

A close-up photograph of a person's lower legs and feet walking on a path covered in red rose petals. The person is wearing an orange robe. The background is a soft-focus field of more rose petals.

TIBET

«30 DAY»

PRAYER GUIDE

Eugene Bach

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TIBET 30 DAY PRAYER GUIDE
EUGENE BACH

First Edition

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CONTENTS

30 Days of Prayer for Tibet	5
PART 1.....	8
«DAY 1» The Evil Gate Keeper	8
«DAY 2» Spirits That Never Rest	11
«DAY 3» Eyes That Watch.....	14
«DAY 4» The Black Tongue	17
«DAY 5» Crawling on Their Knees	20
«DAY 6» It Stinks to Be a Woman	23
«DAY 7» The Meaning of the Word “ <i>Dakini</i> ”.....	26
«Day 8» Silent Cries in the House of Buddha	30
«DAY 9» The Evil Spirits of Tibet	34
«DAY 10» The Untold Poverty of Tibet	37
Part 2	40
«DAY 11» Missionary Called to Tibet.....	40
«DAY 12» Taking the Gospel to the Himalayas	44
«DAY 13» From Buddha to Jesus.....	47
«DAY 14» Fighting Against the White Devil	50
«DAY 15» The Predator of Tantric Buddhism.....	53
«DAY 16» A Hate Crime	57
«DAY 18» A Monk for Jesus.....	61
«DAY 19» Was Jesus Buddha?.....	63
«DAY 20» Disaster Averted.....	65
Part 3	69
«DAY 21» Living Water	69
«DAY 22» Investing in Children	72
«DAY 23» House of Health	74
«DAY 24» The Shoebox Gospel	76
«DAY 25» Business as Mission	79
«DAY 26» Holy Ghost Hotel.....	83
«DAY 27» Tibetan Badlands	87
«DAY 28» Tibet for Jesus	91
«DAY 29» Testimony of a Dying Tibetan Pastor	95
«DAY 30» Church Planting	99
About the Author	102

30 DAYS OF PRAYER FOR TIBET

The covers of countless magazines feature pictures of the majestic snowcapped mountains of Tibet. The images fill those who gaze on them with a deep, spiritual sense of tranquility and peace. You can feel enlightened just by surveying the photographs.

The stories of the Tibetan people that accompany the pictures are intoxicating. In an instant you can be transported through time and space as you visualize yourself traveling across the globe to walk among these peaceful people and learn from their wise gurus.

PEACE. LOVE. NATURE.

That is what you think you will find in Tibet.

Except that you won't.

The Tibetan people die a thousand times a day from the pain of spiritual slavery. They are born into inescapable poverty, and the spiritual leaders that they look to to help them escape look back to them for help. The spiritual leaders cannot take care of themselves; how can they save others? They look to the people for support, not the other way around.

Tibetan monks are not spiritual pathfinders. They are little more than pious beggars who demand wool from emaciated sheep.

In the 1950s, Tibet was freed from serfdom by Communist China only to be bound by the godless. The streets of Lhasa are patrolled by an atheist militia. Over half of a century later, Tibet is still home to one of the poorest groups of people in all of Asia, surpassed only by those who live in North Korea. Tibet was poor before the Communist takeover, and nothing has changed.

Despite all the efforts that missionaries have made over the years, most Tibetans have still never heard a clear presentation of the Gospel, and only portions of the Bible are available in their language.

This **30 Days of Prayer for Tibet** consists of stories and testimonies collected by Back to Jerusalem over the last twenty years. Some of the testimonies were shared with BTJ workers and others were directly experienced by those who are part of BTJ's ministry.

This prayer guide is broken into three parts. First, we will identify the parts of Tibetan culture that the enemy has used to shackle the people to poverty and pain. Second, we will share amazing testimonies that will bring hope to your prayers for Tibet. Last, we will open up the secret doors of ministry that are currently taking place inside the mystical nation of Tibet to practically tear down the strongholds of the enemy. Each day of prayer will only take five minutes, and

your daily, continuous prayer for these projects is so very important.

Tibetans are a people group who live in a land that has never been fully reached with the Gospel. Many brave missionaries have tried, and their efforts have been repeatedly repelled over and over again. But we believe that the day is coming when the spiritual walls around Tibet will collapse and the freedom of Christ will prevail in the hearts of the people.

Pray specifically for the Tibetan people to be free from the demonic strongholds that have ruled their land for generations and for revival to break.

PART 1

«DAY 1»

THE EVIL GATE KEEPER

The Dalai Lama once said, “My religion is very simple. My religion is kindness.” Tenzin Gyatso, the fourteenth and current Dalai Lama, is the exiled leader of the theocratic government of Tibet. Dalai Lama is not a name; it is a title given to the spiritual head of the Tibetan people.

Almost everyone loves the Dalai Lama. Heck, why shouldn't they? He is a downright loveable guy! Even Christians trip over themselves praising his teachings on love, peace, and grace. Many pastors quote his words next to those of Jesus when preaching their sermons. As one person wrote in a random blog about the Dalai Lama, “No matter what he says, it is viewed as a cross between the Sermon on the Mount and the Gettysburg Address.”

The Dalai Lama's message of tolerance and humility, his desire for improvements in the environment, and his efforts to make the world safer, more peace-

ful, and more compassionate are qualities that any Christian should aspire to. Right?

But in your prayer time today, beware! The Dalai Lama has no choice but to endorse a religion of kindness. He is a refugee who must rely on the generosity of other nations to keep him safe and fed. And although he lives in exile, he is the gatekeeper that has retained the spiritual power to keep his people living in the dark.

In terms of sharing the Gospel with Tibetans, the Dalai Lama has been a master at leading Christians into a state of apathy.

Before he fled from Tibet, the Dalai Lama was the ruler of a class-based serfdom that oppressed lower segregated classes, affording them zero chance of upward mobility. He referred to Mao Zedong, who is responsible for the murder of several hundred thousand Tibetans and seventy million Chinese, as the savior of Tibet who rescued the people from “shackles and darkness”—while he was still leading it! The following was written by the Dalai Lama:

O! Chairman Mao! Your brilliance and deeds are like those of Brahma and Mahasammata, creators of the world. Only from an infinite number of good deeds can such a leader be born, who is like the sun shining over the world. Your writings are precious like pearls, abundant and powerful as the high tide of the ocean reaching the edges of the sky. O! most honourable Chairman Mao, may you long live. All

people look to you as to a kind protecting mother, they paint pictures of you with hearts full of emotion. May you live in the world forever and point out to us the peaceful road. Our vast land was burdened with pain, with shackles and darkness. You liberated all with your brilliance. People now are happy, full of blessing!

After commanding his followers to be peaceful and loving when the Chinese armies came to take over, the Dalai Lama fled for safety. Today Tibetans suffer from a leader who teaches them to serve false gods while leaving them to the wolves.

Prayer Points:

- * Tibetans are in bondage from the gate-keeper, their spiritual leader, who keeps them in spiritual darkness.
- * Dalai Lama appears to be an angel of light, which makes him easier for Tibetans to follow and for Christians to overlook.
- * The Tibetan people need to know that Christ died for them. He sacrificed for them. He did not ask the people to sacrifice for Him so that He could live a life of luxury. He did not tell them that they were lower-class human beings, born into serfdom because of past transgressions. He alone carried their burdens. He alone suffered on the cross for their sins. His blood sings of the equal and incalculable value of every single Tibet life.

Today's Scripture Reading:

JOHN 14:6–7

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

«DAY 2»

**SPIRITS THAT NEVER
REST**

Tibet is called the “roof of the world,” and with good reason. The Tibetan Plateau is over three miles above sea level and rests in the shadow of two of the world’s highest summits, Mount Everest and K2.

High ground is the terrain that has been recognized for thousands of years as the most valuable position during battle. The Chinese war genius Sun Tzu advised leaders to always take the high ground and let the enemy attack from below.

Very steep or rocky terrain, like that of Tibet, can create massive obstacles to any attacking force. Soldiers fighting uphill will tire more quickly, while

those repelling them can fight going downhill and move faster with less energy.

At the moment, the earthly prize of the high ground belongs to the dark spirits that control Tibet, and any missionary bringing the Gospel is fighting an uphill battle.

When military units conquer the high land, the first thing they do is plant a flag so that everyone around them can see who the victor is. Those who are winning are energized, and those who are losing look up and see the flag and are demoralized.

In Tibet, the dark flags of occupation are everywhere on every mountaintop. At the peak of Mount Everest, the highest peak in the world, a mesh of Tibetan prayer flags flap in the wind, declaring their irremovable dominance. These prayer flags can seem innocent enough at first, but they carry dark meanings.

The prayer flags never rest. They forever whip in the wind as the spirits that are prayed for by the Tibetan people pass through like dragons slithering to and fro over the ridgelines of the mountains. The Tibetan people are taught from an early age to carry the prayer flags to the top of the mountains where they will signal to those in the valley that the spirits never sleep and forever emit spiritual vibrations.

The prayer flags come in five colors that represent the five elements of *bhumi* (earth), *jala* (water), *agni* (fire), *pavan* (wind), and *akash* (the dark void). The five

prayer flags are unique to Tibetan Buddhism because they stem from the ancient religion of Bön. They were initially used in cultic ceremonies that took place in the high places where the spiritual dominance could best be visualized.

Through the prayer flags, the ancient spirits cry out to maintain their control over the land of Tibet. As the flags are placed at the tops of the mountains, the people pray for the removal of dualism in the world, desiring that there will be no good or evil, only one single power.

Prayer Points:

- * Tibet is the visual high ground where the enemy has perched his flag for the world to see.
- * Prayer flags are symbolic of the dark spirits that control Tibet and never sleep.
- * Prayer flags are sometimes carried to mountaintops by Christian climbers who see the act as a sign of respect to the culture of the Tibetans.
- * Tibetans need to see the banner of the Lord raised atop the high ground.

Today's Scripture Reading:

ISAIAH 13:2–3

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

«DAY 3»

EYES THAT WATCH

As you begin to pray for Tibet using this guide, you will quickly understand why prayers have so much resistance. The dark enemy of old long ago implemented several tools that would forever keep his slaves from freedom. Bondage is so strong and layered in the Tibetan culture that no one can escape from its nefarious clutches.

If you can imagine a prisoner being given food for nourishment for the first time, that food—though good—would not give freedom to the prisoner. First the prisoner would need to build up their strength with the food over time. Even then they would not be free. They would need to have the shackles removed from their hands and legs, but even then they would

not be free. They would need to have the door to their jail cell opened, but even still they would not be free. They would still need to have the door that would allow them to walk out into the courtyard of the jail opened, and then they would still encounter a main gate to the yard.

And even if the prisoner had nourishment and had every door opened at one time, he would still need to make it past the guards, who are always watching and preventing the prisoner from escaping.

Tibetans have an all-seeing eye that reminds the people that they are always being watched. And this is not figurative. Almost every Buddha, main gate, wall, and tower in Tibet is adorned with spooky eyes. The Tibetan eyes of judgement are everywhere. Shrines built to Buddha, called stupas, have all four sides of the main towers painted with giant eyes, which are meant to remind the people that there is no way to escape.

The shape of the stupas represents Buddha, crowned and sitting in meditation posture on a lion throne. His crown is the top of the spire, his head is the square at the spires base, and his eyes are peering out to watch your every move.

A closer look at the eyes of Buddha reveals that they are not fully open. They are only half open. Maybe the eyes of the Tibetan people will be fully opened one day so that they will know the One who loves them and died for them.

Prayer Points:

- * The all-seeing eyes of Buddha fill Tibetans with the fear of always being watched.
- * The all-seeing eyes of Buddha promote the idea that the spirits are omnipresent.
- * Pray that Tibetans will have their eyes opened to the bondage they have been held in and will have the boldness to stand against the fear of the enemy.

Today's Scripture Reading:

PSALM 33:18–22

Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the LORD: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O LORD, be upon us, according as we hope in thee.

«DAY 4»

THE BLACK TONGUE

In the movie *Seven Years in Tibet*, Brad Pitt's character comes across a group of Tibetans who stick out their tongues at him. No explanation is offered, but this is a typical greeting that one might encounter in Tibet. It is a custom with a long, dark history.

In most cultures it is not considered polite to stick out your tongue, but Tibetans have a few practical reasons for this odd greeting.

A few hundred years ago Tibet was invaded, and the occupying force knew that the Tibetan people practiced a powerful form of black magic. Tibetans practicing black magic were so dedicated to the world of sorcery that it was said that they would chant mantras for days, which would result in a bacterial infection on the tongue. Local Tibetans meeting with the officials were forced to stick out their tongues to see if their tongues were black or looked unhealthy. Showing the tongue to the officials proved that one did not practice black magic and did not intend to cast evil, dark spells.

To fellow Tibetans, the black tongue had a different meaning. The black tongue is associated with the evil Tibetan king known as Lang Darma. He was a cruel killer who practiced Tibetan black magic, and even to this day, Tibetans fear his reincarnation, so they show

their tongues to one another to prove that they are not the return of Lang Darma.

Though sticking out your tongue to greet others seems a bit silly to many foreigners, there is nothing silly about the forces behind the magic practiced.

For many people praying for Tibet, it might seem odd to imagine a Buddhist monk doing anything other than sitting in a monastery seeking enlightenment or meditating all day, but the truth is Tibetan Buddhism is shrouded in magic. It has been said that the Tibetan form of Buddhism “contains enough spells to rival the repertoire of Merlin, Saruman, and Harry Potter put together.”

Tibetan Buddhists actively practice magic, cast spells, and exorcise demons. Casting spells is deeply entrenched in Tibetan Buddhism. The recitation of ritual tantras are predated by the practice of black magic and are at the heart of its roots.

There is nothing secretive about this. Every day Tibetans turn to monks for help for their everyday needs, and the monks use magic, mantras, tantras, astrology, and divination to seek answers. Lamas often use spells to provide solutions to the problems of those who seek their help.

Many people in Western Christian countries reading this prayer guide might think this all sounds like a bunch of hocus pocus and not something to worry about, but the Bible is very clear about the power of magicians and their ability to communicate with

the spiritual world, and it is something we need to be aware of and take seriously when praying for the land of Tibet.

Showing your tongue in Tibet is not just a form of greeting one another; it is a window into the fear and oppression of Tibetan black magic.

Prayer Points:

- * The custom of sticking out your tongue in Tibet reveals the fears people have that the evil sorcerer, Lang Darma, might return.
- * Every day people in Tibet rely on the practice of spells, tantras, and divination from their spiritual leaders to help with their problems.
- * Pray that Tibetans can shake the fear of evil and break the chain of reliance on magic and recognize Jesus as the answer to their problems.

Today's Scripture Reading:

ISAIAH 41:9–10

Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I

will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

«DAY 5»

CRAWLING ON THEIR KNEES

I remember the first time I saw a line of Tibetan men along the side of the road bowing down and lying prostrate as traffic went speeding by. I was sitting in the backseat of a Toyota Land Cruiser with one of the Chinese government officials I was working with.

“What are they doing?” I asked.

The government official shrugged his shoulders and smiled. He didn’t know. In fact, he didn’t know a lot of things. He was Han Chinese and was not familiar with Tibet or the Tibetan people. China rotates their officials in and out of the province. Many of them come and go without learning much about the Tibetan people.

The driver shouted out over the road noise that they were praying. He was a local Tibetan and did not speak Chinese very well. His accent was almost as heavy as mine.

“Praying?” I asked.

The driver went on to explain to me that they would pray all the way to Lhasa for the annual pilgrimage.

“But we are in Xigasê. Lhasa is almost two hundred miles away. Are they going to walk all the way there?” I could not believe that they would walk in the harsh desert-like conditions all that way.

“No. They will not walk all the way there. They will pray all the way there.”

“Stop the car!” I shouted. I had to see this for myself.

As I stood on the side of the road, I watched in amazement as Tibetan pilgrims stood up in blatant defiance of the hot, blazing sun, brought their dark, weathered hands in a sign of prayer up to their face, and then dropped down on the hard blacktop to their knees.

They were only on their knees for a moment before they lay down prostrate on the ground. They then stood up, bringing their feet to the place where their hands had been on the ground, and did it again. And again. And again.

After about ten minutes, they had only moved forward a few feet. They were going to do this all the way to Lhasa.

This will take them forever, I thought to myself.

Many stand in awe of this level of dedication that the Tibetan people have to their god, but it is not dedication. It is fear.

Tibetans believe that the Kora, or pilgrimage, to

Lhasa is a tradition that harkens back to the Bön religion. The ritual circumambulation they perform as a part of their journey helps them obtain religious merit. They do not want to come back in the next life as something horrible. The more harsh and painstaking the journey, the more points they will be able to generate, securing them a more desirable status when they are reincarnated.

As I stood there watching, I was filled with sadness. They did not know that the merits they needed for eternal life have already been paid by the One who loves them.

Prayer points:

- * The enemy capitalizes on the fear of the Tibetan people in regard to life after death.
- * Tibetans earn merits in suffering to please their god so that they will have a better chance at the afterlife.
- * Pray that Tibetans hear about the One who took on the pain and suffering of the world so that all could have everlasting life.

Today's Scripture Reading:

MATTHEW 11:28–30

Come unto me, all ye that labour and are heavy lad-

en, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

«DAY 6»

IT STINKS TO BE A WOMAN

The assumption about Buddhism is that it is rational, modern, and liberal in matters of gender and sexuality, but the dirty little secret that no one likes to discuss about Buddhism is that it is deeply sexist and women are actually considered to be a hellish temptation to the soul.

Is Christianity patriarchal? No doubt about it, but the idea of equality among the sexes is a concept incubated in Christian Western society. It is not in Hinduism, Islam, and definitely not Buddhism.

Many people mistake Buddhist practices in the West with actual Buddhism. Buddhism in the West is flavored with Western values of equality among the sexes and Western values of equality are based on Judeo-Christian theology. Many people are horrified when they learn how sexist real Tibetan Buddhism actually is.

Buddha was reluctant to expose women to the path to enlightenment because they posed a hindrance to men. He imposed more rules on them (331 for women compared to 227 rules for men) and made them completely subordinate to men.

Neither Tibetan Buddhism nor their training centers, like the Larung Gar Buddhist Institute in Sichuan Province, which is the largest Tibetan Buddhist academy in the world, allow women to achieve the ranking of bhikkhuni, which is held by thousands of Tibetan monks.

The top Tibetan clergy members claim that equality among the sexes is a “Western concept,” not a Buddhist one, and refuse to modernize.

Of course, this obvious observation in Buddhism is fiercely fought by “scholars” in the West who are quick to point out that the teachings of Buddha are not like the teachings in Christianity where Christians adhere to the Word of God as if it was infallible.

They like to claim that the teachings of Buddha and enlightenment are asexual and that Buddhism was the first real equal religion for the sexes. However, none of Buddhist ancient societies show any evidence of the establishment of meaningful roles for female leadership. Instead, females are only obstacles to a life of celibacy.

In one conversation, the Buddha states, “Of all the scents that can enslave, none is more lethal than that of a woman. Of all the tastes that can enslave, none

is more lethal than that of a woman. Of all the voices that can enslave, none is more lethal than that of a woman. Of all the caresses that can enslave, none is more lethal than that of a woman.”

The texts repeatedly describe celibate monks as embodiments of dhamma (the path of enlightenment), while the lustful, insatiable women are described as embodiments of samsara (the cycle of death and rebirths).

Equality among the sexes does not exist in Buddhism except for in the minds of blind professors who are dishonest apologists and historical revisionists.

Men who stay away from women can achieve the highest levels of leadership, while those who succumb to the power of womanly ways might actually be reincarnated as the lower form of a . . . woman.

Prayer Points:

- * Buddhism sees all women as a threat to men achieving nirvana.
- * Tibetans earn merits in Buddhism by staying away from women.
- * Pray that Tibetan woman discover that they were *all* fearfully and wonderfully created with beauty that brings light, not darkness, to the world.

Today's Scripture Reading:

PROVERBS 31:30–31

Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

«DAY 7»

THE MEANING OF THE WORD “DAKINI”

There is a spiritual secret kept deep in the heart of Buddhism holding the people of Tibet captive that must be mentioned. It is a chain of affliction that most Buddhists will not mention in public and those who admire Buddhism will not dare bring up.

The issue is rooted in the God-given sexuality of man that has been unnaturally suppressed by the teaching of Buddha, but finds destructive outlets that have been instituted in monasteries. Secrecy is what makes this bondage so terribly wicked and strong.

Rarely do journalists, who seem to have a fetish desire to investigate and advertise every sexual scandal ever known to man, challenge the Dalai Lama or

ask him about the sexual abuse in monasteries. Of course, modern journalists have let go of the Christian roots that gave them instituted rights like freedom of speech and freedom of press. They laugh at the idea that anyone would really believe that Jesus is God and is coming back again. They salivate over any scandal that has to do with the church, but boy, do they love them sum' Eastern religion! They slop up the teachings of enlightened masters like pigs at a trough and swoon over the ideas of reincarnation and transcendent realms.

As a result, the secret, brutal sexual abuse that regularly takes place behind the walls of the monasteries goes largely unchecked.

Tibetan monks are powerful individuals, and their power is unbridled because they answer to no one outside of ecclesiastical authority. The Tibetan temples deal with sexual fantasies as they see fit and answer to no one on the outside about their practices.

The teachings of Tibetan masters blur the lines of good and bad by first removing the ideas of boundaries between good and bad. Followers are taught pain is the result of desire and that true love is giving yourself to everything, where boundaries no longer exist. If a victim is in pain, it must be a result of their desire not to serve, and the victim is shamed.

Tibetan monks maintain a moral superiority that results in incredibly large egos that wreak havoc on the lower order.

One lady, June Campbell, bravely came forward to share about the nightmare that she went through when she was forced to become a tantric sex slave for a Tibetan lama. She was known as the lama's dakini.

She had worked as a translator for many Tibetan lamas, including the well-known meditation master Kalu Rinpoche. Master Kalu was one of the first Tibetan lamas to ever teach in the West. Kalu was not just any Tibetan lama; he was one of the most holy monks in Tibetan Buddhism—the tulku (reincarnate lama).

June did not expect to be a rape victim when she became a Buddhist nun and took the vows of celibacy, but she soon found herself working as a dakini, a sexual victim of a well-organized predatory clergy.

A dakini is a sexual priestess upheld in Tibetan Buddhism, and the recognition of her is older than Buddhism itself. With Tantric rituals, Tibetans believe that it is better “to enlist the passions in one's religious practice, rather than avoid them.”

Monks at the top of the Tibetan order teach that they have reached a level of consciousness that allows them to engage in sexual activity without being tainted by it. The instructions are in a so-called “secret” text that spells out the ways a man can absorb a female's fluids into his body without releasing his own. This Tantric strategy is considered tricky, but if done right they believe it can actually lead to accelerated enlightenment.

June spent ten years in a Tibetan monastery and

was able to gain more access than any other Westerner to the faith's esoteric hierarchy. She spent three years as a "Tantric sex slave," as she called it, and was shared among the high order of Tibetan monks.

Since she has published her experiences, Buddhist nuns from all over the world have written to her to tell about their nightmarish stories.

As a dedicated Tibetan Buddhist, June warns that the sexual abuse is a serious flaw at the heart of Tibetan Buddhism.

Prayer Points:

- * Tibetan monks manipulate vulnerable women who have been enslaved by the lies of Buddhism.
- * Buddhist women are emotionally, spiritually, and physically abused.
- * Pray that Tibetan women will find the One who will never lie to them or forsake them.

Today's Scripture Reading:

DEUTERONOMY 31:8

And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

«DAY 8»

SILENT CRIES IN THE HOUSE OF BUDDHA

A small percentage of Buddhist monks chose Buddhism. For most of them, it was chosen for them.

Most Tibetan monasteries also function as homes for very young children. It is a cultural practice for Tibetans to send little boys between the ages of six and twelve to serve in the monasteries. Buddhists believe it is important that they are sent at the youngest age possible before they have been tainted with the idea of sexual relations with girls.

Of course, it is not important what the children themselves think of the idea. They have no say in the matter. Many come because they are orphaned, because their families are too poor to care for them, or because of the devout religious belief of the parents.

Monasteries are not child friendly. They are not going to Disneyland where their imagination will be stimulated and their needs will be looked after. They are servants and are meant to serve the older monks in every way. The abuse that these children endure is not well documented because of the secrecy behind the walls, but those who have been brave enough to speak out do not paint a pretty scene.

If children try to run away and escape the mon-

asteries, they are repatriated back to the monastery and the punishment they receive upon return can be harsh. *The Struggle for Modern Tibet: The Autobiography of Tashi Tsering* gives a firsthand account of abusive treatment at the hands of Tibetan monks.

Tsering was a Tibetan who was taken to a monastery and forced at a young age to be in the Dalai Lamas's personal dance troupe. He was repeatedly beaten by his teachers and then was offered protection from the beatings if he would agree to be a sexual servant for the monks.

These harmful practices are widespread, even in the most famous of monasteries. Ruben Derksen, a well-known Dutch reincarnate lama, shared about the three years he spent in a monastery as a child. He said that beating children was a daily practice. "I met Richard Gere and Steven Seagal, and they didn't see any of this," he said. "When celebrities or outsiders are around, you don't beat the kids."

The stories of institutional child abuse inside monasteries are starting to pile up. The rape of young boys has become so bad that some monasteries have started to hand out condoms to stop the growing spread of venereal diseases.

As we mentioned earlier, Kalu Rinpoche was a Tibetan Buddhist Lama and was one of the first meditation masters to teach in the West. Before his death, he revealed the woman he would choose to reincarnate through. When the chosen woman gave birth to

a son, the young child was placed in a monastery.

Kalu Rinpoche, the supposed reincarnate child, eventually broke silence and told about being brutally raped as a young boy by a gang of older monks over and over again in his room every week. Their abuse was hardcore. “They just banged the door harder and I had to open,” he recalled. “I knew what was going to happen and after that you become more used to it.”

It wasn’t until Kalu left the monastery on a three-year retreat to the West that he realized how wrong the practice was.

How many thousands of young children have been handed over to live in monasteries under these same conditions? Who can these children turn to for help when the predators that prey on them are the spiritual leaders of their society? Who can see the tears of these innocent little children when they cry out in fear and pain and have no one to turn to?

Their pain eventually turns to callousness and acceptance, and in most cases, they perpetuate the same cycle of abuse on the next generation of young boys that was inflicted upon them.

Christians around the world must be brave enough to come together, tackle this problem through the guidance of the Holy Spirit, and help the children who are subjected to this torture.

Prayer Points:

- * Buddhist monks have unfettered access to helpless children every year.
- * Children do not even know that they are being abused because they are isolated from anyone who would defy the teachings or actions of their leaders.
- * Pray that Christians around the world would both hear and answer the cries of the Tibetan children who are being abused inside the walls of monasteries and would shine a light on the darkness and raise awareness of the problem to put an end to this age-old practice.

Today's Scripture Reading:

MATTHEW 18:3–7

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

«DAY 9»

THE EVIL SPIRITS OF TIBET

When praying for the people in Tibet, it is important to remember who and what keeps them bound.

One of the most striking things people notice when they visit Tibet is how different Tibetan Buddhism is from the re-branded, part-time, imported version that is usually witnessed in the West.

Buddhist shrines in New York, Paris, and even Hong Kong or other parts of China are mostly dead and sanitized. Those are Buddhist-lite temples that are endorsed by skinny-milk, no cream, hazelnut latte drinkers everywhere. They are nowhere near the same as those found in Tibet.

The Tibetan temples are active, and the moment you step into one, you will experience the difference.

Walking into Tibetan temples can make you feel physically dirty. Nothing in Tibet is really clean. There is an unwashable film of filth on everything—streets, seats, windows, steps, clothes—everything. But I am not talking about that kind of dirty—I am not talking about the dirty that makes you want to take a shower, but the kind of dirty that makes you want to take a shower, watch *Bambi*, and call your mother. That kind of dirty. The kind of dirty that comes from the inside,

the kind that can't be scrubbed away with soap and shampoo.

Tibet has a darkness that is tangible. What makes Tibetan Buddhism different from other lite forms of Buddhism are the demons. The demons of Tibetan Buddhism are everywhere and hold the Tibetan people in the grips of their power.

The people you see in Tibet do not look happy or even healthy. They look sick, like they are in some sort of trance. Their faces look ashy, and their hands are constantly dirty from throwing themselves on the ground in prayer all the time. The exhausting prayer demands of everyday Tibetans zaps the life out of them, and they do not do it to obtain enlightenment; they do it to appease the demons.

Tibet is adorned with the angry evil faces of evil spirits. Red demons with distorted faces, beady eyes, and sharp jagged teeth. Thug-looking evil Buddhas perch on high and look down with an evil grimace as poor, exhausted worshippers pray in fear.

Tibetan demons make Tibetan Buddhism different from the bastardized versions of Buddhism you find in Thailand, Japan, or trendy streets in America.

Demons like Yama are depicted everywhere with a red angry face and a pig nose. Tibetans are scared to death of this demon because he rules the underworld and is a judge of how you treat the monks. If you do not pray at the temple, obey your monk, or give them good things, then you might suffer the judgement of

Yama, who rules over the dead and torments the souls of the unfaithful.

The resemblance of Yama and Satan cannot go unnoticed.

On another temple you might see the horrifying figure of Begtse, the goddess of war. You would not be able to know by looking at the flames and swords coming out of her body that she is a woman. She is covered with all things affiliated with combat and is a ruthless warrior.

If you find yourself attracted to power, you might stumble across the demon of Ekajati, the goddess of darkness, who has one eye, one tooth, and one breast.

These are just the beginning. Demons are everywhere in Tibet, and they are active. They instill the spirit of fear in the lives of everyday people, and the chain needs to be broken.

Prayer Points:

- * Demons play a large part in the spiritual darkness of Tibet.
- * The demons rule Tibet with fear and evil.
- * Pray that the fear of Tibetan demons will be shed from the people's lives.

Today's Scripture Reading:

PSALMS 56:2-4

Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

«**DAY 10**»

**THE UNTOLD POVERTY
OF TIBET**

In Tibet, the divine presence of demons is all around and is incorporated into everything. Houses are constructed with a plan for where the demons will live or be worshipped.

The average Tibetan house has a number of seats for the demon that would need to be daily appeased to protect the house. Juniper wood and leaves are burnt in his honor so that he will be placated. The lady of the house has to appease another demon that rules over the kitchen and usually lurches on top of a pole from the roof.

The demons of Tibet make life on earth a living

hell. Their anger is insatiable, and their desire for punishment cannot be placated.

Of all the demons, there is one that is the father of frauds and lies. He is known by the name Jambhala. Jambhala is a demon that the Tibetans try to appease for purposes of wealth.

In the ancient Hindu text, Jambhala is also known as Kubera, and he is described as the “chief of evil spirits.” There is no other demon in Tibet that has wreaked more havoc than Kubera. Poverty is rampant in Tibet. After all the prayers, bowing, idol worship, self-flagellation, and appeasement, Tibet is still the poorest region in all of China. Many of the rural areas have people living on less than a dollar per day.

Tibetans experience more poverty than those who live in the traditional Communist areas of China—which is hard to do. Communism is literally one of the most efficient ways in the world to create equal poverty, but the Tibetans have somehow found an even better way.

Prayer Points:

- * Tibetans submit to demon worship in hopes of being protected from poverty, but their situation only continues to deteriorate.
- * Too many Tibetan children live below the poverty line and do not have access to clean water or education.

* Pray that Tibetans will be freed from the bondage of poverty that holds them down.

Today's Scripture Reading:

PSALM 1:1–3

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

PART 2

«DAY 11»

MISSIONARY CALLED TO TIBET

Sister Li was a Chinese missionary. She was a seasoned worker in an underground church in the north-eastern part of China known as Liaoning Province. She was newly married when one morning, while she was praying, the Holy Spirit came upon her and told her clearly, “My daughter, I want you to go to Tibet.”

Upon hearing the command, Sister Li became frightened.

She prayed, “God, I know that You are telling me to go to Tibet, but I was only married three weeks ago. I am willing to serve You here in Liaoning Province, but I CANNOT go to Tibet.”

For the next three weeks, Sister Li was disturbed during her prayer time. She wrestled with the command God had given to her. His call did not make sense to her, particularly in light of her recent marriage.

Sister Li tried to put the idea out of her mind, but

it would not go away. Again, she heard God tell her to go to Tibet and preach the Gospel. One morning after praying she pulled out a pen and paper and wrote one of the most heartbreaking letters she had ever written. In the letter she tearfully told her husband that she had to go to Tibet. She would speedily complete the task God had given to her and quickly return to him. Once she finished the letter, she bought a ticket on the next train to Lhasa.

When she arrived in Lhasa, she realized she didn't have a clue what she was supposed to do. She began to walk the distance between the main square and the Potala Palace, praying, "Well, God, I am here. What now?"

As she was praying she walked by a pile of what seemed to be burlap blankets. At the bottom of the blankets she saw a hand that was reaching out, begging for money. As Sister Li walked by, God told her to turn around and give the person under the blankets a hug.

Sister Li didn't feel comfortable. What if a man was under that pile of blankets? That would not be good.

Finally, she walked back, lifted up the dusty blankets, and held out her arms to embrace the person underneath. As the person began to emerge from the coverings, Sister Li was surprised to see a young lady who was severely disfigured. Her face and arms had been eaten away by leprosy.

The woman was deeply ashamed of her appear-

ance and astounded that someone would want to hug her. Four years prior, the woman had been forced out of her village. She had traveled to Lhasa to find food. She came into the city at night so that no one would know that she had leprosy and covered her entire body as she begged for money.

Now she stood there on the street, hugging Sister Li. Her open sores and raw, disfigured flesh were exposed for everyone to see. Sister Li asked her to come and stay with her, and soon found a place for the two of them to live. Every day she fed her patient, applied ointment to her sores, and prayed with her.

A few weeks later, early in the morning, the woman suddenly screamed out. Sister Li ran to see what had happened. As she entered the room she heard the woman exclaiming, “I am healed! I am healed!”

There were no signs of the woman’s leprosy! She had been completely healed and believed that Jesus had healed her.

She wanted to return immediately to the village that had forced her out four years earlier. Sister Li traveled with her to the small village, and when they arrived, the people came out of their homes and were amazed that there were no signs of leprosy at all on the woman.

Together Sister Li and the woman shared about the wonderful things Jesus had done, and on that first day, twenty-two people in a rural village in Tibet gave their lives to Christ.

Prayer Points:

- * How many people feel called to share the Gospel in Tibet but never go?
- * How many people go to Tibet but find that they are helpless to do anything significant?
- * Pray for the missionaries who leave their lives, their families, and their countries to serve in Tibet. They need all of your prayers.

Today's Scripture Reading:

ROMANS 10:14–15

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

«DAY 12»

TAKING THE GOSPEL TO THE HIMALAYAS

The underground churches in China have been experiencing a revival, and out of those revivals they are sending evangelists into Tibet. But even for the Chinese, Tibet is a place known as one of the most challenging to serve.

Tibetan Buddhists are and have always been aggressively opposed to any religion other than Buddhism. Anyone with preconceived ideas of peaceful Buddhist followers meditating in fields full of flowers would be shocked to learn about the violent history of Buddhist attacks on Christian missionaries. They have happened throughout history and have never really stopped.

In the early 2000s, Back to Jerusalem worked to build a training center for Chinese missionaries in Tibet. The training center was built in the middle of Lhasa.

Simon was one of the missionaries who traveled to Tibet to serve and work at the training center. He preached the Gospel during the Tibetan riots in 2008. The skills he learned while working at the Christian training center in Tibet proved to be priceless.

The training center in Lhasa was not a normal aca-

demic-centered training center where Bible students merely regurgitated information that cannot be practically implemented on the field or effectively replicated. The training was raw, hands-on, and relevant because it was on-the-job ministry.

He said, “Where we live is a very poor part of the city, but we love being with the people. It is not easy living here. My wife and I have a small child, and we are concerned about his safety and education. We are not yet certain how that will work out. I don’t have a job yet and am using my experience in Tibet to help me start a new business for the ministry. We have to rely upon the Lord for our daily needs. Getting around the town with limited language skills, not being familiar with the foods or culture, and not having sufficient funds for long-term expenses make things more difficult.

“Simple things like paying for water and electricity for our apartment are an answer to prayer for us, and God has never failed us. He continues to show us that He is walking together with us.

“When we first arrived here there were only a few people I was able to share the Gospel with. They received Jesus as their Lord and Savior, and now there are already twenty-five to thirty students attending our fellowship.

“We pray that God’s message continues to penetrate the heart of the people. We find it such a privilege to serve Him here.”

Missionaries like Simon are moving to Tibet every year, but it is not easy, and they need prayer.

Prayer Points:

- * Many missionaries serving in Tibet find the adjustment to culture to be difficult.
- * Many missionaries in Tibet are struggling to financially survive.
- * Pray for the missionaries who are living in Tibet with their families. Pray for their financial situation and for their spiritual health.

Today's Scripture Reading:

ISAIAH 40:10–11

Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

«DAY 13»

FROM BUDDHA TO JESUS

Choo was a Tibetan monk, and his days started early in the monastery. He would usually have morning meditations around 5:30 a.m., which were followed by prayers and study.

One of requirements for following the Buddhist path is renouncing worldly attachments in order to create space for spiritual activity, so Choo owned very little. His clothes mainly consisted of the religious garments that he wore every day. His head was shaved as a symbol of his simplicity in life and his detachment from the spiritual world.

Most mornings he would get breakfast by walking around the nearby neighborhood barefoot and begging for food from local Buddhists, who would offer the food to Choo as a sacrifice.

Choo was not an ordinary Buddhist monk. He had studied directly under the Dalai Lama and was one of the most highly respected monks in his temple. Other young monks sought his teaching and looked to him for enlightenment. They were convinced that Choo had all of the answers, but he was not so convinced.

Underneath the priestly garments, Choo was empty. He was supposed to know all of the answers and be

a symbol of enlightenment to others, but the more he learned about Buddhism, the more he felt ignorant about the meaning of life.

Soon Choo felt depressed and was certain that life had no meaning at all. He began to feel that death would be better than this torment.

Choo decided that he would kill himself and prematurely end his own suffering. He just could not go on living anymore.

One day, while he was contemplating suicide, he noticed a piece of paper lying on the ground. He picked it up and began reading it. The paper talked about another path of enlightenment taught by a teacher who went by the name of Jesus. Jesus offered hope.

Choo had never heard anything like this teaching before. He began to search for more teachings like the one he read about, and soon he was working together with Christian missionaries who had come to Kunming China to serve among the minority peoples.

Choo became a Christian, and soon after giving his heart to Christ, he felt that it would be a shame not to share with others about the amazing new teachings of Jesus that he had learned about.

Choo left his Buddhist clothing on and began walking from monastery to monastery. He was warmly welcomed at every monastery that he traveled to because he was such a respected teacher.

But when he taught in the monastery, he did not teach the damning instructions of Buddha any lon-

ger; he now taught the monks about the life-giving teachings of Jesus. Choo's teachings have had such enormous impact on the Buddhist community in Tibet because of the respect that he carried.

We need to pray for more Buddhists to come to Christ like brother Choo.

Prayer Points:

- * Sending missionaries to Tibet is great, but it is even better when a local Tibetan who has become a Christian shares with his own people in their own language.
- * Having been born into it, so many Buddhist monks, like Choo, have been enslaved in the teachings of Buddhism and do not know a way out other than death.
- * Pray that God will raise up more Buddhist converts who will be able to share the living Word of God.

Today's Scripture Reading:

JOHN 10:10-11

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.

«DAY 14»

FIGHTING AGAINST THE WHITE DEVIL

Tibetan Buddhists believe in four heavenly kings who watch over the cardinal directions of the world. Most people are not aware of the mythology that is deeply entrenched in Tibetan Buddhism until they become practitioners.

The Gyalpo spirits, as worshipped in Tibetan Buddhist mythology, are only one of eight classes of evil spirits that must be appeased. Gyalpo Pehar, the White King or the Old White Man who lives in the sky, is a deity at the center of the Tibetan Bön religion. All dominion of demons is believed to fall under the control of Gyalpo Pehar.

Eastern Tibet is steeped in this evil mythology that keeps the Amdo Tibetans hostage. Amdo is one of the three traditional regions of Tibet and is the birthplace of the fourteenth Dalai Lama.

A missionary who has been serving in the Amdo Tibetan area wrote the following for a Tibetan prayer guide in China:

We are so thankful that we are able to live and serve among the Amdo Tibetan area. Only about 10 years ago, there was only one or two Amdo believers that

we could know and contact with. But now there are over 100 Amdo Tibetans proclaiming they believe in Christ. And now some of these Amdo believers go to some villages to openly share the gospel of Jesus Christ with their fellow countrymen, and the creation, the fall, and the necessity of redemption. However, many believers still dare not to share the gospel publicly, even their own parents and friends do not know they have accepted the gospel.

Over a hundred years ago, a lot of western missionaries came here to preach the gospel. Some of them were buried in this Amdo land. During the past decades, some Han Christians also went to this Amdo area to serve. They worked hard with mission and full zeal on this hardened land.

Now we have seen some Amdo Tibetans begin receive the gospel, but how can the Amdo church keep growing and multiply? This is what we need to pray for. We earnestly hope to see the wave of awakening rise in Amdo church. We pray that not only there are Amdo believers, but also the Amdo church can grow. We pray that there will be more brothers and sisters who faithfully follow the Lord and faithfully teach others rising among the Amdo church.

The missionaries serving in the Amdo area are up against ancient gods and goddesses. They need the power of the King of kings and Lord of lords to tear down these walls.

Prayer Points:

- * Tibetans are scared to upset the gods and the goddesses they pray to. They believe that certain demons protect them from the anger of other demons and to upset them is to remove their protection.
- * The Dalai Lama plays a major role in perpetuating the fears of the wrath of demons in Tibetan mythology.
- * Pray that God will send more people to work among the Amdo Tibetan people.

Today's Scripture Reading:

JOHN 14:10–17

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Com-

forter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

«DAY 15»

THE PREDATOR OF TANTRIC BUDDHISM

Halfway through these thirty days of praying for Tibet you are starting to understand how little many Christians really know about the strongholds that ensnare the souls of the Tibetan people. There are so many more evil aspects deeply entrenched in Tibetan Buddhism than many realize. This evil is hidden from the public eye by design.

Tibetan Lamas know that their religion does not mesh well with the peace, love, and human rights that are enshrined in the Christian-Judaic culture of the West, so they take a backdoor approach and hide the true nature of their religion to appeal to the masses.

**SOME PARTS OF THE TRUE NATURE OF
TIBETAN BUDDHISM ARE NOT NECESSARILY
APPROPRIATE FOR CHILDREN. THIS MIGHT BE
ONE OF THOSE AREAS.**

In fact, the subject of Tantric Buddhism might not even be suitable for most adults, but the truth about darkness is often inappropriate when brought to the light of day.

Tibetan Buddhism has doctrines, traditions, and lamas that are closely connected with the sexual exploitation of others. The Buddhism found in Tibet came from northern India. When northern India was overrun by Muslims from Central Asia, many of the Sanskrit texts were translated and preserved in Tibet, including Tantric Buddhism.

Many elements of Tantric Buddhism that rely heavily on sexual rituals are still preserved in Tibet. Rituals that involve groups of believers coming together at sacred sites for feasts that include dancing, drinking, urine, semen, and group intercourse are sometimes practiced.

One of the most revered noble Buddhists from Western Tibet was Drukpa Kunley. It is said that he introduced Buddhism to the nation of Bhutan and is most well known for his methods of sexual enlightenment. Those who would seek his enlightenment were blessed through sexual acts. Drukpa's penis was considered to be the ultimate demon fighter and is re-

ferred to today as the “Thunderbolt of Flaming Wisdom.” Even today in Bhutan, a statue of his penis can sometimes be found above doorways and on roofs of houses as a kind of phallus welcome mat.

Drukpa was a predator. He was known for urinating on thangkas as a tribute and would not bless anyone unless they brought him a young woman and a bottle of wine. His fertility temple, Chimi Lhakhang, is filled images of wine bottles and wood-and-ivory lingams that can be obtained by blessing the priests.

One missionary wrote in a prayer letter for the Chinese about the harm of these teachings on the Tibetan people:

Every July, the local people hold a religious holiday for worshiping Sansin (local mountain gods). This is a holiday especially enjoyed and yearned for by the young people because no one will look after them during this time. Their parents do not even know where their children are.

A young girl named Zhoumou was very anxious about the festival. A young guy named Kanzhou expressed his interest in her. This holiday is celebrated by young boys often taking girls into the forest to have intimate relations with them.

Zhoumou knows that Kanzhou has had many relationships with other girls, but she is willing to surrender herself to him as is tradition.

Long after the festivities were over, Zhoumou discovered that she was pregnant. She was still in school and didn't know what to do. Her friends encouraged her to just go to the hospital to get an abortion—just as they had done. Unfortunately, being with child was not Zhoumou's only problem. She had also contracted a venereal disease.

One night of festivities did not bring the exciting celebrations that it promised. Instead, it brought Zhoumou pain and regret.

Prayer Points:

- * Tibetans have been lied to about the meaning of sexual relationships. It has been perverted on both sides of the scale—ranging from the demand of life-long abstinence to extremely dangerous orgies.
- * The festivities and teachings of Tantric Buddhism in Tibet have created extremely destructive foundations for society.
- * Pray that God will send husband and wife mission teams that can show the strength and benefit of real love and intimacy when done the biblical way.

Today's Scripture Reading:

EPHESIANS 5:25–28

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

«DAY 16»

A HATE CRIME

When we started our BTJ training center in Lhasa, Tibet, it also operated as a business. The underground church that was sending missionary students to Tibet had several missionaries and evangelists, but did not have many friends who knew how to run a business.

It is illegal to have a Bible training school in Tibet, so we needed a cover, a business front, to allow the school to operate. One of my friends who was a pastor in an underground church introduced me to a businessman who owned a Dico's Chicken restaurant in the province of Hunan. Disco's restaurant is a

fast-food restaurant chain in China that has about as many locations as McDonald's.

The owner of the restaurant was happy to come on board to help start a business in Lhasa that would not only provide a platform for Chinese Christian missionaries but would also provide jobs to many local Tibetans. He loved the Tibetan people and jumped at the opportunity to serve.

The businessman arrived in Lhasa and right away started to invest in the people. He was connecting with the officials, employing locals, and exploring the culture of the Tibetans.

His love for the Tibetan people was not reciprocated. The Tibetans hate the Chinese. They see the Chinese people as their enemy, even though Tibet is technically apart of China.

When the Dalai Lama left the Tibetan people to fall into the hands of the Communist Party, the people suffered greatly. Their anger can be insatiable.

One day, while driving in a rural area of Tibet, our Chinese businessman friend's car died and he had to walk to the nearest village to use their phone to call for help. When the local Tibetan people saw that there was a Chinese man walking in their village, they immediately seized the opportunity to express their anger.

Without warning, while passing by the village Buddhist temple, he was surrounded by an angry mob armed with tire irons. They began to shout in a lan-

guage he did not understand and attack him. Suddenly he had pain shooting through his body.

The mob began swinging, punching, and kicking. His body was twitching in agony. No one was there to stop them. There were no “concerned citizens” in the village. They beat him until they were too tired to beat him any longer.

When they were finished, they walked away, leaving him for dead. They justified their violence because of the businessman’s race, and the racially motivated anger is stoked by their religion. But those with spiritual discernment will understand that racism was not the cause of the attack, but only one of the many symptoms of the demons that control the nation of Tibet.

Prayer Points:

- * Tibetans have deep-seated racist anger against the Han Chinese that greatly prohibits the impact Chinese missionaries can have in the region.
- * The anger of the Tibetan people is complexly wrapped in the spirit of Tibetan Buddhism.
- * Only love can combat hate, and only Christ’s sacrifice and the sacrifice of those who follow Him can change the path of hate and anger that Tibet is currently on.

Today's Scripture Reading:

LUKE 6:27–35

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

«DAY 18»

A MONK FOR JESUS

One evangelist in China recorded his story in a Tibetan prayer guide that was given to Chinese all over China. He had been working with the street kids in Tibet.

Because of the rampant poverty in Tibet, there are many children who are roaming the streets, looking for food.

The evangelist who was working with them wrote:

Thank God for bringing me here and these street kids to my life. I feel so fortunate to know them, and deepen my experience in God's unforsaken love and mercy while interacting with them. My time with these kids is not always easy. There are times of conflict and challenges, but we are brought together again and again by the works of the Holy Spirit.

I am so thankful for them and thankful that they bring their friends to my house. During the Easter, the kids were so happy to watch the Jesus film. After the sharing of Gospel message with them, I encouraged them to make an Easter card and send it to their friends. One boy named ZhaXi wrote a special letter telling how we are all created and

loved by Jesus. After he wrote the letter the little boy told me that he wanted to be a monk; a monk for Jesus.

Prayer Points:

- * So many children roam the streets of Tibet begging tourists for money. They have no hope for the future.
- * Some children are given over to serve as monks for Buddhist monasteries without having a choice of their own.
- * Christians need to pray for the new generation of children in Tibet. They have more of a chance to know Christ today than ever before in their history.

Today's Scripture Reading:

PSALMS 127:3–5

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

«DAY 19»

WAS JESUS BUDDHA?

The following testimony was given by a Christian who had been working with Tibetans and who initially shared his story through a prayer devotion that was handed out in Chinese.

We took a bus for several hours to visit a family that we had gotten to know several years ago. We had shared the Gospel message with their entire family and when they heard, they immediately decided to follow Jesus.

On the bus ride to their home, we were excited to see how things had been going for them since they became believers.

When we arrived everyone was full of smiles. We were so happy to be together again. Immediately we started to share about the things that we had been doing since we had seen each other last. It was almost as if we had never been apart.

After dinner though I began to notice a few things around their home that seemed strange. I noticed that they had no desire to give thanks to the Lord for the food that we ate. They still had statues in their home of Buddha. They continued to light in-

cense in their home for the spirits and even bowed to Buddha when they walked into the main living room.

I was shocked.

I asked them if they had truly given their life to Christ and they responded that they had. They told me that they had sincerely considered Jesus to be one more living Buddha that walked on the earth.

That is when I realized that I had not emphasized God as the Creator of all living things, the fall of man, God's uniqueness, Jesus' sacrifice on the cross, His redemptive grace, His ultimate return again.

The gospel I preached was not complete, and it has brought such a serious consequence, this deserves deep consideration and needs God's guidance and teaching. May the Holy Spirit warn and help us so that we may preach the Gospel it's completeness to others.

Prayer Points:

- * The devil is working overtime to keep the Tibetan people trapped in his control. If he cannot stop the Gospel from reaching the people, then he will confuse them with it.
- * Tibetan Buddhists acknowledge many

deities, and it is important that they see Jesus as the master of all.

* Christians should pray for the missionaries as they deliver the Word of God in Tibet. They need prayer for wisdom, knowledge, and discernment when dealing with the darkness of Tibetan polytheism.

Today's Scripture Reading:

DEUTERONOMY 6:4–5

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

«DAY 20»

DISASTER AVERTED

Back to Jerusalem missionaries used the profits that they made from the training center in Lhasa to start a small grocery store just outside of the city. There were not many places for the local people to buy the things they needed every day, so the Chinese missionaries in Tibet quickly found favor with the locals.

Most day many Tibetan men were without full-time employment and did not have anything to do,

so they preferred to loiter in the store and chat with anyone who would lend them an ear.

For a Chinese missionary, this was a dream come true! They even put out a full bowl of sunflower seeds for the men who would hang around and chat with others. The Tibetan men really appreciated the gesture.

One day the missionaries decided that they would also place a television at the main entrance of the store, play the Jesus film, and even provide a place for people to sit if they liked. Soon there was a small crowd gathered around the convenient store watching the Jesus film.

One day a large riot broke out in downtown Lhasa where the Tibetan Buddhists were attacking the police in protest of Chinese occupation. Buddhist spiritual leaders encouraged the people to rise up and attack any business owned by the Chinese.

The missionaries were immediately concerned about their store. They were in a small area and were one of the few businesses there. They were Chinese, and they knew their store would be an obvious target. But because of the kindness and love that the Chinese had shown to every local who came to their store, the men of the village let everyone know that any vandalism in their area would not be tolerated.

The local men of the village told the Chinese evangelists that they did not have to worry. Even though they were Chinese, the local people would protect

them and not allow any harm to come to them.

The kindness of the Chinese missionaries really changed the hearts and minds of the local people.

Prayer Points:

- * Evil best operates in darkness and ignorance. This has never been more true than in Tibet. The enemy keeps the Tibetan people in both darkness and ignorance.
- * Tibetans can best be shown love and grace when Christians are sent to show it in person.
- * Christians should pray for the missionaries as they work in dangerous areas. The enemy desperately wants to fuel violence and fear. Missionaries must be the light of Christ that points away from violence and fear and toward peace and love.

Today's Scripture Reading:

PROVERBS 15:1–9

A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the LORD are in every place, beholding the evil and the good. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. A fool despiseth his father's instruction: but

he that regardeth reproof is prudent. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge: but the heart of the foolish doeth not so. The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight. The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

PART 3

«DAY 21»

LIVING WATER

As you enter the last week of praying for Tibet, it is always good to keep in mind how our prayers can actually transform into practical application. Throughout the Bible we see story after story of prayer preceding faith and faith leading to action.

At Back to Jerusalem, we have been working in Tibet for many years, carrying out practical projects that bring both light and hope to the people. Missionaries cannot just stroll into town and preach the Gospel. The Chinese government requires a permit to travel to Tibet and will not accept missions as a viable reason.

One of the ways we have been able to have continued access to Tibet is by serving the needs of the poor. Abject poverty in Tibet is observable in every corner of the province, and the needs are many. One can be quickly overwhelmed about where to start.

If priorities are given to the most basic needs of life, then water and food would rank higher on the

list than education and transportation when focusing energies on how best to help in Tibet. In Tibet, clean water is a major need.

Many people are shocked to learn that over a billion people on earth are provided with fresh water from Tibet. Tibet essentially supports the largest number of people on earth with their fresh water. Six of Asia's biggest rivers originate from Tibet: the Mekong, Brahmaputra, Indus, Yangtze, Salween, and Hwang Ho.

Unfortunately, darkness has a way of squandering resources, and Tibet is no different. The country has the largest supply of fresh water in the world and still does not have clean water for its own people.

The infrastructure for water in Tibet is very poor. Most of Tibet is rural, and most do not have modern plumbing, meaning people must walk for long distances in order to fetch water. Much of the water they use is contaminated with waste from humans and animals and carries diseases.

The lack of clean water is not just a problem for drinking, but other problems are inherent when clean water is not available. For instance, many Tibetans give birth to their children in their home and do not have clean water that would create a sanitary environment for the mother or the baby.

This is why Back to Jerusalem has been committed from the beginning to help bring clean water to thousands of Tibetans. For more than twenty years we

have been building water sanitation units throughout the entire province.

Having access to clean water is a necessity of life that we continue to be committed to providing for Tibetans.

Prayer Points:

- * Many Tibetans throughout the province have an income lower than the UN poverty rate.
- * Though Tibet provides the largest portion of the world with fresh water, the people do not have access to clean water.
- * Christians who pray for Tibetans to have access to the Living Water of Christ should also pray that they will have access to clean water.

Today's Scripture Reading:

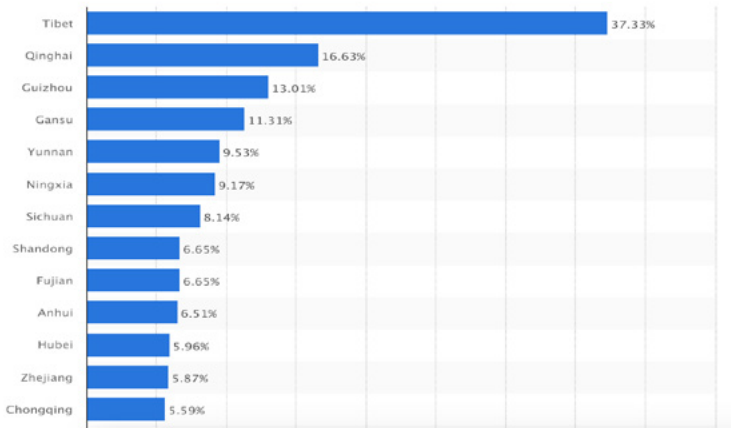
PSALMS 107:5–9

Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.

«DAY 22»

INVESTING IN CHILDREN

Illiteracy rate in China in 2015, by region



The illiteracy rate in Tibet is more than two times the rate of any other province in all of China.¹

As bad as the literacy rate in Tibet looks on the chart, the reality is unfortunately far more grim. The United Nations Commission on Human Rights (UNCHR) reported that the situation for education for children in Tibet was “horrendous” and lagging far behind the rest of China.

Several villages that we have visited over the years are 100 percent illiterate. Not only can they not

¹ Statista, <https://www.statista.com/statistics/278568/illiteracy-rate-in-china-by-region/>, accessed August 1, 2017.

read, many Tibetans cannot speak Chinese, the main trade language of China, and because they do not attend school, they do not have an opportunity to learn Chinese.

Whether they like it or not, the Tibetans are technically Chinese, but without the ability to speak the language, they will never have a future in China's Tibet. They will continue to be restricted to the villages where they can understand the language, and their futures will be very limited.

Tibet is China's second largest province, and the government has yet to build primary schools in the most remote areas. That is why BTJ has been building schools in Tibet for about two decades. We have focused our efforts on primary schools where children between the ages of three to ten will have maximum exposure to education and learn the fundamentals of the Chinese language and math.

More than ten thousand children in Tibet have been educated through the generous donations to BTJ, and through this avenue, several hundred BTJ Chinese missionaries have been sent out to those schools to teach children about the Christ who has come to save them.

Prayer Points:

- * Illiteracy in Tibet is the highest in all of China.
- * The income level is below the UN pover-

ty rate and prevents the people from providing an adequate education for their children.

* When you pray for Tibet, include the prayers for the children who need an education and for the missionaries who are acting as teachers in the schools that BTJ is providing.

Today's Scripture Reading:

PROVERBS 22:6

Train up a child in the way he should go: and when he is old, he will not depart from it.

«DAY 23»

HOUSE OF HEALTH

The Chinese government claims that Tibetans have free medical care provided by the government. Honestly, though, we have found their claim impossible to be true. First, an overwhelming majority of Tibetans who live in rural mountain regions do not have access to medical care, and by overwhelming majority, I really mean all of the them.

Second, finding a clinic in a rural mountain village

in Tibet is about as easy as finding vodka in a church sanctuary. They simply did not exist.

Most Tibetans live in poverty, and those living in poverty in a Communist country simply do not have government connections or quality healthcare. Because of that, many children do not get the immunization shots they need.

We have traveled to the most remote Tibetan mountain villages and spent time with the people listening to their concerns and challenges. Tibetan parents are no different from any other parents. They have dreams, hopes, and desires for their children to have a better life.

Since 1996, we at Back to Jerusalem have been building clinics in the most remote areas of Tibet. However, a clinic is nothing more than a glorified goat house unless there are medical staff who can run it, so we also provide training for doctors and medical personnel.

Over the years we have built health clinics throughout Tibet and have trained doctors and medical staff who can provide a first line of defense for medical emergencies. This has also been an amazing way for BTJ missionaries and evangelists to offer a service and share the Gospel in a tangible way.

Prayer Points:

* Most Tibetans in rural areas do not have access to medical care.

- * The income level is below the UN poverty rate and prevents children from having the proper vaccinations they need.
- * Tibet needs your prayers for proper access to medical care. Missionaries who provide medical care also need your prayers.

Today's Scripture Reading:

1 TIMOTHY 4:8–11

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach.

«DAY 24»

THE SHOEBOX GOSPEL

Twenty years ago, the majority of children in Tibet had never heard the Gospel of Jesus Christ. To change that, Back to Jerusalem partnered together with the

Graham family's Samaritan's Purse for about six years in a project called Operation Christmas Child, which delivered shoeboxes full of small toys and essentials along with the Christmas story to impoverished children all over the world.

The shoebox was a very simple way to introduce the story of Christmas to children in Tibet. Over the six years that BTJ delivered the shoeboxes in China, several hundred thousand children heard the Gospel of Jesus Christ through the wonderful story of Christmas.

The shoeboxes were introduced to the Chinese government as a form of cross-cultural exchange between children. The largest holiday for children in the United States is Christmas. The largest holiday for children in China is Chinese New Year. So shoeboxes were delivered to Tibet during the Chinese New Year, and the story of the very first Christmas was shared with every child who received a shoebox gift.

It was such a joy to watch the children open up the shoeboxes, which were filled with toys, candy, and other gifts. Their faces lit up with happiness and delight.

The children were not the only ones impacted by the gifts. After the distribution of the shoeboxes, the children would run home and show the boxes to their parents. Many parents would hear the Gospel story of Christmas for the first time from their children.

It was an amazing ministry for Tibet that was fitting, considering that the late Ruth Bell-Graham was born

and raised in China. According to her own writings, her hope as a young girl was always to be a missionary to Tibet.

Even though Tibet was closed to missionaries during her lifetime, she gave birth to a son who was able to deliver the story of the birth of Jesus to thousands of Tibetan children.

Today Back to Jerusalem missionaries continue to deliver Christmas gifts to Tibetan children, but instead of those gifts being packed by children in America, they are now packed by children in churches throughout China.

Prayer Points:

- * Children in Tibet are the most vulnerable to a life filled with darkness and have no hope unless they are reached with the light of Christ.
- * Any effort to share the Gospel with children under the age of eighteen is extremely illegal and can be met with harsh punishment if caught.
- * Tibetans are open to cross-cultural projects that introduce Christmas. Christians need to pray for the children of Tibet. The earlier they hear about the love of Jesus, the more likely they are to accept the Truth.

Today's Scripture Reading:

LUKE 24:46–52

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

«DAY 25»

BUSINESS AS MISSION

Business as Mission (BAM) has emerged as a significant new model for mission work. It has quickly become the “Coca Cola of Christianity” in terminology. Today’s globalized economy has created strategic opportunities for Christian businesses in some of the most unlikely corners of the world like Tibet.

You might often hear the phrase “let’s keep business business.” Those who say this mean that mission activity should be separate from business activity. This phrase can be heard in mission circles as well, but this mind-set can be a fatal error for those who are mission focused in Tibet. At BTJ we are indeed mission focused, but the vision of sharing the Gospel of Jesus Christ drives everything that we do—including businesses.

The belief that the sacred and secular are mutually exclusive is not biblical, but this false dichotomy has deeply affected our views on work, business, church, and missions. In America it is derived from the idea of separation of church and state. Today the phrase has come to reflect the assertion that religion and faith need to be quarantined from other aspects of secular life. Often people support this idea by quoting Jesus in Matthew 22:21 when He said, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.”

If that is our interpretation of this scripture, then we miss the entire message of the biblical stories preceding this statement where businessmen, kings, leaders, judges, crop owners, and soldiers interconnected every aspect of their life with the will of the Father. Ministry and faith, as it is portrayed by the first-century church in the New Testament, infiltrated every aspect of a believer’s life.

The business environment in Tibet has been less than ideal, and one way to help people out of pover-

ty is by engaging the business community. Building schools, clinics, and providing clean water are great, but projects that can provide locals with long-term sustainability and allow them to provide for themselves and their families is what we strive for.

Business has been a flourishing part of a wider global movement in the Chinese house church, as we recognize and respond to God's call to take the Gospel of Jesus Christ to the whole world, (and this is key) even to those parts that don't want it.

The spirits that control Tibet do not want the Gospel to penetrate the Himalayan region. In order to break past that barrier, missionaries have to use every available resource and take advantage of every single opening. Business is one of the major ways that BTJ missionaries can bless the Tibetan people.

We believe that the Holy Spirit empowers all members of the Body of Christ to serve, to meet the real spiritual and physical needs of others, demonstrating the kingdom of God. We believe that God has called and equipped business people to make a difference in and through their businesses in Tibet. We believe that the Gospel has the power to transform individuals, communities, and societies. Christians in business should therefore be a part of this holistic transformation through business in Tibet and continually pray for a breakthrough.

We recognize the fact that poverty and unemployment are rampant in Tibet, but it is more than just

business that the people need. BTJ missionaries are bringing business with kingdom perspective, purpose, and impact.

While recognizing that there is a need for job creation and for multiplication of businesses, our bottom line is fourfold in nature: bringing a transformation spiritually, economically, socially, and environmentally.

The Chinese underground church has a huge and largely untapped resource in the Christian business community to meet the needs of Tibet and bring glory to God in the market place and beyond.

The primary focus of BAM is to bring the Gospel of Jesus Christ to a lost and dying world. Preaching the Gospel of Jesus Christ is not reserved for the clergy and is not restricted to designated areas of worship. Business as Mission brings the Gospel directly to society and penetrates to the heart of every facet of the people's lives.

Business as Mission as it is implemented by the Chinese church is another way to continue stripping away the barriers between society and the love of Christ.

Prayer Points:

- * Unemployment rates in Tibet are among the highest in all of China.
- * Though Tibetans pray for financial stability, their prayers to Buddha have been unanswered.

* Pray for Christian business leaders who use their resources and influence to share the Gospel in Tibet and bring prosperity that can lead to long-term sustainability.

Today's Scripture Reading:

1 TIMOTHY 6:17–19

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

«**DAY 26**»

HOLY GHOST HOTEL

In the early 2000s, ten Chinese missionaries from the underground church had the desire to share the Gospel in Lhasa. Their Chinese ID cards identified them as residing in other provinces in China and would not allow them to relocate to Tibet unless they had an official reason. This type of geographical re-

striction is common in the Communist system.

None of them had graduated from high school or had a formal education, but they came together with a plan to provide a service for the people in the city.

The Chinese government wanted to invest in the highest elevation train transport in the world and was building a world-class train station in Lhasa, which would bring thousands of new people to Lhasa every week. However, there were not enough hotels and restaurants to accommodate those who were expected to come once the station opened.

The missionaries, even though they were uneducated farmers, decided to come together and start a hotel that would serve the needs of the local people. They created a business that would employ several Tibetans and give them jobs to provide for their families.

Soon, the BTJ missionaries were able to raise financial support from Christians from all over the world to build a hotel in Lhasa. The hotel was not far from the new railway station.

When the hotel opened, there were many problems. None of the missionaries had experience running a hotel, but there were Christians all around the world praying for them.

The first year was a financial failure. The hotel was bleeding finances. The second year was worse than the first year. The local Tibetan staff who worked with the missionaries found that they were much different from the other Chinese they knew.

Normally Chinese treat the Tibetans with suspicion and disgust. Chinese do not like to employ Tibetan workers because they find it hard to communicate with them and believe their labor to be substandard when compared to Han Chinese. However, the missionaries treated the Tibetan workers with kindness and respect. The Chinese missionaries worked beside the Tibetans. They would scrub toilets, wash dishes, and mop floors alongside the Tibetans.

When it was time for lunch or dinner, the Chinese would eat with the Tibetans. They did not separate themselves. When they had leisure time, they would include the Tibetans.

In 2008, when the Olympics was being prepared in Beijing, an uneasiness in Lhasa began to stir. Several Buddhist monks secretly organized armed resistance movements against the government in Beijing. Monasteries went from being houses of prayer to being harbors of resistance leaders.

Violent clashes began erupting when Tibetans started randomly attacking ethnic Han Chinese businesses. The violence escalated when those attacks were redirected toward Chinese police and military attachments. Downtown Lhasa turned into a war zone. Blood was in the streets. People were dying.

Tibetan Buddhists wanted to damage and loot any business that was owned by Chinese. The Bank of China and several hotels were violated and destroyed.

But the Tibetans who worked with the Chinese

missionaries firmly told everyone that they would protect their hotel. They would not let anyone attack or vandalize the BTJ hotel.

The hotel was protected by the testimony of the Holy Spirit working through the Chinese missionaries.

Word quickly got around that the BTJ hotel was one of the safest hotels in Lhasa, and the occupancy rate instantly shot up to 100 percent and stayed there for months. After two years of losing money, the BTJ hotel suddenly became profitable.

Not only did the hotel become a profitable business for mission, but the Chinese who worked there became a living testimony to the Tibetans who worked with them.

Prayer Points:

- * Tibetans have generations of anger and hate built up against other races.
- * Anger and hate in Tibet is fueled by the Buddhist leadership.
- * Pray that the Chinese missionaries can show the humbleness and love of Christ in a way that will overcome all hate and anger.

Today's Scripture Reading:

2 CORINTHIANS 6:3–10

Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

«DAY 27»

TIBETAN BADLANDS

Lhasa Tibet has been identified as one of China's top 15 most unreachable cities. China's top ten most unreachable provinces are all in western China, and the province of Tibet is right in the middle.

Tibet is along the ancient Silk Road. The Silk Road is the trade route that was used by the Chinese for generations to trade with other nations to the west of China and is now the primary trail used by Back to Jerusalem missionaries.

Tibet is in the middle of the final frontier of missions. Tibetans have been practicing other religions for thousands of years, and this presents significant spiritual challenges. Tibet is the center for Tibetan Buddhism, and it dominates the landscape of western portions of Qinghai, Yunnan, and Sichuan Provinces. Tibetan Buddhists are known to be volatile and very aggressive against Christian evangelism.

More than half a million people live in Lhasa Tibet. This pales in comparison to the astronomical populations of other Chinese cities, but do not let the numbers fool you. The Tibetans are one of the hardest people groups on the planet to reach.

Violence makes it difficult for missionaries to gain access. Foreigners are often kept at bay because of the volatility in the region. The airport and the train station in Lhasa are in a constant state of high security because of the violence.

Many foreigner missionaries have attempted to live in Tibet as either teachers or language students, but generally they are not allowed to stay long. There are several stories of foreigners who have been given residence permits, only to be asked to pack up and leave in less than forty-eight hours.

Because of this lack of access, Tibet remains a mystery to most of the world. Getting the Bible or biblical materials translated in Tibetan has been extremely difficult.

One of the biggest challenges keeping the Tibetan people from hearing the Gospel message is the fact that there are so few materials in their own language. Most of the Gospel materials are only available in Chinese.

More than two hundred BTJ missionaries moved to western China in 2017 to preach the Gospel. They are looking for any Christian materials in the Tibetan language they can get their hands on.

BTJ has brought together several Tibetan Christians to help translate several resources into their own heart language. Recording studios have been set up in remote areas of western China so that Tibetan voices can be heard sharing testimonies.

This is one of the first large-scale Chinese efforts to evangelize Tibet in recorded history. The darkest area along the Silk Road is about to have a little light. Materials written and recorded in the heart language of the Tibetan people will soon be widely available.

Prayer Points:

- * Tibetans need the Bible and biblical materials in their own language.
- * Tibet is one of the last frontiers of the Gospel.

* Pray that the power of the Holy Spirit will supernaturally lead and guide those who are writing and recording biblical teachings so that the Word of God can be rightly shared.

Today's Scripture Reading:

PSALMS 19:1–7

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

«DAY 28»

TIBET FOR JESUS

After evaluating ways to spread the Gospel in Tibet, it was discovered that modern methods of personal broadcasting would be the most effective way to reach the Tibetan people. Handing out tracks and Bibles in the streets seemed to be counterproductive in the most aggressive areas of Tibet, and TV and radio broadcasts are virtually blocked.

Because satellite, TV, and radio broadcast are tightly controlled in China, it is not easy to build up an audience in Tibet. The Great Firewall in China is notorious around the world for blocking content, so the Internet is also a weak manner of transmission.

The people in eastern China have a better chance of breaking through the Great Firewall of China than those in western China. Western China, like Tibet, is tightly controlled on access to Internet, satellite, and radio broadcast. Tibet is also heavily militarized to keep a tight control on all activities.

Back to Jerusalem looked at the arsenal of personal electronics that could be used in Tibet and put together a plan to develop media that would be ideal for hand-to-hand ministry.

We asked ourselves, “What if we could create one single message to preach in the Tibetan language and

provide to everyone in Tibet? What if that one single program could be directly broadcast into the homes of 300,000 Tibetans and those 300,000 people could be ministered to directly?”

With today’s technology, we knew if we could create one program, we could easily add more programs.

Immediately we went to work and started to develop personal biblical messages in the Tibetan languages that could be delivered to the Tibetans.

We decided to make forty-five separate programs. If each of those programs was delivered to 300,000 people, that would be a potential viewing audience of 13.5 million for all forty-five programs.

That is 13.5 million viewers in one of the most unreached areas on earth! When we realized this potential, we immediately began our media blitz for Tibet.

Our Tibetan friends began recording messages around the clock at our underground recording studio. This was not without challenges.

The police were watching our recording studio with a lot of suspicion. It was raided a couple of times while we were working on recording in the minority languages, but we were eventually able to regroup, find another location, and continue working.

Once we had the recordings, BTJ put the teachings on the multimedia devices that we make in China. The multimedia device can play on DVD players, computers, tablets, and mobile phones. This device was given to about two hundred Chinese evangelists

who were working in western China.

Each of those evangelists made friends and connections in the rural mountain areas and distributed the devices that had the teachings on them in Tibetan.

The evangelists had simple farming backgrounds, so a representative from BTJ accompanied some of them during the distribution period so that pictures and testimonies could be communicated about the impact of the project.

Already amazing things are happening that you will not hear about anywhere else except in the secret meetings of the house church where the heartbeat of spiritual combat is taking place.

“We just arrived at this meeting after having been in jail for several days,” one pastor said in November 2016 when he came to one of the house church meetings supported by BTJ.

The pastor, who is from an underground house church network known as the “5 Brothers” or the “No Name Network,” is working together with evangelists who are focused on the western China media blitz. “They held us in jail for four days. The police busted into our meeting where thirty of us were worshipping together and they arrested all of us.”

As soon as they were released, they went right back to distributing the media devices so that every tribe and nation in western China could hear the Good News of Jesus Christ.

Prayer Points:

- * Tibetans need the Gospel presentation in their own language.
- * Tibet is one of the hardest areas to preach the Gospel.
- * Pray that the power of the Holy Spirit will speak through both the evangelists and the tools they use in Tibet.

Today's Scripture Reading:

JOHN 3:6–8

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

«DAY 29»

TESTIMONY OF A DYING TIBETAN PASTOR

My name is Amdo, and I am Tibetan. My family comes from a long line of Tibetan Buddhists, but the religious heritage that has brought bondage to my family for generations ends with me because I have been set free by Jesus Christ.

I grew up in the Himalayan mountain range in western China. Like my father and his father before him, I raised goats and sheep. We were simple shepherds. We were too poor to own any land to raise our flocks, so we always roamed in fields owned by other farmers.

As a shepherd boy, I spent a lot of time alone with no one to keep me company except for the sheep. I was afraid of the dark, so as a boy I constantly found myself feeling anxious as darkness set in for the night. I hated being alone at night and was always too scared to sleep.

I would often cry and ask for someone to wake up and be with me.

When I was fifteen years old, some Chinese evangelists came from the Chinese province of Henan. They told me a story about a man named Jesus who could keep me safe and bring me peace during the darkness of night.

I had never heard of Jesus before, so the evangelists taught me a song to remember Him and told me to sing it whenever I felt scared.

The following evening, as the dark set in, I sang the song and all of my fear went away. That night I even had to walk through a graveyard alone to get to my sheep, and yet I had no fear as I sang the song about Jesus.

The more I learned about Jesus, the more I fell in love with Him. I decided that I would spend the rest of my life following Him.

I felt called to serve in a place called Chraby for seven years. It was there that I preached the Gospel among the Tibet people living there. It was not easy, but I was excited.

I couldn't help but share the joy that I felt from seeing the Lord remain so faithful in my life. Soon I was able to get my hands on several tracts written in the Tibetan language. I took those tracts and went from door to door and handed them out, but that was a bit too dangerous.

Many people think it is easier for Tibetans to minister to fellow Tibetans, but it is not. Tibetans strongly look down on fellow Tibetans who become Christians. They feel that they are sellouts who have left their own culture and traded it in for a Western culture.

In fact, Tibetans find it much more acceptable if one turns to accept Islam, because it is not considered to be a Western religion. Tibetan Buddhists are

known for being zealously religious, and they can be extremely aggressive against those who convert to Christianity, and can even turn viscously violent.

Two years ago, after planting a new church, I was diagnosed with cancer. I didn't believe it at first and felt that it was just another attack of the enemy, but something was different this time. I do not know how, but I knew that it was true. I did have cancer.

The cancer has spread throughout my entire body, and I can feel myself growing weaker by the day. The doctor gave me only a short time to live, but I keep fighting. I keep preaching the Gospel. I keep sharing about His love and faithfulness. I trust that God has prepared for me what no eye has seen nor ear heard.

Every day that I wake up and get to see my two miracle children is a day that I am thankful for. The doctor's bill continues to grow bigger, and my family has no way to pay for it. I am no longer able to find work to pay for the rent or food, but I know the Lord will provide somehow.

I often think about how my family will survive after I am gone, but all I know how to do is trust in the Lord. He has never left me nor forsaken me.

I sense that my days on earth are short, but I will continue to preach until the last breath in my body. My hope is to one day soon see a revival among the Tibetan people.

In the summer of 2017, when this prayer guide was being written, Pastor Amdo passed away, leaving his wife and two children. Today his wife is working with Back to Jerusalem to preach the Gospel to her people.

Prayer Points:

- * Tibetan Christians are forced into hiding because of the persecution they receive from the Buddhist leadership.
- * Any efforts to share the Gospel with others is met with extreme resistance.
- * Tibetans who give their lives to preach the Gospel come under extraordinary attacks. Christians need to pray for these Tibetan believers.

Today's Scripture Reading:

2 TIMOTHY 4:6–8

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

«DAY 30»

CHURCH PLANTING

All of the activities that Back to Jerusalem does in Tibet—whether it is humanitarian, business, or otherwise—boils down to one simple idea: completing the Great Commission.

Tibetan Buddhism proports to be a religion that rejects all suffering and promises release from it, but when one is actually in Tibet it is hard to ignore the constant suffering the people endure every day.

It is not easy to get Western Christians to pray for Tibet because so many have been fascinated with a false idea of Tibet. Many see Tibet as a Shangri-La, a spiritual paradise that is the antithesis to Western materialism, but the myth is far removed from reality. Tibet is an extremely harsh land.

Chinese scholar Orville Schell wrote that Tibet is “a figurative place of spiritual enlightenment in the Western imagination—where people don’t make Buicks, they make good karma.” He said the Shangri-La myth ignores “the Tibet of filth, ferocity, arcane religious practices, grinding poverty, barren wastes, inhospitable weather, serfdom, disease and theocratic absolutism.”

During the last thirty days of prayer for Tibet we joined together to remember the very real daily

struggles and challenges the people face every day. We prayed against the evil spirits that are constantly fighting the people and enslaving them.

The dark spirits over Tibet keep the people pushed down and in a constant state of poverty. Tibetans often feel like life is hopeless and that there is no way to escape.

Back to Jerusalem evangelists know the importance of spiritual warfare in this unreached area. They are familiar with the sacrifices that it will require to take the Gospel into the Himalayan Mountains. There are currently several groups of missionaries from different underground house church networks that are working and serving in Tibet.

They are not alone. The leadership of the underground church is training and sending even more evangelists to join the ones who are already there. The Chinese house church is sending more missionaries into Tibet than has ever been sent in recorded history!

Preaching the Gospel and planting churches are their primary goals. They believe strongly in the biblical teaching of the sanctity of life. All lives matter in the eyes of God. A revival in China that excludes the Tibetan people is unthinkable. The Tibetans must be reached and can be reached in our lifetime.

In Tibet, both patience and suffering are deep virtues. The Christian missionaries have been patient and longsuffering. They feel that the people are worth

every effort. The time to preach the Gospel, disciple new believers, and plant churches in Tibet is now.

PRAY FOR A
BREAKTHROUGH.
PRAY FOR REVIVAL.

For the people of Tibet, prayer is a daily—if not hourly—practice. Can you imagine the power of prayer if revival broke out among the amazing and culturally dynamic Tibetan people?

Prayer Points:

- * Evangelists and missionaries to Tibet continually see resistance when sharing the Gospel in Tibet.
- * Planting churches is illegal and difficult.
- * Continue to pray for the people of Tibet—that they will soon see a revival break out in their nation that will echo around the world.

Today's Scripture Reading:

ROMANS 14:11

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

ABOUT THE AUTHOR



Eugene Bach is a pseudonym for a member of the Chinese underground church who does not wish to be identified. He was trained in U.S. military special operations and served two tours in the Persian Gulf and Asia–Pacific

region, serving primarily as a member of a rapid response team focusing on targeted threat elimination, counterterrorism, and security. He has been working with the underground church in China for more than fifteen years, helping them to establish forward mission bases in closed countries around the world, including Iraq and Syria. Eugene leads the Chinese mission movement called Back to Jerusalem, which provides essential support for Chinese missionaries in Africa, Asia, and the Middle East, and he has written books about the underground church in China, North Korea, and Iran.