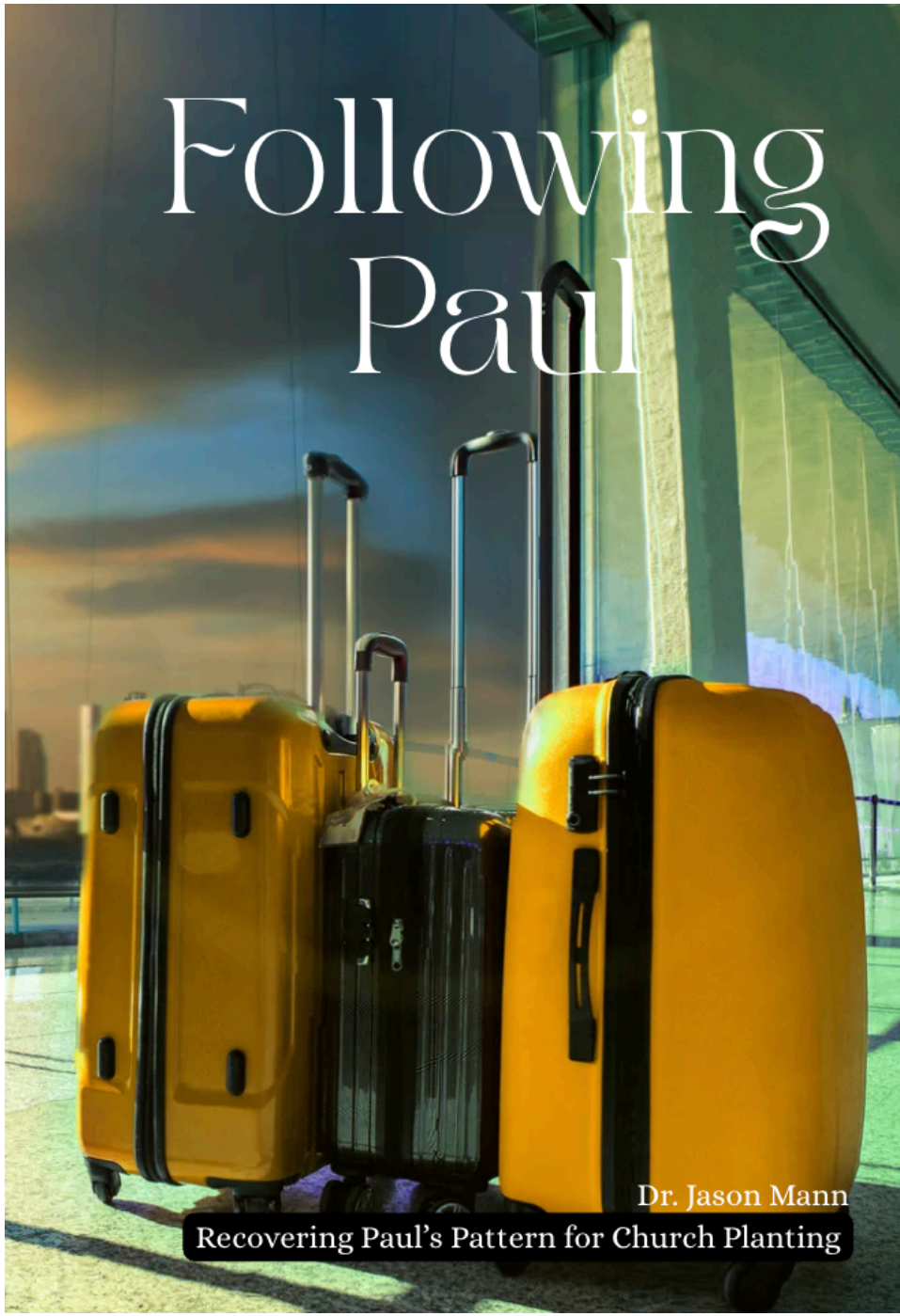
Following Paul
Dr. Jason Mann
Recovering Paul's Pattern for Church Planting

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About the Author

Jason Mann, Th.D., is the founder of **Reaching Europe Ministries** and a missionary church planter currently serving in Macedonia. Saved young and called to preach early in life, Jason has been actively involved in missions and ministry across Europe since 2013, including five years of church planting in Hungary. His background in construction, business ownership, evangelism, and theological training has uniquely equipped him to serve on the mission field and train others for ministry.

While living on the field, Jason became deeply aware of the urgent need for more labourers. He looked to Scripture to rediscover Paul's pattern of using teams, helpers, and seasonal workers. *Following Paul* grew out of that burden, calling ordinary believers to take part in the work, even for a season.

Jason continues to plant churches, disciple new believers, and partner with local congregations to raise up workers for the harvest in European cities.

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A Note to Pastors and Church Leaders

Dear Pastor,

Thank you for taking the time to read this book. I want to begin by clearly stating what this book is *not*.

This is not an attack on long-term missions.
It is not a criticism of faithful missionaries who have given their lives to one place.
It is not a rejection of the missions model many of us were trained under.
And it is not an attempt to replace biblical preaching, church authority, or the work of the local church.

I have deep respect for the men and women who have gone to the field for decades, raised support faithfully, planted churches patiently, and remained when the work was difficult. Much of Europe has been reached because of their obedience, and I stand on their shoulders.

This book exists for one simple reason: **the need in Europe is greater than what one family can reasonably carry alone**, and Scripture shows us that God never intended them to.

While serving on the field, I was driven back to the book of Acts, not to reinvent missions, but to rediscover how God actually spread the Gospel through cities. What I found was not a modern strategy, but a biblical pattern: teams, helpers, shared labour, and believers who served for defined seasons under the authority of the church and the leading of the Holy Spirit.

Paul did not labour alone.
He did not rely on one household to carry a city.
He did not expect every helper to give a lifetime.

He expected everyone to give *what they could*, *when they could*, for the sake of the Gospel.

That is the heartbeat of this book.

Nothing in these pages diminishes the calling of long-term missionaries. Rather, it seeks to strengthen them by restoring the biblical expectation that churches supply labourers, not just financial support. My desire is not to replace missionaries, but to see them surrounded by helpers the way Paul was, men and women sent by churches, serving for seasons, and strengthening the work already underway.

I believe many churches are richer in willing servants than they realize. Young adults, retirees, laymen, and families are often eager to help but lack a clear, biblical pathway to

do so. My prayer is that this book helps pastors see those pathways again in Scripture and equips churches to mobilize more of their people into the harvest.

If this book challenges the way we have traditionally talked about missions, I ask only that it be weighed carefully against the Word of God. My goal is not to provoke, but to be biblical. Not to innovate, but to obey. Not to replace what is faithful, but to recover what Scripture already models.

Thank you for shepherding the flock God has entrusted to you. Thank you for praying, giving, sending, and leading. And thank you for considering how the Lord might use your church to supply labourers for the harvest, just as He did in the book of Acts.

“For we are labourers together with God.”
— 1 Corinthians 3:9

With respect and gratitude,

Jason Mann
Reaching Europe Ministries
2025

Preface

Europe has always carried a deep and heavy burden in my heart. Visitors see its monuments, cathedrals, traditions, and ancient Christian history, but when you live here long enough, you realize the truth behind the stone buildings and stained-glass windows. There are entire regions where the Gospel is barely known. There are whole nations where true New Testament believers are counted in the fractions of a percentage. There are entire cities where, if someone wanted to hear a clear Gospel message, they would not even know where to go.

The Balkans especially stand out. This region is among the least Gospel-reached areas in Europe. Evangelical presence is small, often fragile, and in some places, nearly invisible. People groups here rank among the least reached on the continent, not because they are hostile, but because there are so few team members bringing them the truth. Tradition is strong, religion is cultural, and the Gospel is buried under ceremony and heritage. The need is not simply for a missionary. It is for **labourers**, in the plural, just as Jesus said in Matthew 9:37-38.

I learned this firsthand during the years my family spent as missionaries in Hungary. We were the only

independent Baptist missionary family in our city at the time, surrounded by tens of thousands of souls. We worked, prayed, preached, and tried everything we could to reach people. The Lord blessed in wonderful ways, but living there revealed something to me that changed my understanding of missions forever: **the need in Europe is too great for one family.** Not only is the work overwhelming in practice, but **it is not the biblical pattern.** Paul never entered a city intending to carry the full weight alone. He always formed or gathered a team.

The New Testament pattern is a team-based ministry.

What we saw in Hungary opened my eyes. We were doing our best, but we were doing it alone. And the more I studied Scripture, the clearer it became: the New Testament church was never meant to advance by isolated families scattered across continents. God designed the work to be carried out by the **body**, not by individuals. The gifts of the Spirit are given across the church, not concentrated within one household. And the early church advanced because believers moved, served, and ministered in **coordinated seasons** rather than in lifelong isolation.

When we later moved into the Balkans, that conviction only deepened. The need for team members here is real. The need for **teams** is undeniable. And the need for a

biblical, reproducible pattern is urgent. Europe does not lack sincerity; it lacks Scripture. It does not lack religion; it lacks regeneration. The fields are ready, but the labourers are few.

This book is not an attempt to reinvent missions. It is a call to return to the pattern we already see in Acts. A call for the church to recognize that ordinary believers, young adults, retirees, pastors, laymen, singles, and families all have a place in the harvest. A call to see missions not as a lifetime assignment for a select few, but as a reproducible rhythm of service that entire churches can participate in season after season.

My desire is simple: that God would use this book to open the eyes of His people. To help believers see that Europe is not unreachable. To help pastors see that their congregations can engage in the work. And to help the church realize that the biblical pattern, Paul's pattern, still works today.

If God uses this book to spark even one church, one couple, or one young person to say, "Here am I; send me," then every word will have been worth writing.
-Jason

CHAPTER 1

The Need for a New Missions Conversation

Why the Field is Ready, but the Team Members Must Think Differently

The world is changing. Europe is changing. Churches are changing. The next generation is changing. And if we are honest, missions as we have known them for the last century are changing as well. Not because the Bible has changed. It has not. Not because the Gospel has changed. It cannot. Not because the Great Commission has changed. It still calls us to "teach all nations." What has changed is the **world we are trying to reach** and the **team members we are trying to send**.

For decades, missions have followed one basic pattern: a family surrenders, spends years raising support, moves overseas, stays there for decades, plants churches slowly, and prays for God to bless their work. God has used this model and continues to use it today. Entire regions have been touched through the faithfulness of men and women who gave their lives to a place.

While this model remains valid, the need is far greater than it can meet. Europe is more secularized than ever. Cities are spiritually barren. Entire populations have never met a Bible-believing Christian. In countries such as Macedonia, Albania, Kosovo, Greece, Croatia, Bosnia, Serbia, Montenegro, Slovenia, and **parts of Bulgaria and Romania**, the number of Gospel-preaching churches is so small that many towns and, in some cases, entire countries have fewer than a handful of New Testament churches.

In several Eastern European nations, you can drive for hours without ever finding a Bible-preaching congregation. The silence in those regions is deafening.

Meanwhile, in the United States, many churches have **multiple pastors,** associate pastors, youth pastors, children's pastors, music pastors, outreach pastors, and administrative pastors. At the same time, whole **countries** in Europe remain without a single preacher, a single church, or a single Gospel witness. The contrast is overwhelming. The American church is rich in trained men and women just sitting in the pews. Eastern Europe is starving for any Bible presence at all.

This imbalance is not due to a lack of calling.

It is due to a lack of **conversation**.

Within our community of believers, we have not established a pathway for gifted men, pastors, retired saints, Bible teachers, laypeople, and young adults to serve for seasons rather than for lifetimes. We lack a structure that allows capable team members to "deploy" for short mission journeys. As a result, an entire army of willing servants sits unused, believing missions are only for those called to full-time, long-term service.

This book exists because there is a growing gap between the **field's needs and the team's capacity**. That gap is not a failure of passion or love for missions; it is a failure of structure, direction, and reproducible pathways. The gap is the lack of teams.

We do not need a new Gospel. We do not need a new theology. We do not need a new Great Commission.

What we need is simply a **new conversation** about how we obey it. Paul did not work alone, nor did he work the same way in every place. His method was flexible, relational, reproducible, and simple. He entered cities strategically. He used everyday opportunities to meet people. He taught Scripture faithfully. He discipled believers quickly. And he continued the work through a

rotation of helpers, young men like Timothy, experienced men like Barnabas, capable men like Silas, seasoned couples like Aquila and Priscilla, and faithful servants like Luke.

Paul never expected one man to do everything. He expected **everyone** to do something.

Today's missions conversation has been limited to "Are you called to be a full-time missionary?" But the New Testament includes many team members who were not full-time in the modern sense. They were helpers, supporters, assistants, and short-season labourers, yet God used their contributions to change entire regions.

Imagine new conversations in our churches that include:

- young adults giving 90 days before college
- families giving seasons of service
- retired men and women giving 45–60 days at a time
- laymen giving focused deployments
- pastors helping strengthen missionaries
- English speakers helping pave the way for entire cities through simple conversations

This conversation is not foreign to Scripture.
It is ancient. It is apostolic. It is Paul's pattern.

The need is not for one man to carry a continent.
The need is for an **army of helpers** trained, ready, willing, and guided by a simple, reproducible plan that any believer can follow.
The door is wide open. The world is waiting. Entire cities are untouched. Streets echo with the absence of Scripture. Families walk in spiritual darkness. Children grow up in religious systems that never teach the Gospel.
The opportunity is enormous, but so is the responsibility.
And so we begin with this simple truth:
We will never reach the world if our only strategy requires one missionary to do everything. But we *can* reach the world if we rediscover what Paul already practiced, **a group of team members, each giving what they can, when they can, strengthened by the same biblical pattern.**

This book offers a pathway for that.

A pathway that any believer can follow.
A pathway that aligns perfectly with Scripture.
A pathway that is simple enough to reproduce and strong enough to endure.
The need has not changed.
The command has not changed.

Pack Your Bag: The Need for a New Missions Conversation

Take out your phone right now and text or email one missionary you already support who is serving in Europe. Ask them one question: "If our church sent 2–4 capable adults for 45–90 days next summer, could you use them and keep them busy in real ministry?" Their answer will tell you more than another ten chapters ever could.

CHAPTER 2

Why Paul's Pattern Still Works Today

Rediscovering the Biblical Blueprint for Reaching Cities

When the Lord inspired the book of Acts and preserved the letters of Paul, He was not merely recording history. He was giving His church a pattern; a living blueprint for how the Gospel travels, and how disciples are made. The pattern is simple, reproducible, Spirit-led, and deeply relational. And although centuries have passed, the spiritual needs of cities have not changed, the human heart has not changed, and the power of Scripture has not changed.
Paul's pattern worked then because it was biblical.
It works now because it is eternal.

Paul went to cities because cities shape the destiny of nations.
Paul understood the importance of reaching cities. When he walked into Thessalonica, Philippi, Corinth, Ephesus, and Athens, he wasn't chasing crowds. He was entering the very places where ideas spread, where culture formed, where people gathered, and where influence radiated outward.

Scripture says in Acts 19:10 that *"all they which dwelt in Asia heard the word of the Lord Jesus"* because of Paul's ministry in Ephesus. One city touched an entire region. What happened in that one urban center overflowed into dozens of towns.

This is why Paul's method still works. Europe's cities remain the engines of culture, belief, and worldview. Entire cities remain untouched. They are spiritually silent places where the Bible most likely has never been opened publicly, and Gospel preaching is almost unheard of.

Paul went where the people were, and today, the same principle stands.

Paul met people in the everyday places of life.
Acts 16 shows Paul sitting by a riverside with Lydia.
Acts 17 shows Paul reasoning with the Jews in the synagogue.
Acts 18 shows Paul working in a marketplace trade alongside Aquila and Priscilla.
Acts 19 shows Paul talking daily in the school of Tyrannus.

Paul didn't wait for people to come to him. He went where everyday life happened.

In Europe, the modern equivalents of Paul's synagogues and marketplaces are cafés, city parks, markets, apartment courtyards, and English conversation groups. These are the places where trust forms naturally and where conversations turn into friendships. Paul's method was simple: **be present where the people live.**

That simplicity still works today.

Paul built relationships that led to Gospel conversations.

When Paul said goodbye to the Ephesian elders, the Scripture says, *"they all wept sore… sorrowing most of all for the words which he spake, that they should see his face no more"* (Acts 20:37–38). This is not the fruit of cold, distant, program-driven ministry. It is the fruit of genuine friendship.

Paul knew that relationships are the bridge over which truth travels.

He listened.

He cared.

He stayed in homes.

He shared meals.

He answered questions.

He walked miles with people.

And in the warmth of those relationships, he opened the Scriptures.

Europe is the same today. Cities across Eastern Europe are filled with people skeptical of institutions but open to genuine relationships. They may resist religion, but they welcome kindness. They may distrust systems, but they respond to sincerity. Paul's relational model fits their culture perfectly.

Paul used his skills to open doors, and English does the same today.

Acts 18 tells us that Paul "*abode with*" Aquila and Priscilla and "*wrought… for by their occupation they were tentmakers.*" This was not just an income source. It was Paul's access strategy, a practical way to enter a city and begin meaningful relationships. His work opened doors that preaching alone could not open. Through tentmaking, Paul built friendships, gained trust, earned respect, and entered homes. It gave him a reason to be in a city, and it gave people a reason to listen.

In Paul's day, the Roman Empire was tied together by a network of roads. Those roads were built for soldiers and trade, but they also became the highways of the Gospel. The same stones that carried Roman legions carried Paul and his co-labourers from city to city. God used an artificial system of speed to spread the message of Christ.

Today, English is a modern tool in the same way.

Across Europe, English has become a common second language. In many countries, people grow up hearing English through radio, television, movies, music, YouTube, and social media long before they ever meet a native speaker. In schools, English is the primary foreign language students study, and by the time they reach upper secondary, the vast majority have spent years studying it in the classroom. In fact, recent surveys show that **around half of Europeans can hold a conversation in English,** and in EU schools, **nearly nine out of ten older students are learning English as a foreign language.**

As a result, English has become a kind of "road system" for communication. It connects people who would otherwise have no common language: students, workers, professionals, and neighbours from many nations living in the same city.

When a missionary, whether full-time or short-term, arrives in a city and offers conversational English, people respond. Doors open. Relationships form. Week after week, trust grows, conversations deepen, and Scripture can be introduced naturally, without pressure or manipulation. English provides a believable reason to be in the city and gives people a reason to sit down at a table and listen.

English is not the Gospel, but, like tentmaking, it is a bridge, a simple, honest way to begin conversations that lead toward the Gospel. And English is only one example. Any skill or trade, when used intentionally, can become a "Roman road" that carries the message of Christ into new places and into the lives of people who would never attend a traditional church service.

Paul's ministry was powered by Scripture, not by strategy.

Paul did not rely on his personality or cleverness. He relied on Scripture. Acts 17:2 says he *"reasoned with them out of the scriptures."* Acts 18:28 says Apollos *"mightily convinced the Jews… showing by the scriptures that Jesus was Christ."* Paul's letters are filled with commands to preach, teach, exhort, reprove, and instruct through the Word.

The power was never in Paul. It was always in the Word of God.

In Europe, tradition is strong, but Scripture is almost unknown. Many people have never read a Gospel page. When the Bible is opened in a simple café conversation, it is new, refreshing, and convicting. Far from being outdated, the Word of God remains "*quick, and powerful, and sharper than any two-edged sword*" (Hebrews 4:12). Paul's Scripture-centered approach still pierces hearts today.

Paul moved often but left the work in faithful hands.

Paul rarely stayed for years. Sometimes he stayed only weeks or months. But he always left behind believers, relationships, and a way to continue the work. Timothy was sent to strengthen the Thessalonians (1 Thessalonians 3:2). Titus was left in Crete to "*set in order the things that are wanting*" (Titus 1:5). Silas and Timothy remained behind. At the same time, Paul moved ahead (Acts 17:14). Apollos watered where Paul had planted. This was not chaos. It was **rotation-based missions** long before modern missions existed.

Paul built a team that moved strategically, served in seasons, strengthened believers, and passed the work forward. This is exactly how short-term rotation can work today. It is not a modern innovation; it is a return to what Paul already practiced.

Paul expected ordinary believers to be part of the team.

Paul's team was not made up of superstars. It was made of ordinary, faithful believers. Some were young (Timothy). Some were older (Barnabas). Some were couples (Aquila and Priscilla). Some traveled often. Some

stayed behind. Some wrote letters. Some delivered them. Some worked in trades. Some preached.
Their roles were different, but their purpose was the same.
Modern missions desperately need this same diversity of team members. Not everyone is called to full-time, lifelong missions. But shouldn't we all at least consider serving for a season of 45 days, 90 days, or six months, strengthening the hands of missionaries and helping reach cities that otherwise would remain unreached.
Paul's team consisted of helpers, and those helpers changed the world.

Paul's pattern works today because it is not built on culture, business strategy, or American methods.
It is built on:

- Scripture
- relationships
- personal discipleship
- simple tools
- flexible movement
- teamwork
- prayer
- and the power of the Holy Ghost

It is timeless because it is biblical.
It is effective because it is human.

It is reproducible because it is simple.
And it is needed now more than ever.

Europe can be reached again, not by one man, but by a team of believers following in Paul's footsteps.

None of these tools mentioned in the book produces salvation. Only the Word of God, empowered by the Holy Spirit, brings conviction, repentance, and faith. English opens a door; Scripture changes a heart. Skills build trust. The Gospel brings new birth. Any method divorced from clear biblical preaching is powerless, and this pattern only works when the Word of God remains central.

Pack Your Bag: Why Paul's Pattern Still Works Today

This week, open the book of Acts and read chapters 13–20 in one sitting. Underline every name of every person who travelled with Paul or helped him at any point. Notice how many used a common language, not their mother tongue. When you finish, count them. You will be shocked at how many ordinary believers it took to reach the Roman world. Then write down the names of five ordinary believers in your own church who could do the same thing in our modern world. Start praying for them by name every day.

CHAPTER 3

Entering Cities With Purpose

Walking Into a City the Way Paul Did

When Paul entered a new city, he didn't arrive as a tourist, a wanderer, or a man looking for inspiration. He came as a man on a mission. His feet touched the ground with purpose because his heart carried the burden of the Gospel. Everything he saw, every street, every conversation, every face was filtered through that calling. He was motivated.

Acts 17:16 tells us that when Paul walked into Athens, *"his spirit was stirred in him."* That stirring was not curiosity. It was a holy discomfort, a spiritual awareness that the city was full of religion but empty of the truth. Paul entered cities with spiritual eyes open. He saw what most people never saw. He noticed the worldview, the idols, the habits, the questions, the longings.

Modern Gospel team members must learn to enter cities the same way, not with a tourist mindset, but with spiritual attentiveness. And in Eastern Europe, where tradition is evident but Scripture is thin, a stirred heart is often the beginning of fruitful ministry. You learn to see the icons, hear the prayers, watch the routines, and

recognize the deeper spiritual hunger behind the customs.
Purpose begins with seeing.

Paul went to people, not programs.
When Paul entered a city, he didn't wait for people to come to him. He stepped into their world. Sometimes he went to a synagogue, sometimes to a riverbank, sometimes into a marketplace. It wasn't the location that mattered; it was the presence.

Every city has natural gathering places. In the Balkans, it may be a neighborhood café, a quiet corner in a bakery, the same group of retirees who sit outside a shop each morning, or the young professionals who meet nightly in the city square. It could be a park bench, a street of fruit vendors, or a small family restaurant where the same customers appear each day.
Purposeful entry into a city means choosing to show up consistently and naturally in these places, not as an outsider observing from a distance, but as a neighbor stepping into their world. Relationships grow slowly here, but once they form, they are strong. That strength begins with presence.

Paul entered with humility.

One of the most overlooked aspects of Paul's ministry is his respect for people, even those who believed wrongly. In Acts 17, Paul didn't begin by condemning the Athenians; he began by acknowledging what he saw in them. He understood before he confronted. He listened before he explained.

When entering a European city, humility is not optional. It is essential. The people you meet have deep histories, long-held traditions, and cultural patterns shaped by generations. They may not know Scripture, but they know their identity. Approaching them with respect, curiosity, and genuine care opens doors faster than any strategy.

Humility says, "Teach me about your city," and in time, they will ask, "Tell me about your faith."

That exchange cannot be rushed. It grows naturally when your presence is gentle, patient, and sincere.

Scripture finds its place through conversation.

Paul did not force Scripture into every conversation, nor did he hide it. Instead, he wove it naturally into discussions. When someone asked a question, he answered with Scripture. When someone shared a burden, he pointed them gently toward the truth. When someone trusted him enough to invite deeper dialogue, he opened the Word.

In cities today, Scripture works the same way. People may not understand the Bible at first, but they respect sincerity. They appreciate honesty. They value calm, clear explanations. And when they trust you, they will listen.

Purposeful entry means walking into a city with the Bible ready, not as a weapon but as a guide you are eager to share whenever the Lord opens the moment.

Rhythms create stability.

Paul had rhythms. He returned to the same places. He met with people repeatedly. He stayed long enough for relationships to deepen, but moved on when the Spirit led.

Rhythms remain powerful today. A café owner who sees you daily begins to greet you warmly. A student who attends your weekly English class begins to ask deeper questions. A neighbor who sees you walking the same route each morning eventually speaks. These rhythms turn a city into a community, and a community into a circle of relationships where the Gospel can flow naturally.

Purpose often looks like repetition. Not dramatic moments, but daily ones.

Entering a city means expecting God to already be at work.

When Paul entered Corinth, the Lord reassured him with a promise: *"I have much people in this city"* (Acts 18:10). Paul didn't know who they were. He couldn't identify them by clothing or behavior. But God had been preparing them long before Paul arrived.

Every city still has those people: men, women, teenagers, and families who have questions they cannot voice, emptiness they cannot explain, and a longing for truth they have never encountered. The purpose of entering a city is not to create interest but to uncover the interest God has already planted.

Entering a city with purpose means walking in with confidence that the Lord has gone before you.

Purpose is not about strategy. It is about posture.

It is entering a city the way Paul did, with eyes open, heart stirred, humility present, Scripture ready, and trust that God has already begun the work.

Cities do not open themselves to the Gospel by accident. They are open to people who intentionally enter them.

You do not need to be extraordinary.

You need to be present, patient, and purposeful.

Paul's pattern is not difficult to follow.

It only requires willing feet and a stirred heart.

Pack Your Bag: The 18-Month City Plan

Pick one city, one missionary, and one workable window of time. Then schedule a 15-minute Zoom call this month with that missionary and have this conversation: "We want to adopt your city for the next 18 months using Paul's pattern. We will send rotating teams of 2–6 people every 3–4 months, starting next summer. Can we plan the first team now?"

CHAPTER 4

The Biblical Case for Team-Based Missions

Why the Mission Field Needs More Than Missionaries

One of the clearest truths running through the New Testament is that Paul never served alone. The book of Acts gives us the narrative, but the Epistles reveal the structure behind the scenes: a missionary whose strength came not from independence but from partnership. Paul was called, yes, but so were the men who traveled with him, the men who replaced him, and the men he trained and sent.

In Romans 16 alone, Paul lists more than thirty helpers by name. This chapter reads like the roster of a church-planting army. Paul reminds us that Gospel work is never a one-man assignment. It is a shared calling.

The team-based way Paul laboured shapes the approach described in this book, including the idea of an **eighteen-month season** of focused ministry in a city. That length of time is not pulled from modern strategy books; it reflects what Scripture records about Paul's time

in Corinth: *"And he continued there a year and six months, teaching the word of God among them"* (Acts 18:11). A year and a half. Long enough to establish, teach, and stabilize. Not a lifetime, but a serious season.

If we're going to reach the cities of Eastern Europe and beyond, we must recover the biblical expectation that **everyone helps** and that **whole teams can give defined seasons of time,** just as Paul and his co-labourers did.

The harvest has always been ready. The team members are few.

Jesus said very plainly, *"The harvest truly is plenteous, but the labourers are few"* (Matthew 9:37). He did not say the missionaries are few. He said the **labourers are few.**
In the New Testament, "labourers" included all kinds of believers, not just apostles.
Paul calls Priscilla and Aquila *"my helpers in Christ Jesus"* (Romans 16:3).
He calls Epaphroditus *"my brother, and companion in labour"* (Philippians 2:25).
He writes to the Philippians, *"ye all are partakers of my grace"* (Philippians 1:7).
He reminds the Corinthians, *"we are labourers together with God"* (1 Corinthians 3:9).

The early church did not believe that missions belonged only to those with prayer cards and titles. They believed it belonged to anyone willing.

Jesus' diagnosis remains true: The problem has never been the need of a harvest. The issue has always been the number of helpers.

That is the heartbeat of this chapter and the heartbeat behind using a clear, time-bound pattern (like Paul's eighteen months in Corinth) to organize and focus the work in a city.

Paul's ministry was built entirely on teams.

If we slow down and look at Acts, we notice something important:

Paul is never alone.

In Acts 13, the Holy Ghost says, *"Separate me Barnabas and Saul"* - a team.

In Acts 15, *"Paul chose Silas"* - another team.

In Acts 16, Timothy joins the team.

In Acts 18, Aquila and Priscilla become essential partners.

In Acts 20, Luke lists a group of at least seven men traveling with Paul.

Paul even describes his ministry as shared work: "*Only Luke is with me*" (2 Timothy 4:11) indicates he typically had many.

Paul didn't build a one-person ministry.

He built a **movement** of people who entered and exited the work in seasons.

That is exactly what modern fields require: not a lonely missionary, but a steady flow of co-labourers who take turns strengthening the city for some weeks, some for months, some for a year and a half, like Corinth.

The modern church has more team members than ever. They just haven't been mobilized.

In Paul's day, the church was small, persecuted, and lacked resources.

Yet it produced:

- pastors and teachers
- evangelists and church planters
- helpers and encouragers
- men who traveled briefly, and men who stayed longer

Today's church is much larger and far more equipped. There are more pastors than ever, more trained believers, more retired Christians with time and health, more young adults with freedom and energy, more laymen with

skills and experience, and more tools to stay connected between rotations.

We do not lack prepared people.

We lack *on-ramps* for team members.

The New Testament gives these on-ramps clearly:

Timothy was sent to strengthen new believers (1 Thessalonians 3:2).

Titus was left in Crete to "*set in order the things that are wanting*" (Titus 1:5).

Tychicus was sent to comfort hearts (Colossians 4:7–8).

John Mark, once unsteady, later became *"profitable… for the ministry"* (2 Timothy 4:11).

Epaphroditus served Paul for a season: *"for the work of Christ he was nigh unto death"* (Philippians 2:30).

Some went for months.

Some for a longer season.

Some for single assignments.

But all went.

This underscores an important point: **short-term biblical service is still biblical service.**

It fits easily inside a season like Paul's eighteen months in Corinth.

One family cannot reach a city alone, but a team can.

Paul wrote, *"I have planted, Apollos watered; but God gave the increase"* (1 Corinthians 3:6).

Notice Paul did not plant and water.
He planted.
Apollos watered.
God multiplied.
Today, the one-family approach usually covers the planting and often misses the watering.
A city like Skopje or Tirana cannot be reached by a single family doing everything. But it *can* be reached by many believers, each doing something, each during their season.
One team member begins relationships.
The next deepens them
The next disciples.
The next reaches new contacts.
The next continues the work.
Across eighteen months in a city, you can see a pattern very similar to Acts 18:11 a season long enough to teach the Word, stabilize relationships, and leave behind a living testimony.
This is not a business strategy.
It is simply applying Paul's pattern in a way churches can understand and follow.

The church must recover the expectation that everybody helps.

Ephesians 4:16 describes the church as a body:
"…the whole body fitly joined together and compacted by that which every joint supplieth…"
Every joint supplies something. Every believer contributes something.

The early church lived this out:
Timothy helped Paul in preaching and follow-up (1 Thessalonians 3:1-2; Philippians 2:19-22).
Silas strengthened believers where Paul had already preached (Acts 15:32, 40-41, 16:4-5).
Titus established order where Paul had begun the work (Titus 1:5, 2 Corinthians 7:6-7).
Aquila and Priscilla quietly discipled Apollos in doctrine (Acts 18:26).
Phoebe served the saints in practical ministry (Romans 16:1–2).
Tychicus carried letters and encouraged hearts (Ephesians 6:21-22).
None of these roles were optional.
They were essential.
And they still are.
Paul's world was changed by believers who said, "Send me for this task, for this journey, for this season." An eighteen-month effort in a city is built the same way, not on one family, but on many willing hands.

The call is not just to missionaries. It is for labourers.

This chapter marks a shift in the book.
We move from seeing the need to seeing who can help meet it.
The answer is simple: anyone willing.
Young or old.
Skilled or inexperienced.
For 30 days or 90 days, or for something like Paul's year and a half in Corinth.
God doesn't need extraordinary people.
He uses ordinary believers who will say,
"Here am I; send me." (Isaiah 6:8)
The eighteen-month model presented later in this book is not an invention; it is an attempt to follow the rhythm Scripture has already shown us in a season like Corinth, filled with many helpers, all centered on the Word of God.

A single family cannot carry the spiritual gifts of an entire body.

Another reason Paul worked with teams is simple: **no single person, and no single family, possesses all the spiritual gifts God designed for the church.**
Paul wrote, *"Now there are diversities of gifts, but the same Spirit"* (1 Corinthians 12:4). Later, he adds, *"The body is not one member, but many"* (12:14). God never intended a city to

be reached, discipled, or shepherded by an isolated team member functioning as a one-man church.
Paul knew this.
That is why he surrounded himself with men whose strengths complemented his own.
Timothy had a shepherd's heart.
Silas had strength under persecution.
Titus had administrative and organizing skills.
Luke brought steadiness, detail, and record.
Aquila and Priscilla had doctrinal clarity and hospitality.
Epaphroditus had sacrificial courage.
Tychicus had reliability and encouragement.
These were not accidental personality traits.
They were **gifts of the Spirit**, necessary for the health of the work.

Romans 12 teaches that God gives differing gifts: prophecy, ministry, teaching, exhortation, giving, ruling, mercy, *"according to the grace that is given to us"* (Romans 12:6). Not according to personal desire. According to divine distribution.
Ephesians 4 says Christ Himself gave the gifts of apostles, prophets, evangelists, pastors, and teachers *"for the perfecting of the saints… for the edifying of the body of Christ"* (Ephesians 4:11–12).
That means this:

God never gives all the gifts to one person because the work was never meant to be done by one person.

When a single missionary family enters a city alone, they likely carry only a portion of what the Spirit intends for that city to receive.

- They may be strong in evangelism but weak in organization.
- They may teach well but struggle to encourage.
- They may disciple faithfully but lack the relational gifting others bring.
- They may carry mercy but not administration.
- They may have courage but not patience.

It is not failure, it is design.

God does not give all gifts to one person.

He provides all gifts to **the church**.

And the church, when mobilized in seasons and rotations and team-based service, carries the fullness of those gifts into a city. This is why Paul's ministry was strong. And this is why a modern approach using an eighteen-month biblical pattern is strong:

It allows **the full gifting of the body** to be present in a city over time.

Not through one man, but through many.

Pack Your Bag: Entering Cities With Purpose

Open Google Maps and select an unreached Balkan city with a population of 50,000–250,000 (e.g., Skopje, Prilep, Bitola, Peja, Prizren, Tuzla, Zenica, Mostar). Zoom in until you can see the streets. Pray over that city out loud for five minutes as if you were already walking them. Then text that city name to your pastor with this message: "What if we adopted this city together for the next three years?"

Chapter 5

The Unreached Balkans Today

Praying for a difference on purpose.

When Paul walked into cities like Corinth, Thessalonica, and Ephesus, he entered places shaped by culture, religion, trade, and deep spiritual need. Those cities weren't random stops on a missionary map; they were **strategic centers**. If the gospel could take root there, it would spread everywhere.

The modern Balkans have cities just like that. **Urban, influential, spiritually complex, and deeply unreached.** Several nations have a biblical Christian presence below 1%, with cities where a Bible-preaching church is nearly unknown.

In Paul's world, the **Roman road** carried him from city to city, opening doors for conversation and discipleship. Today in the Balkans, **English is the road.**

English is everywhere, on TV, radio, social media, universities, job applications, study-abroad programs, and music. Young adults want it. Businesses require it. Parents push their kids toward it. When someone says, *"I'm offering conversational English for free,"* doors open instantly.

That simple offer is the modern equivalent of tentmaking; it gives you a reason to be in the city, and it gives people a reason to listen.

Below are some of the most strategic and least-reached cities in the Balkans, modern versions of Corinth and Thessalonica, where the gospel is needed, and English naturally creates opportunity.

Sarajevo, Bosnia & Herzegovina – A City of Wounds and Walls

(Population: ~350,000 in the urban area)

Sarajevo is a crossroads of history, culture, and religion, Muslim, Catholic, and Orthodox traditions all meeting in the same narrow streets. The city still carries the scars of war. Conversations are deep, identity is strong, and trust isn't given quickly. With evangelicals estimated at around 0.1% **nationally,** the gospel presence is nearly invisible.

Yet Sarajevo is hungry for connection. English is seen as a path to a better future, and conversational classes can fill quickly. In a place shaped by conflict and division, a simple English table becomes a spot where people feel safe to open their hearts. It is a modern Areopagus moment, space to listen, ask questions, and plant seeds of truth.

Pristina, Kosovo – A Young City with an Unreached Future

(Population: about 225,000 in the city)

Pristina is one of the youngest capital cities in Europe, known for its student population, coffee shops, and energy. Over **90% of the population is Muslim,** and while people are friendly and open, many have never met a Bible-believing Christian.

But they *have* met English. They watch English YouTube channels, follow English TikTok influencers, and study English to qualify for jobs abroad. When a Christian offers English conversations, young people show up immediately to talk. They ask life questions. They open up about family struggles, hopes, fears, and beliefs.

Pristina is a place where **relationships move faster than religion, and English accelerates them.**

Podgorica, Montenegro – One of Europe's Least Evangelized Capitals

(Population: about 180,000 in the city; over 200,000 in the wider urban area)

Montenegro is often described as one of the most unreached countries in Europe, and its capital, Podgorica, reflects this reality. With a strong Orthodox identity and a Muslim minority, an evangelical witness barely exists.

But English is everywhere. Businesses advertise in English, cafés play English music, and young adults are trying to leave the country for work in the EU. They see English not just as a school subject but as a lifeline.

Just like Paul's tentmaking created natural credibility, English gives believers a respected role in the community. Offering English is not just helpful, it's *welcomed*. Once trust is established, spiritual conversations become possible in a city where the gospel rarely enters daily life.

Tetovo, North Macedonia – Spiritual Barriers and Open Doors

(Population: roughly 80,000 in the municipality)

Tetovo is the unofficial cultural centre of Albanian Muslims in North Macedonia. Minarets fill the skyline, and religious identity is deeply rooted. In daily life, Christianity is often viewed as ethnic, foreign, or irrelevant. Evangelicals account for less than **0.3% of**

the national population, and in Tetovo, that number feels even smaller.

But walk into any café, and you will hear English music. When walking onto the university campus, students are studying English. Ask young adults what skill they want most and many will say "English."

In Tetovo, English gets you into homes, cafés, classrooms, and friendships. And once friendship exists, the Gospel can travel across that bridge.

Novi Pazar, Serbia – A Hidden Mission Field in the Sandžak

(Population: just over 100,000 in the city/municipality)

Novi Pazar sits inside Serbia, but culturally it feels like a different world, around **80% Muslim,** with a strong Bosniak identity and almost no evangelical churches. It is one of the least-reached cities in the region.

Foreigners are noticed immediately, and curiosity is high. English is one of the easiest ways to begin conversations without suspicion. Parents want their children to learn it. Students need it. Shops use it.

Where religion forms a protective wall, English forms a natural gate. And once inside, the Gospel can move through personal connection exactly how Paul worked.

Shkodër, Albania – Spiritual Hunger Beneath Tradition

(Population: about 100,000 in the municipality; around 90,000 in the urban area)

Shkodër is a city layered with Islam and Catholic tradition, but under those layers lies a population still largely untouched by biblical Christianity. Many Albanians grew up in an atheist system where religion was prohibited, and now they combine tradition with uncertainty.

English, again, becomes the bridge. Albania values English for tourism, business, and international work. People seek out conversational partners because they believe it improves their economic and social standing.

This creates space for believers to build relationships naturally and patiently, just as Paul did in city after city.

Why These Cities Matter for *Following Paul*

Paul targeted strategic cities places with influence, movement, culture, and people. When the Gospel took root there, it spread outward.

Today, Sarajevo, Pristina, Podgorica, Tetovo, Novi Pazar, and Shkodër function the same way. They are **hubs**.
If the gospel flourishes in these places, it will ripple across the Balkans.

As in Acts, the door is not political power or financial strength.
The door is a **relationship.**

And the road to a relationship, in this century, is **English.**

Pack your bag:

This week, bring one of these unreached Balkan cities to your Sunday school or church prayer time. Read the section from this chapter about that city, then have the whole class pray specifically for its people. Commit to revisiting a new Balkan city each week, keeping these crossroads before your church in prayer throughout the year.

Here is one city for every week of the year to pray for.

52 Key Balkan Cities

(Approximate city or urban populations, rounded; all in the Balkan region)

Turkey (European side only)

1. **Istanbul (European side), Turkey – ~10,000,000**
   The European side of Istanbul is a massive crossroads of Europe and Asia, with huge migrant, student, and business populations and every worldview you can imagine.
2. **Tekirdağ, Turkey – ~1,060,000 (province/ metro)**
   A growing industrial and port region along the Sea of Marmara, drawing workers and families from across Thrace.
3. **Edirne, Turkey – ~400,000 (urban area)**
   A historic Ottoman capital at the border with Greece and Bulgaria, strategically placed where three nations meet.
4. **Kırklareli, Turkey – ~360,000 (province)**
   A regional centre in European Turkey with a mix of small industry, agriculture, and border trade.

5. **Çorlu, Turkey – ~290,000**
   A major industrial city in Thrace, full of factory workers, young families, and internal migrants.
6. **Silivri, Turkey – ~180,000**
   A coastal commuter city west of Istanbul, blending beach-town life with big-city spillover.
7. **Çerkezköy, Turkey – ~125,000**
   An industrial hub with large manufacturing zones and a fast-growing working-class population.
8. **Lüleburgaz, Turkey – ~120,000**
   A key junction city on the main highway between Istanbul and Bulgaria, with strong transport and trade links.
9. **Kapaklı, Turkey – ~110,000**
   A rapidly expanding satellite city closely tied to the industrial belt of Çerkezköy and Istanbul.

Greece

10. **Athens, Greece – ~3,750,000 (metro)**
    The cultural and political heart of Greece, overflowing with students, refugees, and international tourists.
11. **Thessaloniki, Greece – ~1,000,000 (metro)**
    A historic port and university city in northern Greece, gateway to the Balkans and home to a youthful, urban population.

12. **Patras, Greece – ~195,000**
    A major port on the western coast, connecting Greece with Italy and hosting many students and seasonal workers.
13. **Heraklion, Greece – ~160,000**
    The largest city on Crete, mixing tourism, agriculture, and a strong local identity.
14. **Larissa, Greece – ~145,000**
    A central Greek city surrounded by farmland, with a sizable student and army presence.

Bulgaria

15. **Sofia, Bulgaria – ~1,600,000 (city)**
    : Bulgaria's capital and largest city, a centre for government and finance, and a growing tech sector.
16. **Plovdiv, Bulgaria – ~340,000**
    One of Europe's oldest continuously inhabited cities, combining deep history with a lively modern culture.
17. **Varna, Bulgaria – ~340,000**
    A key Black Sea port city, heavy on tourism, trade, and summer workers.
18. **Burgas, Bulgaria – ~200,000**
    Another major Black Sea port, important for shipping, industry, and coastal tourism.

19. **Ruse, Bulgaria – ~135,000**
    A Danube River city closely linked to Central Europe through trade and transport.
20. **Stara Zagora, Bulgaria – ~125,000**
    An industrial and agricultural centre in central Bulgaria with a strategic crossroads location.

Serbia

21. **Belgrade, Serbia – ~1,660,000 (metro)**
    A major capital at the confluence of the Sava and Danube, shaping politics, culture, and media across the region.
22. **Novi Sad, Serbia – ~340,000**
    A university and festival city on the Danube, known for its young population and cultural energy.
23. **Niš, Serbia – ~180,000**
    A historic crossroads city in southern Serbia, controlling routes toward Bulgaria and North Macedonia.
24. **Kragujevac, Serbia – ~150,000**
    An industrial city with a legacy in automotive manufacturing and education.
25. **Novi Pazar, Serbia – ~100,000**
    A predominantly Muslim city in the Sandžak region, culturally distinct and very lightly reached evangelically.

26. **Subotica, Serbia – ~95,000**
    A multi-ethnic city near the Hungarian border, with strong Catholic and mixed cultural influences.
27. **Zrenjanin, Serbia – ~75,000**
    A regional centre in Vojvodina surrounded by agricultural land and smaller towns.

Croatia

28. **Zagreb, Croatia – ~800,000 (city; ~1.2m metro)**
    Croatia's capital and largest city, drawing people from across the country for work, study, and government.
29. **Split, Croatia – ~160,000**
    A beautiful Adriatic port, flooded with tourists but also home to many locals working in seasonal jobs.
30. **Rijeka, Croatia – ~110,000**
    A key seaport and industrial city on the northern Adriatic coast.
31. **Osijek, Croatia – ~88,000**
    The central city of eastern Croatia, near the borders with Hungary and Serbia.
32. **Zadar, Croatia – ~75,000**
    A coastal city with a mix of tourism, history, and local industry.

Bosnia & Herzegovina

33. **Sarajevo, Bosnia & Herzegovina – ~350,000–400,000 (urban)**
    A war-scarred but vibrant capital, mixing Muslim, Catholic, and Orthodox communities in tight quarters.
34. **Banja Luka, Bosnia & Herzegovina – ~185,000**
    The largest city in the Serb entity of Bosnia, an administrative and cultural hub.
35. **Tuzla, Bosnia & Herzegovina – ~110,000**
    An industrial and university city with a strong working-class identity.
36. **Zenica, Bosnia & Herzegovina – ~110,000**
    A steel-industry city in the Bosnian heartland, with a dense urban population.
37. **Mostar, Bosnia & Herzegovina – ~65,000 (city; larger metro)**
    Famous for its bridge and tourism, but also divided along ethnic and religious lines.

Albania

38. **Tirana, Albania – ~900,000 (metro)**
    A rapidly growing capital city, full of construction, cafés, and a young, restless population.

39. **Durrës, Albania – ~115,000**
    Albania's main seaport on the Adriatic, connecting the country to Italy and the wider Mediterranean.
40. **Vlorë, Albania – ~80,000**
    A coastal city with tourism, shipping, and strong historical significance.
41. **Elbasan, Albania – ~80,000**
    An inland industrial and education centre in central Albania.
42. **Shkodër, Albania – ~100,000**
    A northern city with deep Islamic and Catholic traditions and growing spiritual curiosity.

North Macedonia

43. **Skopje, North Macedonia – ~500,000–600,000 (metro)**
    The capital and largest city, a melting pot of Macedonian, Albanian, Roma, and other communities.
44. **Bitola, North Macedonia – ~85,000**
    A southern city near the Greek border, historically significant and culturally rich.
45. **Kumanovo, North Macedonia – ~75,000**
    A diverse city north of Skopje with a mix of Macedonian, Albanian, and Serb populations.

46. **Tetovo, North Macedonia – ~80,000**
    The main Albanian Muslim centre in the country, strongly traditional yet very open to English.
47. **Gostivar, North Macedonia – ~60,000**
    Another heavily Albanian city at the foot of the Šar Mountains, with many young people and migrants.

Kosovo

48. **Pristina, Kosovo – ~150,000–200,000 (city; larger metro)**
    A youthful capital packed with students, cafés, NGOs, and a predominantly Muslim population.
49. **Prizren, Kosovo – ~90,000**
    A picturesque historic city with a strong Islamic and traditional identity.
50. **Peja (Peć), Kosovo – ~50,000–60,000**
    A western city near the mountains, with a strong local culture and limited evangelical presence.

Montenegro

51. **Podgorica, Montenegro – ~150,000 (city; 200,000+ metro)**
    The capital and largest city in one of Europe's least-evangelised countries, with a mix of Orthodox and Muslim communities.

52. Nikšić, Montenegro – ~70,000

Montenegro's second-largest city, an industrial and university town that quietly shapes much of the country's working and student life.

CHAPTER 6

Technology as Today's Roads and Epistles

How Digital Tools Strengthen, Not Replace, Biblical Ministry

When Paul preached the Gospel in the first century, he used every tool God gave him. He used Roman roads to travel rapidly between cities. He used Greek because it enabled him to communicate across cultures. He used letter-writing to disciple believers long after he had moved on. None of these were "spiritual tools," but all of them served spiritual purposes.

Technology today functions the same way. It is neither holy nor unholy by nature. It is simply **useful** that a modern roadway system exists, as God has allowed it, so that the Gospel can travel farther and faster.

Paul did not depend on roads or letters, but on discipleship.
He used roads and letters **to extend** discipleship.
Likewise, technology does not replace the personal presence of believers serving in a city.
But it **extends** their presence.

It strengthens the work between rotations.
It keeps relationships alive long after a helper returns home.
Just as the Roman Empire unintentionally built the infrastructure Paul used, modern nations have built the digital pathways the church can now walk upon.
These are today's roads and today's means of communication.

Paul's pattern was to use every means available.

Paul said, *"I am made all things to all men, that I might by all means save some"* (1 Corinthians 9:22).
Those words *by all means* reveal a pattern of flexibility and tool-using wisdom.
He walked.
He sailed.
He wrote letters.
He sent helpers.
He received updates.
He adapted.
He adjusted.
He used the means available.
This is not a modern marketing strategy.
It is biblical obedience.
When technology becomes available as a tool for evangelism, discipleship, or staying connected, the missionary is not compromising by using it. He is

following Paul. Technology, used rightly, is simply another road Paul would have gladly walked.

Digital tools are today's roads.
The Roman roads allowed Paul to revisit cities, strengthen churches, send helpers, and keep the work moving. Likewise, modern digital tools enable Gospel team members to stay connected between visits or rotations. These tools are not the mission; they **carry** the mission.

Messaging apps (WhatsApp, Viber, Messenger)
These function like Paul's personal letters. They keep conversations alive with seekers, new believers, and contacts met in cafés or on the street. People in Eastern Europe value relational consistency. A simple check-in message can mean more than a hundred sermons. Paul wrote letters. We send messages. The purpose is the same: **to strengthen the hands of believers.**

Video calls (Zoom, FaceTime, WhatsApp video)
Paul could not do this, but he would have done so. A short video call can provide clarity in a discipleship question, a moment of prayer, or encouragement when someone faces spiritual pressure. These are not replacements for local presence; they reinforce it.

YouTube and video teaching

Paul's letters were meant to be read publicly. They were designed to travel. A well-crafted Bible message or testimony video can continue speaking when you are not present. It can introduce someone to Scripture who is too nervous to meet in person. It can disciple those who live too far away to attend weekly meetings. It can answer questions before they are even asked.

Technology keeps the eighteen-month rhythm alive.

Acts 18:11 tells us Paul stayed in Corinth for a year and a half, long enough to teach the Word steadily. But once he left, his relationship with the church didn't end. His letters, envoys, and communications continued to strengthen them even after his departure.

The eighteen-month season described later in this book follows the same rhythm:

- A team is present.
- A team rotates.
- But the teaching, discipling, and relationships continue.

Technology ensures work does not stop simply because a team member steps onto a plane.

A seeker can still ask questions.

A new believer can still receive guidance.

A struggling contact can still hear Scripture.
A growing disciple can still study and message daily.
This does not replace the next helper arriving.
It prepares the soil for them.
Digitally, a team can work together even when not together. Ask yourself this question, "How can I become a digital online missionary from home?" Reach out to me if you want to join the team.

Technology must strengthen, not substitute.
This chapter is not a defense of online church or digital discipleship as a complete model. Paul never tried to pastor from a distance. Neither should we. Presence matters. Eye-to-eye discipleship matters.
Technology must be a **bridge**, not a replacement, a tool, not a pillar.
Used properly, it fills the gaps between rotations and seasons.
Misused, it tempts the church to replace personal presence with convenience.
The biblical pattern remains:
Go. Be present. Serve. Teach. Love. Leave. Stay connected. Return. Repeat.
That is Paul's rhythm.
And technology supports it beautifully.

Technology is not the future of missions. It is the road the missions travel on.

The Gospel has always traveled on the roads of its day.
In Paul's time, those roads were paved with stone.
Today, many of them are digital.
The message has not changed.
The method has not changed.
The mission has not changed.
Only the **tools** have changed.
A shepherd still needs to walk the streets of a city.
A disciple still needs a teacher.
A seeker still needs Scripture.
A new believer still needs encouragement.
Technology does not replace these things.
It supports, strengthens, and extends them.

Paul used the roads and the pen. We use the internet and the phone. Both serve the same purpose:
"…*for the furtherance of the Gospel.*" (Philippians 1:12)
And when used wisely, today's tools allow a modern team to do what Paul did: reach a city, strengthen it, stay connected, and return all within a season marked by Scripture, discipleship, and the leading of the Spirit.

Technology strengthens the work, but tools alone never carried the Gospel forward. People did. Paul's ministry advanced because his team was diverse, young men

learning, seasoned believers steadying, couples serving, and helpers rotating in and out of cities as the Lord directed. Just as Paul depended on Timothy in his youth and Barnabas in his maturity, the modern mission field needs both the energy of the young and the stability of the seasoned. Before we explore the role of older helpers, we begin where Paul began, with a young man who stepped into ministry long before he felt ready. This is the **Timothy Generation**.

Pack Your Bag: The Biblical Case for Team-Based Missions

Call or text three men in your church today: one young adult, one middle-aged layman, one retiree. Ask them all the same question: "If Jesus clearly told you to give 60 days next summer to help plant a church in the Balkans, would you be willing?" Do not explain anything else yet. Just get their honest answer.

Write the three names and their responses here:

_____

_____

_____

See, a team is already forming.

CHAPTER 7

The Timothy Generation

Mobilizing Young Adults for 45–90 Day Service

In almost every church, a Timothy is waiting to be found. A young man or young woman with a tender heart toward God, a teachable spirit, and a willingness to serve, but with no clear pathway to step into real ministry beyond youth group and Sunday routines.

Paul found Timothy in Lystra, not in a Bible college classroom (Acts 16:1–3). Timothy wasn't polished. He wasn't trained. He wasn't experienced. But he was **willing.** And willingness is the soil where God grows usefulness. Timothy stepped into ministry not because he was ready, but because he said yes. He didn't begin by preaching messages. He began by **traveling**, **observing, learning, assisting**, and **serving** alongside Paul.
This chapter is a call to recover that path to give young adults opportunities for short, structured, meaningful seasons of service that may shape the rest of their lives.

Paul prepared Timothy by letting him walk with him.

Before Timothy ever led anything, he watched Paul live the Gospel.

He observed how Paul entered cities, how he spoke in the marketplace, how he reasoned in synagogues, how he prayed with believers, how he comforted the discouraged, and how he handled rejection and persecution.

This was Timothy's training ground.

Paul told him later, *"Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience"* (2 Timothy 3:10).

Timothy learned all that because he lived alongside Paul.

Young adults today need the same thing: not merely sermons about missions, but seasons of serving shoulder-to-shoulder with those doing the work. That is the heart of a 45–90 day service window. It gives a young person enough time to see ministry up close, to gain spiritual clarity, and to walk with experienced believers.

A 45–90 day window opens hearts in ways college cannot.

A young adult between high school and college stands at the most influential crossroads of life:

- Their world is forming.
- Their convictions are solidifying.
- Their identity is taking shape.
- Their future is still open.
- Their heart are sensitive.

- Their direction is not yet fixed.

This is a perfect window for God to redirect a life.

Within 45–90 days, a young adult may recognize spiritual needs they never imagined. They may meet people who challenge their worldview. They may experience prayer, dependence, evangelism, discipleship, and spiritual hunger in ways they've never seen back home. This is not "vacation missions." This is an Acts-style apprenticeship. And many will return home changed, some called to lifelong ministry, others ready to be faithful witnesses in their vocation, and all spiritually strengthened.

The Timothy Generation learns by doing, not just by hearing.

The modern church often expects young adults to discover their calling by attending conferences or hearing sermons.

Timothy discovered his by **serving**.

He helped Paul on the road.

He delivered letters.

He encouraged churches.

He followed instructions.

He learned from the correction.

He watched Paul suffer and remain faithful.

By the time Timothy was sent on his own assignments, he wasn't bold because of natural talent. He was bold because he had seen faith lived out before him.

A young person who spends a season in Gospel work…

- learns how to speak to strangers
- learns how to pray specifically
- learns how to trust God for daily grace
- learns how to handle spiritual resistance
- learns how to see people the way Jesus sees them
- learns how to help a missionary family humbly
- learns to value Scripture more deeply

These are things no classroom alone can produce. This is why Paul's pattern is timeless.

Young adults bring strength to the work that older team members cannot.

Paul told Timothy, *"Let no man despise thy youth"* (1 Timothy 4:12). He said this because Timothy's youthfulness was not a disadvantage. It was an advantage.

Young adults have:

- energy
- curiosity
- fearlessness
- relational flexibility
- cultural adaptability

- quick learning
- passion
- boldness

They can cross barriers that older adults sometimes hesitate to cross. They engage naturally with other young people. They are often more willing to learn languages, explore cities, and step into new environments. Paul understood this. That's why he kept Timothy close.

A modern missions effort structured around 18-month seasons in a city benefits significantly when young adults rotate in for 45–90 days. They become the relational spark, the warm handshake, the open smile, the steady presence that makes a city feel less closed. Young people bring the very strengths the work often lacks.

Short-term service often reveals a long-term calling.

Paul did not force a calling on Timothy. He gave him opportunities to serve. Opportunity revealed gifting. Service revealed calling. Faithfulness revealed maturity. Many young Christians today wonder what God wants them to do with their lives. A 45–90 day season of intentional ministry can answer questions that years of indecision cannot.

Some will say, "This is what I was made for."

Some will say, "I will support missions with renewed

passion."

Some will say, "I will return every year for as long as God allows."

Every Timothy needs a Paul, but every Paul also needs a Timothy. This is the pattern the church must recover.

Churches must encourage their young people to go.

The average church invests massive time, prayer, and money into teenagers only to watch many drift spiritually once they leave for secular college or work. But something powerful happens when a young adult spends their first months after graduation serving the Lord in a spiritually needy place.

They return with:

- stronger convictions
- deeper Bible understanding
- clearer direction
- a heart for souls
- a burden for the nations
- gratitude for their home church
- and often, a surrendered spirit

Paul wrote to Timothy, *"Stir up the gift of God, which is in thee"* (2 Timothy 1:6). The best way to stir a gift is to use it.

A church that sends its young people is a church that keeps its young people. They grow because they are *sent*, not because they are sheltered.

The future of missions depends on the Timothy Generation.

Across Eastern Europe, from Macedonia to Albania, from Croatia to Serbia, there are cities filled with people who have never heard the clear Gospel truth. One missionary family cannot reach them alone. But teams of young adults, coming for focused seasons of serving and learning, can help create momentum that lasts.

Paul gave Timothy a chance before Timothy was ready.
He trusted him before he was mature.
He brought him along before he proved anything.
And the world gained a pastor, a preacher, and a faithful servant because Paul believed in the power of investing in youth early.
Every young person who says, "I'll go for a season," becomes a Timothy in the making. Every church that sends them becomes part of Paul's pattern. And every city touched by their presence becomes a place where the Gospel shines a little brighter.

Pack Your Bag: The Timothy Generation

Identify one young adult (18–30) in your church who is faithful, available, and teachable. This week, take them out for coffee or a meal (your treat) and read Acts 16:1–5 together. Then look them in the eye and say, "I believe God could use you exactly like He used Timothy, for one strategic summer or one life-changing year. Will you pray with me about giving 45–90 days in the Balkans next summer?"

Write their name and the date of this meeting:

_____

CHAPTER 8

The Barnabas Generation

Mobilizing Retired and Seasoned Believers for Kingdom Impact

In the New Testament, few men shine as brightly as Barnabas.
Paul may have carried the torch, but Barnabas often carried the weight. When the early church trembled under persecution, when new converts needed encouragement, and when young leaders needed guidance, Barnabas stepped into the moment with spiritual steadiness.

His name literally means **"son of consolation,"** a man who strengthened others.

And the mission field today is desperate for Barnabases.

While young adults bring energy and flexibility, older believers bring something just as vital:

- stability
- wisdom
- patience
- life experience

- discernment
- encouragement
- teaching strength
- financial steadiness
- emotional maturity

These gifts are not accidental; they are spiritual treasures grown through decades of walking with God. And many retired believers, empty-nesters, and senior Christians have more to offer the mission field than they realize.

This chapter is a call for them, the Barnabas Generation, to step into meaningful, Bible-patterned service for a season, just as Barnabas did.

Barnabas was not "called" into ministry at a young age. He was useful when he was ready.
Scripture never paints Barnabas as a young prodigy. He wasn't like Timothy. He didn't begin as a teenager hearing Paul preach. When he first appears in Acts 4:36–37, he is already mature enough to give sacrificially, spiritually stable enough to be trusted, and respected enough to be known by the apostles.
Barnabas grew into usefulness.

He wasn't chosen for his age; he was selected for his faithfulness. That is encouraging for every older believer.

God does not set people aside upon retirement.
He often uses them more **after** retirement than before.
If the Timothy Generation brings energy, the Barnabas Generation brings **strength**.

Both are needed. Both are biblical. Both are essential for reaching cities in seasons.

Barnabas strengthened the work without needing the spotlight.

When Paul first attempted to join the church in Jerusalem, the believers were afraid of him. They doubted his testimony. His past was too dark. His story was too sudden.

Scripture says, "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and *how he had preached boldly at Damascus in the name of Jesus*." Acts 9:27

Those words Barnabas said of Saul, who became Paul, changed church history.

Barnabas didn't preach the first message. He didn't plant the first church. He didn't write the first epistle. He strengthened the man who would! That is what many seasoned believers can do today.

You don't have to be the main teacher, the public speaker, or the leader. You can be the one who steadies the hands of missionaries, encourages young team members, sits with seekers, strengthens believers, and speaks life into those who stumble. The mission field needs Barnabas more than it needs celebrity personalities.

Older believers carry spiritual gifts that young team members cannot replace.

The Holy Spirit distributes gifts across the body not by age, but by need.

But many of the most **mature gifts** require time to develop:

- *Exhortation* guided with wisdom
- *Mercy* listening without rushing
- *Teaching* and explaining Scripture patiently
- *Helps* notice what is overlooked
- *Discernment* sensing spiritual need
- *Hospitality* creates warm spaces
- *Encouragement* lifting weary hands
- *Steadfastness* stabilizes a young team

Younger team members often have enthusiasm but lack depth.

Older team members often have depth but lack an outlet.

A 30–90-day season in a city like Skopje, Ohrid, Tirana, or Zagreb allows those gifts to breathe again. It gives a lifetime of spiritual development a place to bless others. Imagine a retired couple in their 60s sitting in a café, speaking kindly to a young man burdened with tradition, emptiness, or addiction. That conversation may accomplish more in fifteen minutes than a missionary could in fifteen weeks.
Some gifts only flourish in the hands of the seasoned.

Retired believers often have what missions needs most.

Many retired Christians have exactly the three things the mission field lacks:

1. Time - The demands of life have settled. Children are grown. Work is finished. Schedules are open.

2. Stability - They have weathered trials, lived through transitions, and are not shaken easily. Their presence calms a team.

3. Financial Margin - They are often more able to cover their travel, help with housing costs, or support local work.

For decades, they prayed, served, gave, and supported missionaries. In this season of life, they can help **be** the missionaries for a few weeks at a time: Not replacing

younger team members, not leading alone, but strengthening the hands that hold the plough.
Just like Barnabas.

A season of service reignites purpose in older saints.

Many older Christians feel their usefulness shrinking. But Scripture never describes older believers as "done."
At age 85, Caleb said, *"Give me this mountain"* (Joshua 14:12).
Anna served God with fasting and prayer into her eighties (Luke 2:37).
Moses began his ministry at 80 (Exodus 7:7).
Simeon was ready and listening when Christ came (Luke 2:25–32).
The mission field is a place where older believers rediscover purpose:

- encouraging a struggling missionary's wife
- teaching someone the Gospel of John
- helping set up meetings or events
- Praying over hurting people
- showing hospitality
- reading Scripture with a new believer
- supporting a young team member through counsel
- bringing stability to an ever-changing mission environment

Their presence creates a depth that youth alone cannot provide. A team with both Timothys and Barnabases is complete.

Seasoned believers can change a city without moving there.

A retired person giving 30–90 days can:

- meet dozens of people
- build long-term friendships
- disciple someone faithfully
- provide stability to missionaries
- help maintain momentum between rotations
- pray over people by name
- offer spiritual strength in moments of uncertainty

And long after they return home, the relationships remain.

Just as Paul maintained contact through letters and messengers, digital tools enable older team members to continue encouraging, praying for, and, at times, leading new believers from afar.

They become part of the rhythm of a city's eighteen-month season, not by moving overseas, but by **lending their strength.**

The work needs the Barnabas Generation as much as the Timothy Generation.

Not every believer is called to go for a lifetime. But many are perfectly positioned to go for a season.

Barnabas was not a temporary filler. He was a vital pillar. And so are the older believers in our churches: men and women who have walked with God for decades, who have wisdom to share, love to give, Scripture to teach, and encouragement to pour out.
There are Barnabases sitting in pews in America who could strengthen churches in Eastern Europe.

There are older couples who could sit in a Macedonian café and speak peace into a troubled soul. There are retired men who could mentor young national believers. Some older ladies could comfort and encourage missionary wives.

The work cannot rest solely in the hands of the young. It must be strengthened by the seasoned. And when a Timothy and a Barnabas serve in the same season, the giftings of the church operate in fullness, and cities once untouched begin to open their hearts to the Gospel.

Pack Your Bag: The Barnabas Generation

Call the oldest godly retiree or couple you know who are still in good health and have energy. Thank them for their years of faithfulness, then ask: "If a missionary provided housing and a clear ministry role, would you ever consider giving 6–8 weeks next year to serve in the ongoing work of a church plant in Europe?"

Many will cry because no one has asked them in decades. Someone needs to ask this week.

CHAPTER 9

The Deployment Mindset

Serving in Seasons, Not Lifetimes

For many believers today, missions has become something reserved for the "called few," those willing to uproot their lives and move overseas permanently. While God certainly still calls people to serve long-term, Scripture paints a far broader picture of how the Gospel advanced. Much of the New Testament was not built on lifelong relocation, but on **strategic seasons** of service deployments, rotations, journeys, and assigned periods of work.

Paul himself rarely stayed anywhere indefinitely. He stayed for seasons, sometimes weeks, sometimes months, and in Corinth, a **year and a half** (Acts 18:11). He stayed long enough to teach the Word, establish believers, and strengthen the work, but not for a lifetime. This chapter explores what that pattern means for us today and why embracing a deployment mindset could open the door for an entire generation of team members that the church has overlooked.

Paul understood ministry as seasons, not lifelong posts.

But the Bible presents something more fluid and more flexible. Look at Paul's ministry timeline:

- Antioch to Cyprus to Galatia (Pisidian Antioch, Iconium, Lystra, Derbe) - a journey (Acts 13–14)
- Philippi - a short stay (Acts 16:12–40)
- Thessalonica - a brief season (Acts 17:1–9)
- Berea - a shorter season (Acts 17:10–14)
- Athens - a short ministry (Acts 17:15–18:1)
- Corinth - a year and a half (Acts 18:11)
- Ephesus - two years (Acts 19:10)
- Macedonia & Greece - rotating through (Acts 19:21–22; 20:1–3; 2 Corinthians 1:15–16)

He moved like a soldier on assignment, serving wherever the Spirit directed next.

Paul told Timothy, *"do the work of an evangelist"* (2 Timothy 4:5), not necessarily settle permanently as one. Paul himself wrote, *"I will come unto you, when I shall pass through Macedonia"* (1 Corinthians 16:5), showing how common it was for him to rotate through regions. Paul lived on deployment. That is the blueprint.

The church today understands deployment, just not in missions.

If you talk to military families, they know the service terms: 3 months, 6 months, 9 months, a year. They know how to step into a location, accomplish a mission,

support the team, and return home. They expect rotation, not permanence. Paul's ministry looked much the same. But in church culture, missions is often seen as a lifetime contract, and anything less feels less significant.

Yet Scripture says otherwise.

The church in Antioch sent Paul and Barnabas on a journey, not for permanent relocation (Acts 13:2–3; 14:26–28). The church in Jerusalem sent helpers to Antioch for a season (Acts 11:22). Titus was assigned to Crete for a period, not permanently (Titus 1:5). Tychicus was sent to Ephesus and Colossae for particular tasks (Ephesians 6:21–22, Colossians 4:7–9, 2 Timothy 4:12) Epaphroditus left Philippi temporarily to assist Paul and returned (Philippians 2:25–30). This rotational rhythm is not a modern invention; it is biblical.

Paul and Barnabas were chosen by the Holy Ghost, but they were sent by the church (Acts 13:2–3). Both truths stand together. The Spirit calls, but the church sends. Yet today, many churches wait for a dramatic, career-level calling before they ever consider sending someone, even though Acts reveals something far more proactive. The early church did not sit back and hope someone would volunteer. They identified faithful men and women, laid hands on them, commissioned them, and sent them on

their way. If we are going to follow Paul's pattern, churches must return to sending believers into short-term seasons of service. Spirit-led choosing and church-based sending are both biblical. Waiting passively for a lifelong calling is not. If we follow the pattern of Acts, the modern church must stop treating missions as something reserved only for those with a dramatic, lifelong calling. Instead, churches should actively identify faithful men and women who are already serving, already obedient, already dependable, and *send them for seasons of work*, just as the early church did. That means encouraging short-term deployments, commissioning members for 30–90 days, partnering with missionaries who need help, and building a culture where going for a season is normal, expected, and celebrated. Rather than waiting years for someone to feel a permanent call, the church can move forward by sending labourers into the fields that need them right now. This restores the New Testament rhythm of Spirit-led calling paired with church-led sending, freeing God's people to serve in the seasons He provides.

A deployment mindset unlocks an army of team members.

If the only acceptable missions path is a lifetime career, 95% of the church will never go. But if the church understands deployments of 45 days, 90 days, 6 months, and a year, suddenly an entire army becomes available:

- young adults before college
- retirees with time and health
- couples between seasons of life
- pastors during sabbaticals
- school teachers during the summer
- laymen with flexible schedules

These believers may not uproot forever, but they can go for a season, and that season can change a city.

The Timothy Generation and the Barnabas Generation flourish under a deployment mindset. It gives them purpose without demanding permanent relocation. It lets them taste ministry, shape lives, strengthen missionaries, and help carry the Gospel into dark corners of Europe, all in a way that fits the pattern of Acts.

Deployments build momentum. Permanence alone cannot.

One family can work faithfully for years in a city. But a rotating team, coming in seasons, brings:

- fresh energy
- new relationships
- multiple gifting sets
- consistent prayer coverage
- overlapping influence
- broader outreach
- continuity of presence

- reinforcement for weary missionaries

When Paul left Corinth after eighteen months, the work did not collapse. Priscilla and Aquila stayed a while, Apollos came, Timothy visited and Paul wrote letters. Others encouraged the believers. The work surged because the team members rotated. A single family might reach dozens. A rotating team can reach hundreds. This is how Acts spreads across the map so quickly: seasonal team members, staggered helpers, overlapping influence. That is what deployment creates.

Deployment honors calling and obedience.
A deployment mindset does not diminish calling. It expands obedience. Some will give their lives to long-term mission work as Paul did, moving from field to field for decades. Some will go for seasons like Timothy. Others will go for targeted assignments like Titus. Some will go to deliver the Scripture or support team members, such as Tychicus. Some will go to encourage the persecuted, like Silas. Some will go to teach privately, like Priscilla. Some will go with gifts and comfort, like Barnabas. Some will go and return home like Epaphroditus. Calling is not measured by duration. It is measured by obedience. The church needs more lifetime commitments. It requires more seasonal obedience.

Deployment protects team members from burnout.

A biblical deployment rhythm also protects the long-term missionary. Paul told the Corinthians, "*we were pressed out of measure, above strength, insomuch that we despaired even of life*" (2 Corinthians 1:8). Even Paul, strong, seasoned, and bold, felt the crushing weight of the work.

Team rotation helps carry that weight.

A missionary's children receive fresh encouragement. A missionary's wife receives companionship and support. The missionary receives rest, counsel, and shared burdens. The work feels lighter when helpers arrive. Many missionaries burn out not because they lack a calling, but because they lack a team. Deployment gives them one.

Seasons of service produce lifelong impact.

A young adult who spends 45–90 days in Macedonia may come home changed forever. A retiree who spends 30 days in Albania may carry that burden for the rest of their life. A pastor who spends two weeks in Serbia may return with fresh fire. A layman who spends 45 days in Croatia may discover gifts he never knew he had. Not all will be lifelong missionaries, but all will be lifelong labourers. Paul sent men on journeys, not careers, and those journeys shaped church history. A deployment mindset allows God to stir hearts in the same way today.

Deployment is not an option. It is the biblical pattern. The modern church has unintentionally narrowed missions into a permanent relocation model. But Scripture widens the doorway. It reminds us that the Gospel advanced through:

- journeys
- seasons
- rotations
- assignments
- helpers
- letters
- visits
- brief stays
- long stays
- returns
- repeated strengthening

Paul didn't stay everywhere forever. He stayed where God wanted him to be for the season God chose. And those seasons changed the world. A deployment mindset allows the church today to walk the same path, sending team members for weeks, months, or a year and watching the Spirit multiply their impact. It is not a lesser path. It is the Acts path. And when the church embraces it, the world becomes reachable again, one season at a time.

This is why an 18-month city strategy, rooted in Paul's Corinthian season, provides churches with a biblical, reproducible framework for rotating team deployments, as we will see in the next chapter.

Pack Your Bag: The Deployment Mindset:

Open your church calendar (or your personal one) now and block the longest available window next summer (or the next workable 6–10-week period). Write "Balkans Deployment." Do Not Schedule Anything Else across it in red. That single act of faith will do more to move your church forward than another year of sermons on the Great Commission.

CHAPTER 10

The Eighteen-Month City Plan

A Pattern Seen in Acts; Not a Mold to Be Forced

When Paul entered Corinth, he remained there for a divinely-appointed season, *"a year and six months, teaching the word of God among them"* (Acts 18:11). That eighteen-month span was neither a lifelong settlement nor a rushed visit. It was a purposeful window of time in which relationships could develop, Scripture could be taught, disciples could grow, and a Gospel foundation could be strengthened. But it is vital to understand that eighteen months is a **pattern**, not a **policy**. God led Paul to stay longer in Ephesus, shorter in Thessalonica, and briefly in Athens. The number is flexible.

The *principle* is what matters: Paul served in **seasons**, not in permanent isolation. He served with **teams**, not as a lone figure carrying the work by himself. This pattern, a defined season, team-based ministry, and a reproducible rhythm, forms the heart of the eighteen-month approach in this book. A season long enough to see fruit, short enough to be reproduced, guided by Scripture rather than modern assumptions.

A biblical season provides space to learn the heartbeat of a city: its fears, rhythms, traditions, and the wounds that shape its people. The first months often feel like slow progress walking the streets, meeting neighbors, noticing the same faces in the same cafés, learning local habits, and letting conversations form naturally. This unhurried beginning mirrors Paul's own pattern of entering a city quietly before speaking boldly.

As relationships develop, the plan becomes more intentional. Rather than improvising each new ministry effort, team members rely on a structured map that prevents the exhausting pattern of "starting over" whenever someone new arrives. This map includes several key components that provide direction, consistency, and continuity, allowing rotating team members to pick up the work smoothly without losing momentum.

One key component is the **7-tract Gospel plan,** a simple, straightforward, progressive pathway designed to introduce the Gospel the way Paul *"reasoned with them out of the scriptures"* over time (Acts 17:2). Each tract carries one core theme in the R-series: **Religious, Ruined, Ransomed, Risen, Repentant, Redeemed,** and **Reborn.** Together, they move a reader from trusting in religion to understanding sin, to seeing Christ's sacrifice, to the hope of the resurrection, to repentance, to faith,

and finally to new life in Christ. As these tracts circulate through neighborhoods, cafés, parks, and markets, a city becomes increasingly familiar with the message. Because the tracts follow a set sequence, any team member who arrives later knows exactly where the community is in its Gospel exposure.

7-Tract Plan (R-Series)

1. *Religious*

Shows that religion, rituals, and traditions cannot save, only a relationship with Jesus can.

2. *Ruined*

Explains that humanity's core problem is sin, and every one of us stands guilty before a holy God.

3. *Ransomed*

Declares that Jesus took our place on the cross, paying the full price for our sin with His own blood.

4. *Risen*

Proclaims that Jesus rose from the dead, proving His power to save and offering real life and hope.

5. *Repentant*

Teaches the biblical meaning of repentance, turning from sin to God with sincerity and faith.

6. *Redeemed*

Invites the reader to trust Christ alone for salvation, receiving forgiveness and new life by grace through faith.

7. *Reborn*

Introduces the reader to the full booklet, guiding them into a deeper, step-by-step conversation of the Gospel and what it means to begin a new life in Christ.

As each section of a city is divided off for outreach (such as the current zone of 80,000 people), the seven tracts are delivered to every home **in a set sequence**. First *Religious*, then *Ruined*, then *Ransomed*, and so on through *Reborn*. This ordered distribution allows anyone on the team, whether local or visiting, to know precisely **where that neighborhood is in the Gospel proclamation process**. No matter when a worker arrives, they can immediately see which tract was last delivered and continue the outreach without confusion or overlap.

This plan provides a clear path to understanding the Gospel over time, which is critical to reaching Europe. It also ensures the new church plant is consistently in their mailboxes, becoming a familiar, recognizable voice in the community. In cultures that are slow to accept outsiders, this steady, patient presence builds trust little by little until the message is no longer strange, and the messenger no longer feels foreign.

Another layer is the **social media plan**. Paul used letters, couriers, and public readings to extend his

ministry beyond his physical presence. Today, we do the same through digital tools. A rotation of **265 pre-made reels, each 3–10 seconds long, delivers short, bite-sized Gospel truths that follow the same progression as the tract series, slowly leading viewers toward understanding the Gospel.** These reels run continuously, supplemented with targeted paid ads throughout the city, ensuring that the message is always present in people's daily scroll. Every post and video points to a simple website where seekers can sign up for a **15-week email Bible course** that walks them deeper into Scripture. (BalkanReach.net) This creates a consistent online witness of Gospel videos, testimonies, Scripture posts, and invitations, a steady stream of light in a spiritually dim environment.

While there are many cities across the Balkans, ministry funds allow only a few to receive these digital Gospel reels. Would you pray about **adopting one of the 52 cities** and covering the cost to run these digital Gospel tracts there? When someone chooses a city and sustains its digital outreach, the entire population begins to receive Scripture and Gospel truth day after day.

As team members rotate in and out, the digital presence remains uninterrupted. Someone who received a tract yesterday may see a verse online tomorrow, and a conversation may begin digitally long before they are

ready to speak in person. The online presence is the steady heartbeat of the ministry, always present, even between rotations.

A third part of the plan includes **opportunities for English conversation**. In many Eastern European cities, English becomes a natural bridge, not a replacement for learning a person's heart language, but a doorway that anyone can walk through on day one. Missionaries should still commit to learning the local language, yet English provides an immediate relational on-ramp while that long-term work continues. Because the English curriculum is already prepared, any team member can step in and lead a conversation group or class upon arrival. Whether through casual café meetups, weekly conversation tables, or simple one-on-one practice sessions, English opens the door to friendships that feel natural rather than forced.

Again, because this is part of the plan, a new team member entering the city knows which groups already exist, who attends, and where relationships currently stand. **Nothing has to be restarted**, and the relational momentum already built continues forward without interruption.

All of these structured elements, the 7-tract plan, the social media presence, the English conversations, the Scripture reading plans, and the relational pathways, form a **city map** that can be followed, continued, and strengthened by each new team member. This prevents the frustrating cycle where every helper starts from zero. Instead, each team member steps into a story already in motion. This honors the pattern of Acts, where Paul built, Apollos watered, Timothy strengthened, Priscilla and Aquila helped, and others continued the work.

Over an eighteen-month season, these layers begin to merge. A person who received tract #1 may later appear at an English meetup. A young mother who saw a Scripture post online may ask a question in a private message. A man who spoke with a team member months ago may return upon the arrival of a new team member. Slowly, the city begins to respond. The soil softens. Curiosity grows. A handful begin reading Scripture consistently. A few become disciples. Trust forms. The Gospel becomes familiar rather than foreign.

Throughout the season, the work is sustained by a rotating team whose gifts, strengths, and personalities blend over time. A young adult may spark dozens of new conversations. A retiree may disciple a new believer with patience that no younger team member could offer. A

pastor may teach doctrine in clarity. A missionary may gently shepherd the emerging group. Technology connects everyone when physical presence is interrupted.

There is truly no limit to the outreach opportunities that teams can provide. Short-term and rotating teams allow the ministry to adapt to the needs of each city and to the skills God has already placed within the body of Christ.

Outreach may include VBS programs held in city parks, distribution of children's coloring books, small woodworking or trades classes, parenting workshops, or additional language conversation groups, depending on team member availability. Music teams can host hymn sings or children's music lessons. Medical professionals can assist with introductory health seminars. Business owners can offer simple entrepreneurship or budgeting classes. Teachers can help with tutoring or after-school learning activities.

Rather than inventing new methods, this approach mobilizes the talents and experience believers already possess. This is how Paul worked, using what was available, practical, and relational to gain access to people's lives.

For example, a deacon or trained church leader might spend six weeks in a city hosting a Creation or Bible

foundations course. Another team may focus on family discipleship, while another team may assist with practical community needs. These efforts work best when coordinated under a unified plan, ensuring continuity rather than restarting from scratch with each new team.

The possibilities are not limited by creativity, but by cooperation. When churches work together with purpose and planning, teams become a robust and sustainable means of reaching Europe with the Gospel.

Finally, when the eighteen months draw to a close, the team does not ask, "Are we done?" but rather, "What is next?" Sometimes God leads into a second season. Sometimes a small church forms. Sometimes the focus shifts to another neighborhood. Sometimes a new city becomes the following mission field while follow-up continues with those already reached. The number eighteen does not demand repetition, but the **pattern** does: seasons of presence, teams working in unity, Scripture taught clearly, relational missionary rotation, and a plan strong enough to hand off to the next labourer without losing momentum.

In that sense, the eighteen-month model becomes not a rigid mold but a **biblical rhythm**. The same rhythm Paul followed across the regions of Acts. And when

churches embrace this rhythm, cities across Eastern Europe become reachable.

Pack Your Bag: The Deployment Mindset

Open your church calendar (or your personal one) now and block the longest available window next summer (or the next workable 6–10-week period). Write "Balkans Deployment." Do Not Schedule Anything Else across it in red. That single act of faith will do more to move your church forward than another year of sermons on the Great Commission.

CHAPTER 11

A Practical Path for Normal Families to Serve for a Season

Making a Few Months of Service Possible and Powerful

Most believers assume serving on the mission field requires a lifetime calling, years of deputation, and a dramatic uprooting of life. But Scripture shows something simpler and more attainable: God used **everyday families** who served for **short, intentional seasons** alongside Paul.

Timothy didn't go for life. Titus didn't go for life. Aquila and Priscilla didn't go for life. Yet each played a vital role in planting, strengthening, and encouraging churches.

The early church understood something we often forget: God uses His people in **seasons**. Some served for months, some for a year, some for a single assignment. They went, they helped, and they returned home. That same path is open to normal families today.

1. It's more possible than you think.

A 3–6 month season on the mission field feels overwhelming, but the steps are far more straightforward than most imagine.

Most families only need three things:

a. Make a workable plan with your employer.

Many workplaces allow:

- unpaid leave
- remote work
- temporary adjustments

You don't need to quit your job forever, just create space for a season.

b. Temporarily reduce your home expenses.

Families can:

- pause subscriptions
- lower utilities
- store a second car
- arrange a house sitter or renter

This lowers the monthly cost of living enough to make a season overseas realistic.

c. Make a simple overseas budget.

In many places, living costs are significantly lower than in the U.S. A family can often live affordably for a few months with:

- partial savings
- temporary help from their church
- or light income from remote work

When these three pieces come together, the impossible becomes practical.

2. This is not a deputation. It's temporary help.

Families serving for a season don't need long-term supporters.

They need small, short-term help:

- a one-time offering
- or a few months of light support
- or partial income from remote work

This is easy for churches to do and encourages the entire church body.

Short-term service strengthens the missionary, helps the work overseas, and bonds the home church to the mission field.

3. Families serve best with a clear purpose.

The most crucial question a family asks is:

"What will we do when we get there?"

Families don't need complex roles.
They need clarity.
When the missionary provides:

- a simple weekly rhythm
- clear places to help
- realistic expectations

…the fear fades, and confidence grows.
Purpose removes hesitation.

4. A short season can change everything.

Three to six months of service can:

- lift the load from a missionary
- help launch or strengthen ministries
- give young people a vision for ministry
- bring revival and unity to a family
- reshape how they see missions
- ignite long-term involvement in God's work

Paul used seasonal helpers because seasonal help is powerful.
And God still works through those willing to give Him a defined window of time.

5. What is the real question for every family?

Families don't need to ask: **"Are we called for life?"**

Instead, they only need to ask: **"Can we give God a season?"** If the answer is yes, even yes for one summer, then a path exists.

God is not only calling lifelong missionaries. God is calling obedient families. He is calling families who will give Him three months, six months, or a single season of focused service.

Normal families are not the exception. They are the missing labourers.

And the next family God uses may be the one who simply says, **"Lord, we can give You a season."**

Pack Your Bag: The Ordinary Believer's Guide to Making an Extraordinary Impact

Are you willing to fill in these blanks?

"I am an ordinary believer, but I will give _____ days/weeks/months in the next 24 months to help reach a city in the Balkans with the Gospel. The city I am praying about is _____. The window I am setting apart is _____."

Sign it. Date it. Please give it to your pastor or mail it to Reaching Europe Ministries. Ordinary believers who sign their names change history.

_____

CHAPTER 12

A Pattern Rediscovered

Recovering Paul's Original Missions Model

When I arrived on the mission field, I came with the missions model I had grown up with: be faithful, be proven, and be used by God for generations. I respected it, and still do. But living on the field quickly showed me something that Bible College, books, and conferences never could: the need is too great, the cities too large, and the pace too slow.

That reality drove me back to Scripture, not to question what I had inherited, but to see whether the New Testament offered more than what we commonly use today. As I traced Paul's journeys, something became unmistakably clear: Paul did not serve the way many of us imagine. He did not labour alone, nor did he rely on a single family to carry the burden of a city. His ministry moved through teams, helpers, short-term workers, and believers who served for defined seasons before returning home. The book of Acts reveals a living pattern, a rhythm of shared labour that enabled churches to be planted far faster than one man could accomplish alone.

Comparing that biblical pattern with the model I inherited wasn't discouraging; it was eye-opening. The modern system isn't wrong; it's simply incomplete. We have emphasized lifelong missionaries, but we often overlook the seasonal helpers who strengthened Paul's work at every stage. We have relied heavily on long-term workers while neglecting short-term labourers, who can bring momentum, support, and fresh strength to a young or struggling workforce.

Here in Macedonia, that truth has become even clearer. As I work through an 18-month approach to planting a new church, I see firsthand how much faster and healthier the work moves when helpers come, even if only for a few weeks or months. Every new worker increases the reach. Every set of hands multiplies the ministry. The difference is unmistakable. Alone, progress slows. With help, the Gospel gains ground.

This book is a plea to return to the New Testament pattern, not to abandon what we've inherited, but to recover what we've lost. The early church grew because of believers stepping into the work for a season. Paul depended on them. The churches depended on them. The mission field today still needs them.

If we embrace the full biblical pattern of teams, rotation, shared labour, and seasons of service, we can plant

churches faster and stronger than the current model allows. The need demands it. Scripture supports it. And the field confirms it.

The path is simple: more workers, serving in seasons, moving the Gospel forward together. This is the heartbeat behind everything in this book.

Come and see…..

Pack your bag: Finding Your Place in the Pattern

Take a piece of paper and answer these three questions honestly and quickly, do not overthink them:

1. Which part of Paul's missions pattern challenges me most? (teams, shared labor, short seasons, or serving under others)

2. Which of those could I realistically step into within the next two years?

3. What single step of obedience would that require from me right now?

Circle one answer from question two. Pray over it for a minute. Then fill in the blank: "Lord, I am willing to take my place in the pattern by offering You _____."

Date it. Keep it. Obedience often begins with a decision small enough made today.

Afterword: A Call for Help

This Is Your Moment

To Take The Next Step

The need is urgent.
The fields are open.
The visa window is real.
And the biblical pattern is clear.
Not everyone can move overseas. **But many can come for a 45-day, 90-day, or partial 18-month rotation.** Your gifts matter more than you think. Your presence strengthens the work. Your obedience multiplies the Gospel.

So here is the call:

1. Ask God what part you can play.
2. Ask when you can come.
3. Ask how you can help.
4. Ask if you can take a season and join the team.

This is not about reading a book. It is about answering the Great Commission in one of the most neglected regions of our generation.

The door is open today.
The team members are few today.
The harvest is ready today.
And God is still asking:
"Whom shall I send, and who will go for us?"

"Here am I; send me."

10-Question Diagnostic for Pastors and Church Leaders

Answer honestly with Yes or No. (One "No" does not disqualify you. It simply shows you where to start.)

1. Do we currently support at least one frontline missionary or church-planting work with prayer and finances every month? □ Yes □ No
2. In the past three years, has our church sent at least one individual or team on a missions trip of any length? □ Yes □ No
3. Do we have at least three adults (singles, couples, or retirees) who have already expressed interest in serving overseas if the time commitment were 90 days or less? □ Yes □ No
4. Do we have at least one young adult (18–30) who is spiritually mature, teachable, and not currently tied down by college or career for the next 12–18 months? □ Yes □ No
5. Does our church calendar for the next 18 months include at least one 6–10-week window (typically summer or year-end) that we could intentionally reserve for a missions deployment? □ Yes □ No
6. Are we willing to raise or reallocate $6,000–$12,000 over the next 12 months specifically for

sending our own people (rather than just writing a check to someone else)? □ Yes □ No

7. Do we have a pastor, deacon, or respected lay leader willing to champion this vision and personally coordinate the effort? □ Yes □ No
8. Are we willing to partner with a vetted, like-minded missionary or national pastor who is already on the ground and can receive and direct a team? □ Yes □ No
9. Do we currently preach and teach the Great Commission as a command for every believer (not just the "called" few) at least twice a year? □ Yes □ No
10. If the Lord clearly opened the door tomorrow, would our church leadership vote to send a small team to the Balkans within the next 12 months? □ Yes □ No □ We've never discussed it

Scoring:

8–10 Yes = Green Light – Your church is ready. Start planning your first 45–90 day deployment this year.

6–7 Yes = Yellow Light – You're close. Focus on the "No" answers in the next 3–6 months, and you'll be ready.

5 or fewer Yes = Red Light – Begin with prayer, preaching, and one short vision trip for leadership. The foundation still needs to be laid, but it can be done quickly when the pastor leads.