative encounter with God. He found a peace that surpassed comprehension, leading to his wife’s healing and a restored family life. This is the “path of the righteous” described in Proverbs 4:18 – a light that shines brighter and brighter until the full day.

Furthermore, local church leaders have noted a profound shift in reverence since the distribution of the Haryanvi Pentateuch. Even literate, bilingual believers who are fluent in English and Hindi have opted for the Haryanvi text, eager to discover the local meaning of the Word. An elderly woman in Kaithal, unable to read, received a Haryanvi Audio Bible and began memorizing the narratives, eventually leading two of her relatives to faith. The Word has proven its independent ability to help a community finally own its spiritual heritage.

Wisdom & Poetry

The pursuit of truth across South Asia confirms a fundamental reality: wisdom is a hollow abstraction unless it is audible. For the Haryanvi people, this translation represents the “treasure” described in Proverbs—a prize to be sought with the visceral intensity of a miner seeking silver (Prov. 2:4–5). By securing this text, the community unearths the knowledge of God in a syntax that finally feels like home, marking the beginning of a sighted wisdom where the poetry of truth establishes a durable foundation for every speaker. It is a reminder that the word of grace builds a people up and secures a shared inheritance (Acts 20:32); the prayer now is that the **remaining 235 people groups of South Asia** will soon receive this same clarity.

DAY 18: ECCLESIASTES & SONG OF SOLOMON

The Strength of the Cord

VERSE OF THE DAY

“Two are better than one,
because they have a good
return for their labor.”

– Ecclesiastes 4:9 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Baker*

COUNTRY

Indonesia

The interior of **Central Kalimantan** is a landscape of beautiful, stubborn indifference. Along the vast, muddy stretch of the Barito River, the **Baker*** people—a population of 160,000—reside in isolated villages where the concept of a “road” is more aspiration than reality. In such an environment, solitary effort isn’t just difficult; it is an exercise in futility, a “striving after wind” as the Teacher in **Ecclesiastes** so dryly observes (Ecc. 2:11). Overcoming this geographic and spiritual friction requires more than just grit; it demands an absolute reliance on logistical partnerships. It is a living proof of the ancient axiom that two are better than one (Ecc. 4:9), requiring a collective alliance to bridge the deep waters and dense forests of Borneo.

This partnership takes a localized, often unglamorous form. In a community where 99 percent of the population adheres to a different predominant faith, finding mother tongue translators (MTTs) was a delicate, slow-motion endeavour. The translation team began with a single believer, Amy, working alongside four colleagues of the local faith. What started as a professional arrangement evolved into a durable, unlikely collaboration. As they translated the stories of familiar prophets like Noah and Jonah, cold shoulders gradually warmed into genuine inquiry. This fellowship even spilled over borders; the Baker team eventually crossed linguistic lines to help the neighbouring Dumas project prepare their own materials for distribution. A cord of three strands is not quickly broken (Ecc. 4:12), and here, the collaboration of regional translation agencies, local churches, and MTTs creates an indestructible spiritual infrastructure.

While Ecclesiastes provides the framework for shared labour, the **Song of Solomon** captures the end goal: the realization of a pursuing, personal love. For generations, the Baker people may have viewed God through the lens of distant rituals or syncretic fears. But when a native speaker recently spent a week recording the Gospel of Luke in the Baker language, the text ceased to be a remote historical account. She found herself pausing, caught off guard by the discovery that the story of Jesus was speaking directly back to her. Hearing the voice of her Beloved in her mother tongue transformed the text into a living address, proving that the word of His grace is indeed able to build a people up and secure their inheritance (Acts 20:32).

Wisdom & Poetry

The geographical barriers of the archipelagos make it impossible for any single strand to stand alone. Instead, a robust cord of three strands – local MTTs, resource partners, and global technical support – remains unbreakable. There is an invitation here to participate in this “good return” for the labour currently underway along the Barito River. By ensuring God’s Word is accessible, the poetry of His love is transformed from “a spring enclosed, a fountain sealed” (Song 4:12) into a living stream that flows through every island. With Southeast Asia home to nearly half of all the languages in Asia, reaching the **remaining 438 groups** is a task that requires every prayer and every shared strand of support.

Logistical Partnerships:
“Two are better than one”
— the absolute necessity
of the collective impact
alliance to overcome the
extreme geographical
barriers of Southeast Asia.



E. Hauwelo
1874

The Proclamation

Day 19 – 22

Urban Migration:
In the neon-lit sprawl of
megacities, maintaining
a mother tongue is not
a nostalgic impulse; it is
the vital, spiritual tether
that prevents a rural soul
from being swallowed by a
generic, urban blur.

DAY 19: ISAIAH

A New Song for the Coastlands

VERSE OF THE DAY

“Let the whole world glorify the Lord; let it sing his praise..”

– Isaiah 42:12 (NLT)

REGION

East Asia

PEOPLE GROUP

Sediq

COUNTRY

Taiwan

The geography of the modern Diaspora is increasingly written in asphalt and neon. In **Taiwan**, the ancestral mists of the Central Mountain Range – the traditional home of the **Sediq** people – are being traded for the vertical canyons of Taipei. It is a modern migration that feels like a “highway in the desert” (Isa. 40:3), yet the wilderness here is one of concrete and linguistic isolation. As rural populations flood into urban centres, they often find themselves on a different kind of “island”: the high-rise. For the Sediq, this shift is a quiet crisis of identity. In the urban scramble, the mother tongue is often the first thing discarded, treated like an old garment that doesn’t quite fit the city’s aesthetic.

Isaiah’s vision of a God “doing a new thing” (Isa. 43:19) suggests that the Gospel is not a regional artifact that stays behind in the mountain village; it is a “way in the wasteland” that follows the traveller into the heart of the metropolis. Rev. Watan, a mother tongue translator (MTT), understands this friction intimately. His own journey – a detour through the gang culture of Taipei before returning to his roots – mirrors the disorientation of many indigenous youth. Without the Word in a language that speaks to the heart’s “dry places,” the city becomes a place of exile. The completion of the full Sediq Bible changed that narrative, providing a “light for the nations” (Isa. 42:6) that shines just as clearly under streetlights as it does in the highlands.

The arrival of a full Bible means that 10,000 Sediq speakers now have a firm anchor in a shifting world. For elders like Lubi, whose sense of purpose was restored through the daily discipline of reading Scripture, the Bible is the ultimate “restorer of streets to dwell in” (Isa. 58:12). It ensures that the proclamation of God’s praise is no longer tied to a specific patch of soil, but is portable and enduring. Relying on the word of His grace, the Sediq are built up, finding an inheritance that remains steadfast even amidst the urban roar (Acts 20:32).

The Proclamation

The “coastlands and islands” of **East Asia** are waiting for a Word that recognizes them – a reality for **127 people groups still navigating the silence of Bible poverty**. From the Sediq in the heights of Taiwan to the indigenous communities of the lowlands, the need for heart-language Scripture has never been more urgent. There is a call here to “enlarge the place of your tent” (Isa. 54:2), ensuring there is room for every indigenous voice in the chorus of praise. Through persistent prayer and a shared stewardship of these missions, the “highway” is cleared for a people to return to their true identity (Isa. 62:10). No matter how far the “remnant” wanders into the megacities, they will find the Truth waiting for them in the language they first called home.

DAY 20: JEREMIAH

The Fire and the Hammer

VERSE OF THE DAY

“Does not my word burn like fire?” says the Lord. “Is it not like a mighty hammer that smashes a rock to pieces?”

– Jeremiah 23:29 (NLT)

REGION

Indo China

PEOPLE GROUP

PT23*

COUNTRY

Laos

Across the rugged terrain of **Indo China**, the “rock” is anything but a metaphor. It is the formidable bedrock of deeply entrenched tradition. For the 897,000 **PT23*** speakers in **Laos**, faith doesn’t arrive as a polite suggestion or a soft-focus sentiment; it arrives as a disruptive force against the “hard soil” of ancient worldviews. This friction is felt most acutely in the marrow of families like Nita’s. For them, the decision to follow “the Way” was not a private shift in philosophy but a public collision with local authorities. Nita’s family has endured the claustrophobia of multiple stints in local jails, their freedom bartered for their convictions. Their experience is a modern echo of the localized exile of Jeremiah – a prophet who discovered that holding the Word inside wasn’t just difficult, it was an impossibility, a “burning fire shut up in my bones” (Jer. 20:9).

But, the breaking of this hard soil in Laos requires a methodical, three-way linguistic dance. According to the PT23 mother tongue translators (MTTs), the translation of Galatians and Philemon has acted as a “Kingdom investment” in a future the community couldn’t yet see. At the centre of this labour is a bilingual officer who serves as the vital pivot point between an English-speaking consultant and the MTTs. This officer does not merely swap words; he navigates the delicate theological and cultural terrain, ensuring that every title of the Savior strikes the rock at precisely the right angle. He carries the weight of two worlds, translating nuanced biblical concepts into words that can finally be felt by his own people.

Just as the prophet Jeremiah was commanded to buy a field in Anathoth while the enemy was literally at the gates (Jer. 32:6–9), the PT23 translation team – guided by the officer’s linguistic bridge – labours on a “Readiness Seal” of the soul. They are ensuring that the Gospel becomes a sturdy, permanent default for the next generation – a profound testimony that “nothing is too hard” for the Lord (Jer. 32:17).

As the Word takes root, the MTTs are moving beyond the initial “noise” of the beginning into a quiet, focused confidence. There is a reliance on the word of His grace, which possesses the unique power to build a people up and secure an inheritance that remains unshakeable even when external structures fail (Acts 20:32). This is the promised “new thing” (Jer. 31:31) – the Word acting as both the fire that purifies and the hammer that carves His promise into the very bedrock of the heart.

The Proclamation

Do not let this story remain a fire shut up in your bones; speak it, if only to find relief. There is an invitation here to stand at the crossroads and look; to ask for the ancient paths and finally walk in them (Jer. 6:16). Sharing this testimony helps clear the way for the **remaining 128 languages of Indo China still waiting for access to God’s Word**. By widening the reach of these testimonies, one acts as the hammer that breaks the rock in pieces (Jer. 23:29). Cast this light further so that every displaced tongue can finally hear the Word that restores the soul and provides a future and a hope (Jer. 29:11).

Breaking Hard Soil:
Translated Scripture acts
as a vernacular hammer,
shattering societies rooted
in the weathered bedrock
of traditional belief. The
accessibility of God's
Word in one's own mother
tongue is the necessary
force to break through any
resistance to change.

Hope in Systemic Despair:
The vocabulary of “new mercies” often feels foreign where systemic despair is the primary language. Heart-language translation provides a fresh syntax for hope, ensuring that those in bonded labor find an inheritance that no economic wall can silence.

DAY 21: LAMENTATIONS

The Vocabulary of the Morning

VERSE OF THE DAY

“The faithful love of the Lord never ends! His mercies never cease. Great is his faithfulness; his mercies begin afresh each morning.”

– Lamentations 3:22-23 (NLT)

REGION

South Asia

PEOPLE GROUP

Buksa

COUNTRY

India

Lamentations was written from the ashes of a fallen city, capturing the cyclical weight of systemic despair (Lam. 3:19-20). The inspired author documents a people stripped of their land and their autonomy, forced into a localized exile where they must buy the very wood they burn and the water they drink (Lam. 5:2-4). In the forested Terai region on the slopes of the lower Himalayas of Uttarakhand, **India**, the 58,000 speakers of the **Buksa** language navigate a comparable reality. As an agrarian tribal community, their daily rhythm is defined by a quiet, generational erasure. Wealthy landlords have systematically absorbed their ancestral farms, leaving the Buksa impoverished and exploited on their own soil.

When a community is trapped in this kind of systemic despair, translating the sudden pivot of Lamentations 3 is an act of linguistic defiance. Right in the centre of the book’s grief, the writer forces a cognitive shift, choosing to recall the “faithful love of the Lord” (Lam. 3:21-22). Capturing the concept of “new mercies” in the Buksa language requires supplying a vocabulary for a morning they have rarely been allowed to experience.

The effort to bring this text to life was a slow, relentless labour. After the initial mother tongue translator (MTT) left, his nephew, Akash, took over the manuscript to carry the work to completion. The Buksa face strict government rules against religious conversion, and the traditional local faith is deeply entrenched. Yet, when Akash placed portions of the translated New Testament into the hands of the literate in the community, their initial hesitation dissolved. They read the text aloud and accurately relayed its meaning back to the listeners. The Word was constructing its own spiritual infrastructure, proving its capacity to speak directly into the “ashes” of their situation.

This shift extends beyond the written page into physical ownership. When the final draft of the New Testament required extensive proofreading before typesetting, a young Buksa woman named Amisha travelled to the MTT’s office to volunteer her help. For a people who have routinely been stripped of their earthly assets, the arrival of the completed New Testament offers a different kind of permanence.

The Proclamation

The margins of **South Asia** hold **235 languages still waiting** for a text that recognizes their humanity. The completion of the Buksa New Testament is a signal that the long night of silence is ending. To widen the reach of this testimony; share Akash’s and Amisha’s story with your friends and family to illuminate the struggle of indigenous groups across the Himalayas. Stand as a watchman for these local translation efforts by forming prayer bands dedicated to the expansion of the Word as it moves through these hills. By championing this cause and growing the movement, you help ensure that the mercies of the Creator are no longer a foreign concept, but a promise spoken in the language of the home.

DAY 22: EZEKIEL

The Breath in the Valley

VERSE OF THE DAY

“Then he said to me, ‘Prophesy to these bones and say to them, “Dry bones, hear the word of the Lord!’”

– Ezekiel 37:4 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Suau

COUNTRY

Papua New Guinea

Ezekiel's valley wasn't just a graveyard; it was a study in the absolute limits of human agency. It presented a landscape of “very dry” bones – exhausted, bleached, and stripped of the capacity to even hope for a pulse (Ezek. 37:2). There is a quiet despair that mirrors this in the linguistic world. For the 7,000 **Suau** speakers in the Milne Bay province of **Papua New Guinea**, the “dryness” is the slow, structural erosion of a minority tongue – vulnerable to being bleached out by the encroaching heat of national trade and the global roar of English.

The command to “prophesy to these bones” (Ezek. 37:4) is, in a sense, what happens at the translation desk. It is the insistence that even a “dying” language can house the living Breath of God. For Gorten Benoma, a pastor who tends to his garden with the same quiet precision he applies to Greek verbs, this isn't just a project; it's a family inheritance. His grandfather and great-grandfather laboured over the Suau New Testament, and now Benoma is doing the heavier lifting of the Pentateuch – the “older” terrain of Genesis through Deuteronomy. It is a gritty, unheralded persistence that suggests the Gospel is not a temporary visitor to Suau soil, but a permanent resident being “joined together, bone to bone” (Ezek. 37:7).

By drafting the foundations of the Law in Exodus and the census of Numbers, the translation team is providing the “tendons and flesh” to the Suau tongue (Ezek. 37:8). Even when the pandemic turned village centres into ghost towns and a broken laptop threatened to stall the work, the effort didn't collapse. Instead, local churches stepped in, providing the food and transport necessary to keep the linguistic “breath” moving through the valleys (Ezek. 37:10).

As these ancient stories are finally recorded in the Suau heart language, they are being told that God's Spirit can indeed settle in their own “graves” of systemic neglect, bringing them home to a land that truly belongs to them (Ezek. 37:12-14).

The Proclamation

To break this silence, the reach of this message must be expanded to shed light on the unwritten languages of Papua New Guinea, ensuring these communities are no longer “scattered” and “lost” (Ezek. 34:6). As prayers are lifted for Papua New Guinea and for the remaining **31 language groups of Southeast Asia that still lack a single verse in their own mother tongue**, to share this story is also to summon the winds to blow upon those who have been overlooked (Ezek. 37:9). It is a reminder that no dialect is too obscure to be inhabited by the Spirit, leading each of the **1,826 tribes and tongues of Asia** out of the “graves” of cultural erasure and into a resonant, eternal inheritance (Ezek. 37:12; Acts 20:32).

Prophesying to Dry Bones:
Honoring dying minority
languages by granting
them eternal shelf life and
cultural dignity through the
arrival of written Scripture
— ensuring these distinct
voices remain living vessels
for grace rather than mere
museum artifacts.



The Vigil

Day 23 – 26

The Digital Age:
“Knowledge shall increase.”
By harnessing secure
digital translation tools
and encrypted networks,
traditional borders and
censorship are bypassed
with opening of new
pathways for connection
and understanding.

DAY 23: DANIEL

The Encryption of the Wise

VERSE OF THE DAY

“But you, Daniel, keep this prophecy a secret; seal up the book until the time of the end, when many will rush here and there, and knowledge will increase.”

– Daniel 12:4 (NLT)

REGION

East Asia

PEOPLE GROUP

Hashang*

COUNTRY

Tibet

In the high-altitude silence of **East Asia**, where the air is thin and political scrutiny is dense, translation is an exercise in calculated invisibility. For the 450,000 **Hashang** speakers, the arrival of the New Testament has long been a pursuit conducted in the shadows. Here, the “sealing of the book” (Dan. 12:4) is not a metaphor for ancient mysteries, but a modern operational requirement. In a landscape where traditional religious expression can trigger immediate administrative friction, the movement of the Word must be as fluid and untraceable as the wind across the plateau.

Dispatches from the Hashang mother tongue translators (MTTs) describe a period of “trying times” and significant pressure. For the MTTs navigating the tail-end of a years-long effort – specifically the final, painstaking verification of Matthew, Mark, and 1 Corinthians – the challenge has shifted from the linguistic to the survivalist. Following local restrictions that saw the translation team reduced to a single MTT working in a “closed circuit” with a former colleague, the project’s endurance has revealed what **Daniel** was told: by waiting for the right moment to reveal what’s truly important, many will rush about and knowledge will increase (Dan. 12:4).

The work has migrated into the cloud, utilizing encrypted networks and secure digital tools to bypass the physical borders and checkpoints that once stalled the delivery of paper manuscripts. This is not a “flashy breakthrough,” but unyielding persistence – a digital underground where the “God who reveals secrets” (Dan. 2:28) uses high-level encryption to protect the sacred rhythm of the work. For a community whose faces must be blurred in reports for their own safety, this infrastructure provides a shelf life that no earthly authority can expire.

As the Hashang New Testament nears its completion in both print and audio formats, the text is becoming a portable sanctuary, an inheritance that cannot be confiscated because it now exists in the “heart language” and on the encrypted devices of the people. They are discovering that while earthly rulers may demand the sealing of the Word, the “Spirit of the holy gods” (Dan. 4:8) provides an understanding that cannot be contained by decrees or borders.

The Vigil

The technological advancement in our era has paved a way for the Word to outrun its censors, fulfilling the prophecy that knowledge will increase (Daniel 12:4). Carry this story further into your own circles to amplify the visibility of the Hashang’s quiet struggle, echoing Daniel’s prayer for wisdom and understanding amid uncertainty (Daniel 2:20-23). **In all of the 175 languages of East Asia, only 48 have access to God’s Word in a language they can truly understand**, revealing a profound need for divine insight and intervention. With **127 people groups still languishing in Bible poverty**, we must maintain a focused frequency of prayer for the lone translator still at the desk, asking for the “wisdom and power” (Daniel 2:23) required for this final stretch. As Daniel was given divine wisdom to interpret visions and reveal secrets (Daniel 2:19-23), so too do we seek God’s guidance for this critical work.

DAY 24: THE WARNING (PRE-EXILIC) - HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH

The Famine of the Word

VERSE OF THE DAY

“The time is surely coming,” says the Sovereign Lord, “when I will send a famine on the land—not a famine of bread or water but of hearing the words of the Lord.”

– Amos 8:11 (NLT)

REGION

Indo China

PEOPLE GROUP

Sister2* Cluster

COUNTRY

Vietnam

The pre-exilic prophets – **Hosea, Joel, Amos, Obadiah, Jonah, and Micah** – spoke to agrarian societies flirting with spiritual amnesia. They warned of a coming silence, a severe famine where the Word of the Lord would become impossibly scarce (Amos 8:11). In the mountainous highlands of **Vietnam**, this famine has been a historical reality for the 800,000 **Jay** speakers. While they meticulously cultivate wet rice, maize, and cassava to survive, their spiritual landscape has long been parched. For generations, the community navigated a blend of animism and ancestor worship, consulting traditional rituals much like the ancient Israelites who looked to “wooden idols” for answers (Hos. 4:12).

For Jay believers, hearing the Gospel mediated through a national trade language was like surviving on borrowed rations. It sustained them, but as Liam, a 45-year-old Jay Christian, noted, “In Jay it could be so much more wonderful!”. The recent completion of the Jay New Testament was a critical milestone in ending this drought. Yet, without the historical and prophetic foundation of the Old Testament, the narrative remains incomplete. The community is now pushing toward a complete Bible, engaging in the meticulous work of crossing rugged linguistic and geographical borders – a modern echo of Jonah’s reluctant but necessary journey to deliver a warning and a promise to those on the margins (Jonah 3:2-3).

This translation effort is an act of spiritual agriculture, aimed at reversing the “locust years” of cultural and spiritual erosion (Joel 2:25). Translators are painstakingly verifying texts so that the ancient calls to “act justly and to love mercy” (Mic. 6:8) resonate with absolute, localized clarity. For a community facing the very real threat of losing its cultural identity to broader societal integration, the arrival of these pre-exilic texts offers a durable anchor. The word of His grace is actively building up the Jay people, gathering them like a “flock in a pasture” (Mic. 2:12) and securing an inheritance that they can finally “possess” (Obad. 1:17; Acts 20:32).

The Vigil

The warning of Amos echoes still today for communities still enduring a famine of hearing God’s Word, reminding us of His call for justice and righteousness (Amos 8:11; 5:24). Like Hosea’s plea for His people to return to Him in love and mercy (Hos. 14:1-2), we are called to seek mercy and intervene with compassion. With **15 language groups in Indo China waiting** for the fullness of Scripture, their longing reflects Jonah’s cry for repentance and revival among nations (Jonah 3:10). They envy the **113 ongoing translation projects**, for they sense that their drought of the Word is drawing to an end, mirroring Joel’s promise of restoration after the locusts’ devastation (Joel 2:25-27). Let us maintain a focused prayer for the Jay translation team as they navigate the vast terrain of the Old Testament, trusting that God’s justice and mercy will prevail (Mic. 6:8). As Micah declared that He delights in mercy and that He has shown what is good – acting justly, loving mercy, and walking humbly with your God (Mic. 6:8) – our efforts affirm His desire to bring His people into wholeness.

The Famine of the Word:
Rugged mountain borders
cannot prevent the hungry
from receiving their
sustenance. God's Word
must cross these terrains to
reach tribes experiencing a
famine of hearing, ensuring
the Bread of Life finally
nourishes those in spiritual
hunger.

A Vision for the Multitudes:
The vision of the earth filled with the Word of His Grace is staggering, especially amidst vast, unreached populations. In these crowded landscapes, delivering the Word in the vernacular transforms God into a localized, lived reality for the multitudes.

DAY 25: THE WITNESS (EXILIC) - NAHUM, HABAKKUK, ZEPHANIAH

A Vision for the Multitudes

VERSE OF THE DAY

“For as the waters fill the sea, the earth will be filled with the awareness of the glory of the Lord.”

– Habakkuk 2:14 (NLT)

REGION

South Asia

PEOPLE GROUP

Thamne*

COUNTRY

Nepal

The exilic prophets – **Nahum, Habakkuk, and Zephaniah** – stood at a threshold of historical upheaval. They looked past the immediate wreckage of empires toward a staggering vision: a world saturated with the knowledge of the Creator (Hab. 2:14). In the northeastern region of Nepal, this vision is currently being translated into the heart language of the 25,000 Thamne speakers. While they live in a landscape of breathtaking verticality, for many, the “awareness of His glory” has been obscured by the geographical isolation of the foothills and the historical weight of local tradition.

For the Thamne, spiritual life was once marked by a landscape of opposition. However, a quiet, unheralded persistence is shifting the atmosphere. Those who were once “complacent” or indifferent to the work (Zeph. 1:12) now recognize the project as a vital mechanism for preserving their beloved heart language. This shift mirrors the prophetic promise that the Lord will “purify the speech of all people” so they may worship Him in unison (Zeph. 3:9). By engaging with the Old Testament—specifically the painstaking verification of Numbers, Psalms, and 1 Samuel—the Thamne are moving beyond a trade-language understanding and waiting expectantly for the Word, much like a watchman on a guardrail (Hab. 2:1).

The translation process itself has become an “intellectual crucible.” The translation team has transitioned to using the Masoretic (Hebrew) text as their primary reference, ensuring that the “sacred weight” of the Word is not lost. They are uncovering the depth of the text, discovering that even when the “fig tree does not bud” or the “fields produce no food,” they can find a durable joy in the God of their salvation (Hab. 3:17-18). This is the “quiet victory” of the exilic witness: the realization that the Sovereign Lord is “mighty to save” (Zeph. 3:17) and that His Word acts as a “stronghold in times of trouble” (Nahum 1:7).

As these texts are recorded and distributed through audio groups and Discovery Bible Studies, the awareness of the Lord is beginning to fill the Thamne villages. The Word is becoming a permanent default for the next generation, gathering those who were scattered and establishing a future where they no longer “fear any more disaster” (Zeph. 3:15).

The Vigil

The message of Habakkuk remains a divine summons for those awaiting salvation, not only for the Thamne people of Nepal but also for the **235 language groups across South Asia that still have little or no access to Scripture in their native tongues**, calling for steadfastness amid uncertainty (Habakkuk 2:1-3). Like Habakkuk’s earnest cry for clarity amid chaos, prayer must be lifted up to honour the unwavering dedication of the Thamne translation team – whose perseverance reflects God’s unchanging purpose. Building on this, the promise of Zephaniah also reminds us that the Lord will rejoice over His people with gladness, singing over them with joy (Zephaniah 3:17), while Nahum proclaims the Lord’s power to swiftly bring justice against those who oppose His will (Nahum 1:2-3). Sustained prayer continues to pave the way for His name to be exalted among the Himalayan mountains; until every household in Nepal is filled with His glory and His sovereignty becomes unmistakable.

DAY 26: THE WAIT (POST-EXILIC) - HAGGAI, ZECHARIAH, MALACHI

The Farthest Shores

VERSE OF THE DAY

“But my name is honored by people of other nations from morning till night. All around the world they offer sweet incense and pure offerings in honor of my name. For my name is great among the nations,” says the LORD of Heaven’s Armies.

– Malachi 1:11 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Kinaray

COUNTRY

Philippines

In the rugged coastal stretches of Antique, where the Panay mountains meet the Sulu Sea, the **Kinaray-a** people have long balanced the rhythms of agriculture and fishing with a quiet, unheralded persistence. For the 610,000 speakers in these western archipelagos, the pursuit of a durable faith has often meant navigating a landscape where the Word was a distant echo, recorded in a tongue other than their own. Yet, there is a shifting tide. As the sun rises over the mountains and sets across the water of the **Philippines**, the labour of mother-tongue translators (MTTs) ensures that His name is great among the nations, even in these far eastern reaches (Mal. 1:11).

This restoration of the “heart language” mirrors the post-exilic summons to rebuild, proving that even in the most distant islands, the Lord is not far from those who wait for Him (Zech. 9:12). Through local radio airwaves in San Jose, where MTTs serve as anchormen, broadcasting Scripture to farmers in the fields and overseas workers in Canada alike, lives are irrevocably transformed. One farmer shared that listening to the Kinaray-a Old Testament during his morning and lunch breaks allows him to “cling to His Word and promises,” finding strength in a God who hears the prayers of the humble.

Even behind bars, the light of this translation is breaking through. In the municipal jail in Tibiao, a woman known as “The Bible Woman” conducts weekly studies with inmates. These heart-to-heart talks using the Kinaray-a Bible have become a bridge, opening doors for the Gospel to reach the inmates’ families in distant neighbourhoods. Meanwhile, in mountain villages, the Book of Isaiah has acted as a “can-opener” for believers like Leon, who finally understood how ancient prophecies find their fulfillment in the present day. For others, the experience of reading a single page in their native tongue for the first time is overwhelming; one participant initially feared the task of reviewing the text but later wept, saying, “I just couldn’t believe that I am reading God’s Word in my native language!”.

The prophetic voices of Haggai and Zechariah remind us that the work of restoration requires both communal courage and a refusal to work in isolation. The command to “be strong and work” (Hag. 2:4) resonates within the Kinaray-a team. Like the builders of the second temple, they are encouraged to “not despise these small beginnings,” for the Lord rejoices to see the work begin (Zech. 4:10).

The Vigil

However, the broader reality of **Southeast Asia** remains a heavy weight, with **31 language groups still waiting for their first encounter with a Scripture they can truly understand, and 407 translation projects still in progress**. There is an invitation here for a different kind of investment – one that moves beyond mere observation into a shared stewardship of these communities. It is through a collaborative persistence that the final glory of the house will outweigh the former, gathering those once scattered into a future defined by His peace – every story shared is a stone laid (Hag. 2:9).

The Farthest Shores:
From the rising of the sun
to its setting, the Bible
translation movement
continues toward the
most distant eastern
archipelagos. Reaching
these shores ensures that
His name is made great
among all nations, with
God's Word in every tongue.



Wonder

Day 27

All Access Goal 2033:
The Word became flesh —
a profound wonder where
the Creator speaks the local
vernacular of humanity.
This goal represents the
final pursuit of universal
access, ensuring the Word
of His Grace is no longer
a distant concept but a
localized, living presence.

DAY 27: FROM OLD TESTAMENT TO NEW TESTAMENT

The Grammar of the Visible

VERSE OF THE DAY

“So the Word became human and made his home among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father’s one and only Son.”

– John 1:14 (NLT)

REGION

Asia

PEOPLE GROUP

Asia

Day 27 marks a necessary pivot in our pilgrimage – the moment the narrative arc shifts from the resonant shadows of the Old Testament to the startling clarity of the New Testament. We move from the Pentateuch, the functional heart and “DNA” of the relationship between God and Israel, toward the systematic “logic” of the Gospels and Epistles. In the ancient record, the liberation from Egypt served as the primary lens of a Deliverer, and the Law at Sinai established the ethical boundaries of a nation. Yet, it was the construction of the Tabernacle that introduced the most radical concept of all: a holy God dwelling among His people.

This ancient desire for proximity finds its ultimate resolution in a divine arrival, where the eternal Word crossed the threshold into our fragile human reality. Today, that theological bridge is completed. If the Gospels provide the story, the Epistles serve as the intellectual anchor, meticulously explaining how the promises of the Law are fulfilled. It describes a profound transition from a system of ritual law to one of grace – a testament to a glory that is not distant or terrifying, but full of unfailing love and absolute faithfulness.

As we cross this threshold, we bring into sharper focus the **All Access Goal 2033**. This is a collective faith goal to ensure that **every language group, particularly across the vast linguistic landscape of Asia, has at least the Gospel in their own tongue by 2033**. The year 2033 marks two millennia since the Great Commission was first issued – a milestone in the unheralded persistence of this mission. Jesus promised that this Gospel of the Kingdom would be proclaimed as a testimony to all nations; for that promise to be realized, the Word must first be translated into the specific heart languages that allow individuals to truly understand the message.

Yet, for approximately 70 million people worldwide, this message remains incomprehensible. For the Deaf, the surrounding environment is built entirely on sight rather than sound. There are 392 distinct sign languages globally, each with a complex grammar and syntax that serves as the medium through which individuals think and pray. Historically, because written languages represent sounds never heard, printed Bibles have been a locked door. Less than two percent of the global Deaf community are Christ-followers – a statistic driven by a lack of access, not a lack of interest.

Wonder

The goal to ensure **95 percent of the global population has access to a full Bible by 2033** is an immense logistical undertaking. We invite you to stand as intercessors for the mother tongue translators and translation teams involved in this movement. We commend them to God and to the word of His grace, which is able to build them up and give them an inheritance among all those who are sanctified (Acts 20:32), ensuring every language group receives its visible portion of the Word by 2033.



The Good News

Day 28 – 31

DAY 28: MATTHEW

Discipleship in the Shadows

VERSE OF THE DAY

“Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.”

– Matthew 28:19 (NLT)

REGION

East Asia

PEOPLE GROUP

Big Flowery

COUNTRY

China

In the rugged limestone hills of Southwest **China**, the endurance of the Gospel often mirrors the landscape – a faith built not on shifting sands but within the sturdy, unyielding geography of the region (Matthew 7:24–25). For decades, the Big Flowery people maintained a devotion that thrived in the periphery, away from the gaze of formal institutions. This “discipleship in the shadows” is best embodied by individuals like Long. During the social upheavals of the mid-20th century, her primary concern was not personal safety, but the protection of the Word. She famously hid her Big Flowery New Testament in a pig sty to prevent its discovery during house raids, eventually serving time in prison rather than compromising the names of fellow believers. Her story is not a “flashy breakthrough” but a testament to the unheralded persistence required when external structures are absent. For the Big Flowery people, the Great Commission was not fulfilled by a visiting delegation, but by a mother tongue speaker that allowed the sacred weight of the text to be preserved in the very soil of their daily lives (Matt. 28:19–20).

The arrival of the full Bible in 2009 marked the end of a 106-year wait. While a script was first developed for the Big Flowery in 1904, the community relied on a partial New Testament for generations. When a community can finally read the Old and New Testaments in the cadence of their own heart language, the mission ceases to be a foreign import. It becomes an internal rhythm, allowing the 200,000 Big Flowery Christians across Yunnan and Guizhou to disciple one another with an authority that needs no external validation (Matt. 28:18).

In these environments, the Gospel does not arrive as a finished architectural project but as a seed that must adapt to the local climate (Matt. 13:31–32). By centring the work on Mother Tongue Translators (MTT) who understand the specific cultural idioms and historical scars of their people, the message gains a durable resonance. Discipleship becomes a quiet, subterranean current, moving from house to house and village to village, ensuring that the command to “make disciples of all nations” is fulfilled through the agency of the people themselves (Matt. 28:19).

The Good News

East Asia remains a significant challenge to the 2033 All Access Goal. Of the 251 language groups, **only 48 have full Scripture access** – highlighting the Bible poverty in the region. We commend to God the ongoing translation projects – each one a step toward building up a vibrant harvest (Matthew 9:37–38). The progress among the Big Flowery offers a hopeful roadmap. Advocacy for these “shadow” movements is vital, and focused intercession for the **127 communities still waiting for their first verse of Scripture** is crucial. Sharing the story of the Big Flowery translation journey can remind us that even a century of waiting can culminate in a movement that stands on its own, rooted in the Word of His grace, bringing hope and light to those in darkness.

Discipleship in the
Shadows: The Great
Commission continues
where traditional
missionary models are
unsuitable. In these
shadows, discipleship relies
on the quiet arrival of the
Word in native tongues,
enabling indigenous
movements to grow
independently of external
structures.

Sowing the Narrative:
In rural, agrarian villages,
oral storying is the
primary vessel for God's
Word. Getting the basic
narrative into their hands
ensures that Gospel takes
root in the hearts of
communities where written
texts cannot reach.

DAY 29: MARK

Sowing the Narrative

VERSE OF THE DAY

“The farmer plants seed by taking God’s Word to others.”

– Mark 4:14 (NLT)

REGION

Indo China

PEOPLE GROUP

Project Jay*

COUNTRY

Vietnam

In the highland provinces of **Vietnam**, the **Jay*** people live in a culture where the spoken word remains the most reliable currency. For a community of 700,000, the arrival of the Gospel has often felt like a message delivered in a borrowed suit – Vietnamese, a language of trade and government, but rarely the language of the dinner table or the soul. There is a certain irony in trying to explain the “Good News” in a tongue that reminds a person of tax forms and official decrees rather than the intimacy of home.

Moving the Word into Jay is practical before it is poetic. It requires deciding which words farmers actually use when they speak about loss, hope, and obligation – and which ones they never would. Mother Tongue Translators (MTTs) are the primary architects of this transition, standing at the intersection of ancient text and local nuance. These MTTs, who have “Jay blood running through their veins,” do not merely swap words; they negotiate meaning. When an MTT sits with the Gospel of Mark, he or she, is looking for the exact syntax that allows a highland farmer to recognize himself in the parables. It is a painstaking verification that ensures the “seed” of the Word does not simply bounce off the hard-packed soil of a second language but finds the “good soil” of the heart (Mark 4:8).

One woman, **Phuong***, experienced this shift with a startling clarity. Having lived in a predominantly animist community, her faith had often felt like a series of distant reports. When she finally heard the Scriptures in Jay, the words ceased to be a foreign broadcast and became a personal invitation. It was the difference between hearing about a harvest in a far-off country and finally feeling the grain in her own hands. This is the specific genius of mother-tongue translation: it dismantles the historical hierarchy of language, suggesting that Jesus is not a guest in the Jay culture, but a beloved member of their families.

As the Jay MTTs now turn their attention to the Old Testament – drafting the histories of Samuel and the poetry of the Psalms – they are essentially building a library for the soul. They are ensuring that when a Jay believer reads of the “Lamp on a Stand,” the light they see is one that illuminates their own specific mountainsides (Mark 4:21). The work is unheralded and often quiet, but it is the mechanism by which a community moves from “hearing but not perceiving” to a state of profound, localized understanding (Mark 4:12). By sowing these narratives into the Jay vernacular, the MTTs are ensuring that the Gospel is not just a visiting story, but a permanent, rooted reality that grows even while the farmer sleeps (Mark 4:27).

The Good News

In **Indo China**, progress is evident, but the remaining gap calls for strategic urgency. Out of **232 language groups**, **104 have access to Scripture**, yet the **rest remain in silence** – without Scripture, active projects, or voices in the global chorus. The **2033 All Access Goal** is within reach, but it depends on advocates standing for those in the final mile.

DAY 30: LUKE

Good News to the Poor

VERSE OF THE DAY

“The Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free,”

– Luke 4:18 (NLT)

REGION

South Asia

PEOPLE GROUP

Mosahi*

COUNTRY

Nepal

In the rigid social hierarchy of **Nepal**, the **Mosahi*** people have historically occupied a space of total invisibility. Numbering a quarter of a million, they are a community that has survived on the extreme periphery, often relegated to the most destitute forms of labour – including catching rats – and strictly barred from entering local places of worship. For generations, they have been told that their presence is a defilement and their language a low, unworthy dialect. When the Gospel first reached them, it arrived in Nepali. While the message offered a lifeline, it also carried a subtle, unintended weight: by hearing God’s Word only in the national language, Mosahi believers were frequently accused of adopting a “foreign” religion, further distancing them from their own neighbours.

This linguistic barrier placed an exhausting burden on local church leaders, who spent years acting as impromptu bridges. Every sermon required a high-speed mental translation from Nepali to the Mosahi, a process that left these leaders in constant fear that they might inadvertently obscure the “Word of His grace” through a clumsy choice of words. By translating the Gospel into Mosahi, they assert something their society long denied: that their language is capable of carrying authority, tenderness, and truth.

Recently, the MTT team finalized a small booklet containing the parable of the Good Samaritan. They distributed it widely, even as the region grappled with severe flooding and landslides that threatened to isolate their villages. The story of a traveller who was “moved with compassion” for an outcast resonated with a piercing familiarity among the Mosahi (Luke 10:33). For the first time, they saw their own social reality addressed by a Savior who does not prioritize the privileged, but instead “seeks and saves the lost” (Luke 19:10).

As the MTTs continue their work, the Mosahi are discovering that God is not a distant deity who requires a second language for His children. They are seeing that the same Spirit who anointed Jesus to “bring Good News to the poor” is now speaking directly to them in the language of their homes (Luke 4:18). This translation is a quiet liberation, transforming an “untouchable” people into a community that is “thoroughly convinced” of its inherent worth (Luke 1:4). By placing the Gospel in the hands of those at the bottom of the system, the MTTs are ensuring that the “banquet of God” is finally filled with those whom the world had previously uninvited (Luke 14:21-23).

The Good News

South Asia’s landscape of contrast and urgent need calls for dedicated prayer and action. **Out of 561 language groups, 326 have access to the Word of His grace, but 235 face Scripture poverty.** Your engagement helps build up these communities, ensuring the Good News reaches even the most marginalized, so that every voice in South Asia is heard and they may receive an inheritance among all those who are sanctified.

Good News to the Poor:
Bible translation is an
act of social and spiritual
liberation, lifting the stigma
from the untouchables and
marginalized. By dignifying
their mother tongue, it
declares their inherent
worth by transforming a
“low” language into Words
of His Grace.

The “Other Sheep”:
Reaching isolated,
uncontacted, or extremely
remote island tribes
ensures they finally hear the
Shepherd’s voice in their
own tongue — gathering
every scattered fold into a
single, unified inheritance.

DAY 31: JOHN

The “Other Sheep”

VERSE OF THE DAY

“I have other sheep, too, that are not in this sheepfold. I must bring them also. They will listen to my voice, and there will be one flock with one shepherd.”

– John 10:16 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Papua New Guinea Sign Language

COUNTRY

Papua New Guinea

In the foothills of Mount Avejaha in **Papua New Guinea**, isolation is not merely geographic; for many, it is entirely sensory. A localized community here has experienced a high incidence of profound deafness over the last two decades. Cut off from the national infrastructure and the closest Deaf schools by a hundred kilometres of roadless terrain, the villagers adapted by creating a unique, indigenous sign language devoid of a formal alphabet. While the broader culture sometimes dismisses the **Deaf** with derogatory terms like “longlong” – meaning crazy or stupid – this specific village warmly embraced their children. Yet, their spiritual isolation remained intact. Without a standardized language, the Gospel was a closed book, and the concept of the Good Shepherd knowing His flock by name felt like a distant, inaccessible broadcast (John 10:14).

Mother Tongue Translators (MTTs) – in this case, Deaf leaders and advocates working alongside regional organizations – are actively developing a unified **Papua New Guinea Sign Language**. It is a deliberate effort to ensure the Light shines into the most isolated margins, proving that physical darkness or sensory absence cannot overcome it (John 1:5). By introducing the fingerspelled alphabet to the Mount Avejaha community, MTTs laid the crucial groundwork, establishing a bridge between their isolated gestures and a broader theological vocabulary. This translation work has prompted local media to urge the public to abandon the offensive term “*longlong*” in favor of “*iaupas*,” literally meaning “closed ears”.

In local Deaf schools, when instruction shifted from hearing teachers struggling with signs to fluent, Deaf educators modelling the concepts visually, the students’ comprehension surged. One student noted that learning through clear sign language finally made the lessons understandable. For the first time, learning no longer requires guesswork. Meaning arrives whole – through eyes trained to see, and hands that finally know how to speak (John 1:14). As the translated narratives of Christ filter into these remote valleys, the “other sheep” who were historically excluded from the fold are finally recognizing the Shepherd’s call (John 10:16). It is an invitation to belong, ensuring that those once relegated to the periphery are gathered into a singular, unified inheritance where they actively hear and follow Christ (John 10:27).

The Good News

The logistical and spiritual hurdles across **Southeast Asia** require persistent prayer and action. **Of 782 language groups only 407 are in translation** – and these numbers do not yet include the Deaf communities. To commend the Deaf to God and support the **2033 All Access Goal**, consider initiating a prayer vigil for the Deaf translation teams in Asia. Your active engagement helps build up these communities and ensures that every scattered fold is gathered into the final assembly, so no language – spoken or signed – is missing among those sanctified by His Word of His grace.



Church in Mission

Day 32 – 35

DAY 32: ACTS

The Unchained Script

VERSE OF THE DAY

“boldly proclaiming the Kingdom of God and teaching about the Lord Jesus Christ. And no one tried to stop him.”

– Acts 28:31 (NLT)

REGION

East Asia

PEOPLE GROUP

Ganyi

COUNTRY

China

There is a certain grim, mathematical quality to traditional life in the high altitudes of Yunnan, **China**. For the **Ganyi** people, the cultural ledger of a single funeral – the requisite slaughtering of livestock to host an entire village – can quietly devour three years of a farmer’s income. It is a social contract where one literally cannot afford to die. When Li, a Ganyi local, first observed the Christians in his community, he didn’t encounter a “foreign religion”; he witnessed a peculiar, enviable kind of freedom. They were a people who had traded expensive, animistic anxiety for a quiet, durable peace. Yet, for the elderly Ganyi, this peace felt more like a rented tuxedo than a birthright. They were, in a literal sense, spiritual residents in a house where they didn’t own the keys to the library (Acts 2:8).

The Ganyi Mother Tongue Translator (MTT), Li’s work is unglamorous and physical: traveling broken roads, sitting for hours over phrasing, returning again when the words still don’t land. Li, now a lead MTT, understands that for the Word to be truly “without hindrance,” it must shed its status as a borrowed vocabulary. The task is a stubborn, hands-on pursuit, often conducted in remote villages reachable only by the sort of cratered roads that test the suspension of both vehicles and human resolve. These translators are the modern, unheralded successors to the early apostles, driven by a visceral conviction that they simply cannot help but speak of what they have seen and heard in the specific tongue of their own mothers (Acts 4:20). Whether they are navigating the semantic thickets of biblical poetry or the technical hurdles of translation tools, the resilience of the local translation team ensures that the Gospel is not a temporary guest in Ganyi culture, but a permanent, native inhabitant.

History suggests that while messengers can be silenced or restricted, the Word itself possesses a stubborn, subterranean power to flourish (Acts 12:24). By resourcing MTTs with hardware and the intellectual crucible of linguistic training, the Scripture translation movement evolves from a fleeting outreach to a lasting architecture of the welcome. This is the Church in Mission in its most primal form – not the expansion of an institution, but the expansion of access. When the Ganyi finally read the account of the early Church in their heart language, they realize that their own unhindered proclamation is part of a two-millennium-old tradition of bold, indigenous witness (Acts 28:31).

Church in Mission

The efforts across **East Asia** to bring God’s Word to all are a quiet act of defiance against Bible poverty. With **127 language groups still waiting**, the Ganyi journey serves as a model and inspiration of progress in the region. Currently, **76 translation projects are underway**, each step helping to build up communities and share the Word of His grace. Together, we can ensure that the transformative power of God’s Word reaches every nation and language by 2033, fulfilling His promise of salvation and sanctification for all.

Proclamation Without
Hindrance: The resilience of
mother tongue translators
ensures the kingdom
is proclaimed boldly,
even under pressure.
They demonstrate that
while messengers may
be constrained, God's
Word remains completely
unchained.

The Necessity of the Text: “How are they to hear without someone preaching?” This question underscores the absolute requirement of equipping local, untrained pastors with translated texts so that the message remains uncorrupted by isolation.

DAY 33: ROMANS

The Native Frequency

VERSE OF THE DAY

“But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?”

– Romans 10:14 (NLT)

REGION

Indo China

PEOPLE GROUP

Rana*

COUNTRY

Myanmar

In the foothills of the Naypyidaw Special Region, the **Ra***, **An***, and **Na*** communities exist in a state of linguistic suspense. While they share a geography of rugged terrain in **Myanmar**, their spiritual lives have long been conducted in the “rented” vocabulary of a national trade language. It is a persistent irony of the mission field: a community can be surrounded by the Gospel and yet remain entirely insulated from it because the frequency is wrong. When the translation project team first arrived in these remote villages, they didn’t just find a need for a book; they found a hunger for a common thread of communication – a way for three distinct groups to finally own the conversation with their Creator (Rom. 10:17).

In these communities, Mother Tongue Translators (MTTs) are the primary engine of this access. In these highlands of **Indo China**, the challenge is not merely one of vocabulary, but of literacy and preservation. Community leaders have begun the delicate work of drafting a rough alphabet, a foundational script designed to move their heritage from the ephemeral world of speech to the durable world of the page. This is the absolute requirement of the movement: equipping local, often untrained church elders with a text that can withstand the pressures of isolation. Without a mother tongue translation, the message risks being blurred by the static of impromptu interpretation. The MTT ensures that when a pastor stands before the Ra people, he is not offering a vague approximation of God’s Word, but a clear, uncorrupted echo of the apostolic witness (Rom. 15:20).

This effort is a “wake-up call” for the community, shifting the focus from simply hearing the Word to actually mastering the script that carries it. Adult literacy classes are now a strategic necessity, turning the alphabet into a tool for spiritual autonomy. By identifying the Wana dialect as a common thread, the translation team is building a bridge that allows the Ra, An, and Na to cross over from being bystanders to being full participants in the global story of faith. It is a reminder that the feet of those who bring Good News are most beautiful when they arrive carrying a script that the people can finally call their own (Rom. 10:15).

Church in Mission

Myanmar sits at a quiet, critical crossroads in the movement toward Zero Bible Poverty. Across **Indo China**, the momentum is visible, **with 104 language groups already meeting the All Access Goal**. However, **the task remains unfinished for the 128 groups still on the journey, including 15 languages that have yet to see even a single verse or an active project started**. Within this region, where language clusters often overlap in complex ways, supporting the Bible translation movement requires more than just resources; it demands a commitment to rigorous language research. As we commend these local translation teams to God, we ensure that the question “How are they to hear?” is answered with the arrival of the Scripture in their heart language by 2033.

DAY 34: CORINTHIANS

The Sovereignty of the Unlikely

VERSE OF THE DAY

“Instead, God chose things the world considers foolish in order to shame those who think they are wise. And he chose things that are powerless to shame those who are powerful.”

– 1 Corinthians 1:27 (NLT)

REGION

South Asia

PEOPLE GROUP

Gulmohar Blossoms*

COUNTRY

India

In the dense, dappled forests of Jharkhand, **India**, the **Gulmohar Blossoms*** people live a life measured by the canopy. They are a community whose hands are intimately acquainted with the collection of wild honey, silk cocoons, and the digging of forest tubers. Yet, in the rigid social hierarchy of India, these are the people often relegated to the furthest margins – deemed “primitive” by the state and “lowly” by the surrounding castes. There is a persistent societal assumption that the deep mysteries of a sacred text should be the exclusive playground of the academic or the high-born. But the Gospel has always had a way of bypassing the velvet ropes of prestige to find a home in the hearts of those who work the soil (1 Cor. 1:28).

The Mother Tongue Translators (MTTs) in Jharkhand are living subversions of this world’s expectations. Many are first-generation believers who have traded traditional animism for a faith that was, until recently, linguistically out of reach. These MTTs do not carry a pedigree of institutional status; instead, they carry the “*Changu*” drum and the folk melodies of the “Jumar” dance. Their labour is a stubborn pursuit of accuracy, moving through the intellectual demands of a Greek text into the idioms of the forest. It is a striking irony that the very people the world considers powerless are the ones now tasked with drafting the permanent script of God’s Word for 25,000 speakers. Their work proves that the Spirit does not wait for a degree before imparting the wisdom to translate “grace” into a heart language (1 Cor. 2:10).

By resourcing these unlikely linguists with tablets and translation workshops, the mission moves from a foreign import to a native movement. When the Gulmohar Blossoms people hear the epistles read in their own tongue, the message loses its quality of a borrowed trade language. It becomes a mirror. They see that the early church in Corinth was also a collection of the “not many wise” and the “not many noble,” yet they were the ones chosen to confound the strong. Through the commitment of the MTTs, the Ganyi believer and the forest gatherer alike realize that they are not merely the recipients of a message, but the very vessels chosen to carry it (2 Cor. 4:7).

Church in Mission

In **South Asia**, a region that is a rich mosaic of tradition and persistent spiritual need, the movement toward Zero Bible Poverty is fuelled by those who labour in the margins. Current regional data shows that while **326 language groups have reached the All Access Goal, there are still 235 groups navigating the climb**. As we look toward 2033, our prayer is for the Scripture translation movement to speed up and empower those still waiting in darkness for the light of His Word. This living text will continue to build up the Gulmohar Blossoms and give them a lasting inheritance among all those who are sanctified. We join the journey to pray these numbers down to Zero, ensuring the Gospel is no longer a foreign whisper but a clear, native shout.

The Foolish Confounding
the Wise: In a striking
subversion of societal
norms, mother tongue
translators are often found
among first-generation
believers from the lowest
castes. Their labor proves
that the profound mystery
of the Word does not
require a pedigree of
prestige.

Overcoming Divides:
Ethnic and linguistic
divides have long defined
the archipelagos. But
when God's Word speaks
directly to each heart
in its own tongue, it
dismantles hierarchies and
bridges chasms, weaving
fragmented communities
into one cohesive narrative
of peace.

DAY 35: GALATIANS

The Archipelago's Bridge

VERSE OF THE DAY

“There is no longer Jew or Gentile, slave or free, male or female. For you are all one in Christ Jesus.”

– Galatians 3:28 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Northern Catanduanon

COUNTRY

Philippines

On the rugged island of Catanduanes in the **Philippines**, exposed to the relentless rhythm of Pacific typhoons, a different kind of barrier has long persisted: the subtle chasm of the “almost understood.” For decades, the **Northern Catanduanon** people have navigated their spiritual lives through the borrowed filters of trade languages or regional languages that touched the intellect but stopped short of the heart. But the Gospel refuses to observe such borders, insisting instead that the most profound truths belong in the most intimate vocabulary of the home and heart (Gal. 3:26).

In a small town on the island, Pastor Olfindo has become a tireless advocate for Scripture translation work. He has seen too many of his congregation drift through services where the Filipino or English translations felt like a haze, leading to a quiet frustration and missed encounters with God. By championing a text that speaks in the voice of the islanders, he is doing more than simplifying a book; he is affirming the dignity of his people, signalling that their native tongue is a needy vessel for the holy.

In the classrooms of San Jose National High School, this shift is already recalibrating the future. Students like Justin, who previously found the Bible to be a difficult, arcane book, are discovering that the Word of God can carry the same salt-air familiarity as their own daily conversations. To hear the parables in the precise variant of the Bikol language they speak since childhood is to realize that the Kingdom of Heaven is not a distant, continental import, but a reality that has finally made landfall on their own shores (Gal. 4:7).

This movement toward the heart language acts as a cohesive force, weaving together an archipelago often fragmented by geography and the violent rhythm of Pacific storms. Even as the team navigates the loss of loved ones or the lack of trained mother tongue translators (MTTs), they are building a bridge over the communication gaps that once hindered deep faith. The impact is perhaps most visible in the smallest moments: when seven-year-old Y. entered her aunt's room to talk about memory verses, she wasn't just reciting words; she was owning them. By connecting “Do not give the devil a foothold” to her life in her native tongue, the hierarchy of the “learned” versus the “unlearned” evaporated. In the light of the mother tongue, the chasm is closed, and the community finds its common ground in a single, unified narrative of peace (Gal. 5:1).

Church in Mission

Across **Southeast Asia's** vast expanse of **782 language groups**, the Spirit is moving to ensure that no island remains in a state of spiritual silence. While 344 peoples have celebrated reaching their **All Access Goal**, there are still **languages remaining** – scattered like pearls across the sea – waiting for the very first verse to be etched into their own tongue. As we lift them up in prayers for God to clear the path and provide safe passage through every storm, both physical and spiritual, we collectively commend to God the diligence of these islanders and the Word of His grace.



The Bonds

Day 36 – 39

DAY 36: EPHESIANS

The Defiant Script

VERSE OF THE DAY

“I am in chains now, still preaching this message as God’s ambassador. So pray that I will keep on speaking boldly for him, as I should.”

– Ephesians 6:20 (NLT)

REGION

East Asia

PEOPLE GROUP

Wa

COUNTRY

China

In the mountainous borderlands of Yunnan, **China**, the **Wa** people navigate a reality defined by silence and institutional pressures. For decades, spiritual life here survived in fragments. Following the societal interruptions of the Cultural Revolution, believers were left with a fractured theology, piecing together an oral tradition of Adam or Moses without a complete text to anchor their understanding of God’s Word. When a community lacks the full scope of Scripture in its own language, it remains vulnerable to the pull of old terrors – sacrificing livestock to idols in a desperate search for healing, or losing a generation to the numbing grip of addiction. The Mother Tongue Translators (MTTs) in the Wa community operates within these razor-thin margins, acting as ambassadors in unseen chains (Eph. 6:20).

The story of a Wa Christian, Bao serves as a stark prism for this struggle. Once consumed by a spiral of excessive drinking and compulsive gambling, Bao watched his life disintegrate when his wife and child fell gravely ill. Despite frantic efforts and the yoke of ancestral customs, he lost them both. Overwhelmed by a grief that no bottle could drown, he was a man buried alive under the weight of his own despair, wandering in the futility of a darkened mind (Eph. 4:17). However, when he was handed a Bible in his native Wa tongue, the light of the Word began to expose the shadows. The text did not just offer information; it was the sword of the Spirit cutting through years of addiction and heartache (Eph. 6:17).

As he turned the pages, he realized that the Scriptural promises were not written for the Jews, Gentiles and speakers of trade languages, but promises of hope and salvation intended for people of every tongue, from every tribe. The burden in his heart lifted, allowing him to see the incredible wealth of his true identity in Christ (Eph. 1:18). Choosing to enrol in Bible school required trading the security of his civic standing for the life of a marked man, yet the transition from communal leadership to the status of a “fool for Christ” only solidified his resolve (Eph. 1:4). He is no longer a prisoner to the bottle or the betting table, having put on a new self that finds its power in the truth of a God’s Word (Eph. 4:24).

To have access to the Bible into Wa is to own a tool of resistance. It is the realization that Wa speakers are not outsiders, but fellow citizens with God’s people and members of His own household (Eph. 2:19).

The Bonds

East Asia presents the most formidable climb on the map to 2033.

A staggering 127 languages remain in complete biblical silence, representing the largest concentration of unreached communities in Asia. Yet, the presence of 76 ongoing translation projects in the region proves that the movement cannot be legislated out of existence. We lift up prayers for the safety and spiritual stamina of those who labour where the Gospel is restricted, asking that every barrier to the translation of Truth be dismantled. The goal remains to bring every tribe out from the isolation of the unknown, to a place where God’s Word is a native reality that no authority can bind.

Ambassadors in Chains:
Bible translation often
unfolds under relentless
institutional pressure.

These mother tongue
translators are ambassadors
in chains, balancing faith
and defiance in every
linguistic choice.

Holding Fast the Word
of Life: In regions still
healing from the trauma
of displacement and loss,
providing Scripture in
the mother tongue is an
essential act of restoration.
It offers a steady anchor
for a joy and resilience that
might otherwise be swept
away by the memory of loss.

DAY 37: PHILIPPIANS

The Anchor of the Displaced

VERSE OF THE DAY

“Hold firmly to the word of life; then, on the day of Christ’s return, I will be proud that I did not run the race in vain and that my work was not useless.”

– Philippians 2:16 (NLT)

REGION

Indo China

PEOPLE GROUP

Pradi*

COUNTRY

Vietnam

Three centuries ago, the ancestors of the **Pradi*** people migrated southward from China, eventually settling in the rugged northern highlands of **Vietnam**. Displacement often leaves a community searching for an anchor, fighting to preserve a distinct identity against the erosion of time and the influence of dominant surrounding cultures. For the 56,000 Pradi speakers living today, spiritual history has been equally fragmented. While a New Testament exists for their distant neighbours across the border, attempting to read it leaves the Pradi deciphering only a handful of recognizable characters while the rest remains obscured. Without Scripture that speaks directly to the hearts of the people, it is difficult to experience the peace of God that guards the heart and mind (Phil. 4:7).

A profound shift is currently unfolding within a small, dedicated fellowship. Five Pradi believers have been selected for an intensive Bible-storying initiative. Because their language has never possessed a written alphabet, the work starts at the absolute beginning, mapping out a custom script that captures the exact sounds of their daily lives. There is an eager expectation of hope in these Mother Tongue translators (MTTs), and they are determined to continue with the translation work despite resource constraints (Phil. 1:20). As one MTT expressed, “To know more about our God, we need to read and understand the Bible in our own language. Then we can easily share with others in our community how great He is.” They are pressing on toward the goal, eager to lay hold of the tools needed to evangelize their own villages (Phil. 3:14).

As these MTTs translate Bible stories, their voices in Pradi provide a steady anchor in their community, cultivating a resilience that allows them to rejoice in the Lord despite the lingering shadows of marginalization (Phil. 4:4). This early translation work ensures they are no longer stumbling through a borrowed dialect, but are instead being transformed by the renewal of their minds through a native tongue. The recent addition of new believers to their weekly Bible study group stands as a testament that He who began this good work in the northern highlands will faithfully carry it to completion (Phil. 1:6).

The Bonds

In the landscape of **Indo China**, providing Scripture in the mother tongue is an essential act of restoration. Within this region **104 language groups have already seen the finish line of the All Access Goal**. The drive to reach the remaining communities is evident, with 113 translation projects currently in active motion. Although only **15 language groups still wait for their very first word of Scripture to be translated**, the mission to leave no tribe behind remains an urgent priority. As these storytellers shape their oral heritage into a written testimony, they are preparing to shine like stars in a dark world, holding fast to the word of life (Phil. 2:15-16). It is these stories that will build up the Pradi people with a secure inheritance among the sanctified.

DAY 38: COLOSSIANS

The Indwelling Word

VERSE OF THE DAY

“For God wanted them to know that the riches and glory of Christ are for you Gentiles, too. And this is the secret: Christ lives in you. This gives you assurance of sharing his glory.”

– Colossians 1:27 (NLT)

REGION

East Asia

PEOPLE GROUP

Twig* cluster

COUNTRY

Nepal

Across the steep, terraced slopes of the Himalayas, spiritual life has long been a matter of distance and ritual. For the indigenous communities of **Nepal**, faith often involves navigating a crowded pantheon of deities, where the divine is something to be appeased rather than known. Religion is frequently viewed through the lens of hollow philosophies and human traditions that offer little more than a shadow of the truth (Col. 2:8). To introduce the Gospel here is not to suggest another name for an altar, but to reveal a radical, indwelling reality: the Creator is a personal Savior who speaks the language of the home. When the mystery hidden for ages is finally unveiled in a language closest to one’s heart, it brings the transformative assurance of Christ for the **Twig* cluster**, giving each of the six language groups within – Acacia*, Branchu*, Lilac*, Wanchi*, Yew*, and Yucca* – the hope of glory (Col. 1:27).

This shift from distant ritual to intimate relationship is visible in the lives of those now encountering the Word in their own mother tongues. In one Yucca village, a seventy-year-old man who spent a lifetime bound by traditional obligations found a new “centre” for his days. After receiving the Yucca Audio Bible and local worship tracks, he began attending a house fellowship simply to sit and listen. “I go just to hear the Scripture and the songs in my own language,” he admitted – a simple act of devotion that reflects a heart finally at rest in the presence of a God who understands him.

In the Branchu community, literacy classes are turning pre-believers into readers of the Word. A young female student earned the admiration of her village elders when she began mastering the Branchu script, realizing that her new literacy was the key to understanding the Bible for herself. Meanwhile, the Wanchi translation team has seen the Jesus Film and native testimony videos spark a spiritual renewal, with whole families moving away from the dominion of darkness. As the message of Christ dwells among them richly through these native hymns and spoken stories, the “secret” of the Gospel is becoming a public joy, proving that He who cancelled our record of debt has now made His home among the mountains (Col. 2:14, 3:16).

The Bonds

In the very diverse cultural landscape of **South Asia**, Bible translation is the work of dismantling barriers to establish a living faith. Within this region of **326 language groups have already reached the All Access Goal**, marking a significant milestone in regional Scripture access. The momentum continues with **232 translation projects currently in active progress**. We intercede for the translation teams as they navigate both physical and spiritual opposition, sharing the stories of Nepal’s Twig cluster, asking for the endurance to complete the task. As these final languages receive God’s Word, the shadow of distant religion is replaced by the warmth of an intimate Savior, ensuring that every tribe knows the God who dwells within.

The Hope of Glory:
Presenting the Gospel not
as just another deity added
to a crowded pantheon, but
as a personal relationship
— a shift from distant ritual
to an intimate, indwelling
relationship where Christ
speaks the language of His
people.

Speeding Ahead:

In the archipelagos, Bible translation is a race against the elements. The Word speeds ahead, undeterred by monsoons or maritime barriers. Overcoming these physical frontiers, God's Word finally takes its place of honor among the people of the furthest shores.

DAY 39: THESSALONIANS

The Word in Motion

VERSE OF THE DAY

“Finally, dear brothers and sisters, we ask you to pray for us. Pray that the Lord’s message will spread rapidly and be honored wherever it goes, just as when it came to you.”

– 2 Thessalonians 3:1 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Tawala

COUNTRY

Papua New Guinea

Across the bays and coastlines of Milne Bay, **Papua New Guinea**, the Gospel has often been a passenger on a slow boat, its arrival dictated by the rhythm of the tides. For the **Tawala** people, the Bible remained a formal, distant authority – a book bound in the rigid English of schoolrooms and government offices. At Kwato Church in Divinai village, Pastor Gegenua stood before his congregation for years, attempting to translate the English text into their mother tongue on the fly. He saw the quiet fatigue in his people’s eyes as they tried to find their own faces in a foreign vocabulary. The prayer of the Thessalonians was for the Word to “run” – to break free from every physical and cultural barrier until it reached the furthest village and was welcomed with the honour it deserves (2 Thess. 3:1). But it was not happening in his village when the Bibles they have access to are still in the trade language of the land.

Among those carrying the torch in this race was a young woman named Eunice. When she first walked into the Tawala Bible translation office, her heart wasn’t in it. She was nonchalant, viewing the project as a tedious academic exercise. To her, the English Scriptures were a dense thicket of difficult words and “lengthy passages” that felt entirely disconnected from her daily life. But as she began to translating those English sentences into Tawala language, something shifted within her. The “challenge” didn’t just become manageable – it became a transformative miracle. She spent a year watching the text come alive, eventually realizing with a jolt of joy how blessed she was to truly know the God’s Word intimately. Now, Eunice isn’t just a mother tongue translator (MTT); she is an inspired witness, eager to see her community re-dedicated to the Father as they hear Him call out to them in their own tongues for the first time (1 Thess. 1:5).

This honouring of the Word has turned the shores of Gadudu and Topa into places of revival. Judith, another Tawala MTT, saw the glory of God revealed in her life as her family pledged their full support, and neighbours began bringing food to her office to sustain her work. At a translation workshop in Topa, the hunger was so intense that elderly villagers wept when the week ended, grieving that the time was too short to soak in the new script. They are no longer stumbling; they are shining like bright lights, holding tightly to the Word of Life (Phil. 2:15-16).

The Bonds

In the maritime heart of **Southeast Asia**, Bible translation is a race to ensure no island is left in silence. Within this region **344 language groups have already reached the All Access Goal**, providing a solid anchor for thousands of believers. The momentum is undeniable, with 407 projects currently in active motion, **yet the task remains urgent for the language groups still waiting for a single verse of Scripture**. When stories like these are shared among your families and friends, more are brought into the Scripture translation movement for the “rapid spread” of the Gospel into these remaining gaps, asking the Lord to sustain translators like Eunice and Judith as they navigate the final frontiers.



DAY 40: SELAH

The Global Chorus

VERSE OF THE DAY

“For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.”

– Romans 3:23-24 (NLT)

REGION

Asia

PEOPLE GROUP

Asia

The journey from the ancient scrolls to the hands of a believer ends not with a finished manuscript, but with a song. This is the **Selah** – the sacred pause where the labour of the mother tongue translators (MTTs) meets the liturgy of the church. In the heart of **Indonesia**, two MTTs spent twenty-five years in the quiet isolation of their work. For a quarter-century, they faced a different kind of trial: the mockery of those who didn’t understand. Friends and family asked if they were foolish for choosing the desk over the prestige of a government career. They were warned they would be left “floating, high and dry,” without a future. But the Word of God is not chained (2 Tim. 2:9). The years of ridicule were merely the silence before the arrival of a people finally made right by grace (Rom. 3:24).

The ultimate horizon of this work is visible in the bending of a knee. In the **Philippines**, a man named Jim stood nearly six feet tall, forced to bow low so a **Matigsalug** woman could reach him. She placed a ceremonial necklace of bright red beads around his neck – a welcome that turned a stranger into a guest at a celebratory table. Jim stood as a witness to the profound excitement of fifty thousand people finally hearing the wonders of God in their own native tongue (Acts 2:11). From the 150-year legacy of the **Japanese** Bible to the new worship tracks playing in the house fellowships of **Nepal**, the objective is fulfilled: the “secret” of the Gospel has become a public joy.

This is the polyglot chorus. It is the sound of the **Krung** people in **Cambodia** or the **Siawi** in the clouds of **Papua New Guinea** realizing that the Creator is a personal Savior who speaks the language of the home. God, who is rich in mercy and love, has led these communities out of the darkness and into a light that names them clearly (Eph. 2:4). The objective of Scripture translation does not stop at literacy; it is the arrival of a great multitude that no one can count, standing before the throne and offering praise in a voice that finally feels like its own. The Word has travelled the long road through history to ensure that every tribe can join the song, proving that the grace which frees us also grants us the dignity of a heart-language faith (Acts 4:12).

Worship

Across the vast geography of **Asia**, the momentum of the last forty days finds its peak in these moments of dedication. **Out of 1,826 language groups, 822 have now reached the All Access Goal, marking the end of a long wait for the full counsel of God.** The drive to finish is evident in the **828 projects currently in active motion**, where MTTs press on to ensure the Gospel is not just heard, but celebrated. **Yet, the task remains unfinished for 176 groups who have not yet seen a single verse in their own vernacular.** We pray for the day when every silence is broken by a new song. May the Word of His Grace that makes every person right continue to find its way into every heart, until every nation honours the message of Christ in the language of its own soul.

Selah:

The ultimate horizon of translation is not mere literacy, but the arrival of profound worship. When every tribe and tongue encounters the Word in the vernacular, the objective is fulfilled: a global, polyglot chorus offering praise in its own voice.



Grav. Marc. Jans. del. fecit. Cuius Privileg. 1664

Et illa nocte nihil prædiderunt. Joan. Cap. 21. vers. 3. Dicit eis, mittite in dexteram Navigij rete; et inveniatis. Miserunt ergo; et jam non valebant illud trahere pro multitudine piscium. Joan. 6.

XXIX.

Ascendit Simon Petrus, et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus, Et cum tantis essent, non potuerunt illud trahere pro multitudine piscium. Joan. 6.

The Anchors

Day 41 – 44

The Unbound Word:
While translators may face
restriction and physical
texts are often confiscated,
digital networks
offer a sophisticated
circumvention. This
invisible distribution
ensures the message
remains fluid and
uncontained.

DAY 41: 1 & 2 TIMOTHY

The Unbound Word

VERSE OF THE DAY

“And because I preach this Good News, I am suffering and have been chained like a criminal. But the word of God cannot be chained.”

– 2 Timothy 2:9 (NLT)

REGION

East Asia

PEOPLE GROUP

Lisu

COUNTRY

China

There is a particular kind of stubbornness required to live in the Nujiang River valley, a place where the landscape seems designed to discourage travel. For the **Lisu** people of Yunnan, **China**, this geographical defiance has translated into a century-long spiritual endurance. Since the first gospels were drafted in 1903, the community has treated the arrival of the Word not as a sudden lightning strike, but as a slow, deliberate clearing of the forest. It is a pursuit that has outlasted political shifts and physical decay, exemplified by a mother tongue translator (MTT) who spent twenty-four years hunched over manuscripts, eventually verifying the final proofs with a single remaining eye.

The arrival of the God’s Word in their own language does more than simply transmit information; it functions as a corrective to the “fog of false teaching” that tends to settle in isolated places. Without a vernacular text, faith often becomes a game of whispers, vulnerable to the same syncretism that Paul warned Timothy to guard against (1 Tim. 4:16). When the East Lisu finally held the New Testament in their own language in 2009, it was a moment of profound parity. They were no longer guests in a foreign linguistic house, translating on the fly from a Chinese Bible they couldn’t fully navigate; they were finally “rightly dividing” the Truth in the very vocabulary they used to call their children to dinner (2 Tim. 2:15).

In an era where digital networks have replaced the heavy timber of traditional printing presses, the message has become remarkably fluid. This technological shift ensures that pastoral instructions – the structural integrity needed to nurture a fledgling church – reach their intended recipients. Just as the letters to Timothy were meant to anchor a young leader against the fog of false teaching (1 Tim. 4:16), localized digital Scripture provides a vital intellectual firewall for the Lisu.

In regions where a physical book might be seen as a liability, the Word now travels through the air – invisible and indifferent to borders. Though individuals may be constrained by secular regulations, Scripture itself remains unfettered (2 Tim. 2:9). Digital distribution ensures that even the most remote Lisu household can remain “thoroughly equipped” for every good work, anchored by a text that no institutional barrier can contain (2 Tim. 3:17).

The Anchors

The linguistic map of East Asia reveals significant gaps – **127 of 251 language groups lack Scripture and active translation projects**. This silence is the final frontier for the All Access Goal 2033, aiming for 100% access to the Word of His grace. We commend to God the efforts of MTTs, praying for the Spirit to build up and give an inheritance among all those who are sanctified. We invite you to act as an anchor for this movement, grounded in faith and a good conscience (1 Tim. 1:19).

DAY 42: TITUS

Structural Integrity for a Silent Harvest

VERSE OF THE DAY

“I left you on the island of Crete so you could complete the work there and appoint elders in each town as I instructed you.”

– Titus 1:5 (NLT)

REGION

Indo China

PEOPLE GROUP

Thai Sign Language

COUNTRY

Thailand

There is a silence that is not the absence of sound, but the absence of clarity. In the bustling landscape of **Thailand**, this silence is felt most deeply by the **Deaf** community – a world built on sight and signed expression, not phonetics. The urgent need for **Thai Sign Language** (ThSL) translation is not merely a matter of convenience; it is an act of restoration. When the Word is signed, the “sound-code” of written text is stripped away, and the message becomes “loud and clear” to the eyes. This clarity is a mechanical necessity, allowing believers to **reject ungodliness and worldly passions** (Titus 2:12) with full comprehension of what they are turning from – and what they are turning toward.

Across the world, approximately **392 distinct sign languages** exist, each possessing a unique grammatical architecture and spatial logic. These are not pantomime or simplified derivatives of spoken tongues; they are the natural, native languages in which people think and dream. Yet, because written text represents sound, the vast majority of these communities face a significant barrier to accessing the heart of the Gospel.

In the letter to Titus, the directive to “set things in order” was a call for permanence and protection. Paul understood that a community must hold firm to the trustworthy word as taught (Titus 1:9) to survive the shifting pressures of its environment. For a Deaf believer in Thailand, however, “holding firm” is an arduous task when the Word is locked in written Thai. A respondent in Bangkok described the fatigue of navigating a text where one verse offers a momentary light, while the next is obscured by a linguistic fog. This gap breeds a hesitant faith; without a Bible in ThSL, a believer often fears talking to God incorrectly or sharing a misunderstood message. Such clarity is vital, for the grace of God has appeared, bringing salvation for all people (Titus 2:11), a mandate that requires the removal of every communication barrier.

Just as Paul instructed Titus to establish order through qualified leaders, the strength of the Deaf church depends on clear, visual access to what accords with sound doctrine (Titus 2:1). Without it, worship is like building on shifting sands. When Scripture is rendered in sign language, the fear of miscommunication is replaced by a confident, vibrant relationship.

The Anchors

The scale of the task among the global Deaf population – representing roughly 70 million people – is immense. While it is encouraging that some form of Bible translation engagement is now happening in 266 sign languages, many of these efforts are in the fragile, early stages of community engagement. The gap remains stark: **over 100 sign languages have no recorded translation work or community engagement started.** This means millions of deaf individuals still lack access to a single verse of Scripture in the language they use to dream. Prayers and intercessions for the 100+ languages still waiting, that God would raise up linguistic experts and Deaf leaders to begin the work of “setting things in order” for their own people.

Putting Things in Order:
Fledgling churches require
the structural integrity
provided by the pastoral
epistles. God's Word
serve as a critical defense,
protecting untaught
congregations from the
encroaching fog of false
teaching and the subtle,
eroding influence of
syncretism.

The Brotherhood of Believers: The Gospel in one's own mother tongue acts as a radical, leveling force — actively dismantling the rigid structures of caste and class. It transforms relationships from “master and servant” to the shared identity of beloved brothers.

DAY 43: PHILEMON

The Shared Table(s)

VERSE OF THE DAY

“He is no longer like a slave to you. He is more than a slave, for he is a beloved brother, especially to me. Now he will mean much more to you, both as a man and as a brother in the Lord.”

– Philemon 1:16 (NLT)

REGION

India

PEOPLE GROUP

Walangi

COUNTRY

South Asia

High in the thin, sharp air of the Himalayas – somewhere between 2,130 and 4,260 meters – the **Walangi Valley of Nepal** exists as a world defined by its boundaries. Connectivity here is a fragile thing, often severed by -20 degree Celsius winds and heavy snowfall that isolates 54 small hamlets from the rest of the world. In such a landscape, social structures can feel as immovable as the mountain ranges. Hierarchies of caste and class often dictate the rhythm of life, determining who is seen and who remains in the shadows of “master and servant.”

A radical transformation occurs, however, when the Gospel arrives not in a prestigious, distant tongue, but in the language used to discuss the daily harvest or the winter stores. Philemon 1:16 describes a structural collapse: the transition from “slave” to “beloved brother.” In the Nepali context, this is more than a theological sentiment; it is a social revolution. When God’s Word is spoken in the mother tongue, the rigid categories of status are replaced by a shared identity. It is a levelling force that demands a seat for everyone at the table.

The history of the Walangi people is one of quiet persistence. While early attempts to reach the valley in 2000 were met with resistance, the pioneering work that began in 2006 focused on the dignity of the Walangi mother tongue itself. This transformation found its most evocative expression in Shamlal. At thirty-one, he possesses the calloused hands and steady eyes of a man who understands the cooperation (Philem. 1:17) required to survive a Himalayan winter. When the local recording project nearly stalled because others retreated in the face of communal pressure, Shamlal stepped into the void.

The moment he began to read, the atmosphere of the valley shifted. Shamlal was not merely reciting a script; he was breathing life into a faith that is effective (Philem. 1:6). As his own voice carried the verses of the Gospel back to him in his native tongue, the words touched his soul with a weight that written text alone could not convey. He became the living evidence that in the economy of grace, there are no hierarchies of human value, only those who were once useless but have now become useful (Philem. 1:11) to the Kingdom. Because Shamlal spoke, the elderly and the illiterate can now hear the Creator calling them beloved brothers (Philem. 1:16) from the speakers of a simple audio player.

The Anchors

The **All Access Goal 2033** roadmap identifies **South Asia** as a region of profound linguistic complexity, where 280.3 million people still lack a full Bible in the language of the heart. While the work in the Walangi valley provides a sturdy foundation, 235 language groups in this region remain without access to Scripture in their own tongue. Representing more than 10 million individuals without access to Scripture, prayers are needed to dismantle this poverty by 2033, ensuring that 95 percent of the global population gains access to a full Bible in a language closest to their hearts. The eternal inheritance of these communities depends on the grace of the Lord Jesus Christ (Philem. 1:25) being rendered into local languages, acting as the stabilizing force that anchors the soul against the shifting pressures of a hostile environment.

DAY 44: HEBREWS

Piercing the Veil

VERSE OF THE DAY

“For the word of God is alive and powerful. It is sharper than the sharpest two-edged sword, cutting between soul and spirit, between joint and marrow. It exposes our innermost thoughts and desires.”

– Hebrews 4:12 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Amam

COUNTRY

Papua New Guinea

Carved into the steep, infertile ridges of the Morobe Province in **Papua New Guinea**, the Weli people exist in an environment that demands constant physical endurance. For the 10,000 speakers of the **Amam** language, daily sustenance is wrestled from mountainsides that refuse to yield cash crops. When Christian missionaries first traversed these elevations, they introduced a message of deliverance, yet it was delivered through the trade languages of English and Tok Pisin. Their faith was genuine but God’s Word functioned as a mere shadow of the good realities to come (Heb. 10:1).

Awi understood this linguistic deficit intimately. At fifty-eight, he is a man whose quiet endurance defines his vocation. For a decade, Awi dedicated his life to translating the Bible for neighbouring language groups, watching those communities rejoice as they received Scripture in their own mother tongues. Yet, a heavy grief settled over him whenever he returned to his own village, realizing the Amam people were still deprived of the Word of His grace in a language closest to their hearts. He recognized that to truly strip away the sediment of animism, the community needed a truth that was living and active, capable of exposing the innermost thoughts and desires (Heb. 4:12).

Refusing to accept this spiritual poverty, Awi initiated the Amam New Testament project. He was quickly joined by sixteen other mother tongue translators (MTTs) who shared a fierce hunger for the Scriptures. Their workspace is devoid of modern convenience; for years, this group of 17 MTTs met under simple tarpaulins, translating ancient Greek and Hebrew concepts into Amam using nothing more than ink pens and tattered notebooks. When six laptops finally arrived, five were discovered to be defective, leaving the entire committee to rely on a single functioning machine. Despite these severe resource constraints, they persevered, fueled by a conviction that faith is the absolute certainty of things not yet seen (Heb. 11:1).

Because of these handwritten pages, the Amam people are able to abandon their fear of the unseen and draw near to the throne of grace with absolute confidence (Heb. 4:16).

The Anchors

An analysis of **Southeast Asia** highlights an immense linguistic diversity comprising **782 distinct language groups**. While significant progress has already been made, as seen by the **407 translation initiatives actively moving forward**, a void remains. **Thirty-one communities within this vast region remain completely unreached, possessing no recorded Scripture and no active project**. The 2033 roadmap aims to eradicate this specific form of Bible poverty, targeting a global reality where 95 percent of the population have access to a complete Bible. By rendering the text into the exact vernacular of the home, the Scripture becomes a firm and secure anchor for the soul (Heb. 6:19), holding fast against the eroding currents of forgotten traditions.

Piercing the Veil:
God's Word is the incisive
force, cutting through
centuries of deep-rooted
animism and folk lore.
Access to Scripture in the
native tongue dismantles
age-old architecture of
spiritual fear, replacing
ancient, opaque traditions
with a singular,
luminous clarity.



The Consummation

Day 45 – 48

Doers of the Word:
In highly monitored
societies, small home
churches operate with a
focus on ethical radicalism.
Yet, restricted access to
the vernacular hampers
spiritual maturity. God's
Word in every tongue
remains the critical catalyst
for faith to flourish beneath
the surface.

DAY 45: JAMES

Faith in Action

VERSE OF THE DAY

“But don’t just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves.”

– James 1:22 (NLT)

REGION

East Asia

PEOPLE GROUP

Black Yi

COUNTRY

China

In the mountainous reaches of Yunnan Province, **China**, the faith of the **Black Yi** people is defined not by the size of cathedrals, but by the depth of a “living translation”. In a region where religious expression is closely monitored and resources are scarce; the Black Yi have cultivated a resilient network of home churches and meeting points. For these believers, the Gospel is not a theoretical philosophy but a mandate for ethical radicalism – a call to be doers of the Word in the face of isolation (James 1:22). This community understands that faith without works is dead, and devotion is proven by the endurance of the spirit (James 2:17).

The story of Zhang illustrates the arduous cost of this commitment. In 1985, Zhang left a stable teaching position to serve as a full-time evangelist, balancing the demands of ministry with the physical labour of farming and gathering medicinal herbs to support parents, a wife, and two children. His weekly routine involved walking ten hours each Saturday to reach rural congregations, a testament to a faith that does not show favouritism but seeks the lowly (James 2:1). For the estimated 50,000 Black Yi Christians, spiritual maturity was long hampered by a “linguistic ceiling”. While the New Testament was available, elders often struggled to comprehend the full Counsel of God when forced to refer to Chinese versions they could not personally interact with. This community remains steadfast under trial to receive the crown of life (James 1:12), trusting that every good and perfect gift comes from above (James 1:17).

The ongoing translation of the Old Testament is the critical catalyst for this faith to flourish beneath the surface. For Elder Zhang, translating the text became a mirror that reveals one’s true face (James 1:23). As he worked on the book of Jonah, he realized he was often “more disobedient than Jonah,” harbouring private discrimination before the Law that gives freedom (James 1:25, 112). Similarly, a local church leader, Li found that the draft of Genesis in their own Black Yi mother tongue allowed his congregation to finally “behold beautiful things” – understanding for the first time how Abraham offered his son as a living sacrifice. This vernacular access transforms the Black Yi from passive listeners into active participants who read the Word under lamps at night and aloud on the grasslands by day.

The Consummation

By advocating for these indigenous mother tongue translators, “opaque rituals” are replaced with the undeniable truth of a God who speaks the heart language of the home. When such stories are shared, more are brought into the Bible translation movement, and their prayers provide the “divine provision” needed to reach the global goal of 95 percent having access to a full Bible, ensuring the Word becomes a “firm and secure anchor” for the soul (Heb. 6:19). When the work is complete, every tribe can look into the perfect Word and find the reflection of a Savior who has been present in their language all along.

DAY 46: 1 & 2 PETER

Imperishable Seed

VERSE OF THE DAY

“For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.”

– 1 Peter 1:23 (NLT)

REGION

Indo China

PEOPLE GROUP

B-adherents

COUNTRY

undisclosed

The rhythmic stillness in stretches of **Indo China** frequently masks profound instability. Communities teeter constantly on the edge of political upheaval, facing the very real threat of losing ancestral homes and centuries of heritage. In nations where ancient, merit-based philosophies are deeply woven into the cultural fabric, spiritual texts arriving in national trade languages often feel like foreign impositions, carrying the weight of cultural erasure. When military conflict or civil unrest forces populations to flee, the absence of a spiritual foundation becomes fiercely acute. Displaced groups find themselves navigating unfamiliar, hostile territories, much like the early scattered exiles who faced fiery trials (1 Peter 4:12).

Addressing adherents of the region's majority religion requires careful, precise contextualization. Translating concepts like grace or forgiveness is fraught when the prevailing worldview relies heavily on an endless cycle of merit and consequence. The local word for sin often equates directly to a cosmic deficit, implying a debt that must be continually balanced through accumulated good deeds. Consider the experience of a devoted local monastic who recently encountered audio Scriptures for the very first time. Listening quietly to the teachings of Jesus in his own native dialect, the listener did not hear a Western deity demanding appeasement. Instead, the ascetic teacher recognized profound wisdom, declaring the words to be inherently true simply because they resonated in the intimate language of his home. The translation bypassed heavy cultural baggage, presenting a Savior who offers living water to the thirsty rather than demanding an impossible cosmic debt be repaid. It offered a clear path to be redeemed from the empty way of life handed down by previous generations (1 Peter 1:18).

The reality for many local mother tongue translators (MTTs) involves operating in basic housing under severe travel restrictions, enduring power cuts and the looming threat of military conscription. Yet, the gruelling labour of rendering the epistles of Peter continues unabated. These specific letters, originally composed for a scattered, persecuted audience, strike a profound chord among modern refugees. The text provides an anchor that outlasts governments, proving that while grass withers and flowers fall, the word of the Lord endures forever (1 Peter 1:24-25). A physical residence might vanish overnight, but a faith rooted deeply in the mother tongue offers an imperishable sanctuary, transforming displaced individuals into living stones built into a resilient spiritual house (1 Peter 2:5).

The Consummation

The **2033 All Access Goal** establishes a definitive horizon for the global church. Reaching the millions in **Indo China** who remain without access to Bible in a language they can clearly understand demands immediate, strategic intervention. Pushing these numbers down to zero ensures that those on the brink of losing earthly security will instead gain an eternal inheritance. It requires relentless commitment to bring them all into the Word of His Grace.

Imperishable Seed:
To deliver the enduring,
unchangeable Word
to language groups
on the brink of losing
their homes to political
upheaval — because every
moment without access
to God's Word leaves
them vulnerable and
disconnected from their
spiritual foundation.

That Which We Have Heard:
In highly relational, non-
literate communities, oral
translation and storytelling
function as the primary
vessels for God's Word.
Honoring these traditional
forms allows Gospel to
flourish where the spoken
narrative remains the
ultimate authority.

DAY 47: 1-3 JOHN

That Which We Have Heard

VERSE OF THE DAY

“We proclaim to you the one who existed from the beginning, whom we have heard and seen. We saw him with our own eyes and touched him with our own hands. He is the Word of life.”

– 1 John 1:1 (NLT)

REGION

South Asia

PEOPLE GROUP

Garhwali

COUNTRY

India

High in the mountains and forts of Uttarakhand in northern **India**, the **Garhwali** people live close to nature, tending hillside crops of potatoes and cereals. In this deeply relational community, spoken truth and storytelling carry a profound, unmatched weight. To bring the Gospel to such an environment is to present the message so clearly that the community can attest to that which has been heard and seen from the beginning (1 John 1:1).

The transition from spiritual darkness to light is intimately personal for mother tongue translators (MTTs) like Mayamohini, Tanuja, and Mandeep. Mayamohini initially spurned the Christian faith and refused baptism twice, resisting the pull of the Gospel. Yet, she eventually experienced a profound change of heart, realizing the sacrifice God made out of deep love for His people. Tanuja witnessed a similarly striking transformation: her family, once plagued by alcoholism and endless domestic squabbles, was reshaped into a place of peace following a pastor’s prayer. Mandeep’s family was delivered from deep-seated conflict by that same divine peace. These MTTs have experienced firsthand that perfect love casts out fear (1 John 4:18).

By rendering the biblical text into Garhwali, these MTTs ensure the community does not merely love in word or talk, but in deed and in truth (1 John 3:18). This linguistic shift validates their heritage. When an aging church elder participated in community checking for the newly translated New Testament, he reported that the translated Scriptures seemed to “speak” to him personally. It demonstrated the sheer power of the Word when it finally arrives in the mother tongue, proving that the light shines in the darkness, and the darkness has not overcome it (1 John 1:5).

One MTT, isolated in a remote area without internet access, wrote her translations on paper and snapped pictures with a smartphone to send to her colleagues. Despite disruptive storms, poor reception, and the burden of isolation, this perseverance proves that everyone who has been born of God overcomes the world (1 John 5:4). The translation work continues diligently, echoing the apostolic desire to speak face to face so that joy may be complete (2 John 1:12).

The Consummation

The consummation of this global mission hinges on reaching these highly relational communities. In **South Asia** alone, **235 language groups remain without access to Scripture in their mother tongue**. Achieving the 2033 All Access Goal requires bringing these remaining languages to receive the Word of Life (1 John 1:1). By resourcing indigenous translation teams, the spoken narrative transforms into an enduring, authoritative legacy. Share the story of the Garhwali people to demonstrate how God’s Word is transforming lives in every language. Continued prayers and partnership provide the vital support necessary to ensure that every tongue can finally declare the message that existed from the beginning, consummated in a heart language of their own.

DAY 48: JUDE

Contending for the Faith

VERSE OF THE DAY

“Dear friends, I had been eagerly planning to write to you about the salvation we all share. But now I find that I must write about something else, urging you to defend the faith that God has entrusted once for all time to his holy people.”

– Jude 1:3 (NLT)

REGION

Southeast Asia

PEOPLE GROUP

Filipino Sign Language

COUNTRY

Philippines

Jude’s letter carries a restless anxiety – a sharp pivot from a celebratory toast to the frantic clatter of manning the barricades. He realized that an unanchored faith is just an invitation for hijackers to rewrite the script. In the **Philippines**, this vulnerability is literal. For half a million **Deaf** people, silence isn’t peace; it’s a blank canvas waiting for a clear voice.

When the Gospel arrives through the static of mixed signs and makeshift gestures, the message blurs, leaving a community exposed to opportunistic distortions. These are the “hidden reefs” Jude warns of – treacherous, unseen obstacles at the communal table that wreck spiritual progress (Jude 1:12). Crafting an accurate, signed translation isn’t a dry project for the archives; it is a spiritual defence. It ensures God’s Word isn’t a foreign intruder, but a localized inheritance they can finally hold – and defend – for themselves.

Tracy, a translator with the **Filipino Sign Language** (FSL) team, lived in that gap. She recalls the early days of “awkwardness,” struggling to communicate with consultants through signs she couldn’t quite catch. But the defence against that confusion isn’t a clinical chore or a dry textbook; it is the act of putting the “Sword of the Spirit” into a person’s own hands (Jude 1:20).

When the FSL team finally filmed the story of a woman caught in adultery, a “mystery” once obscured by borrowed signs dissolved into a clear, visual reality. For FSL translator Paolyne, it was a sudden, jarring revelation: faith wasn’t a performance of rigid rituals, but the recognition of a God who prioritizes the heart. And when the translation team translated the raw agony of Gethsemane, Jesus ceased to be a foreign relic and became a relatable Savior. One community member noted that for years, the printed Bible had been a closed door – until these videos finally kicked it open.

This clarity radiates from the mountain elevations of Baguio City to the coastal hum of Cagayan De Oro. During a community review, a Deaf believer, Shiela found her first true connection to the Word after years of trying to read the Filipino Bible. This isn’t just a project; it is a spiritual rescue mission, snatching isolated believers from the fire of confusion (Jude 1:23) and replacing ambiguity with the undeniable truth of a God who sees them clearly.

The Consummation

Advocacy means carrying these quiet lives into our own loud rooms, providing a hidden guard for translators on this journey to zero. The challenge is immense: 70 million people navigate the world through sight, yet of **392 unique sign languages, only one has a full Bible**. While Deaf leaders spearhead projects in 266 languages, most are in early stages. This leaves **over 100 sign languages with no access to the Word at all**. This isn’t a dry project for the archives; it is a spiritual defence against the “hidden reefs” of distortion (Jude 1:12).

Contending for the Faith:
Providing accurate,
localized Scripture
translations is to protect
newly reached, marginalized
believers from the distorting
influence of opportunistic
syncretic teachings.



A Final Call

Day 49

The Great Multitude:
Looking directly toward the
2033 All Access goal as a
definitive horizon —
a deliberate effort to ensure
that no one, not a single
language, is absent from
the final gathering.

DAY 49: REVELATION

The Gathering of Multitudes

VERSE OF THE DAY

“After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb...”

– Revelation 7:9 (NLT)

REGION

Asia

PEOPLE GROUP

Every People Every Tongue

The ambition behind **All Access Goal 2033** is a vision of the New Jerusalem – breathtaking in its sheer, celestial scale. Across **Asia**, over one thousand language groups still live in Bible poverty, yet the global movement sees the two-thousandth anniversary of the Resurrection not just another date, but as a definitive horizon. The objective is absolute: ensuring no tribe or tongue is absent from the final gathering. This endeavour transforms the Divine from a foreign concept into an intimate presence. It is the beginning of a world where God dwells directly with His people, wiping away the tears of spiritual isolation (Revelation 21:3).

In the rugged elevations of **South Asia**, resistance often stems from the feeling of being an outsider to the Kingdom. A prominent leader spent decades dismissing the Gospel as a message for a different world, until it spoke his native tongue. In that moment, the barrier collapsed. He recognized a Savior who did not come to exclude, but to invite him into the city whose gates never close (Revelation 21:25). Similarly, among the indigenous communities of **East Asia**, translation is a bulwark against extinction. For the Aboriginal peoples, mother-tongue Scripture proves their distinct heritage is written in the Book of Life. The Word breathes vitality into dying tongues, declaring that the One seated on the throne is truly making all things new (Revelation 21:5).

The mechanism of delivery is evolving with the speed of a scroll unfurling. In **Southeast Asia**, a woman from an oral community encountered an audio drama of the Psalms in her unwritten language. Bypassing literacy through mobile apps, she felt an immediate, visceral vitality – as if drinking from the river of the water of life, clear as crystal (Revelation 22:1).

This renewal is strikingly evident in the lives of those long marooned in silence. A Deaf lady in **Indo China** spent years squinting at written text that felt like a foreign code, a barrier between her soul and the truth. It wasn't until she joined a translation team and “saw” the Word in her own sign language that everything changed. Her experience mirrors the promise that the former things have passed away (Revelation 21:4), as she now leads the charge to ensure others can see the Word of His grace.

A Final Call

The **All Access Goal 2033** functions as a definitive trumpet blast for the global church. It demands that **100 percent of the earth's languages possess at least a portion of the Word**. Achieving this requires shifting resources to the most difficult frontiers of Asia. This is a call to action – to form prayer bands to intercede for the digital hubs accelerating this work is paramount. When you, your families and friends lift up these marginalized communities, you are providing the resources needed to cross the finish line. The mission concludes only when the smallest village finds its voice in the great multitude, standing before the Lamb, cloaked in the light that needs no sun (Revelation 22:5).



An Eternal Inheritance

Day 50

DAY 50: ALL 66 BOOKS

Anchored in Grace

VERSE OF THE DAY

“And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.”

– Acts 20:32 (ESV)

REGION

All Nation

PEOPLE GROUP

All People

The culmination of a fifty-day pilgrimage through the diverse languages and shifting topographies of **Asia** arrives not at a hard stop, but at a definitive shoreline. It is an acknowledgment that Scripture does not merely inform the intellect; it radically transforms the human condition. The ancient declaration that redemption is fully accomplished – that “it is finished” – must resonate in every language, transforming the concept of a great multitude from abstract theology into an immediate, linguistic reality. The sweeping promise that a vast crowd from every nation, tribe, people, and language will stand before the throne is actively unfolding across the globe (Revelation 7:9).

In the caste-stratified margins of **South Asia**, specific languages are routinely dismissed as low, deemed unworthy of formal education or literature. Yet, when the sacred text assumes the vocabulary of these marginalized communities, a profound social miracle occurs. A local believer noted a stark shift in self-perception, explaining that a language previously relegated strictly to the mud of the fields was suddenly recognized as a language fit for a King. The translated Word builds up the human spirit, lifting those who were once cast aside and seating them securely in heavenly places (Ephesians 2:6). Identity transitions entirely from marginalized to chosen, proving once again that the stone the builders rejected ultimately becomes the essential cornerstone (Psalm 118:22).

Across the vast archipelagos of **Southeast Asia**, reliance on broad trade-language texts often yields a shallow, fragile faith, leaving believers vulnerable to the creeping erosion of syncretism. But in the islands, the arrival of the mother tongue anchors theology deeply into the native soil. The local congregation becomes self-sustaining, owning the truth intimately without the mediation of an interpreter. Meanwhile, in **Indo China**, translators labouring amid intense civil unrest hold fast to the phrase “It Is Finished” as an unshakable anchor. Providing the text to the displaced peoples forms the final, critical foundation for the local church. For steadfast labourers of **East Asia**, the gruelling work of translation concludes only when local understanding fully begins. They press on toward the goal to win the prize for which God has called them heavenward (Philippians 3:14).

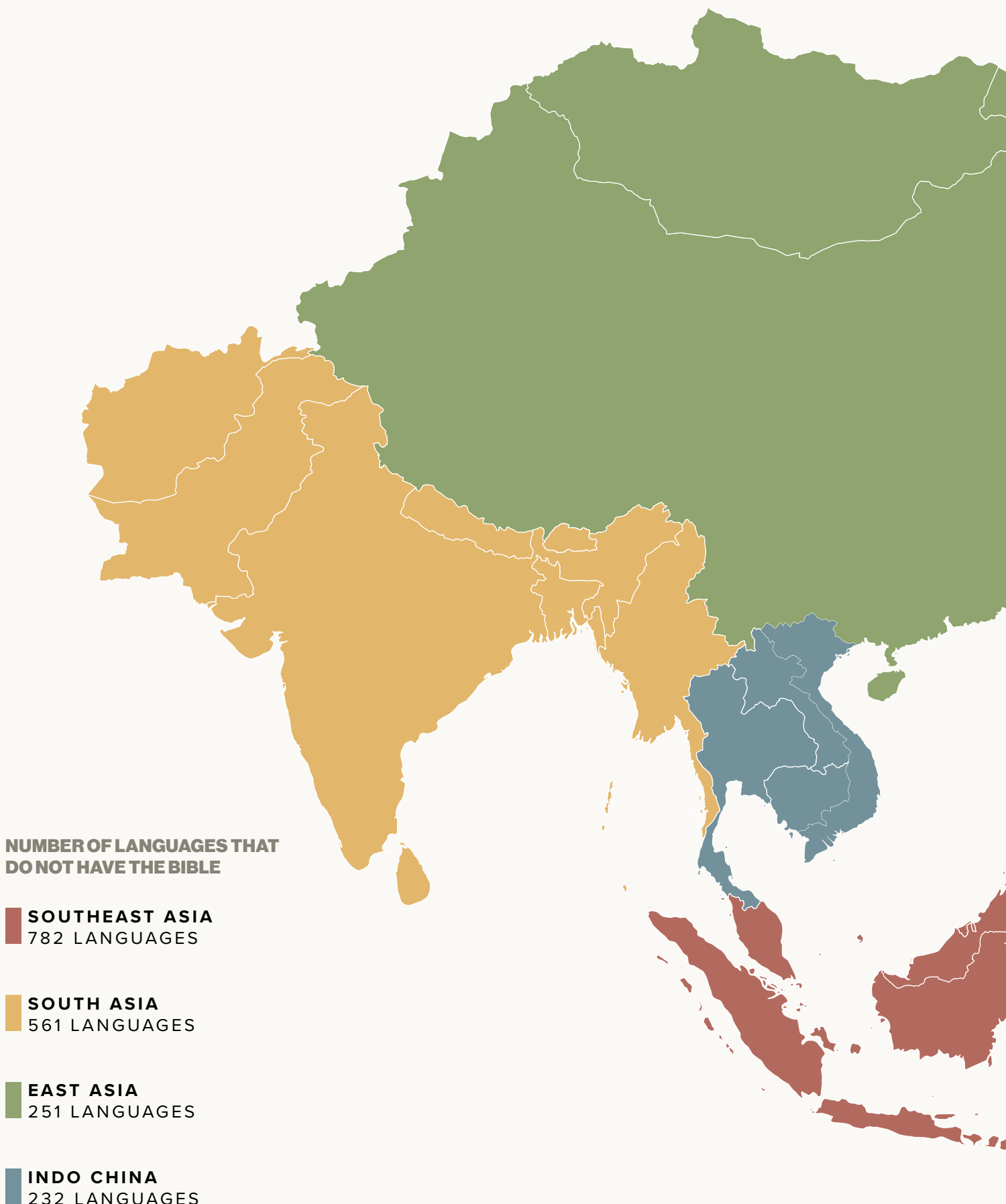
An Eternal Inheritance

The **All Access Goal 2033** is a definitive horizon – a resolute drive toward a world where “zero” signifies the end of spiritual isolation. Sustaining this movement requires more than passive interest; it demands dedicated action. Whether interceding for people in the world’s hardest-to-reach regions or investing in mother-tongue literacy, your role is pivotal. This Bible translation movement presses forward until the final orthography is drafted, the last audio file is recorded, and every tongue and every tribe finally have access to the Word of His Grace in a language closest to their hearts.

The former things are passing away; a new, shared inheritance is beginning.

Commending the
Continent: The conclusion
of this fifty-day arc serves
as a final reflection on the
inherent power of the Word
to build up and transform...
and an invitation to sustain
the Bible translation
movement until
IT IS FINISHED.

God's Word...

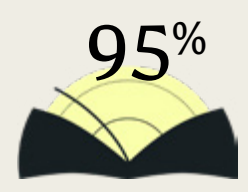




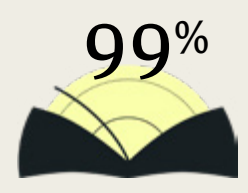
...Changes Everything

But not everyone has access to Scripture.

**BY 2033
WE ENVISION...**



of the world will have access to the full Bible in their language.



of the world will have access to the New Testament in their language.



of the world will have access to the Gospel in their language.

WE REFER TO THIS OBJECTIVE AS THE ALL ACCESS GOAL

We began this 50-day journey with a scattering of ancient texts and a sprawling, often silent map of Asia. As we close these pages, that map should look different to you. It is no longer a collection of distant borders, but a series of distinct, cultural heartbeats – from the bustling corridors of Southeast Asia to the silent, expressive world of the Deaf community.

What we've witnessed is the unsealing of a living inheritance.

As you return to the noise of daily life, let us carry this resonance with us. We have seen what happens when the shadows of language are pulled back. The silence has been broken, and the **Word of His Grace** is finally home.

50 Days.

One Word of Grace... with Gratitude, Wonder & Worship.

TRANSLATION PRAYER

God, Your Word is more precious than
all I possess.

(Psalm 19:10)

Your Scripture gives light to my path
and directs my steps.

(Psalm 119:105)

Through Your will alone, lives are
transformed and minds made new.

(Romans 12:2)

So I now pray for all people that do not
yet know You.

(1 Timothy 2:1-6)

For You've promised that Your voice by
every tribe and nation will be heard.

(Revelation 7:9)

So equip us by Your breath to provide
every heart language with Your Word.

(2 Timothy 3:15-17)

Amen.

ACKNOWLEDGEMENTS

Behind these accounts are real faces and places currently obscured out of sensitivity for the communities they represent. Throughout this collection, pseudonyms have been used for both individuals and projects to respect the necessary discretion of their work in certain regions.

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