

FROM AMONG THE TOMBS

**An ominous graveyard,
an unearthed corpse, a resurrected church,
and a born-again witch doctor.
A true story in progress.**

Rick and Eunice Johnson

From Among The Tombs
Copyright 2019 © Rick Johnson

Originally written and published in Spanish under the
title:

De Entre Las Tumbas
Derechos Reservados 2019 © Rick Johnson

Published by
International Action Ministries
2610 Galveston Street
San Diego, CA 92110

All rights reserved. No part of this book may be
reproduced in any form or by any means whatsoever
without permission in writing from the author or
International Action Ministries.

Illustrations by: Emanuel Juarez Aguiñiga

Printed in Colombia. Editorial Buena Semilla,
Bogotá, Colombia

ISBN 978-0-9818804-9-5

Introductory Note to the English Edition of “De Entre Las Tumbas”

Although there is an abundance of Christian books and resources available in Latin America, a majority of them did not originate from a Latin American context, language or thinking. Although the material may be translated into Spanish, many of the ideas, contexts, humor, values, illustrations, and realities can come across as sounding strange, confusing, and foreign.

Conversely, this has often been our personal challenge in returning from Latin America to our country of origin, the USA. We are often painfully aware of this predicament in communications when attempting to convey certain events from our Latin American world back to our “home country.” Some thoughts, expressions, normalities, and realities simply don’t translate very well. Such is that of the following story from Venezuela.

Nonetheless, we felt compelled to translate this story and share it with you, since it is many of you who made it possible. A number of the concepts in the following story have been rephrased with the aim of providing a more natural fluency of thought

in English. That being said, we have, with no doubt, fallen short of this intention, not wanting to paraphrase how some core perspectives are expressed originally.

We are eternally indebted to you who have invested in our personal lives and in the lives of those we seek to serve. We are forever grateful for your life, ministry, and investments that have so deeply impacted lives like those in the following story from Venezuela and the many others they represent.

Rick and Eunice Johnson

FROM AMONG THE TOMBS

**An ominous graveyard,
an unearthed corpse, a resurrected church,
and a born-again witch doctor.
A true story in progress.**

The people who were sitting in darkness saw a great Light, and those who were sitting in the land and shadow of death, upon them a Light dawned.
Matthew 4:16

Throughout the history of mankind there have always been individuals who have lived and indulged in the shadows and darkness of the occult. There is an interesting and captivating story of a demon-possessed man who lived among the tombs. The familiar story took place some 2000 years ago. It's the account of a man controlled and tortured by a spiritually dark and satanic existence. He was a frightening figure; an obscure and violent man. It is said that the local inhabitants had bound him many times, even using chains, but one way or another he always escaped. Day and night he wandered among the tombs, crying out and gashing himself with sharp stones. One day he had an experience which brought a radical change to his existence. His life was transformed and so also was his life's destiny. This man had come forth from among the tombs.

Most folk tend to avoid the subject of death. Many even avoid having to pass by a cemetery, especially in the dark of night, and more so still if alone! Perhaps for some, it wouldn't be so bad if while passing the graveyard by themselves they actually did feel alone! Even to this very day, there are those who live among the tombs.

In the dark of night, certain individuals are attracted to the graveyards. There are those who not only wander among the graves, but also seek to awaken them and commune with the souls buried there within. They give themselves to the darkness, and having done so, they abandon their souls to the domain of the dead. They surrender themselves in exchange for an evil power; a seductive, magical and charming power, but also one which imposes its enslaving, deceptive, and oppressive rule over its keeper.

Even so, there are those who have come forth from among the tombs. Just like in the story of the demon-possessed man from long ago, there are others who have experienced deliverance from this evil and repressive yoke. There are those who even today have experienced this radical conversion and transformation. There are individuals who have passed from the depths of the greatest darkness to the most overwhelming light and abundant life. There

are still those who are emerging from among the tombs.

Nonetheless, this man in the story who had come from among the dead did not find freedom by himself. Someone dared to penetrate his oppressive world. Someone ventured to break loose the enslaving darkness of his dominion. Someone had to take interest in his soul. Someone had to boldly enter into the depth of darkness that another could be brought forth from it.

_____

In these times when many of our Christian churches may appear to be heavily vested in the entertainment of their members, it is deeply encouraging to see some congregations focusing on functional discipleship. It is heartening to observe the dynamic in these churches that are oriented toward intentional and practical discipleship. These congregations purposely focus on their ministries and outreaches inside and out of their own immediate areas, surrounding communities, other distant populations and among unreached people groups. It is only in this breed of churches, where living discipleship is reproduced, where one can observe the process of how those who were “yesterday’s ministry” become “today’s ministers.”

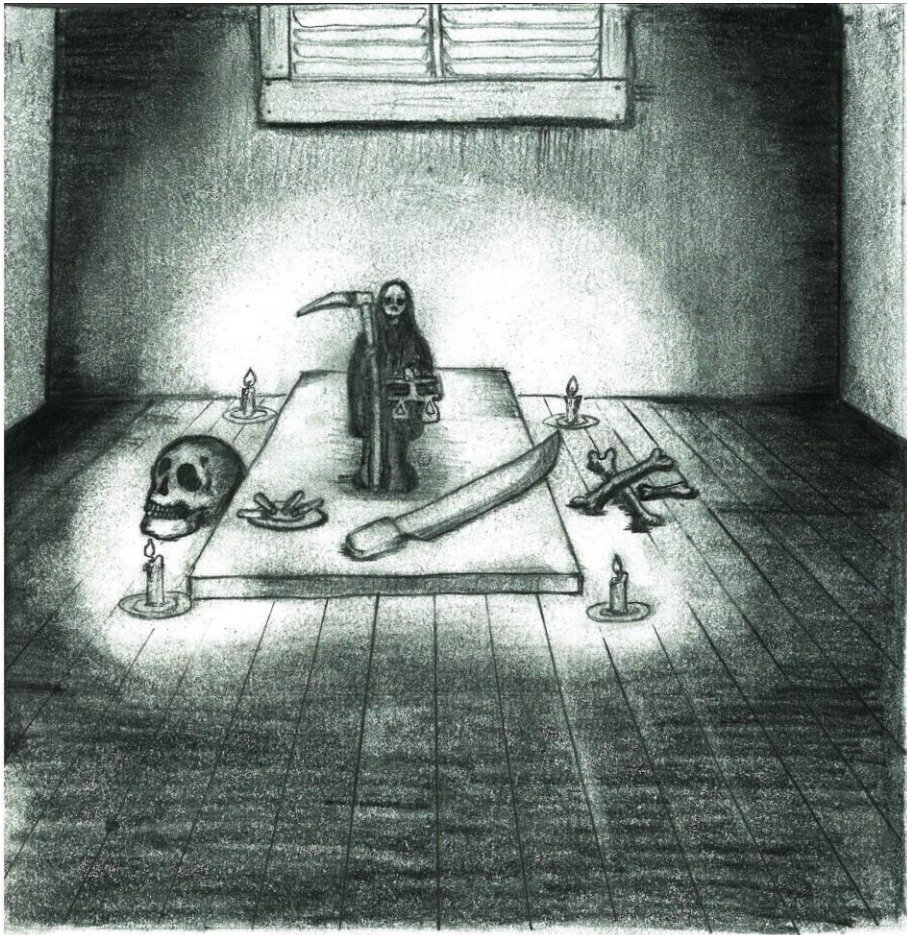
_____

Do we find ourselves in awe when someone is freed from captivity of a satanic cult, worship of the dead, and witchcraft to follow the Living God? Do we marvel at the total transformation of a previously demon-possessed soul? Are we surprised when someone comes forth from among the dead to follow the All-powerful One?

2000 years ago an individual who was enslaved by a legion of demons was rescued. His resulting gratitude to God compelled him to become a disciple and follower of Jesus. This man who came out from among the tombs then departed and began to proclaim what great things Jesus had done for him; and everyone was amazed. This is not a story from a dust covered scroll in an all but forgotten archive. It’s a story which represents real people and events that are being lived today.

Included in this story is that of a certain congregation centered on discipleship and what it means to be a true Christ-follower. It’s the account of a church focused on fulfilling the purpose of its existence and calling. The unfolding of their story highlights numerous crucial aspects related to genuine discipleship. One of these elements is that of long-term ministry in distant locations where people have never had the opportunity to hear and clearly understand God’s story from the beginning.

To this very day the discipleship dynamics in this church continue being multiplied in and through the individuals saved through its outreach. One of those, who is now a follower and a disciple of Jesus, in his past life was a satanic witch doctor. Before the church dared to enter his dark world, Johan was a powerful and destructive sorcerer, deeply immersed in the occult. However, Johan would not find salvation by himself.



Someone would need to bravely penetrate his oppressive world. Someone would need to venture to break loose the enslaving darkness of his dominion. It would require God-followers to concern themselves for this soul. Someone would need to boldly enter into the depth of darkness that another could be brought forth from it.

Having come forth from among the dead, Johan was born again. Many were the witnesses. Then he departed, and began to proclaim what great things Jesus had done for him; and everyone was amazed.

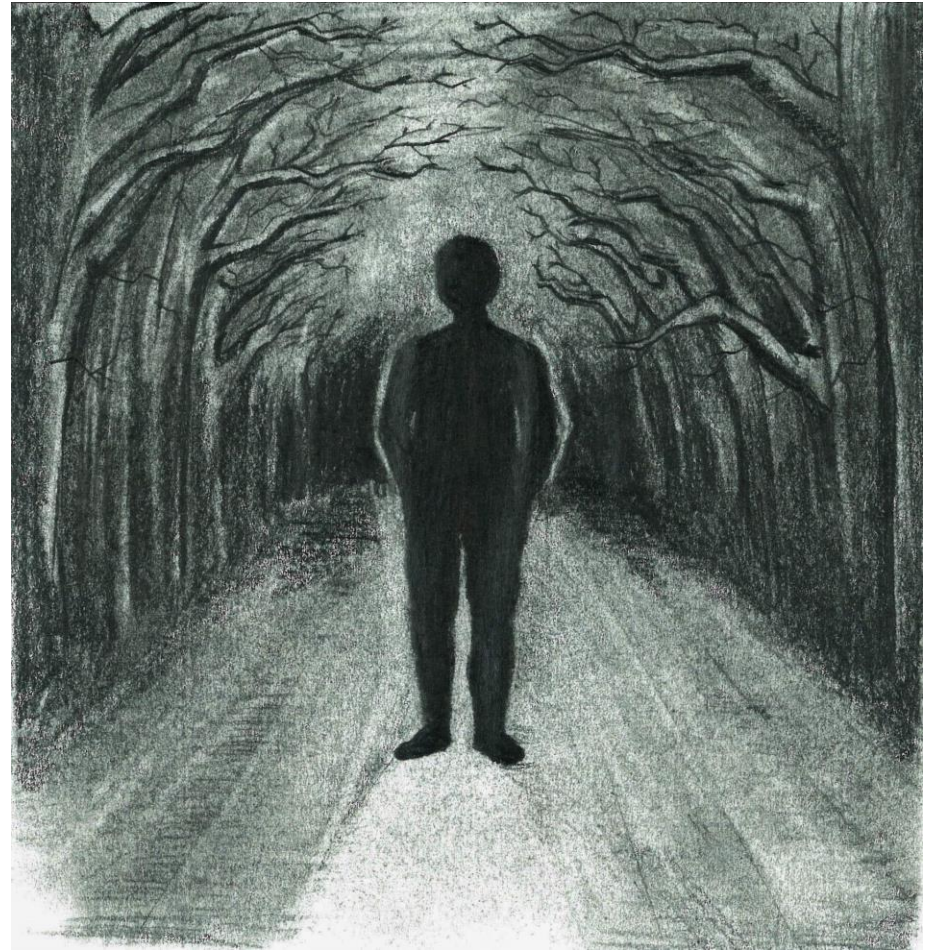
A MAN OF DARK ORIGINS

Raymundo and his wife, Nancy, had to close the doors and windows of their house. The things they heard from the other side of the wall were horrible. The wall that separated their home from the small abandoned house on the other side could not prevent them from hearing the blood curdling cries and screams. Furthermore, the breeze carried the smoke over the wall and into their patio. The noxious smoke from what was burned in that house always had a strange odor. Everyone in the neighborhood knew what Johan did after nightfall in that house.

Many people came to Raymundo and Nancy's barrio to seek consultations with Johan. Many times people would come during the day, but there was always increased traffic at night. In addition to ordinary people, there were also individuals of power and influence, government and military officials who would come to see Johan. They would bring with them boxes and bags. Although many times these people would try to cover or hide what they were carrying, everyone could see what was happening and knew they were animals, victims for the rituals and sacrifices of the witch doctor.

None of the neighbors dared to confront him, much less make any report to the authorities. Johan was a man of dark origins and best to be avoided. Even though many were jealous of the wealth he had accumulated, they were also deathly afraid of him. There were plenty of rumors in the community that Johan killed people and disposed of their bodies in that house. Perhaps they had good reason for what they thought. Many knew for a fact that Johan worshiped the dead. They also knew that he kept the skull and bones of a dead man that he dug up in a graveyard. The people said that the cadaver communicated with Johan, told him what to do, how, and when to do it.

The night rituals were the most hideous and repulsive.



When the neighbors would see Johan taking his people to the abandoned house, they would hurry into their own homes and lock themselves inside. Johan never talked to Raymundo and Nancy, nor did they speak with him. To the contrary, they did everything possible to avoid him! It was terrible hearing the screams and cries coming from within that dark house.

Johan had turned the abandoned house into a Satanic sanctuary that included an altar where he performed sacrifices, worshiped, and consulted the dead one. Raymundo and Nancy felt it was a mockery to have their Christian home constantly flooded with the smoke from the sacrifices and the other things burned during Johan's rituals next door.

At that time Raymundo and Nancy, let alone Johan, would have never imagined that one day, in the not so distant future, they would find themselves together in a different kind of service, gathered before a different kind of altar, and together be exalting another being, the Almighty Creator. Neither did Raymundo and Nancy have any idea of what was already in motion in their church which would end up inspiring them to penetrate Johan's dark and repulsive world, an obscure domain controlled by evil forces. They would have never thought or dreamed of being the bearers of light in a darkness so thick as that of Johan's realm. They never would have dreamed that Johan, the witch doctor, would become a member of their own family! For Johan the idea would have been an abominable, despicable thought, and an atrocious sacrilege!

Years before Johan moved to the community where Raymundo and Nancy lived he had numerous experiences with various Christian churches. Johan

had gone from church to church with the hopes of finding help, answers and something that made sense of his life. Although he searched, he was unable to discover any direction, foundational truth, guidance or spiritual bearing in the churches. Sadly, all he found in each church were conflicting and inconsistent teachings and what seemed to him to be a superficial hypocritical spirituality. Johan had given up his search in the traditional churches for finding truth and filling of the spiritual void in his life, and he had ended up landing in a demonic cult. It was there he encountered something which captivated his curiosity.

Johan gave himself to delve deeper and deeper into this dark and seductive spiritual cave. With the instruction and guidance of a sorcerer, Johan began training in connecting with numerous spirits. It was in this context that one day Johan met a man who was engaged in a much deeper realm of the occult, one that greatly intrigued him. This man also took interest in Johan and saw him as having potential for entering into his powerful and dangerous dominion of the cult of the dead. As Johan got to know this man, he met others who were also involved in this cult of the dead. Some of them were frightening, cold, hard, and powerful witch doctors who also set their eyes on Johan. This was the portal by which Johan

entered into a diabolical cyclone that would lead him into a life among the dead and the tombs.

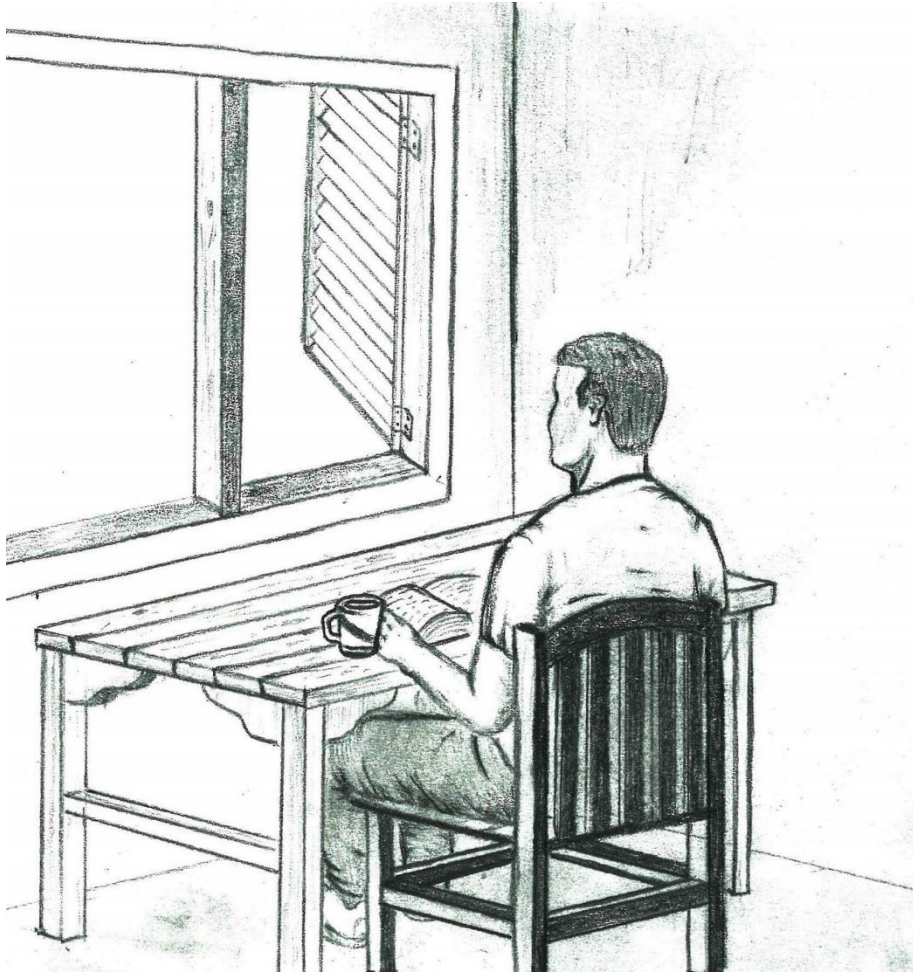


A CHURCH NAMED LIGHT OF THE ROAD

Far away from where Johan was now living a dark, turbulent, and satanic existence among the dead, one of the pastors of Raymundo and Nancy's congregation was facing a turbulent storm of another

kind. The conflict he was confronting was one also related to death, but death of another kind than that of which Johan was involved. It had to do with the deep concerns and sadness in the depths of his soul related to the condition of his church known by the name Light of the Road. It had become obvious to him that spiritually the church was barely surviving. Somehow his church had ended up among the tombs in the graveyard of religious traditions!

Pastor Jose Esdras looked up from the table and stared out the window into the distance. It seemed impossible that a church like theirs could have drifted so far off course. Outwardly everything looked great. The church boasted of sound doctrine and teaching. The church activities were all meticulously organized. The congregation was known as one of the more engaging and active churches of the city. In addition to the Sunday worship services and the Bible studies during the week, the church offered a complete menu of other exciting activities and entertainment. The Bible teaching was inspiring, the activities were irresistible, the congregational spirit was dynamic, and the weekly attendance was excellent. All outward appearances indicated that everything was going great. Even so, Pastor Jose Esdras sensed that behind it all, the reality was that they were actually in a spiritual cemetery.



As he continued to stare out the window, everything became blurry as tears filled his eyes. A tear careened down his cheek and fell to the floor. Deep grief overwhelmed his soul. He longed for a day when his tears could be filled with joy. It seemed like a dream of impossibilities.

After a few minutes, he turned his gaze back to the Bible on the table. The Scripture he was reading was

the story of the church in the Book of Acts. At the same time he reviewed the notes he had taken during a week that he had joined a number of other pastors in studying the life of the church at that time.

It was during those days of reflection that he began to see that many of the forms and customs they practiced as a church and believed to be sound doctrine actually had little or nothing to do at all with the purposes of God's Word. Jose Esdras and some of the other pastors began to realize that their churches were tangled up in a number of conventional evangelical practices that in the light of Scripture made no sense at all.

According to modern and traditional norms and expectations, the church stood out in every aspect, yet when viewed in the light of God's Word, it honestly didn't resemble the living Body of Christ. At least it didn't have the appearance of a body where each member thoughtfully used his or her spiritual gifts for the edification of the others. The religious and traditional forms and protocols they practiced left no room for the church members to truly function. Pastor Jose Esdras was both concerned and troubled about his church which according to the Scriptures appeared to have all the distinguishing signs of a dead and useless congregation.

Perhaps the name of the congregation had turned out to be false advertising. Were they really the “Light of the Road?” Were they living and serving in a way that they would be a light of true life to the world? Jose Esdras did not realize it at the time but he was about to open a door and take the first steps that God would guide to bring about a reformation in the church. The assembly named “Light of the Road” would mature and blossom and finally become a genuine living light. However, the process would not be easy.

To become a “Light of the Road” for others, they would first have to abandon many religious practices and follow the Lord in His ways of being the genuine Light of life’s road. Only in this way could the church become a Body of Christ centered on functional discipleship. They would migrate from being “just another church” of the kind in which Johan found no direction, guidance, and spiritual orientation, to become a congregation of disciples and God-followers that would eventually become a new family for Johan. The same God who freed an enslaved soul from among the dead 2000 years ago was at that very moment guiding Jose Esdras and his church to come forth from among the tombs of poison religiosity and set out on a very different and distinct path.

A NEW DESTINY, A NEW PURPOSE AND NEW PRIORITIES

Before long everything was taking a new direction. The process began with the pastors identifying the most effective forms that would facilitate the correct functioning of the church in accordance with God’s purposes. Meetings were organized together with all the leadership, and a process of evaluation was initiated to assess everything being done in the church. They evaluated the way they did church, its leadership structure, their purpose, the activities, and even what they were actually singing in the services. They analyzed what was being taught, why it was being taught, and even the purpose of the teaching. They began filtering everything with the Scriptures and how it related to God’s eternal purposes. Every practice, activity, focus, custom, form, and everything the church was involved in was filtered through the Scriptures.

This brought about many changes. As a result, the church abandoned a number of customs, traditions, and focuses that didn’t line up with God’s Word. Some of the church members disagreed with these changes, having everything focused on God and His purposes. They viewed the changes as exaggerated extremism, and a number of them decided to leave the congregation. However, for those who continued with

the process, the directional corrections led to exciting challenges which redirected the church toward a new destiny. For many in the church, the decision to choose this path was a scary experiment, yet at the same time, they could clearly see that what they were doing was connected to reality, truth, and eternity.

If not for this process of questioning and evaluating, they would have never dreamed that true discipleship could be so vibrant, dynamic, and alive, that it wasn't just another study subject relegated to Sunday School. Never would they have imagined the idea of the entire congregation involved serving in teams reaching out to the needy, to those on the streets, in the hospitals, as well as opening centers for educating and discipling children and youth, and teaching God's story in such a clear, powerful way in communities around the city. They would have never envisioned the pastors discipling the congregation, using a form that would inspire and help the congregation in its function of reaching and discipling others.

However, that is precisely what happened. As a result, the outreaches began to grow and multiply. God began to add to the number of those being transformed and truly born again. Elderly individuals, children, families, couples, and young people were impacted. Professionals, students, laborers, and the retired were among the multitude being reached, and

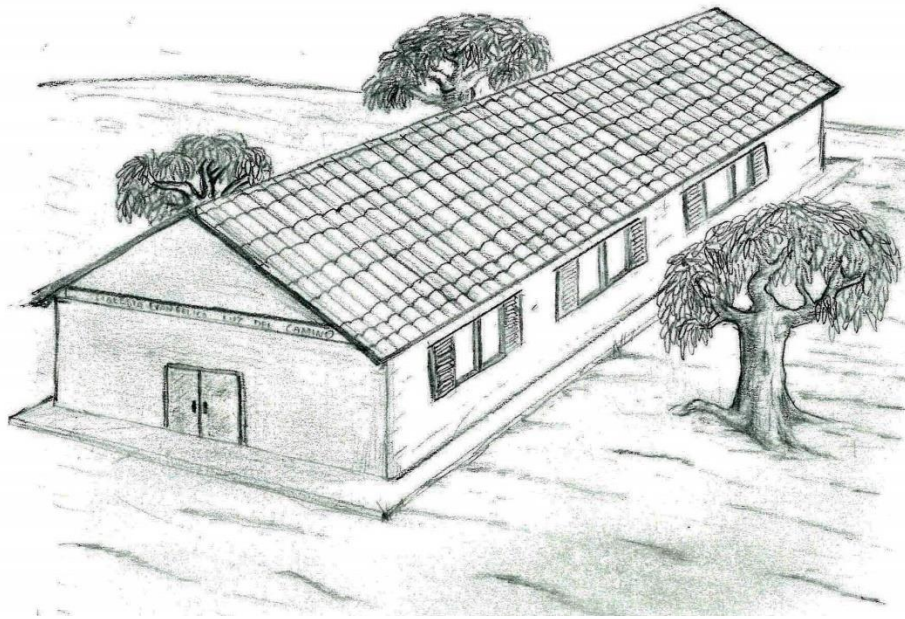
others, including individuals entangled in the occult, and even witch doctors.

The ministries would continue to spread further to include even unreached tribal groups. The congregation would later devote itself to a profound long-term commitment of discipleship and church planting among a number of isolated indigenous peoples. This would involve the sending of some of the congregation for specialized cross-cultural mission training for work among primitive peoples. Their missionaries would have to spend years learning new languages and cultures. It would require many more years of work in the structuring of literacy programs, preparing the Bible teaching, discipling, teaching and translating the Scriptures, among other tasks.

It was through a series of events that the pastors of the Light of the Road congregation came to have a relationship with a cross-cultural missionary training center. No one knew what to expect when the church sent its first students to be equipped there. The following years would pass all too quickly. The entire congregation would find itself in an ever deepening and amazing transformation process. Everything was changing. This missionary training center would become a very important partner in the future cross-

cultural discipleship outreach of the church.*

Everything was taking a new direction in the congregation. For Jose Esdras it was all a new experience too. Even so, in his heart he knew it really wasn't a new direction or experience, but rather a very old one. It was new for them, but it was nothing new to God. They were just starting on a path established long ago by Jesus himself, the same path which was the very foundation on which the apostle Paul built his ministry. Gradually many



* Information related to associated missionary training programs can be found in the last pages of this book.

things were becoming clear: the difference between religion and Christ, the contrast between academic Christian faith and a living faith which results in an individual being born again, the distinction between what it is to believe in Jesus Christ and what it is to really trust Him, and what differentiates “accepting” Jesus from actually following Him.

A PATH OF TRANSFORMATION

So many changes were evolving during this time of questions, evaluation, and transition! The congregation came to understand that God's purposes for the church shouldn't be centered on the pulpit, or on certain individuals in the congregation, nor on the church services, activities or ministries, but rather on the Gospel and Jesus himself. Perhaps many churches would have agreed with these statements. Even so, the transformation taking place in the Light of the Road congregation didn't come about because of some new confession or doctrine, but rather by the implications of what it meant to have a truly Christ-centered church. This meant that Jesus would not only reign in issues related to faith and theology in the church, but also in each one's values and purposes, including that of being a God-follower and making disciples of others.

One aspect that greatly contributed to the ardent and powerful outreach movement in the congregation was the focus of discipleship firmly rooted in the chronological teaching of the Bible Edifiquemos Sobre Cimientos Firmes.**

The church members received this chronological teaching first. They then proceeded to share God's story in their own particular circles. New ministries were born, grew, and spread to other places. In the Bible teaching as well as in the outreaches, the congregation quit encouraging the people "to make a decision for Christ," but rather gave themselves to helping those they were sharing with to clearly understand the meaning of God's message explained from the beginning. This brought about a totally different response. Those who were born-again embarked on their spiritual journey with firm conviction and continued to grow in it.

Furthermore, the congregation abandoned the tradition of "inviting their unsaved friends" to the

** Edifiquemos Sobre Cimientos Firmes is a teaching resource in Spanish developed and published by International Action Ministries for those discipling and teaching God's message chronologically. Related information can be found at the end of this book.

church services. Thereafter the church gatherings became focused on the function and role of each member of the Body of Christ and each one's edification. As a result, the services were no longer a concoction of conflicting focuses and goals.

The church members began working in teams serving in the surrounding communities. Everyone shared an attitude of unconditional service. The people living in these outlying settlements had never seen anything like it.

Numerous evangelistic groups had visited some of these barrios over the years. To those living in these communities, it seemed like each group was only interested in fishing them for their religion or particular church. Any help or service these groups offered seemed to be tied to an expectation to listen to their preaching or respond acceptingly to their religious appeals. To many of these people it was a new and strange experience to be visited by individuals who seemed to actually be personally interested in them!

The church teams continued to humbly serve in this way. The people couldn't understand how it could be that these visitors seemed to genuinely care about them. So they proceeded to investigate why these visitors were serving in their communities without

asking for anything in return. It was when they asked for an explanation that the people realized that these outsiders had something intriguing they could share with the community, a fascinating story totally unrelated to any religious expectations. They became even more interested upon learning that the teaching wasn't even related to a religious group. It was rather a narrative related to their everyday life, the origin of the world and a story developed from the beginning of time, about humanity and God, about life and death, and what comes after death. And so it was that the communities themselves were those who organized the people to hear the Bible teaching.

These events left the members of the congregation with even more clarity and perspective concerning what discipleship could look like among those who are God-followers as well as discipleship dynamics with those outside of the congregation. This in turn helped to give more meaning and sense to everything, both in and outside the meetings of the born-again-ones, the church. In the congregational services the brethren were now free to enjoy all that is befitting of a true God-follower. Since they no longer invited nonbelievers to participate in the church services, there were no longer non-Christians in these meetings being confused about most everything, some even believing that by trying to behave like a Christian somehow made you one.

Along the same line of thinking, in the teaching outside the church, they were careful to not interject things related to Christian living that could possibly serve to confuse the people. The teams did not pray with the people before beginning the talks or sing praise songs with them. The teams made every effort to avoid what is sadly common in many places today where there are large numbers of unsaved individuals in the churches who have never understood the meaning of God's Word, but who have learned to imitate and practice certain external expressions that might make them appear to be Christians. This in turn greatly contributed to the people avoiding common, but erroneous religious beliefs that they could become children of God because of what they did, because of their faithful attendance to church, their sincerity, generosity, the memorization of a creed, faithful prayer, singing, participation in the Lord's Supper or other similar practices.

In some of the communities, the traditional evangelical groups had taught the people a religious system of requirements and prohibitions. Other visiting groups had taught them a gospel of works. Although many of the people might not have been overtly taught a gospel of works, the legalistic and traditional formalism intertwined with their teaching led the communities to the same conclusion. All this

had left these communities in a deep and tangled confusion.

The result of it all was that many professed to have their faith and hope in God while at the same time proudly having their confidence and trust in their own efforts and works. Therefore, the teams worked hard to provide opportunity for the people to see the main biblical themes which together clearly illuminate the Creator's design and the meaning of His message from the beginning.

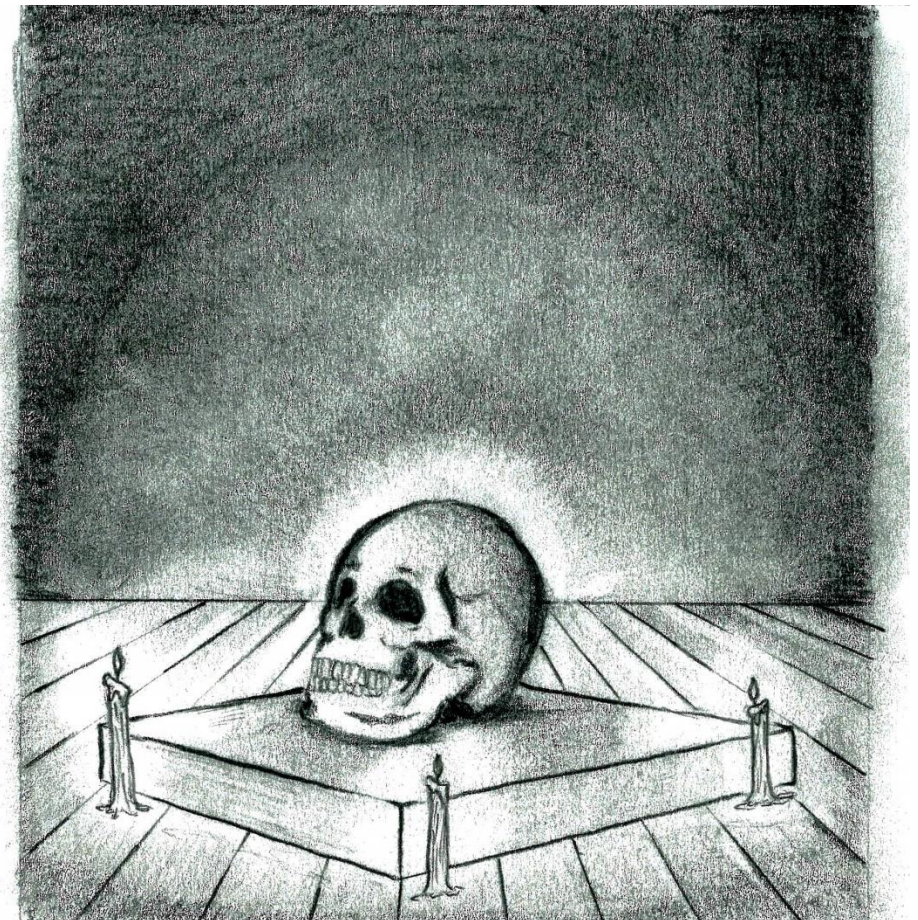
The church teams made every effort to help the interested listeners avoid being confused and entangled with religious ideas, works, and human efforts as a means to reach God. Therefore, the participants never felt obligated or pressured, while at the same time the team members were free to love and serve the people as sincere friends.

This way of serving proved to be a form which functioned well and yielded a good result. This method of sharing God's message was encouraging and refreshing to everyone involved.

At the time when this movement of teaching and discipleship was just beginning at Light of the Road church, Pastor Jose Esdras organized a training for the members of the congregation as well as interested individuals from other churches. Among those who

received a special invitation to the Cimientos Firmes (Firm Foundations) Discipleship training were Raymundo and Nancy. Although a bit nervous about what might be involved, they decided to participate. At the time, they had no idea that their participation in the discipleship program would lead them to an encounter with the witch doctor on the other side of the wall of their house.

A PATH OF NO RETURN



If Raymundo and Nancy had only known beforehand that their participation in the Cimientos Firmes training would lead them to intersect with the witch doctor, they would have opted to not get involved, even more so if they would have known about his dark origins! Johan the witch doctor had worked himself into the occult, progressing from one level to the next, until ending up in the powerful sect of the dead.

Since his childhood Johan felt an attraction to the spiritual. He grew up in a superstitious and religious home where the family prayed to various images and spirits, seeking their help in the things of everyday life. When Johan had grown up, his hunger for spiritual things only grew deeper. He began to investigate and seek answers about God, the spiritual realm, life, and death. For a time he attended several Christian churches. He did his best to understand the Bible teaching they imparted, but everything they said seemed mixed up, incongruent, confusing and inconsistent.

It seemed to Johan that the people in these churches cared only about seeing him change. They told him to close his eyes, to pray, and to sing like everyone else. They were emphatic concerning obedience, the rules of the Christian life, and attendance to the church services. All these experiences reminded him

of what he had lived as a child -- a useless, external, fake religious facade. These experiences led Johan to abandon everything related to what these churches called "The Good News." He turned his sights to seek answers elsewhere.

Time passed and Johan found himself in a difficult situation for which he looked for help with a spiritualist. Johan perceived a coherency in the spiritualist's reasoning that he had not encountered in the Christian churches. This first experience with the spiritualist led Johan into a world that was previously unknown to him. Increased interest led him to seek instruction in the ways of the occult. During this time his spiritualist mentor took him to meet other individuals, people engaged in other branches of the occult. It was in one of these meetings, a large gathering of witch doctors from all around the country, where Johan came to know a number of followers dedicated to a sect of the dead. As time went on, these people recognized that Johan was a good candidate to become part of their dark group.

In spiritualism, focuses were more centered on the manipulation of spirits and powers. They explained to Johan that this other branch of the occult was much more powerful, harsh, and dangerous than that which he had known. They revealed to him that, as a follower of the dead, Johan could receive the spirit

of a dead person who would give him power and guidance as well as accompany him in everything. They also told him that at the moment he took possession of the dead; that Johan would be born again.

Johan was determined to proceed. Those who accompanied Johan saw his potential and firm resolve. According to them, they could see lights shining from within him. They assured Johan that he would receive much power; that no one would be able to interfere with him, and that people would be afraid of him. What was told Johan was no lie. However, there would be many things that he would not discover until it was too late. One would be that once entering, there would be no way out. Upon receiving the spirit of the dead, the dead one would become his father, and Johan would be his son. There would be no return.

THE GRAVEYARD

When everything was prepared, Johan was introduced to the man who would become his priest and guide. The day was agreed on in which the priest would accompany Johan to a cemetery. This was no child's play. The people involved in this dark realm are tough, cold, and hard individuals.



Upon arriving at the graveyard, the two of them proceeded to walk together among the tombs. The priest carried a number of implements with him. When the tomb was revealed to him, the priest initiated a ceremony. He began by smoking different

types of tobacco, blowing the smoke over the grave and sprinkling it with rum. As the ceremony unfolded, the priest began to speak with the dead, asking if he wanted to walk with Johan and be his father. This continued, while at the same time the priest prayed to the dead, danced around the tomb, and spoke directly to the dead one there. The priest began to ask the dead one for his permission to remove his remains and entrust them to Johan's care. By means of a diabolical process, the dead one responded with a resounding "yes." The dead one answered that yes, he would receive Johan to be his son, and Johan accepted the spirit of the dead to be his father.

Having received this confirmation, they began to sing to the dead and blow tobacco smoke over the grave. After having placed a black candle on the grave they departed. That night Johan would return to the grave and sleep there. Perhaps for many the idea of sleeping in a cemetery would be terrifying, but for Johan it was a moment of great expectation. He already felt a deep trust in the spirit of the dead. The dead one would give him powers and guidance. He would become his father and walk with him. Due to this conviction, Johan had no fear, but rather excitement and anticipation of this new and intimate relationship in the depths of occultism. That night

the priest accompanied Johan to the entrance of the cemetery.



When they arrived, the priest silently stared into Johan's eyes. A heinous, dark smile of satisfaction flushed over his face and quickly faded as he turned and disappeared into the darkness. Johan proceeded alone into the cemetery toward the tomb where he would give his life over to the world of the demons.

It was very early in the morning and a dark, thick fog covered the graveyard when the seven men arrived with the priest. They were dressed in white with their heads covered. They carried out a brief ceremony before digging up the dead one. When the time came the men worked quickly, but in silence.



In short time they had opened the tomb. Although they worked swiftly, they did so very calmly, as if nothing out of the ordinary was happening. Then one of the men got in the tomb to open the coffin. The priest led the ceremony and the unearthing of the corpse. They first removed the skull, then the skeleton, and everything was put in a black sack.

There was no fear of being caught. Several of those who made up the satanic group were police officers. Likewise they had also given money to the cemetery employees to back-fill the grave and leave everything as if nothing had ever happened. It was still dark when they had departed the cemetery, carrying with them the bones and skull of the unearthed corpse.

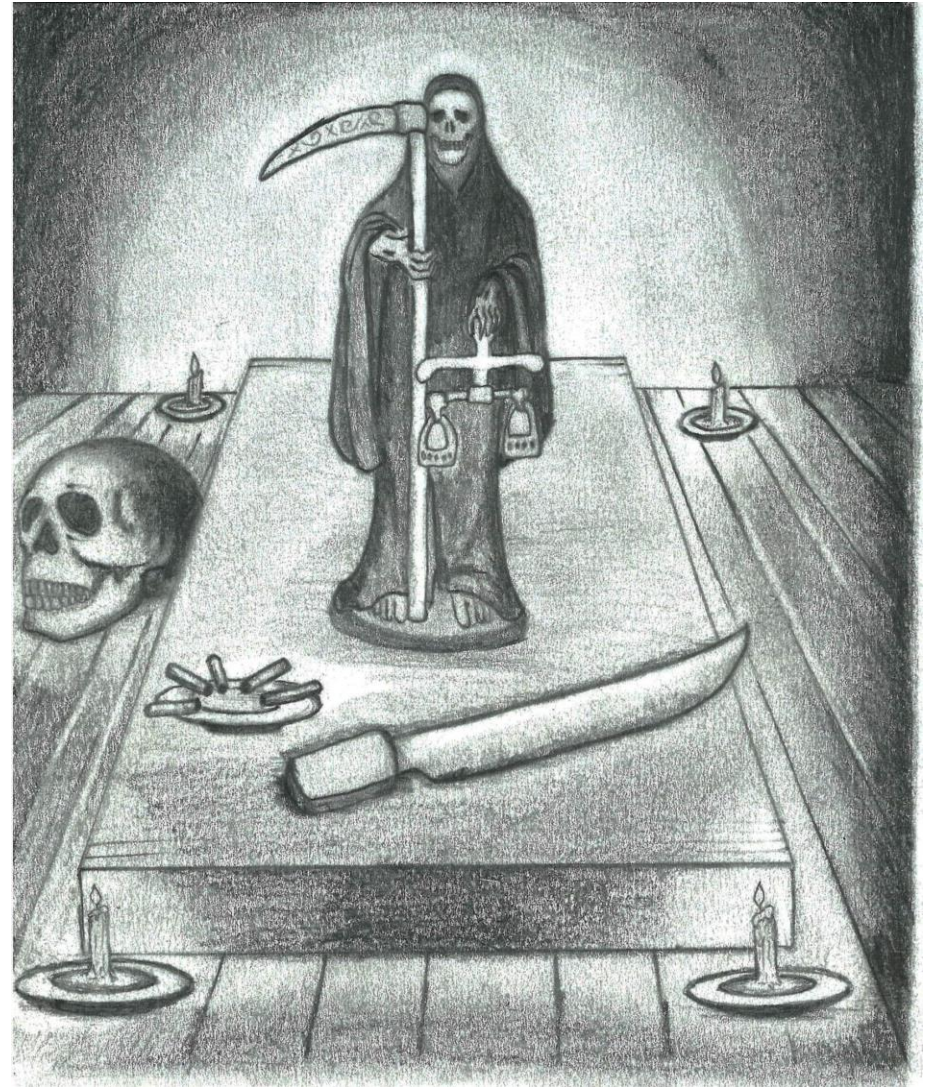
A NEW NAME, A NEW LIFE, A NEW FATHER, AND A NEW PATH

That day Johan was given a piece of paper on which was written a demonic prayer he was to memorize. Also written on the paper was the new name in which Johan would be born again. It was the name of a powerful and dangerous spiritual being. Some men came to pick up Johan and take him to the place where he would receive the dead one, be born again in him, be baptized with his new name, and begin his journey on the occult path of the worship of the dead. Johan was blindfolded with a white cloth and then taken to the place of the dead. Johan had to knock on the door and then repeat from memory the demonic prayer and his new spirit name in which he was to be born again. The priest met him and brought him inside. He was brought into the inner room barefoot and shirtless, wearing only the white pants he had been given. There inside awaited Johan about forty people.

The ceremony was held in a room containing many altars, human skulls and bones. Those present sang and danced as the priest led the ceremony. Johan was sprinkled with rum while others blew tobacco smoke upon him. Slowly the singing gave way to loud and terrible cries. Everyone began to howl and scream as they began to cut Johan's body in seven distinct places. Johan began to experience things he had never imagined. He felt an indescribable terror as an overwhelming power took control of him. He saw skulls, images, and figures of people who came from above descending upon him. While the deafening screams continued, some of those present began to invoke other spirits, calling them down. The ceremony continued with numerous animal sacrifices. The blood was poured out upon the bones and skulls of the dead, upon Johan, and on the cadaver they had exhumed from the cemetery.

The priest fashioned an idol made from a number of special powders and soils. The idol resembled that of the head of an animal. Inside the figure were certain bones from the dead one they had exhumed. Johan was instructed in caring for and respecting the idol, the other bones, and the skull of the cadaver. These things would always accompany him, whether in his home or where he would work his witchcraft. From that day forward Johan would call the dead one

“Father,” but his proper name was Lucero Mundo (Light or Star of the World). He would have to offer him sacrifices and pour out the blood on him, chant, and sing to him. In return, the dead one would do anything Johan asked.



In this way Johan began to walk with the dead and the dead accompanied Johan. Before asking the dead one his authorization to do something, Johan would bow down before him, before the skull and the idol, to worship. If Lucero Mundo gave his approval, then Johan would carry out the deed. In some tasks the spirit of the dead worked slowly, but in most of them he quickly accomplished the undertaking. He would do most anything, including terrible, horrific, and detestable deeds. It was indeed powerful, yet at the same time deeply enslaving. The unearthed one increasingly demanded more sacrifices and bloodshed. The most vile and abominable tasks were carried out in the graveyards among the tombs. What was happening was horrible, perverse, depraved, and shameful.

Johan's reputation continued to grow. Many people came seeking consultations with him, even from afar, from other towns and cities. Both the rich and poor would seek him out. Johan would provide services for politicians and influential individuals as well as for criminals and thugs. He would accept everyone, regardless of the kind of services they were seeking. In some cases the dead one directed Johan to perform witchcraft. In others, the idol would require sacrifices and blood to act. Obscene things took place in some of the consultations. Bloody and horrific chores were done in the services.

CHALLENGES

Because of these and other horrible things that happened in the abandoned house on the other side of the wall, Raymundo and Nancy wanted to have nothing to do with Johan. He had turned the house into a Satanic sanctuary for the offering of sacrifices and blood to the dead. For Raymundo and Nancy, it was a mockery having their Christian home drowned in the smoke and rancid smells from the burnt animal sacrifices of the rituals carried out by the witch doctor. They had to constantly close the doors and windows. They couldn't bear hearing the repulsive cries and screams from the other side of the wall.

The whole neighborhood was sick and tired of what was going on in the night with the witch doctor in that house. But no one dared to say anything, much less make an official complaint. Nobody wanted to have any problems with Johan. He was feared by everyone.

While Raymundo and Nancy were in the discipleship training on the other side of the city, back in the community, Johan was carrying out his evil work. At least for a time, Raymundo and Nancy could forget about the problems and the challenges Johan represented to them and the community. For a few days they could rest from the oppression that had long ago taken over their neighborhood. Although that being true, during the *Cimientos Firmes*

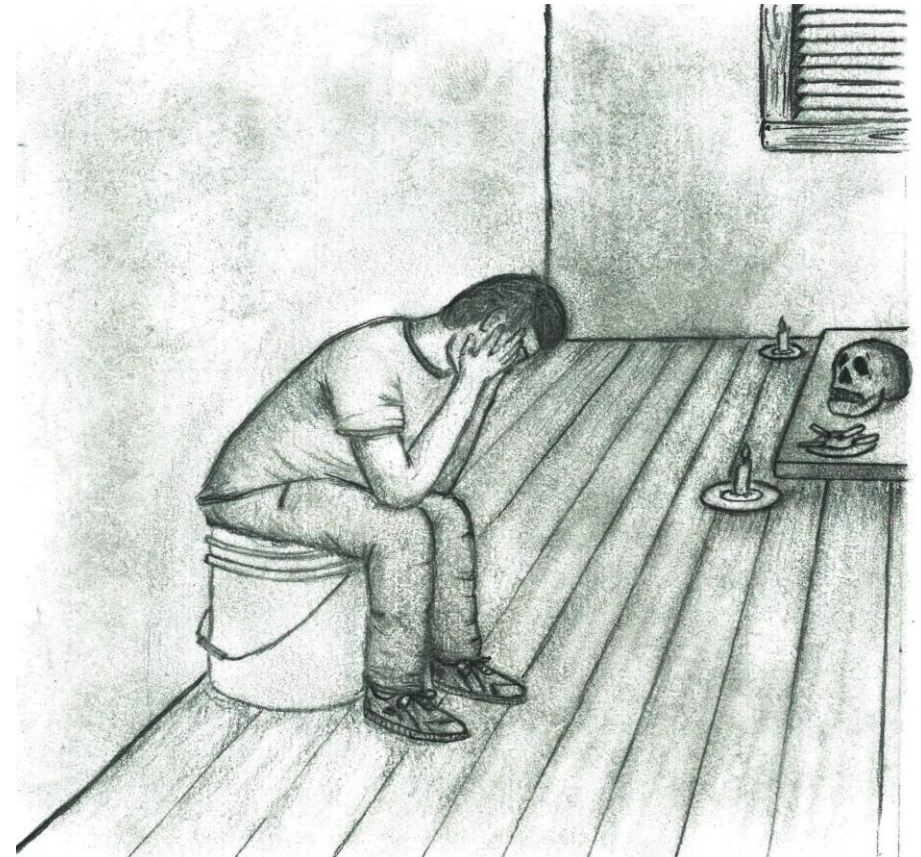
Discipleship training they were being confronted by even greater challenges. Pastor Jose Esdras and the other leaders were challenging the participants as to the application of what they were learning.

In the same way, those leading the training also stressed the importance and value of the lives of those who would have, as a result of the new outreaches, the opportunity of not only hearing God's story, but also understanding it. Raymundo and Nancy had never shared the Word of God in this way. This model of teaching and discipleship represented a ministry approach which would require commitment, dedication, faithfulness, and time. Consequently, it was a difficult challenge trying to visualize where, how, and with whom they could share God's story and message according to the principles learned in the discipleship program.

Nonetheless, the challenge was healthy and needed, and it caused them to think. They began to reflect on their extended family, their neighbors, coworkers, and others with whom they could perhaps share. At no time did the thought even enter their minds to consider Johan as a possible individual.

That day, as Raymundo and Nancy participated in the discipleship training conference, Johan was alone in the community, alone with the dead one. He prostrated himself again and again before the

altar and the idol Lucero Mundo, "Light and Star of the World." He consulted with the dead and he prayed to the idol. Alone. This time it was not for the purpose of providing services for a client or to do something for those involved with him. Yet Johan was working, and with all his strength, with everything he had. He was seeking the most powerful interventions of the dead to help him cure his sister who was dying of cancer. Yet, despite his most focused attempts with the dead, with his idol and demons, nothing was working for him.



The situation with his dear sister made him think about life, and even about his very existence. His life as a witch doctor had given him power, fame, wealth, and the respect of many people. He had an abundance of possessions and people feared him. Many were those who sought him, knowing that from his powers they could find solutions to their problems. But now, it was Johan who was in need. He was desperate. From among the dead he could not find any solution. He needed an answer from far beyond the tombs. He needed a solution from the other side of the grave.

Raymundo and Nancy, much less Johan, could have never imagined that they would soon find themselves together on the same life trail. To Johan the idea would have been despicable and a gross sacrilege! Raymundo and Nancy would never have even dreamed of being instruments used to share God's story in a darkness so thick as that of Johan's spiritual realm! Nonetheless, the direction the church had taken with the focus on discipleship had also transformed their own personal perspectives. The foundation and direction of the church, now aligned with God's eternal purposes, had also impacted and affected their own personal purposes, priorities, and values. Raymundo and Nancy had the same faith they had before, however it was now no longer just a belief, but rather a conviction, the bedrock of life and truth.

Along with the other brethren of the congregation, they had gone from an academic and sterile Christianity to one of conviction, decision, certainty, purpose, and relational reality. As a result, their perspectives regarding Johan had changed too.



CONVERSATIONS WITH THE WITCH DOCTOR

Impossible, but true! Even though each one was seeing it from a distinct perspective, it was indeed amazing. It was no easy task for Raymundo and Nancy to step out of their comfort zone, but they did it. The first meetings with Johan were uncomfortable. Although all the while feeling insecure and nervous, they were determined to extend

their friendship to Johan. It was also very uncomfortable for Johan, but only for a short time. The manner in which Raymundo and Nancy spoke with him was very different from any discussion he had ever experienced before in his life.

Every evening Johan, together with his wife, met with Raymundo and Nancy in their home. Johan had suspended his appointments and rituals on the other side of the wall. Therefore there wasn't smoke from burnt sacrificed animals pouring over the wall, nor was the screaming, howling, and bloodcurdling cries penetrating and filling their home. For Raymundo and Nancy, this was a strange yet welcomed peaceful change to what they were accustomed.

Everything about the experience was quite unfamiliar and strange to Johan also. He sat next to his wife, and without all the crazy religious confusion and inconsistencies Johan had experienced in the traditional churches, for the first time in his life he was hearing the Word of God. The conversations were very different than those he had heard years prior. These talks were interesting, captivating, important, and exciting.

Before beginning the Bible story, they together openly discussed the importance of knowing where

we came from and where life leads. They talked about how different religious perspectives and ideas contradict each other. Raymundo and Nancy explained that for them, the Book of the Bible has the answers that humanity seeks, but that everyone has to come to their own conclusion. They explained to Johan and his wife that if after reviewing the Bible story, if they did not believe it was true, that they would encourage them to continue their search in any other religion. This approach and perspective seemed good and fair to Johan and left him feeling more comfortable about hearing the Bible story.

And so they began their study in the beginning, in Genesis 1:1. They slowly progressed along in the development of the chronological Bible narrative. The story of how Satan deceived Eve really surprised Johan. Furthermore, it was curiously shocking how Satan also had the name Lucero, the same name of Johan's idol. This led to much discussion about what Satan had done and how.

These conversations stirred the fury of his demons who were filled with rage and panic, desperate to flee. It was a terrible struggle for Johan. It was in these early studies when Johan began to realize that he too had been a victim of the deception. This left Johan all the more fascinated. More shocking still

was what they discovered in Genesis 3:15, when God promised to send a Deliverer, one who would come and free man from Satan's power. He had never heard anything like this before and was enamored by the idea that God would open a way to restore man to a relationship and even a friendship with God.

Johan knew there was a God. He understood that this God was a being over all other spiritual beings. However, every time Johan thought much about it, it seemed to awaken a great disturbance and conflict in his soul with those who had moved in and possessed him.

Despite this great struggle in his chest, each day Johan and his wife anxiously awaited the next meeting and continuation of the story. Each night they spent a number of hours together with Raymundo and Nancy, although to Johan the time passed by as if it was only a few minutes. Night and day they reflected on what they were seeing and hearing, while at the same time anticipating what would come in the next meeting. They had never heard these things before. They had never known that such stories existed, incredible and important stories, and that they could be found in the pages of this book, the Bible.

BORN AGAIN

Johan was deeply surprised that this book with which the preachers had beaten and confused him when he was a youth, actually had a clear, wonderful, orderly, amazing, and powerful message. What he had heard as a youth in the churches was religious, fake, and deceptive. Although it appeared to be the same Bible, the message they were hearing from it with Raymundo and Nancy was so very different, exciting, and incredible.

During the weeks they studied together, Raymundo and Nancy never told them that to be right with God they should stop doing certain things or start doing others. They only highlighted that which stood out in the Bible narrative, the key points in the development of the story. In this way, Johan and his wife were able to clearly understand from the beginning of history, that salvation has nothing to do with external changes they could perhaps bring about in their lives. They recognized that salvation and being accepted by God did not depend in any way on man's efforts.

Even from the first Bible stories, it was obvious that the way man could approach God and be accepted by Him was to look completely beyond oneself and firmly place one's trust in the Liberator who would come.

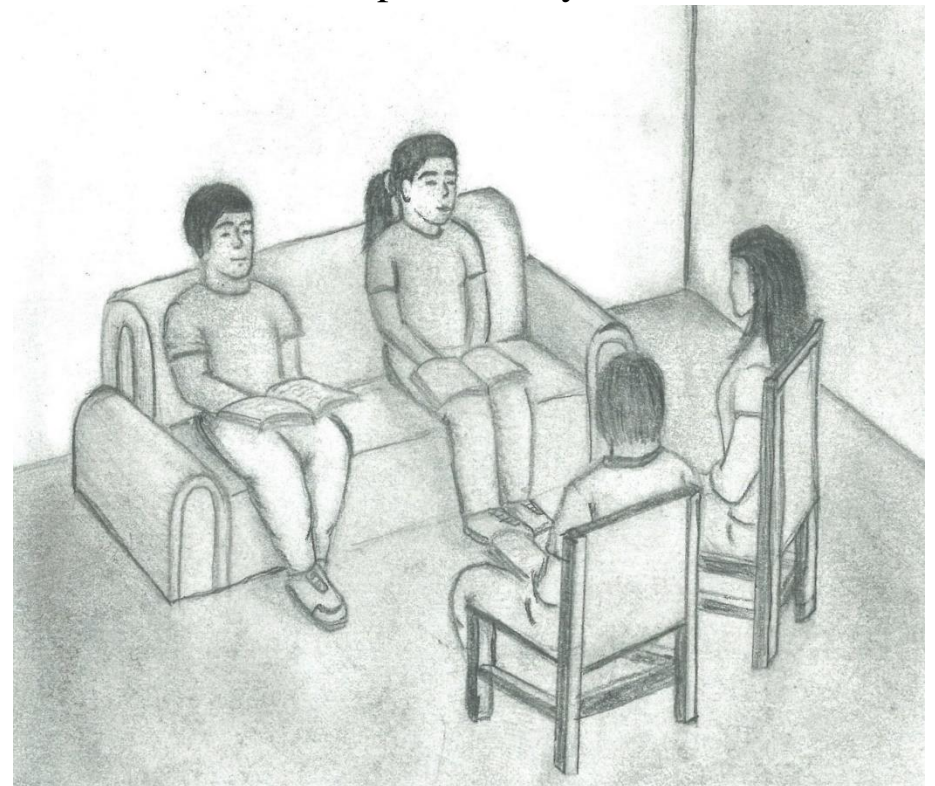
In each meeting and discussion Johan became increasingly astonished. The words of God's story were incredible and were shaking the bedrock of everything he was. He began to realize that perhaps his life could somehow make sense. What they were seeing as the chronological story was developed before their very eyes captivated his thoughts day and night. In short time the Bible ceased to be just an interesting book; for Johan and his wife the Bible had become the personal and true Word of God.

This new conviction led to further intense spiritual turbulence and riots within Johan's being. There were times of crisis when the powers that possessed him clamored for him to get up and flee. The internal tensions erupted with severe and violent storms in his chest.

Every night they continued to advance further along in the biblical story. The stark contrast between God's way and the trails of the dead, which for so many years had led Johan, left him amazed. The path of God's Word was a road full of light, life and truth. On the contrary, the trails of the dead and of Lucero Mundo were murky, deranged, twisted and disorienting.

So, after many hours, days and weeks, journeying through the main stories of the Old Testament, they

were about to enter the New. Both Johan and his wife were amazed at the great revelations and truths that were discovered in every discussion. During one night's study, they came upon a story that left Johan unnerved. It was the story of Nicodemus the Pharisee, from the third chapter of John, when Nicodemus went at night to visit Jesus. The words with which Jesus confronted Nicodemus greatly dismayed Johan. Johan was astonished that Nicodemus did not seem to understand what Jesus was trying to say, that he must be "born again." For Johan that concept was very clear!



Many years earlier, Johan had given himself over to the occult, to the demonic world, to the dead, and to the control of evil spirits. Johan had put all his faith, trust, and hope in the dead one who had become his father. Johan had been baptized with a new name. He had been fully identified in the dead who would walk with and accompany him in everything. He lived his life for the dead one and gave all his effort to please him. Johan clearly understood the meaning of a new birth, for he had already experienced being born again! He had been born again, but for evil and destruction!

To Johan this particular story and the words of Jesus were clear. Jesus was telling Nicodemus that none of his works, his religious nature, his knowledge of Scripture, nor his piety could give him life, eternal life. To Johan it was obvious that Jesus was telling him that he would need to take on the life of another, that he would need to abandon his own ways to follow the path of his new father, live for him, and receive a new name. It was curiously strange to Johan that Nicodemus, who was a teacher of the Scriptures, did not understand these things.

There were still several talks and studies remaining before getting to Jesus' crucifixion, death, resurrection, and ascension. Even though there were still many details of the story that were yet to come,

Johan and his wife were already placing their total trust in Jesus. They were already perceiving and fully anticipating that it was Jesus who was the Liberator and substitute Lamb who had been promised. They were seeing with total clarity the sinful destruction in which they had lived their lives before a holy and Almighty God. Their trust was in Jesus, and they would wait to see how he would open the way of salvation, reconciliation, and true life.

To Johan it was evident what Jesus was saying to Nicodemus, that it was necessary to be born again. They were listening and understanding the meaning of the message for their own lives. They too would need to be born again!

FROM AMONG THE TOMBS

Time passed. One particular day, further along in the biblical narrative, Johan found himself overwhelmed and deeply stirred. He encountered a character in the story that in many ways resembled himself. It seemed to Johan as if the story was placed there just for him. It was a story of a demon-possessed man living among the tombs. A story of a man controlled by evil spirits. A tormented, anguished, and wounded man. It was a man like himself, and Johan recognized him! It was one who had followed the same father Johan had followed! They were the same spirits of

the dead who had walked with him! The demons that controlled this man in the Bible were associates of those who had dominated Johan!

Johan felt like he was the man of the story. 2000 years ago Jesus rescued a man in the graveyard, an individual enslaved by a legion of demons. A degenerate, frightening, dark, violent, and lost man was liberated, a man like him! He was freed and was born again! As a result of his gratitude, the man became a disciple and a follower of Jesus.

He had come forth from among the tombs to receive a new life, a new Father, a new name, a new identification, a new purpose, a new path, and to be born again! Johan identified with this account because the story was no stranger to him; it was that which God was writing of his own life! Johan had also come forth from among the tombs to be born again!

What follows in this journal should not surprise us. Do we find ourselves in awe when someone is freed from captivity of a satanic cult, worship of the dead, and witchcraft to follow the Living God? Do we marvel at the total transformation of a previously demon-possessed soul? Are we surprised when someone comes forth from among the dead to follow the All-powerful One?

Johan and his wife were totally and completely reborn. Their lives were transformed and so also were their lives' destiny.

So, there are still individuals who come forth from among the tombs. Johan was one of them.

Some of the stories found in the pages of Scripture find themselves being repeated in lives today. In the same way as in the case of his friend Legion, Johan, after coming out from among the dead went on to share with others. Many of us are witnesses to this. Johan became a disciple and follower of Jesus. And so, after having come forth from among the tombs, he departed, and began to proclaim what great things Jesus had done for him; and everyone was amazed.

Raymundo and Nancy, let alone Johan could never have imagined Johan as a disciple of Christ. They would never have dreamed that Johan would come out from among the tombs, the ways of the occult, the altars, service and worship of the dead. They could have never imagined that one day they would find themselves together in a different kind of service, gathered before a different kind of altar, and together be exalting another being, the Almighty Creator. They never would have dreamed that Johan, the witch doctor, and his wife, would become members of their own family!

A NEW FAMILY AND A NEW DESTINY

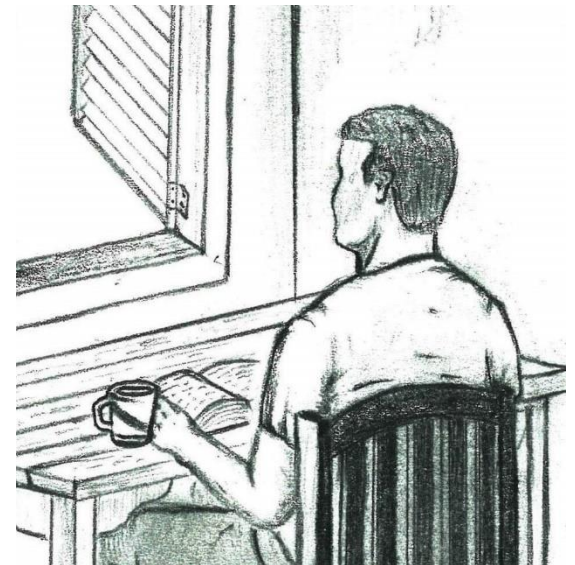
A few days ago, Jose Esdras, Raymundo, and Johan, together with their families and the other members of the congregation sat in a circle around a large table. Several large containers of juice and piles of bread were on the table. Like the disciples in the Book of Acts, they had gathered to “break bread” and remember what Jesus had done for each of them. With gratitude and humility, each took time to express his or her thanksgiving to God. There was much to be thankful for and therefore, the meeting went on late into the night.

It was already late when Pastor Jose Esdras began to share a reflection with the brethren of the church. The meditation served to remind the congregation that, in one way or another, all of them had been rescued from eternal separation and death. Yes, each one of us has been called out from among the tombs! The church itself had been freed from its spiritual dead state, from the death of religiosity. They as a church had come forth from among the tombs of religious traditionalism to take a different path, the road of discipleship. Now everything was different. Each member of the body was functioning. Each one of the brethren served to edify and encourage the others. Everyone was focused on living as a genuine disciple of Jesus and at the same

time discipling others.

While Jose Esdras continued sharing with the church, he remembered something that had happened several years prior. It seemed strange that the thought would come to mind. At that moment he remembered the day when he was alone, reading the Book of Acts. He remembered that day staring out the window and meditating on how the church had strayed so far from genuine spiritual integrity to end up in a

swamp of religious death. He recalled the deep sadness that had overcome him and how his eyes had filled with tears. He had forgotten how, on that day, he had felt as if his tears of grief could never become tears of joy.



The memories of that day seized and overcame Jose Esdras and he paused in the middle of what he was sharing with the congregation. Everyone could see that he was deeply moved and affected, and therefore they sat still and quiet. Jose Esdras closed his eyes as

he couldn't say another word. His thoughts began to be filled with memories, praise, and gratitude, realizing that God had truly done great things among them. He couldn't contain himself. At that moment, the tears in his eyes began to flow, yet now, they were indeed the tears of joy, praise, and thanksgiving.

Jose Esdras slowly looked at each one in the congregation sitting in the group and realized that true discipleship was now rooted, growing, and multiplying. He returned his sights to Johan and his family; healing, restoration, love, unity, and life. It is stirring to meditate on the value of each individual and the importance of every life. A new wave of gratitude, awe, and wonder overwhelmed Jose Esdras. Sitting beside Johan and his wife were their new friends and family, Raymundo and Nancy. To the other side of Johan sat the missionaries the church was preparing to send to work with an unreached tribal group.

Virtually the entire congregation was serving in one way or another. Some were working in the neighboring barrios, others were serving in teams in a number of the outlying communities. Several had formed a group visiting those in the hospitals and prisons, while others were dedicated to the support and care of the missionary teams in the jungle

villages. The entire church was engaged in the discipleship movement. With enthusiasm, the congregation was working together as a team, teaching the Word of God. Everyone was coordinated in sharing God's story chronologically in a way that was proving to be understandable and powerfully clear.

LIGHT OF THE ROAD LIGHT AMONG THE TOMBS

Now, the Light of the Road church was finally living up to its name! From the time the congregation began the process of evaluating everything in the light of the Word, God began a new work in the church. From the moment they began to purge the church of its religious traditions and replace them with God's purposes, the dynamic principles of true discipleship began to take on a totally new and vivid significance.

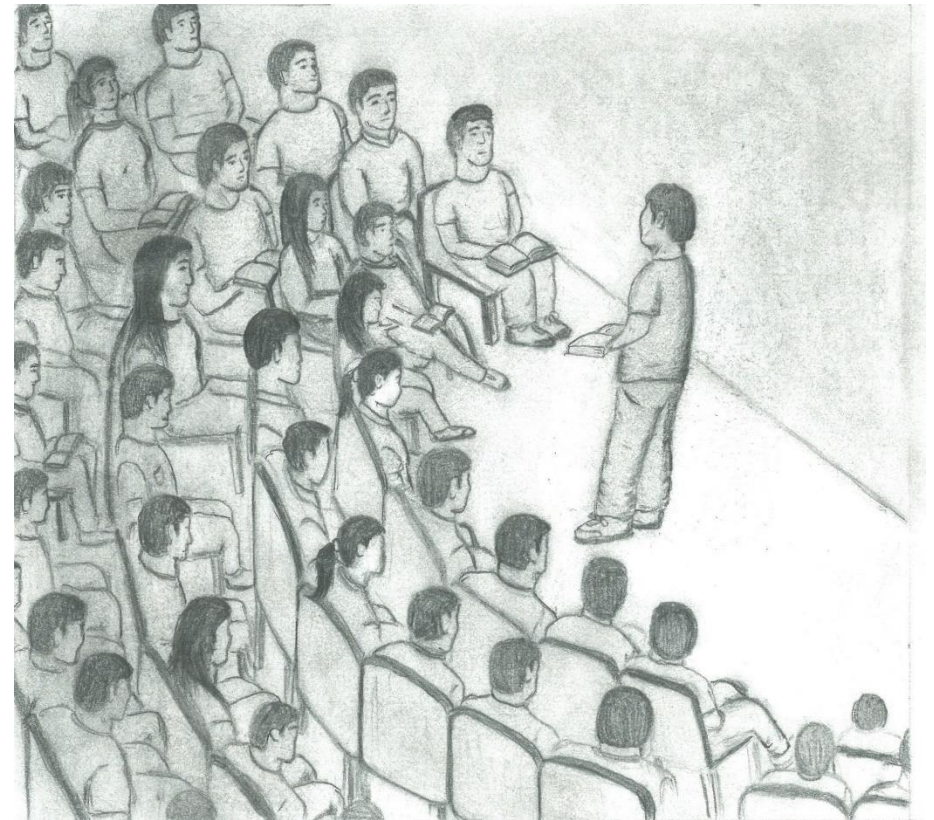
On the very day that they had begun to evaluate and filter everything the church was doing through the Scriptures, the priorities that God had for them, both inside as well as outside their church meetings, started to become clear. Everything began to make sense, they found real purpose, and the church members discovered their true biblical function.

Before having begun this process, no one in the congregation would have thought much about whether or not any particular aspect of the church had any useful purpose or function. The entire focus of the church was lost in maintaining the same forms, customs, and direction they had always had. Yet the moment they began to focus on the actual purpose and function of the Body of Christ, they realized just how many traditional forms had dominated and long ago paralyzed them. Now, the church was vigilant and alert as to what forms and dynamics facilitated healthy function of the body and which forms served to only debilitate it. It was as if the entire congregation had tasted a new “born again” experience!

Jose Esdras turned his gaze again to Johan. Another tear filled his eye and as it fell to the floor he thought to himself: And Johan? Thank you God for what you continue to do in his life and family!

Johan and his wife were involved in a number of the ministry teams. They were among the others teaching God’s message in the various communities. In addition to this, with great humility, conviction, and gratitude to God, Johan was also sharing the Good News with others, including with individuals in some very dark circles.

He understood that someone needed to penetrate their oppressive world. He knew that someone would need to venture in to break loose the enslaving darkness of their dominion. He acknowledged that someone had to boldly enter into the depth of darkness that another could be brought forth from it.



Jose Esdras was deep in thought as he looked at Johan and the other brethren of the church. There was so much for which to thank God.

Johan was teaching sorcerers, witch doctors, and other individuals in the occult. With all patience and

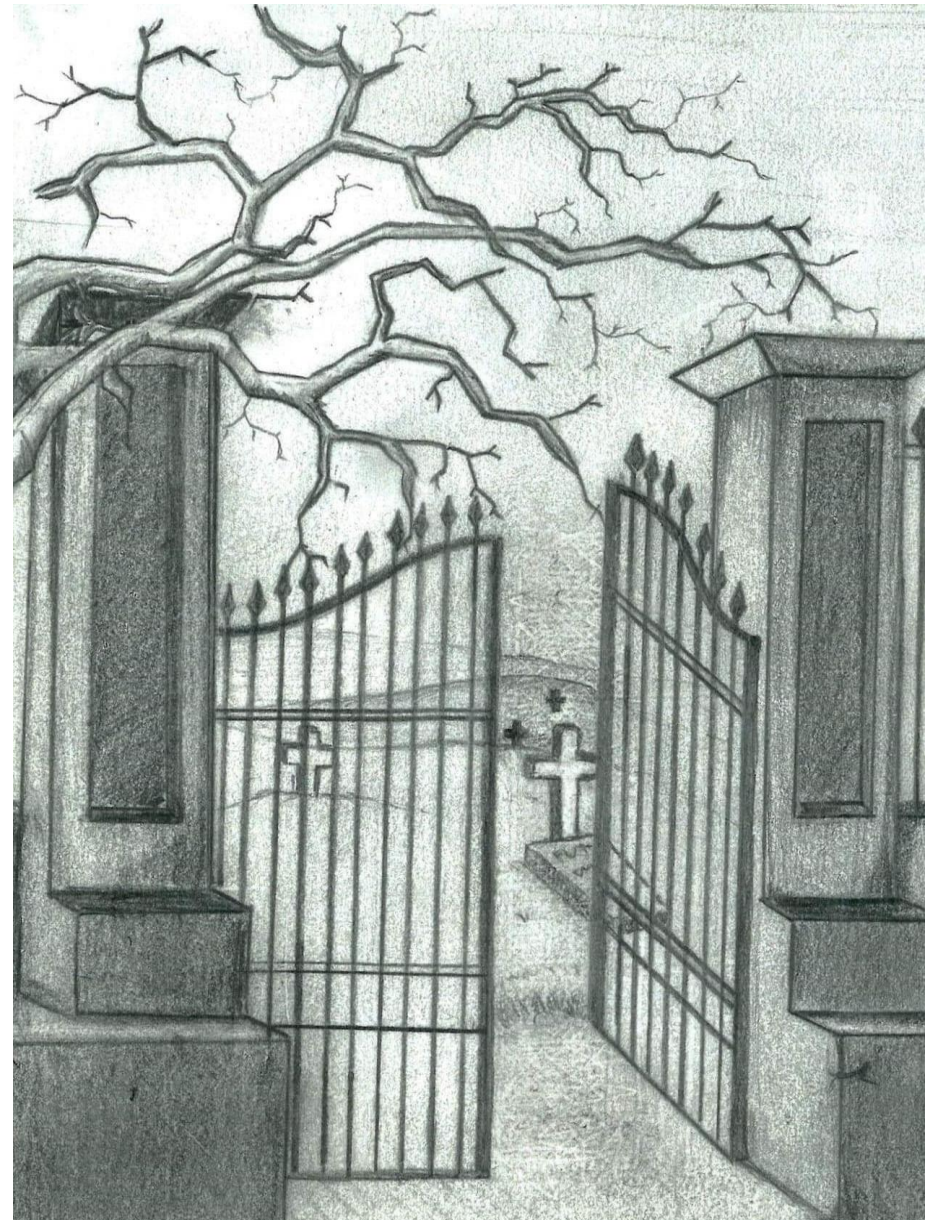
empathy, Johan was bringing them real spiritual light, explaining to them God's message from the beginning. He was sharing with them God's story, the historical record including the accounts of a new birth, and how God freed a man from among the tombs; several men!

A number of years have passed now since the transformation of Johan's life. Still to this day, from time to time, there are people who come from afar seeking the services of Johan, the witch doctor. They come not knowing that the man who once walked with the demons amidst the dead has since come forth from among the tombs. When they find Johan, they quickly realize that he is not the same as before; that something happened to him. They see that he looks different, changed, with a new countenance as if he had been born again. And so with all kindness, Johan proceeds to provide them his services. He extends them a consultation, yet one like they have never had before. The guidance, help, and counsel he provides leaves them shocked and astonished, and all at no charge!

With love, patience, and kindness he also tells them the stories of men who had been lost but were found, men who were dead but who really did come back to life.

There are still individuals who are coming forth from among the tombs.

Mark 5:1-20



NOTE FROM THE AUTHOR:

The Venezuelan congregation and individuals depicted in this story are our dear, loved, and appreciated personal friends. For us it has been and remains a privilege and a blessing to be part of the development and dynamics of their lives.

Among the many experiences, one of special blessing was that of having Johan with us in one of the discipleship training programs. It was during that time that his beloved sister, mentioned in this story, passed away and joined her Creator. The new perspectives concerning life and death that Johan had gained from the Word of God gave him a peace he had never before experienced.

It has been a privilege for us to follow Johan in his personal development. It's been encouraging to be able to accompany him and the church in extending of their efforts to multiply discipleship in their own city, in other communities, and even to several tribal groups. The cross-cultural missionary work of the church has been an inspiration and example to many other congregations of the country.

The example and determination of these Venezuelan fellow servants in pursuing the convictions and values highlighted in this story was in part what motivated us to put it in writing. It is our hope that you, dear friend, as well as other congregations, may have found encouragement and inspiration in these pages.

The names of the individuals in the story have been changed in order to protect the integrity of each of those represented.

Rick and Eunie Johnson

* Ethnos360 is an organization dedicated to ministry among unreached tribal groups in the culture and language of the people. Information related to the work of Ethnos360, including the missionary training they offer can be found at:

<https://ethnos360.org>

** Edifiquemos Sobre Cimientos Firmes is a Spanish language resource tool related to integral discipleship. It's a chronological Bible teaching material that facilitates a clear, concise, powerful, and understandable approach to evangelism, teaching, and equipping through active discipleship. These materials are available through International Action Ministries and Centros de Literatura Cristiana.

www.iam-accion.com

www.clccolombia.com