



## The Great Commission Fund

We commit each month to provide a biography of a different preacher who is supported by the Final Frontiers, GREAT COMMISSION FUND. It is sent to all who contribute to the GCF, regardless of the amount, for their spiritual pleasure and for our accountability.

March 2021

### SECOND GENERATION PREACHERS SUPPORTED BY THE GCF

#### A LETTER FROM AHTI JOHN BEE

**Note:** On my first trip to Thailand in September 1986, I was met by three tribal missionaries from Myanmar who were reaching the villages of multiple tribes in the Golden Triangle, the region where Myanmar, Laos, and Thailand converge. (China is 60 miles north of that spot.) They introduced me to the concept of supporting national preachers. Two were from the Rawang Tribe; they were called Samuel Mani and Jimmy Tachinam, and one was a Lisu; he went by the name Luke Bee, though his given name is Boonroat Premsanjant. This story, edited only for your understanding, is of Ahti John Bee, Luke's nephew.

In late 2016 we went back to Thailand for our ministry's 30th anniversary. While there, I returned to many places where I was among the first to take the gospel. I visited Jimmy's grave and met his son and daughter, who still faithfully serve the Lord. Then we spent a few days with Luke, and that is when we met up with John Bee and visited his church and orphanage.

I am pleased to know that we now support him through our Great Commission Fund. I am confident that his children, like he and his brothers, will faithfully serve



The Bee family  
wearing traditional Lisu dress

the Lord. I pray we will be here to help them as well.

**Now, let's read his letter.**

My name is Ahti John Bee. I am from the Lisu tribe. I was born December 16, 1975, in a tiny village in Putao, northern Myanmar. I have four older brothers, four older sisters, and one younger brother. My father died when I was seven years old due to sickness. For many years our family was facing extreme difficulties and challenging situations. Still, God had an amazing plan for my family. Finally, we could give glory by the grace of God because

He had chosen my older brothers and me to be pastors and to serve in His kingdom of ministry. His calling was amazing and unexpected by my family. Let me tell you how it happened.

When I was eleven years old, I accepted Christ as my savior and my Lord; then, I committed my life to Him. After I graduated high school in 1996, I decided to move to Thailand. I enrolled in the Chiang Dao Lisu Bible Institute in Chiang Mai, Thailand.

When I was in my second year at LBI, I had a sinus disease. I was taken under the doctor's care for two years,

but there was no improvement. My situation was so bad that the doctor said there was no way for me to get well. My condition was severe and hopeless, and I was so disappointed that I would no longer go to meet with the doctor. I asked God with all my heart praying, "God, if you heal me, I will commit my life to serve in your ministry." Then I was healed by God without medical care. It was a great sign in my life that God called me to be His servant. It was the first of many times He used difficulties to grow my faith and show His power.

I graduated with a Bachelor of Theology in 2004, and I then asked God to let me start my ministry. Finally, God showed me how to serve Him and that I would not be returning to my family. As the Holy Spirit inspired and guided me, I decided to serve in a small Lisu village in Thailand. I went to pastor the Huay Nam Rin Church. On July 7, 2007, I was married to my wife Warin, and we now have two children; my daughter's name is Esther, and she is twelve years old, and my son's name is David, and he is ten years old.

When I started pastoring the small group at Huay Nam Rin village, I faced many difficult things because most of the people there were against the gospel. It was so hard to reach them with the words of God. Most Lisu people only worship their Idols, ancestors, and evil spirits. Their hearts are full of darkness, and their souls lost for a long time, many thousands of years. We were originally from Mongolia and, over many centuries, migrated to southern China, then to northern Myanmar, then to Thailand around 1850. My people had never known about God before.

(This is the tribe James Fraser 1886-1938 evangelized. The book *Mountain Rain* is an incredible story of his life and ministry.)

The religion of the Lisu hill tribe is a mixture of ancestor worship and spirit propitiation. They believe all animate things have an associated spirit, as do some inanimate objects. Important spirits are those of ancestors, water, mountains, and villages. The people are not preoccupied with the afterlife; they see the spirit world as something for the present to be dealt with daily. They believe spirits have emotions and feelings the same as humans, and they must be appeased, obeyed, and dealt acknowledged.



Missionaries Flagg and Fraser (right) wearing traditional Lisu dress. They were with the China Inland Mission, now called OMF which was started by Hudson Taylor.



American missionaries and Lisu pastors from Myanmar started working among the Lisu hill tribe in Thailand in 1973. Some missionaries were killed by those against the gospel and the elders of the tribe's religion. Still, most of the missionaries continued preaching bravely and faithfully, and the gospel spread out among the Lisu people. The power of the Holy Spirit opened their hearts to accept Christ as their savior and Lord. America's missionaries brought the gospel and hope in Christ to our Lisu hill tribe in Thailand, Myanmar, and China.

The Lisu hill tribe in Myanmar accepted the gospel thirty-seven years ago. However, in Thailand, they are still very stubborn to accept the gospel, and ten thousands of Lisu souls are still lost. God sent me to the Lisu, my people. He commissioned me to shine His light on those who have lived under demonic power for thousands of years.

God was doing amazing miracles as we worked faithfully. I have seen demons come out of some and others healed immediately and many other spiritual fruits from my ministry. But most of all, many people have accepted Christ by my testimony and by my preaching. When they heard the gospel, they repent. They go into their houses and tear down their idol shelves and ancestor worship things and throw them away and burn them. I have seen how God is working in my ministry and blessing my efforts in the villages.

As they come to Christ, sometimes entire families at the same time; they tear down the places of spirit and ancestor worship in their houses (left). Take them outside and burn them.

Converts typically ask the preacher to cut their spirit cord to show that they no longer are in bondage to the demons. These are meant to be worn for protection from evil spirits. Now that they have the Holy Spirit in them, they rely on His protection.



You will never see a Christian wearing a spirit cord because they identify the wearer as a worshipper of demons. Believers in Asia wonder why American Christians, who go there as tourists, wear these cords. Our tourist-fashion becomes their stumbling block.

I have been involved in children's ministry with my alumni friend since 2004, and we have a great summer camp each year at the Lisu Bible Institute. Every year two hundred to three hundred kids are attending our summer camp. It is an excellent opportunity to teach and to improve their spiritual lives for the future. I have also led the Lisu youth evangelism ministry as a director for four years. We evangelize around the villages. It is a very good opportunity for me to spread the gospel and save lost souls. It is also helpful in discipling the young people and teaching them how to serve God.

I also have a small orphanage ministry at Doi-saket village in Chiangmai. There, we take care of kids who are hopeless and helpless. At first, we didn't have enough support to take care of them well. Still, we started anyway from our heart because there is a big problem

*Above is a photo of one of the youth camps for Lisu teenager and children.*

*At center is children's evangelism conducted by the youth team that John has discipled.*

*The lower photo is the small orphanage John has near Chiangmai.*



among the kids. Their future is in danger because they have no education or spiritual guidance. We have been working with them for nine years now. I would like to have an orphanage home in my native town Putao in Myanmar, there are no orphanage homes there, and they still need help for their orphans. It seems that a thousand orphans are waiting for me.

So, I have been involved in church planting and leadership ministry, orphanage ministry, and evangelism around the villages for sixteen years. I have seen many fruits from my ministries in Thailand. I am so thankful to God because he had an excellent plan for my life and chose me to be a servant of Christ. This calling is most precious to me in my life, and let Him be glorified for it all.

I am so thankful you allow me to be a part of your Great Commission Fund. Please continue to pray for me to bring glory to Him

and bear more good fruits in our Lisu ministries.

I am so grateful for your support and for contributing generously to us.

May The Lord richly bless you all.

Yours Sincerely, Ahti John Bee



*John and Warin a few years ago as they traveled from village to village in the mountains.*

Here are a few more photos of John's ministry for you to enjoy.

They will show how he starts and builds a ministry.

## Step One

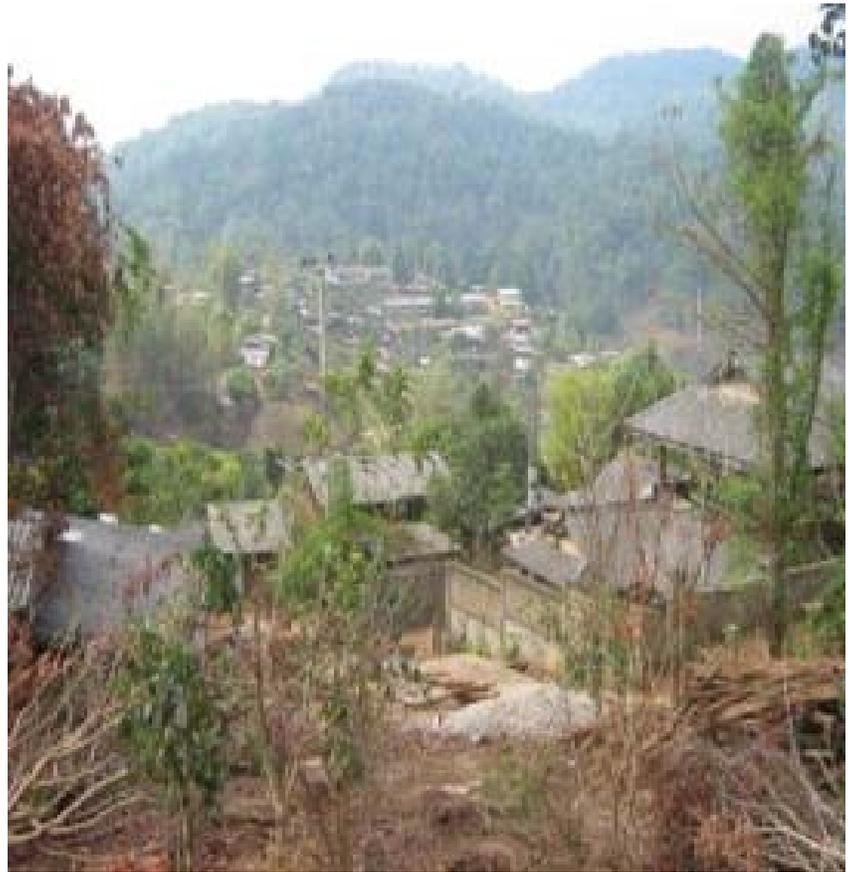
Train leaders in the churches already established.



## Step Two

Target a hill tribe village.

You can tell the tribe by the way the houses are constructed. In some tribes, like the Akha, even the crossbeams of the roof will tell you if it is a family home or the home of a widow. Such intricate knowledge and details are being lost now that the tribes are assimilating into the Thai, Laotian, Burmese and Chinese societies and cultures.



## Step Three

Select a team.

There are too many disciples to take them all to the same remote village so he has to select the team members based on many things such as the number of days they will be gone, sleeping arrangements in the village, the topography and is their hostility in the village against Christ.

If the road is too rough for the truck then there will be a lot of walking up mountains. Can the team handle that?



## Step Four

Call for an assembly.

After the initial evangelism which includes open air preaching, going door to door and showing the Jesus Film, he gathers the converts into a house that is volunteered by one of the new Believers, just as Lydia did for Paul in Philippi.

Now he will begin to teach them God's Word.



## Step Five

Publicly baptize the converts.

Their act of obedience serves as an example to the other new believers and the unbelievers as well. It gives another opportunity to present the death, burial and resurrection of our Lord.





## Step Six

Prepare to expand.

As the new church of a few believers grows in number to consume the entire village, no house is large enough to hold meetings in, so it is time to build a facility that will be used daily and seen by visitors from other villages as they come to visit, to trade and to hear about this new faith their Lisu brothers have adopted.