

# INTERNATIONAL JOURNAL OF FRONTIER MISSIONS

Oct./Nov. 1994  
Volume 11 Number 4

## Contents

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- 171 **Editorial: World Evangelization by AD 2000**
- 173 **Key Issues for World Evangelization**  
Thomas Wang
- 177 **A Church for Every People by the Year 2000**  
AD 2000 Assessment Task Force  
178 Pre-GCOWE Leader's Conference Statement
- 179 **The Thai: A People Still Unreached**  
Adopt-A-People Clearinghouse
- 181 **Global Consultation on World Evangelization**  
Luis Bush
- 187 **New Wine in New Wineskins**  
Frank Kaleb Jansen
- 191 **AD 2000 and the Global Consultation On World Evangelization '95**  
Phill Butler
- 195 **United Prayer Track: Tooling for Global Impact**  
Jack L. Dennison
- 199 **The Ethnolinguistic Reality**  
Ralph D. Winter
- 203 **The Great Muslim Challenge**  
J. Christy Wilson, Jr.
- 207 **Vital Links in World Evangelization**  
Ian M. Hay
- 213 **Assessment of the Peoples and Languages of the World**  
Ron Rowland
- 215 **World Evangelization Assessment: A Paradigm Shift for the '90s**  
Pete Holzmänn
- 223 **Unreached Peoples Resource Network**  
Patrick Johnstone and John Robb
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*IJFM* was established in 1984 by the International Student Leaders Coalition for Frontier Missions.

Published Jan./Feb., April/June, July/Aug. and Oct./Nov. by the: International Student Leaders Coalition for Frontier Missions, P.O. Box 27266, El Paso, TX 79926, USA

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The *International Journal of Frontier Missions* (ISSN 0743-2429) promotes the serious investigation of frontier mission issues, including plans for world evangelization, measuring and monitoring progress in world evangelization, defining, publishing and profiling unreached peoples, coordination of world evangelization endeavors and the promotion of biblical frontier mission theology. The Journal seeks to promote intergenerational dialogue between senior and junior mission leaders, cultivating an international fraternity of thought in the development of frontier missiology and advocating completion of world evangelization by AD 2000.

Address all editorial correspondence and manuscripts, to 7665 Wenda Way, El Paso Texas, 79915 USA. Phone: (915) 779-5655, Fax: (915) 778-6440. Address subscription and advertising matters to Managing Editor, *IJFM*, P.O. Box 27266, El Paso, Texas 79926 USA.

**Subscription Rates:** One year (four issues) \$15.00, two years (eight issues) \$28.00, three years (twelve issues) \$40.00. Single copies \$5.00. Payment must be enclosed with orders. Note: Subscriptions are automatically renewed and billed for year by year unless we receive other instructions. When changing your address, please supply both old and new addresses.

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PRINTED IN THE U.S.A.

# Editorial: World Evangelization by AD 2000

The last issue of this year— scheduled to reach you during the busy holiday season—is an extremely important edition of the Journal. Its focus is on the global challenge and goal of world evangelization by the year 2000. As many of you know, the Journal advocates completion of world evangelization by AD 2000. Everything the Journal stands for and does, from promoting serious investigation of the final frontiers, to publishing biblical missiology, and profiling unreached peoples all has as its main goal “A Church for Every People by the Year 2000.”

Perhaps some are seriously beginning to question that focus and goal. Dr. Thomas Wang, in an article in this issue asks, “Is it possible to complete world evangelization by the year 2000?” How would we answer? If he were to ask us again, maybe for a second or third times: “Is it possible?” how would we respond? Take a close look at the affirmative responses in this issue made by serious world mission leaders. We’re standing at the decade’s midpoint, getting ready for the Global Consultation on World Evangelization in Korea scheduled for May 1995, (GCOWE’95). Even at this point in history we still maintain the focus and goal of the Church of Jesus Christ being planted among every people, so that every person on planet earth has access to the Gospel, by the year 2000!

We need to see that every person on planet earth is a crucial concern of the world evangelization goal. Scriptures clearly teaches that the Lord takes no pleasure in the death of the wicked (Ez. 18:23), nor desires that any (*tinās*) should perish but that all (*pantas*) come to repentance (2 Pe. 3:8, 9), that He desires all men (*pantas anthrōpos*) to be saved and come to the full knowledge of the truth (1Tim. 2:3, 4, so that knowing the truth all men can call on God and be saved (Rom. 10:13-15).

This personalized aspect of the goal is a crucial element of world evangelization. *However*, that goal cannot

be realized unless in fact every unreached people has been evangelized and the Church of Christ has been planted as a movement for Christ in each of the remaining unreached peoples of the world. Only at that point in history, *and not until then*, will every person have the opportunity to hear the Gospel and call on the name of the Lord and be saved. But the question is: Can this be accomplished by the year 2000, and furthermore, should we try? Or is it time to give it up or change the goal?

Today I received a fax from Peter Eyster, a mission frontier mobilizer in Maine. He expressed concern with an article that appeared by Jim Montgomery in *DAWN Report* Issue No 20, Aug. 1994, page 3 entitled “Do we have AD 2000 Backwards?” Montgomery refers to an article in *World Christian* magazine in which Jay Gary had a conversation with David Barrett concerning the AD 2000 goal. Gary asked whether we are still on track for AD 2000? Barrett responded: “I just updated my 1990 list of 2,000 least evangelized peoples. This list was totally unreached in 1974, totally unreached in 1989, and totally unreached today.” The assumption is that no substantial progress has been made.

In that light, should we reevaluate and change our goal? Montgomery seems to lead us in that direction. He writes: “Perhaps we *have* been putting too much emphasis on this date as a time when the task could be *completed*. I’m wondering if we should not think of AD 2000 as a time to be fully prepared to begin a massive, comprehensive effort towards world evangelization in the following decade. If by the year 2000 the Church were mobilized in every nation with the needed experience and workable plan to see a congregation planted within easy access, both culturally and physically of every person,.... *then* perhaps we could talk realistically about completing the Great Commission.”

Hopefully this issue of the Jour-

nal, with its eyes open wide on world evangelization, will convince you that we should *not* change the goal. It’s not true that nothing has been accomplished, that no substantial progress has been made, that the unreached of today are still as unreached as of 1974. A great deal of progress has been made in world evangelization both to mobilize God’s people globally for world evangelization—making us aware of the fate of the unreached—as well as taking giant steps forward to target them for evangelization. Ralph Winter reminds us: “We may be bitterly disappointed that there are still some groups in the world for which there has not yet been any progress. That is an impelling reason to redouble that already massive effort reaching out across the world to the unreached peoples...” (*Mission Frontiers* Vol. 16:17/18, 1994 page 4.) In this holiday season may we be reminded, perhaps unlike any other, to think, pray and work toward giving our Lord the greatest gift of all: All the nations reached, having “the testimony of the Gospel unto them” even by AD 2000!

In this issue, except for two articles, we make available to our readers presentations given at the Ninth Annual Conference of the International Society of Frontier Missiology (ISFM). The theme was “Strategy Issues for Korea ’95” (GCOWE’95) meeting. Due to lack of space, we were not able to include any of the valuable responses, nor the lively discussions of the Conference, including an open forum discussion. However, we would be more than willing to make the responses, the open forum discussion available (at a nominal fee to cover costs) to any and all who would request them.

Hans M. Weerstra, Editor  
El Paso, Texas USA  
November 1994

# Key Issues for World Evangelization

by Thomas Wang

I have the great privilege of touching base with you on the topic regarding “Key Issues for World Evangelization.” I want to mention that to deal adequately with this very broad subject within this short time and space is impossible. Therefore, I will only touch on the main issues which are close to my heart. Hopefully they will strike a responsive chord in our hearts, so that together we can do something about this awesome task.

I have observed some areas that have become hindrances to effectuation of world evangelization. But I’ve also seen some things that are facilitating world evangelizing. Allow me to explain each.

## Evangelism in the Church

First of all, I feel there is a lack and prioritization on evangelism among the churches and generally among us as evangelical Christians today. For whatever reason, there’s a severe lacking of evangelists and the work of evangelism. Have you noticed that? I ask myself: Where are the evangelists?

I received my first shock on this subject in the year 1982, when I was working with the KOVI movement in Hong Kong. In that year, I was asked by the Billy Graham Evangelistic Association to recommend thirty Chinese delegates to the Itinerant Evangelists Congress in 1983 in Amsterdam. So I wrote to the 6,000 Chinese churches in the diaspora (outside of China mainland), and to my amazement, I could not find one single itinerant evangelist among the 6,000 churches in the diaspora—that is, according to BGEA’s definition: One who moves from place to place whose sole responsibility is evangelism. Finally I had to ask BGEA to bend

their rules, and allow so-called “evangelizing pastors” or “witnessing laymen” in order to make the quota. Nevertheless, that was a sobering reality.

Afterwards, I began to ask myself: Where are the evangelists? Why don’t the churches today produce evangelists? Why aren’t seminaries producing evangelists? Why do so few Christians aspire to be evangelists? They seem to be a vanishing breed. Furthermore, how did we get into this situation? Gradually, I have discovered a few of the main reasons:

1. Early missionaries to China and other parts of the Third World from the very beginning (and I say this with reverence and respect), spread the Gospel to the Chinese through Chinese. They often hired three or four Chinese people with minimal education and biblical training, and then sent them out as evangelists. This has created an unfortunate image of evangelists among Chinese Christians. The term “evangelist” is often taken as meaning a second-class Christian worker whose only biblical knowledge is a basic salvation story. Unfortunately, this image has lingered on to a substantial degree today. Perhaps China, in a way, represents many Third World countries in this respect. Besides this, from the beginning, the early missionaries to China did not really encourage or emphasize missions for Chinese churches as their basic responsibility—as something the churches needed to do.

2. Unlike pastors, very often evangelists had no home-base. They traveled from place to place, and on the human side, they seldom enjoyed a sense of belonging. Evangelists were floaters, going from one church to the next and

from place to place.

3. Today, at least in the developed world, no evangelist can raise a family solely on his earnings. That’s a fact—unless he is someone like a Billy Graham.

4. In an age where higher learning is idolized, it will be a miracle today for a young Christian to commit his or her life for a vocation of evangelism. The usual preferences are teaching, researching, counseling, para-church ministries, etc., granted, these are bona fide ministries. According to preferences today, among the Chinese churches, pastors come at the bottom, with missionaries still one step lower, with evangelists at the very bottom of the ladder.

5. However, perhaps the real cause of the lack of evangelism and evangelists lies behind the walls of the seminaries. Even after a casual glance into the curricula of most seminaries today, we can see the overwhelming poverty in the teaching of evangelism, much less the training of evangelists. Seminaries today are not producing evangelists because evangelism does not occupy a respectable position in their curricula. Observe most seminaries, and you’ll know what I mean.

This seems to be the natural result of seminaries that relentlessly engage in the pursuit of academic excellence (which is fine), while neglecting the very basic and original purpose for which the institution was established in the first place—the training of pastors and especially soul-winners.

It is not uncommon today to meet seminary graduates who have never personally led any one person to Christ.

Seminaries shape the students while students, who are the future pastors, shape the church. Is it any wonder why there are so few evangelists today?

6. Following in the footsteps of the seminaries, church leaders today are also contributing to this serious malady. When I say evangelists, in a way I include the missionaries also. Compare the number of workers, both clergy and laymen, in an average church. If you take those who engage in “inreach” ministries and those who engage in “outreach” ministries, it will not be difficult to see a serious imbalance. You will discover that the majority of the workers in a typical congregation serve the people within the four walls of the church, while the outreach workers are usually negligible.

So what do we suggest? How do we balance this serious imbalance? It seems to me that we have to begin with the basic reeducation of the Church, what it is and is not:

1. The Church does not exist for the purpose of seeking glory for itself, of benefiting for itself, but to bring glory to God. Why are we here, doing what we are doing? Are we seeking our own growing power and our own kingdoms?

2. The Church does not exist for the purpose of serving its own congregation alone. It exists to serve the people beyond the church walls as well.

3. The Church does not exist solely for the purpose of evangelizing the people in its own immediate area. It also exists for the purpose of evangelizing the peoples of the world. The Church does not exist to be a recipient, a reservoir, of God’s blessing for herself. It is also to be an unselfish channel to effectively convey God’s blessings that He has bestowed on the Church to the world. The Church should have a balanced distribution of its resources on local and global ministries.

5. Some suggestions to seminaries:

—Each and every seminary should have a department of evangelism

and a department of missions. Should this prove difficult, at least comprehensive courses of these subjects should be given for all.

—Evangelism and missions should be required courses for all students, and should be provided, with priority time given to the actual practice of evangelism.

—Each year, each student should be required to personally lead several persons to Christ and into a church. In a seminary in Indonesia, under the leadership of Dr. Peter Atrevianis (?) and Christian Eritika (?), their students have to establish a church before they can get a diploma.

—To graduate, students should be required to participate in at least two short-term mission trips as part of their field ministry requirement.

—In addition to academic requirements, each student in order to graduate, must provide satisfactory proof that he or she is an able soul-winner.

—Seminaries should consider establishing the following degrees: B.A. in evangelism, M.A. in evangelism, Ph.D. in evangelism. There are so many degrees in other subjects; why not in evangelism as well? Evangelism and missions should occupy high priority in what we do in the seminaries and training institutions.

Actually, we stand in need of a very basic paradigm shift. The Church has to have an in-depth teaching and understanding of what she really is all about. In Matthew 16, the Lord has given the key of the kingdom of heaven to the Church. What is that? The key of the kingdom of heaven is nothing else but the Gospel. The key brings the open door. When the Church preaches the Gospel of Jesus Christ and people believe it, the heavenly doors open for them. That’s the key!

But the problem is, are the churches using the key? Are we using it? Many churches, most churches, are doing every-

thing else but evangelism. That’s the problem, that is also a great tragedy.

God has given the privilege and high honor of preaching His Word—preaching the Gospel to the Church and to the Church alone. You might say that the Church has a monopoly on the privilege of preaching the Gospel. The United Nations cannot preach the Gospel. General Motors cannot establish churches. IBM cannot send out missionaries. This is the sole responsibility, the sole privilege, the monopoly of the Church. The problem today is that we have this monopoly that nobody else can do, but yet, at the same time, we’re not doing it effectively and totally and wholeheartedly ourselves. That is the basic problem. If we have a monopoly and we’re not doing it wholeheartedly, we become the biggest hindrance to God’s will and purpose in and for the world

There has to be a basic teaching on the responsibility of the Church. No matter how big the church buildings, or whether a church has a \$100,000 organ, if we are not really evangelizing, if we are not sending out missionaries all over the world, we are not doing God’s will for Him, and as such are a hindrance to His will and purpose!

### AD 2000 Movement

Another key issue which is conducive to world evangelization—this is something we are happy about—is the AD 2000 Movement which God has raised up in recent years.

In talking about the AD 2000 and Beyond Movement, I must give credit to Dr. Ralph Winter, who in a real sense is the forerunner of this thinking. I had the privilege of being invited by him to participate in the Edinburgh conference in 1981. Even at that time, Dr. Winter was already advocating “A Church for Every People by the Year 2000.” What we are doing right now is actually a continuation, of what God had put into his mind years ago.

The AD 2000 Movement is a movement raised up by God in trying to renew the vision, to gather and link churches together, and to launch out a world-wide movement in different channels, from different tracks, in different countries, through different individual church people. Through this conjoined global effort, we believe it is a possible task that can be accomplished by the year 2000. Now, many people have talked to me and asked, "How can that be possible?" I always give them an illustration. I say, "If President Clinton today gave a speech in the White House, the whole country could hear him and see him; and through the satellites, the whole world can hear him instantaneously. Now if that is possible, then why is it not possible for the whole world to hear about the Word of Jesus Christ by the year 2000?" Hallelujah! This is possible!

### Is it Possible?

I want to ask you this question: Is it possible? I'll try it again: Is it possible? Once again, is it possible? I asked that same question at the Second Lausanne Congress. If it is not possible, it is not that God has not given us the tools. Rather it is us. We're the hindrance—our lack of vision, lack of cooperation, lack of commitment, lack of unity, and a combination of all these.

I am so grateful to see the import and the involvement and the support of this global movement today. We are anticipating seeing a mighty tide and outpouring of the Holy Spirit among us, an unprecedented unity and commitment in a consultation in Seoul, Korea in May of next year. I have no doubt that if the movement keeps on going and growing in the next 8 months, we will have the needed cooperation and global trust to fulfill the Great Commission of our Lord by the year 2000.

To reach the world for the Lord, to intensify evangelism and missions, we need all patterns of missionary thrust.

By that, I mean *all* patterns, *all* peoples—from all peoples to all peoples. For two centuries, God has used the Western missionary. They have done a marvelous job. The fact that I'm a Christian spokesman is proof of that ministry. Western missionaries came to China and brought the Gospel to my grandfather's generation. When we became Christians, we were called by God to participate into the worldwide redemptive movement.

Never forget the early Western missionaries. Never be affected by the beat of different drums. Back in Bangkok in '76, we heard about the word *moratorium*. Of course, as evangelicals, none of us believed them, nor did we agree with them. But recently, there is another type of moratorium on the horizon—another theory to come out that says that the Western missionaries cost too much money, that with the same amount of money we can have ten times more national workers. Well, mathematically speaking, that's fine; but somehow, God's adding machine is very different from ours.

I sometimes worry when I talk to my board about various projects. I'm really scared when a board member takes out an adding machine and starts doing this type of calculation. I'm really afraid of that! According to our mathematics, four minus two is two. But according to God's mathematics, it isn't. I haven't seen one church in the world become poor because of mission giving and mission sending. Just to the contrary! The more you give, the richer you become, both monetarily and spiritually. Therefore, in God's mathematics, as far as missions are concerned, four minus two is six. I've told many people that, and many have believed it and seen it work.

I believe that both the Western missionaries and the Third World missionaries will go to the final frontiers hand in hand, and shoulder to shoulder. We need global missions from the global Church. So let's give a mora-

torium to moratorium itself!

The laity, and believers themselves, are the key of evangelism, missions and world evangelization. It has been said that to get the Christian out of the pew is one of the most difficult parts in Church ministry. But the fact remains that unless the people in the pew really go out and start witnessing, church evangelization is not going to come to pass. Somehow, God's people have to move to the lost world.

Someone has made a humorous variation of the hymn, "Onward, Christian Soldiers," that says, "Like a mighty fortress march the church of God; brothers, we are treading where we've always trod. We are all divided; many bodies flee. Low in faith and less in hope, less in charity." The seriousness of this rendition is that it is true, at least to a degree.

While the first Reformation put the *Word* into the hand of the laity, today we are facing a second Reformation which must put the *work* into the hand of the lay believers. Could we, by the grace of God, pray for, promote and expect the following breakthroughs among the laity? Here are three suggestions.

1. That we, by God's grace, start a "One-One" movement in the Church. By One-One, we mean that each layman will bring one person to Christ (and into a viable church) in one year. Just that! Every Christian brings one person to Christ in one year and into a church. That is not a very difficult demand. Most Christians can do this, *if they want to*. If we were to do just that, every year the Church would double. Lay people somehow have to be moved, have to be mobilized, even if they cannot achieve 100% success. Even if we would settle for a 70% success rate, or 60% success—the growth of the Church would still be phenomenal.

2. We also need a "One-in-Ten" movement. First it was one-one, now it's one-ten. What I mean by the one-ten is more than giving one tenth of our

income in tithing; it also means giving one tenth of our time and talent for the Lord's use. We see lack of workers everywhere we go. One pastor couldn't introduce us to another pastor for two years. We need a youth pastors, we need and associate pastors, etc. There is a crying out for dedicated missionaries. If only Christians in the churches would not only give one tenth of their money but also one tenth of their talents, their time—beginning with volunteerism—things would change drastically, giving three hours a week, four hours a week, etc. Somehow the layman, the Christian in the pew, has to be involved in the Lord's work.

3. Then we need a "Fifty-in-One" movement of God. Many of you have already heard about this. This ratio differs according to the local economic and social situation. This means every fifty Christians in a given church should be able to send out one full-time missionary family. I don't mean give fifty dollars here or a hundred dollars there—no, it would mean the whole support for a Christian family to go out in full time mission service. If a church has 500 people, that church should send out ten full-time Christian missionary families or couples for world evangelization.

If we, by God's grace, will pursue in these three areas in the church, it will immensely facilitate evangelism and missions all over the world. We have mentioned sending, and talked about evangelism; and we can not get away from support and money for missions. Again I want to mention Dr. Winter in this matter. For decades he has been advocating living a war-time lifestyle. I know he doesn't always get respondents in this area, particularly from a generation that has been brainwashed by commercialism through daily television.

We should realize that commercialism is one of the biggest enemies of world evangelization. Some of you

will agree with me. My experience in the past three years through Eastern Europe and the former Soviet Union bears this out. I have seen wherever commercialism creeps in, the acceptance and responsibility of evangelism creeps out. I've been to the former Soviet Union 16 times in the past three and a half years, and I can see the change. I've been in Eastern Europe six times; I can see the change remarkably clearly.

John Pritchard and others have mentioned that the Church spends over 90% of its money on itself. We are basically a commercialized and a selfish Church today. I hate to say that, but I can say it because I'm also included. I mean that I'm not blameless in this.

We must try to regain our compassion. We are a work-oriented Church today. We are also work-oriented in missions today, similarly to the efficient church that the Lord rebuked in Revelation 2:1-6. All the programs, all the work—everyone is so extremely busy (including myself), but as far as the tender mercy and compassion and love for God, sometimes it has quietly slipped away.

Recently I picked up the September 12 *Time* magazine. It had a story about a South African journalist who received a Pulitzer prize for his photojournalism. He took a picture in Sudan of a very dried up field, where so many had died of starvation. The picture was of a little girl, too weak to walk anymore, dying, crouched on the ground. Behind the little girl was a huge bug vulture, waiting in the bush. He was invited to New York to receive the prize for his photojournalism. He wine, dined, and was honored for these pictures splashed on the newspapers and magazines. Then he went home. Two months after he went home to South Africa, somebody found him sitting in his little red pickup with all the windows rolled up, with a hose connecting the exhaust to his cabin. His lungs were

filled with carbon monoxide. People around the world were shocked and asked, "Why should one in the height of his career and fame take his own life? Why?" Somebody found a note in his truck that read, "I was haunted by the vivid memories of killings, of corpses, of anger and pain, of starving and wounded children, and of trigger-happy men. The pain of life overrides the joy to the point that real joy does not exist anymore."

In the August 1993 issue of DAWN's Newsletter, there was a short article that said, "In a study of 100 of the more prominent leaders mentioned in the Bible, Dr. Bobby Clinton of Fuller Seminary found a startling statistic that less than 30% of them finished well. That means more than two thirds of them were sidetracked, usually by such sins as abuse of power, pride (ego), illicit sexual relationships, or improper use of finances. Two thirds of biblical leaders failed to leave behind the legacy of a life well lived."

The statistics for contemporary leaders are even more tragic. Some estimate that only one in five Christian leaders will reach their potential and will be able to say, together with the Apostle Paul, "Imitate me as I imitate Christ." May these words—some suggestion and some reminders—follow us to the cross of our Lord so that we who are involved and committed to world evangelization may finish well. So may it be for God's great glory!

*Thomas Wang is the chairman of the International Board of the AD 2000 Movement and Beyond. He also is the President of the Great Commission Center located in Pasadena, California, USA.*

# A Church for Every People by the Year 2000: An Affirmation

AD 2000 Assessment Task Force  
November 28, 1994

We affirm that Jesus commands the Church to preach the Gospel to the world (the Gospel for every person), and to ensure that every people (Matt. 28:19) in the whole world is disciplined (a church for every people).

We affirm the contributions of many ministries in unreached peoples research and mobilization, particularly:

- \* The US Center for World Mission for promoting the vision of the unreached peoples as a primary concern for the Christian community worldwide,
- \* Wycliffe Bible Translators and the Summer Institute of Linguistics for producing the Ethnologue and the more recent Registry of Peoples and Languages (ROPAL) as the best available listing of ethnolinguistic peoples,
- \* The Foreign Mission Board of the Southern Baptist Convention for their ongoing research into the peoples of the world and their analysis of both access and response to the Gospel,
- \* Operation World with its accompanying research in identifying the less reached peoples, and
- \* The Adopt-A-People Clearinghouse and the Peoples Information Network (PIN) for surveying mission agencies world-wide as well as national leaders and research centers throughout the world to develop a "field perspective" on the identity and status of the peoples of the world.

We affirm that the goal of "a church for every people" can be fully met by crossing all boundaries of understandable language or acceptance to plant vibrant churches within every people group in the whole world.

We affirm that strategies for the spread of the Gospel require an understanding of both languages and dialects and of the many sociological, ideological and other factors involved in crossing barriers of acceptance, and of the cities, towns and villages of the world. We have a general global idea of the extent of these boundaries and habitats, with more specific knowledge in many situations.

We affirm that the best available global approximation of these boundaries is to reflect the barriers of language

understanding represented by the ethnolinguistic peoples in each country of the world.

We therefore, representing various mission initiatives associated with the AD 2000 & Beyond Movement, on this day of November 28, 1994 in Colorado Springs, do now resolve in a spirit of unity, to invite the Christian community worldwide to the following:

1. To challenge their constituencies towards prayerfully achieving the goal of a church for every ethnolinguistic people by December 31, 2000,
2. To use ethnolinguistic peoples within a country in the ROPAL listing of languages for assessing the global task and for mobilizing the worldwide Church for prayer and mission involvement,
3. To publish by May 1995, a list of all the peoples that are deemed to be most needing a church planting movement in their midst or that have insufficient access to the Gospel, are less than 2% Christian, or are identified as adoptable peoples for prayer and mission.
4. We encourage researchers and field workers to refine the list of peoples, including an improved understanding of both the cities, towns and villages where people live, as well as local barriers of acceptance that may hinder the spread of the Gospel.

## Conclusion:

For the purposes of the global AD 2000 & Beyond Movement, the procedural goal of "a church for every people by the year 2000" means:

*to make a priority of establishing, as a minimum, a pioneer church planting movement within every significant ethnolinguistic people within every country of the world by December 31, 2000.*

Our aim, as this work is carried out in the field, is that there be a pioneer church planted across every barrier of understanding or acceptance, within practical reach of every person on earth.

# Pre-GCOWE Leader's Conference

## ***Our Commitment to a Five-Year Plan Integrating the Efforts of all the Tracks of the AD2000 and Beyond Movement***

We, the 250 participants from 60 countries at the Pre-GCOWE conference, holding various responsibilities within the AD 2000 and Beyond movement-International Board Members, global track leaders, regional coordinators, and national coordinators-commit ourselves to do everything possible to integrate our efforts to ensure that the following primary goal be achieved:

### **A Church for Every People and the Gospel for Every Person by the Year 2000.**

In order that this fundamental goal may be attained, we commit ourselves to integrate prayer initiatives, spiritual breakthroughs, cooperative strategizing, and implementation of action programs in all AD2000 tracks and regional/country initiatives.

Our specific priorities are:

#### ***I. To Integrate our Efforts to Reach Peoples***

1. Ensure that within 18 months of GCOWE '95 there be a regional consultation for each of the 11 Affinity Blocs of peoples (defined by ethno-linguistic and socio-political commonalities) to coordinate and prioritize reaching every consistent people and city in these blocs.
2. Strengthen or initiate strategic partnerships comprised of international agencies and local entities to target each of the (estimated) 130 most influential "**Gateway**" peoples within these affinity blocs, and ensure an adequate commitment of resources to reach every other significant people within that affinity bloc.
3. Encourage every national AD2000 initiative to commit the necessary prayer and research to identify and launch a church planting movement among every unreached **ethno-linguistic people** by the year 2001, with the expectation that God will work through and beyond our local efforts to cross every boundary and establish a church planting movement within practical reach of every person on earth in that same period.

#### ***II. To Integrate our Efforts to Reach Countries***

Develop a unified strategy of systematic and saturation evangelism to ensure that every person in every **country** is given the opportunity to hear or read the Gospel message in their own language or a language they understand.

#### ***III. To Integrate our efforts to Reach Cities***

Network the Global Church to mobilize God's resources to build indigenous city leadership teams and missions partnerships among the least evangelized cities, giving priority to the **100 "Gateway" cities** which are the focus of *Praying Through the Window II*.



# The Thai: A People Still Unreached

*Independent Thai remain politically free and true to Buddhist heritage. Most also worship a multitude of demanding spirits.*

Sweet cream flavors your Thai tea; fiery spices in the steamed rice moisten your cheeks. The faces are warm, full of smiles. The dark eyes are bright, and the favorite phrase is “*Sabay, sabay, klun Thaitech*”—“Easy and beautiful is the life of a Thai.” Thai are the soft-spoken, gracious people whose ancient ancestors settled the central floodplain of Thailand. The 54 million Thai are a beautiful people who seem to be blind to the God-given value of their beauty.

## Background

*Thai* means “free.” And this majority people group of Thailand pride themselves on their thousand-year history of remaining free. But to be independent, the Thai have often bartered away their land, their resources and their souls.

Thai ancestors are a central-China people called the *Tai*, who migrated into Southeast Asia about AD1000-1300 and established the Kingdom of Siam in the 1500s. The West has portrayed the lush land of old Siam in popular musicals such as “The Land of Smiles” and “The King and I.”

Thailand is the only Southeast Asian country to avoid colonialization. In the 1800’s, the shrewd negotiations of Thai kings played colonial powers as the Dutch and British against each other. Parcels of Thai territory were also bartered off to these European colonialists to keep Thailand free.

## The Thai Today

Today the Thai are a strong force in the business economy of Southeast Asia. But to gain that commercial status, they have sold off many of their natural resources including the world’s last

teakwood forests. The resulting flooding and soil erosion has driven tens of thousands of rural families to the city—principally to the overcrowded capital of Bangkok.

Bangkok itself, a megalopolis of six million, is a maze of polluted canals, lovely parks, nightlife glitz, Chinese-backed business centers, crowded slums and houses of prostitution—the number one tourist trade.

## Religion

A saying in Thailand is: “To be Thai is to be Buddhist.” The Thai also believe that all people must be reincarnated as Thai in order to achieve *Nirvana*—the state of pure nothingness desired by Buddhism. But that is far from a sure guarantee—no one can ever be sure that he or she will ever attain that. Hence as Buddhists they live in a constant state of passive spiritual resignation.

To the Buddhist, life itself is an illusion and has little value. Man is fated to the endless cycles of reincarnation. Theravada Buddhism is atheistic. (It is also called Mahayana, or the “Smaller

Vessel” or “The Way of the Elders.”) There is no god and man has no soul, so Buddhism has been unable to satisfy true spiritual need. Most of the Thai practice Buddhism as a cultural life-style.

## Spirit Worship

For spiritual power, the Thai look to the ancient rites of animism—to the spirits they call the *phi* (fee). Overlaid with the Buddhist trappings, spirit worship is a religion of fear. All of the *phi* must be appeased and equally acknowledged, be they spirits of the river, or of the trees, of the rice fields or of the house.

These spirits hold real power over the gentle Thai. Most Thai have sold their souls—deemed worthless by Buddhism—to these spirits in order to gain some control over their destinies.

For 2500 years the Thai have remained relatively free politically. They continue to look for freedom and meaning in materialism and in the easy bondage of Buddhism. We need to pray for the Thai to be set free in Christ—to be set free indeed!

## Unreached

Portuguese Roman Catholic missionaries brought Christianity to the Thai 500 years ago. Protestant missionaries arrived in the 1830’s. Today there are more than 70 mission groups working in Thailand with 1,030 missionaries!

Christianity has flourished in the tribal hill people groups of Thailand, but the ethnic Thai have *never responded* in sufficient numbers to sustain an indigenous church movement. Less than 1% of Thai are Christian. Christianity is still seen as Western or Chinese, and to be foreign is not good.

Compromise has made evangelism

ineffective in the small Thai church. Chinese and Chinese-Thai leadership in churches discourages ethnic Thai participation.

### Unresponsive

Even with a Bible, with churches and missionaries the Thai are an unreached people because *they have not responded* to the Gospel.

### The Land

- \* Area: 173,877 Sq km—a little larger than Sweden.
- \* Capital: Bangkok.
- \* Avg. elevation is 50 meters.
- \* Thailand is dominated by a central alluvial plateau.
- \* Thailand is one of the world's leading producers of tin.
- \* Some 2/3 of workers are in agriculture yet it generates only 1/4 of GNP.
- \* The region shows a continuous residency of more than 20,000 years.

### The Thai People

#### Population:

- \* 50 million.
- \* 40% are under 15 years old.
- \* 40 % are between 15 and 29.
- \* Life expectancy: 64 years.
- \* Minority populations include:  
Chinese, Malays, Khmer, Karen, Semeng, Lao and Lawa.

#### Life in Thailand:

- \* 30% urban, 70% rural.
- \* Best equipped military in Southeast Asia.
- \* Severe problems with drugs and prostitution.
- \* Language has 44 consonants and 32 vowel signs

#### Religion:

- \* 95% Theravada Buddhists, strong Animism.
- \* Less than .05 % Christians.

### Pray for the Thai.

- \* **Pray** that God will use even economic trends and international events to accentuate the Thai's need for true liberty, and to show that answers don't lie in Buddhism, *phi* worship or materialism. Pray for Christian businesses to demonstrate to the Thai the value of the individual and human life.
- \* **Ethnic Thai** music is extremely sad revealing an underlying anguish in the hearts of the smiling Thai. Pray that cultural Thai Christian music will be composed and aired on one of the 14 Christian radio broadcasts in Thailand.
- \* **The root problem** of the Thai may be that they do not value the God-designed human soul. Deprived of real worth, Thai will readily sell their hearts to the spirits, and their minds to the philosophical practices of Buddhism even their land and people for short-term profits. Pray that Christian cartoons on TV, Christian comic books and other literature will begin to reach Thai children

before they are indoctrinated with Buddhist beliefs that rob them of their true worth before God.

- \* **Pray** against the spiritual forces that exploit the Thai tendency to prostitute themselves—to put themselves in bondage in order to appear “free.”
- \* **Pray** that the Thai people will hear the Gospel as a message of hope from their loving Creator—not a creed or message of foreigners.

### For Further Study

- \* John C.S. Girling, *Thailand: Society and Politics*, 1981.
- \* Pamphlet of the *Tribal Research Center of Thailand*, Tribesman and Peasants in North Thailand, 1967, : 1969.
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- \* Burt Modowell, Thailand: “Luck of a Land in the Middle,” *National Geographic*, p. 500-535, Oct. 1982.
- \* Elizabeth Wagner, *Tearing Down Strongholds: Prayer for Buddhists*, \$9.95 from William Carey Library, P.O. Box 40129, Pasadena, CA 91114.
- \* *IJFM* Vol. 10 No. 3, July 1993, Special Feature Edition on Buddhism.

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For unreached people prayer cards and additional information on Buddhism, Islam or Hinduism etc., write **IJFM** or: **Adopt-A-People Clearinghouse, P.O. Box 17490, Colorado Springs, CO 80835**

# Global Consultation on World Evangelization

*by the Year 2000 & Beyond in Seoul, Korea*

by Luis Bush

**T**he Global Consultation on World Evangelization (GCOWE)'95 is a mid-decade global strategy meeting on world evangelization to be held in Seoul, Korea, May 17-26, 1995. The theme of GCOWE'95 is: "A Church for every people and the Gospel for every person by AD 2000."

To participate in the event each invitee must sign a declaration form of understanding and responsibility. (See Figure 1) Only those persons committed to the theme and prepared to implement the goal in their own country will be accepted for GCOWE'95. Participants are expected to raise their own international travel funds to attend. Forty five hundred are expected to come from approximately 200 countries of the world.

The purpose of GCOWE'95 is to encourage continued momentum building toward the fulfillment of the goal of a Church for every people and the Gospel for every person by the year 2000.

An underlying assumption of GCOWE'95 is a divine superintending of current global events of such import that we are moving from an age of unbelief to an age of faith as we approach the year 2000. The explosive growth of the Two Thirds World Church in this century has positioned the Church around the world for a major evangelistic thrust in the nineties. Church and mission leaders now believe that genuine collaborative partnerships is the only way to take advantage of the opportunities presented by the last decade of this millennium.

Increased momentum building toward world evangelization is anticipated as a result of GCOWE'95. Many

groups within the Body of Christ, individually and collectively, will set or revise their own year 2000 goals for world evangelization. Paving the road to this global event, more than 100 national, regional, and functional consultations will have been held around the world.

A growing number of Christians will work and pray with greater common focus towards the turn of the century. GCOWE'95 is a mid-decade assessment point to bring these groups together. Setting on-going strategies as Christians work together through separate but cooperative programs, it is hoped that the Body of Christ will increase mobilization in every country of the world toward fulfillment of the goal of a Church for every people and the Gospel for every person by the year 2000.

Seven characteristics of GCOWE'95 have begun to shape the nature of the event, and the process leading up to it and its expected results, which are identified here:

## **Assessment of the Unfinished Task**

Four global surveys have been launched to foster the presentation of the "best picture" of the unfinished task as it relates to the goal of a Church for every people and the Gospel for every person by the year 2000. (See Figure 2) Assessment of progress of world evangelization is currently being conducted among the peoples, cities, countries, and geographic areas of at least one million people.

An evaluation will be made of the progress toward the assessment goal by each country and region, augmented by the contribution of each associated Resource Network and Task Force towards that goal. An identification of

the major obstacles to fulfilling the purposes in each country, region and Resource Network will be sought.

## **Prayer for World Evangelization**

Prayer will be offered up for a reconciliation of God's people between countries, races and ethnic people on behalf of a fractured world, and between Christian leaders within Christian organizations, denominations, global movements, countries, and regions of the world. One hundred and twenty on-site international intercessors will be praying around the clock during GCOWE'95. Fifty children between 8 and 12 years old, selected because of their unusually mature prayer life, will be engaged on-site in prayer and intercession in an expected fulfillment of Psalm 8:2 "From the lips of children and infants you have ordained praise ... to silence the foe and the avenger."

A key focus of prayer will be revitalization of Church leaders through the sharing of principles and models of effective local Church mobilization, Church renewal and world evangelization taking place at GCOWE'95.

As a result of GCOWE'95 there will be great potential for increased mobilization of united prayer efforts by linking such networks nationally, regionally and collectively around the globe to focus prayer on world evangelization. (See Figure 3) Significant emphasis will be placed on the next major global prayer initiative, Praying Through the Window II: Targeting 100 Mega-cities. Profiles of the 100 least evangelized mega-cities will be distributed for focused intercessory prayer in support of 10,000 on-site intercessors comprising 400 teams and for the

general welfare and reaching of these cities. During GCOWE'95, fervent prayer will be focused on overcoming the obstacles by country, region, and Resource Network. There will be prayer through identified factors concentrating upon the question of whether the goals specified are attainable in each country, region and Resource Network.

### Grass Roots Involvement

#### *Selection*

After a three year process of recommendations for the various networks and countries, more than 27,000 names of Christian leaders have been received from around the world in the International Office. Through an extended and sometimes painful process of assessment involving several reviews by national, regional and Resource Network leaders, the invitees have been selected who best meet a strict list of criteria developed during this process.

#### *Registration*

The registration for GCOWE'95 is being conducted, for the most part, at the national level rather than at the International Office. In each country a registrar has been identified to conduct the registration in their country. Usually the registrar is also the national coordinator in the country. The registrar is encouraged to convene the invitees, review and complete the registration process and later discuss how best to prepare logistically and to significantly contribute to GCOWE'95 meeting objectives. Fees for the registration remains in the office overseeing the registration.

#### *Funding*

Each participant is being encouraged to raise his/her own international

feasible for a participant to raise all of his/her own travel. In some instances, countries which are in a position to do so

FIGURE 1  
"Declaration Form

Statement of Understanding and Responsibility"

here

same size and format as Figure 1 in  
Global Church Growth Magazine

travel support. In some cases, delegates in the more financially developed countries are being asked to contribute to subsidies for participants in countries where conditions do not make it

have adopted other country delegations to subsidize their international travel.

The hosting country of Korea has offered to cover the costs for the

food, housing and local transportation in Korea for many of the two thirds world participants that are expected.

*Program*

The program is designed to provide

for encouraging and setting country-wide initiatives to AD 2000. Moreover, it will be designed to establish distinct follow-up plans with specific action items and dates, by track and by country

resource networks (tracks) and in combination.

**Mobilizers and Practitioners**

Those invited to GCOWE'95 are

FIGURE 2  
here

Same size and format as Figure 2 in  
Church Growth Magazine  
on page 4

strong affinity group bonding, network opportunities, and ownership of goals and objectives by resource network and/or other organizational groupings. In addition, the program will provide for strong country-wide group exposure meetings, and other bonding and networking opportunities in moving toward cultivation of an environment

for each significant emphasis.

**Thus the primary program focus is not inspirational, but rather an in-process review/assessment meeting, to look at the status of the "unfinished task" in reference to efforts initiated earlier and projected toward completion.** The program will divide into three primary parts; by country, by

expected to be the "shakers and movers" in national and world evangelization. effort (see Figure 4). The criteria by which people were recommended is as follows: **Credibility**—An active member of a local church, recognized by the national leaders and respected by the different segments of the Church as in good standing in his/her immediate Christian community. **Experience**—A

responsible Christian leader who is recognized in the interest area of the Resource Network. **Bridge builder**—Prepared to build bridges between God's people within the country and internationally. **Spiritual maturity**—Above reproach in his/her testimony; approved by Church leadership in the country and

Prepared to trust God for finances to travel nationally and internationally. **Ability to communicate** in one of the United Nations' languages. English will be the primary language used though there will be translation into seven major languages at GCOWE'95.

Every participant will have a pre-

Word and Literature, the Jesus film, and personal and mass evangelism initiatives.

Two hundred and fifty national research mobilizers engaged in the establishment of permanent missiological research functions in their own countries are being invited. Five hundred and

### FIGURE 3

“Praying Through the Window’

here

copy from

Global Church Growth Magazine page 5

possessing his/her own accountability support structure. **Vision**—Burden for the Church in his/her country and for the evangelization of the country. A person who desires to see a Church for every people and the Gospel for every person in his/her country and in the world. **Team player**—Works well with others. Can comfortably interact with others who might disagree with him/her while maintaining mutual respect. **Leadership qualities with organizational support**—Has the support and organizational structure to develop resource networks within the country. **A person of faith**—

assigned track in which they will function during that portion of GCOWE'95. Five hundred carefully selected individuals have been sought for the mobilization of new missionaries resource network, who are expected to then mobilize 10,000 missions mobilizers to mobilize 200,000 new missionaries among the unreached by the year 2000.

Five hundred carefully selected geographic area coordinators are being sought for coordinated saturation evangelism efforts for every one of geographic areas of one million people target areas in the world through God's

fifty pastors committed to mobilize their laity for national evangelization and world missions—through initiatives such as the June March for Jesus, the June 25 Day to Change the World prayer initiative, as well as significant outreach programs—are expected to participate in GCOWE'95.

Three hundred national supervisors of major global and independent denominations, who influence entire denominations in their countries are expected to participate in GCOWE'95. Three hundred people involved in establishing networks, partnerships and who possess crea-

tive models to reach the unreached peoples are among those coming. Three hundred people engaged in city wide holistic ministry, evangelism and Church planting, specially among the urban poor have been recruited.

Over five hundred leaders representing major prayer networks are expected to participate. Over one hundred people who are committed to and engaged in presenting the

“All for Christ” AD 2000 in Zaire is to double the number of believers in every urban and rural congregation in

beneficial not only for Korean evangelization, but also for world evangelization.” These words by Korean

## FIGURE 4

Figure 4

here

“Networking Model of Interest Groups”

See Figure 4

in ad/graphic packet

Gospel to everyone by the year 2000 by radio have been identified, selected and recruited for GCOWE'95. Five hundred women who represent women in prayer and evangelism making a difference in their nations have been called upon to come.

Three hundred key leaders engaged in the translation, production, distribution and nurture through God's Word and Literature have been invited to participate. Over three hundred “John Knox” type Christian leaders who are involved in saturation Church planting efforts in their countries are scheduled to participate at GCOWE'95.

### **National Strategy Development**

With the input of national models, the participants representing various tracks and denominational initiatives delegates will meet by country to assess the unfinished task, for goal setting, to identify the factors bearing upon the success of the purpose, and to firm up follow-up plans and processes. As a result, it is expected that current national strategy initiatives will be strengthened and many fresh initiatives will be launched.

The main objective of the movement

Zaire by the year 2000. Following a National Consultation in January 1993, a committee of 130 members in 16 groups were formed. Support for the vision came from the evangelism and missions departments of 63 denominations. Thirty thousand copies of materials were printed in six languages in order to equip every pastor. Each has been supplied with a copy of the working document to use in 1994. In assessing the degree of mobilization of each of the ten AD 2000 tracks on a scale from 0 to 5, only three scored 3 or 4. All others scored a 5 which means: “completely mobilized.” Zaire is one of the models of a national strategy that will be presented at GCOWE'95.

### **Major Korean role**

“Looking forward to seeing historical, unprecedented, monumental, supernatural and global revival to fulfill the Great Commission taking place in this generation. ... the Korean Church has the potential, willingness and sense of urgency... Koreans want to be unified... the AD 2000 Movement will be

GCOWE'95 Preparation Committee Chairman Joon Gon Kim, reflect the kind of expectation to be found in the Church in Korea in relation to the AD 2000 & Beyond Movement and GCOWE'95.

While hosting GCOWE'95, the Koreans will be holding two parallel strategic conferences. The first is a conference for 10,000 Korean pastors and the second a conference for 500 Korean missionaries who will be flown in from around the world to participate

### **Modeling a National AD 2000 Initiative.**

Five large scrap books, each with forty pages filled with news articles of the different activities related to the AD 2000 Movement in Korea, are a testimony to the spread of the vision within Korea. Four monthly, eight page, AD 2000 news letters have been printed in Korean and circulated among 5,000 carefully selected Christian leaders throughout the country to keep them informed about activities and news items on a national and global level.

Today, it is said that most Korean pastors know about the AD 2000 movement.

The goal is to share the AD 2000 vision with Christian leaders in the 250 largest cities and towns and organize AD 2000 committees in each one of them. In each of these cities and towns Christian leaders from different denominations are encouraged to establish a city-wide AD 2000 committee to take the basic elements of the national plan and adapt it to their own city.

#### *Hosting*

The beautiful Korean Center for World Missions will be the venue for GCOWE'95. Already they have 35 full- and part-time staff on the fifth floor of the Korean Center for World Mission. All major denominations and local Churches have expressed their support for the AD 2000 Movement in Korea.

One of the indications of this is the Korea AD 2000 Committee has agreeing to raise the expenses for food, housing and transportation within Korea for approximately 3,000 delegates from the two-thirds world.

#### *Praying*

The Korean Preparation Committee is organizing massive prayer support for GCOWE'95 participants. They have requested that each GCOWE'95 participant selected supply a brief profile of their ministry along with a photo so each can be given to a different local Church in Korea for prayer. This way some 4500 local Churches in Korea are being encouraged to become involved. Each Church would be expected to pray for the Two Thirds World participant

they are sponsoring and to raise the monies for their expenses in Korea.

The Korean Church plans to gather over one million Christians for the Day to Change the World on June 25, 1994. One of the main emphases will be for the unification of North and South Korea. They do not expect to be caught unprepared for the time when North Korea opens. They are challenging one million Christians to each adopt and pray for one of the districts of North Korea. Their vision is that 100,000 students will form into teams and take one year breaks from their collegiate studies to live in the districts for which they have prayed. While there, they will serve in the communities, evangelize and work towards their goal of planting more than 30,000 Churches. To date, more than 50,000 students have already committed themselves.

#### **Climactic Consecration**

On the last evening of GCOWE'95 the current plan, pending confirmations, is to hold the meeting in a stadium with the participation of the GCOWE'95 delegates, the 10,000 Korean pastors, the 500 Korean missionaries from around the world, friends and supporters of the AD 2000 & Beyond Movement and other key Korean and world leaders present in Seoul at that time. It would be a night of consecration by each country delegation for the goals of evangelization they have outlined for their own countries and the world to the year 2000. Each country delegation would walk around the inside of the sta-

dium and then kneel in dedication. In the stands there would be a great host of mainly Korean witnesses who would join in prayer for them and their goals.

An all night prayer meeting will be held. This will be the climax of GCOWE'95: "...an unforgettable night of consecration of each individual and country to the goal of a Church for every people and the Gospel for every person in their country and the world by the year 2000."

#### **Conclusion:**

We pray GCOWE'95 will result in continued and significant momentum building toward the fulfillment of the goal of a Church for every people and the Gospel for every person by the year 2000. The last five years of the decade, century and millennium will likely be the years of the greatest mobilization of the Body of Christ working together to reap the greatest spiritual harvest of all time. My prayer is that you will want to be a part of the spirit, the vision and the action of this global spiritual initiative.

*Luis Bush is the International Director for the AD 2000 and Beyond Movement and former president of Partners International. This article originally appeared in the Global Church Growth Magazine, Vol 31, No 2 April/June, 1994. Used by permission.*



# New Wine in New Wineskins

## The Changing Harvest Force and New Tools for Global Evangelization

by Frank Kaleb Jansen

**J**ohn Robb and I, together with several others, have been working on the Unreached Peoples Track for the AD 2000 Movement. I will give a short presentation on what is going to happen inside the Unreached Peoples Track at the consultation in Seoul, Korea next year. I'll also give a short analysis on the new harvest force situation in the United States, and the tools available for us to use, now and in the future, in the global mission movement.

At the outset I want to start by asking, "What is the goal of our task? Is it to see every people group reached? Is it to save a lot of people?" The goal, as I read it in the Bible, is that one day the knowledge of the glory of the Lord fill the earth as the water covers the sea. Mark and Matthew in the Great Commission passages say that we need to preach the Gospel to every creature, in every habitat—everywhere where people live. One factor to see that happen is the people-group thinking. Concentrating on people groups is a good strategy, and I have dedicated my life to that strategy. Through people-group thinking, we can foresee that the knowledge of the glory of the Lord will fill the earth. I think it's possible to do that through people-group thinking and strategy. Others would say and put emphasis that it has to be done through kinship structures and relationships. Others might say that it has to be done through radio." Cameron Townsend thought it could be done through translating the Word of God into 586 languages—which was his knowledge of how many languages there were in the world at that time. Of course today we have discovered that there are 6,000 plus languages.

### The Goals of AD 2000

When I started to work with the Adopt-A-People Clearinghouse I had fairly clear picture of what needed to be done. It was like the time of seeing a human body with my friends when I was in primary school. That was rather simple. But then the teachers revealed that there were organs and a heart and so on inside the human body, and that it had cells. A little later, I learned that these cells had molecules. Then I learned about atoms, and that inside the atom were electrons and neutrons each with their nucleus. It's a great thing. Later I learned that inside these atoms were three pairs of leptons, and three pairs of quarks. I was so excited this past Summer when it was discovered that the sixth quark, which was 200 times heavier than the other quarks, indicates that we have a whole new universe inside that big sixth quark. Isn't that great! Didn't you jump for joy, too? It's true that we discover more and more of God's creation and how great and infinite God truly is. When we say, "Oh, finally we are finished. We now have defined all these atoms," only to discover that we have all these leptons and quarks—and inside that a whole new universe.

When can we ever say that we have finished the task? When Peter and Paul were going into the world and reaching the then known world, they didn't know about America; but still, they were doing their job going into all the world. I trust God that what He has revealed to us is complete, if we are faithful in obedience to what He has revealed to us.

The goals of the AD 2000 Unreached Peoples Track are eight-fold:

1. The goal is to inspire, to encourage and to motivate the people coming to the Consultation. About 4,500 will attend, mostly from the Third World (half of them will be charismatics). It will be a different meeting from the first Lausanne meeting, and from the second meeting. It will give us a good picture of what the mission movement and the church growth movement in the world really is like.

2. We want people to go away feeling a part of a larger network, providing fellowship and support.

3. We want people to learn—to promote learning and stimulus through cross-fertilization of ideas—sharing of models, reports, etc.

4. We want people to gain a clear knowledge of what to do and follow-through upon return to their countries.

5. People should know how to build networks for the incorporation of their ministries and prayer—including specific understanding on building and maintaining partnerships.

6. They must understand the importance of informed intercession/spiritual warfare and how to mobilize for intercession.

7. People should be acquainted with the various resources and tools available within the AD 2000 Movement.

8. We want people to have a definite sense of ownership in both regional and national planning in regard to the unreached peoples of the world.

This is not a conference for the American and Westerner Christians only. The focus of the AD 2000 Movement is very much on the vast Two-Thirds World, and to get ownership, not the paternalistic view from the well-informed

stewards of knowledge, but usher in a whole partnership movement in the global Church. I'm so happy to see that most of the attendants who have already registered are concerned about the Unreached Peoples Track, which by far is the biggest track of all at the consultation. This tells me that the Third World Church may be more concerned about the unreached peoples than the American, the Norwegian, or the European Christian movement.

There's going to be a plenary meeting on May 18, where Patrick Johnstone, John Robb, Phil Butler and I, together with Third-World leaders, are going to give a short 50-minute presentation. On May 19 this breaks down into several workshops meeting all day. There will be workshops on building partnerships led by Phil Butler; another on the Adopt-A-People concept, which I'm covering; and another led by William Kumuyi from Nigeria and Ross Campbell on reaching of the various people groups. In later sessions we will deal with the researchers, the mobilizers, and the purpose for world evangelization.

In the evening there will be open sharing about what God is doing to reach unreached peoples—visions, burdens, needs, challenges. At a later day, there will be reports and discussions from every region. Again, we'll end up talking about how to build partnerships, because the networks and the partnerships are probably the key factor to seeing things get done, all of us working together, each doing their part. Obviously, no agency, no country can do this task by themselves.

It's a wonderful thing God has provided that we will and have to work together. It's not somebody directing things from Colorado Springs or Pasadena, dictating to the rest of the world what to do. True partnership is truly working together. That is the trademark for this consultation—that partnerships and networks have to be established. One thing that has been very

clear to me is that to build partnerships we need to have tools to do the work and then rules and guidelines to work it out.

### The New Wine

But what about the new wine and is it necessary to put it into new wineskins? If you asked Thomas Wang, "What do you think about the response 'Is it possible?'" Maybe we have some reservations here, and say "If God intervenes it will be possible." Wang might get an answer that would indicate we're not quite convinced that we believed it is possible. When we look upon the facts and when we analyze the situation we may not be so sure anymore. David Barrett said, "Well, those least evangelized peoples (that whole list with which we're so familiar) who were unreached in 1974, they were unreached in 1980, they were still unreached in 1989 and in '90, and remain so in '94. Nothing has really happened."

Of course, that's not exactly how Barrett said it, but that's how it has come across. When I look upon the unreached peoples, and the numbers we have before us (it's anywhere from 3,500 to 11,000). I ask how many of these are being targeted with any intent to reach them from the total 900 agencies of the North American missionary movement? We find that it is a mere 327, or about 10% of the people groups, (taking the lowest number) that are being targeted by North American mission agencies. If this continues, it means that the Great Commission will never be completed, if we in America have to do the major share, because we are only targeting 10% of the list. Why is it that the American missionary movement, with more money than any other country, is only targeting 327 peoples?

I am not criticizing the American missionary movement, because we are and have done tremendous work for many years all around the world. But the stark reality is that we have been tied

down to our existing programs to the extent that there are no resources available to go and do what we all think it is right to do—to reach the unreached peoples of the world. We say that we are concerned about completing the Great Commission, not only conserving the plans we have for our own organizations, big or little. But the reality is that we are only targeting a small percentage of the unreached peoples of the world. Although there is talk and plans about reaching an additional 650 people groups (but no real physical work, nor any real preparation is being done at this point in time), even this would mean that two thirds of the unreached peoples are not being targeted, at least not by us.

For this reason I say, we certainly need new wine and that it will be difficult, if not unwise, to pour it into old wineskins. The old skins will crack. But where is the new wine in resources and workers? One new resource are the tentmakers. This new harvest force must be more involved and be integrated with the rest of the team. In our last Adopt-A-People consultation, I invited Gary Taylor, the director of the U.S. Association of Tentmakers to be a part of this. Gladly enough, they are a part, although they run a separate conference parallel to this one. But they are here, and they are being integrated, and there is a mutual understanding of the importance of tentmakers as a new and viable harvest force.

Another group with great potential that has excited me greatly in the last days are the prayer intercessors. They have seen that they are a part of the missionary harvest force. Prayer is an essential part of the Great Commission. After all, when Jesus said to His disciples, "Look at the harvest fields; they are white already for harvest," the first thing He said was, "Pray for laborers." So they have embraced this, and right now are building a whole network of interdenominational prayer ministries. A crucial aspect of the AD 2000 Movement is the United Prayer Track,

along with the work of the Adopt-A-People Clearinghouse. It looks like we will have 25,000 prayer cells fairly soon praying for unreached peoples. That, to me, is a new and wonderful harvest force. It is new wine!

We might ask: How do we embrace

Church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms." The prayer movement believes that since it's not made known, and since Paul commissioned the Church to make known things that are not known to the rulers and authorities in the heavenly

### Tools for the Harvest

I also briefly want to deal with the new tools that are available to facilitate our task of working together in global evangelization. The Adopt-A-People Clearinghouse has developed three tools that are now ready to be

Participants by Region  
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that was printed in the  
Global Church Growth Magazine  
Spring 1994, page 7

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them? Because that prayer movement is a bit different from any of our traditional agencies as such. Yes, in the past we have prayed too; but it has not been our primary focus as agencies. We had so many programs we wanted to do. But here comes a prayer movement that says, "Well, our, primary focus is to pray. We want to tear down spiritual strongholds, the principalities and powers of evil." How do we adjust to this new emphasis? Some of us might say: "Well, we don't want to have anything to do with this prayer movement, because they are 'tearing down strongholds' and they might really be into magic." Yet in Ephesians 3:10 the apostle Paul reminds us that God's "intent was that now, through the

realm, they will do just that. As a strategy they may travel to Nepal; or go to different places and proclaim Christ to the principalities and powers there. Some say that they shouldn't do that, that it stirs up our traditional missionary movement, etc. But they're doing it anyhow. They feel they have a biblical mandate that the Lord wants them to fulfill.

As I see it, the new wine is an outpouring of the Spirit, of prayer and intercession in the missionary movement—and I think we all should welcome it. We need to remember that when the spring floods come, certainly there will be things drifting along with the flood that we have to sort and throw out. May we have God's wisdom to do that.

released. The first is a book, which came out in '93, with the title *A Church for Every People*, and then the two volumes that followed entitled, *The Peoples of the World*. They're published together with the AD 2000 Movement, MARC, Southern Baptists, SIL, and the People Information Network.

These are our working documents, based on surveys and research. If we are to have a Church for every people, we need to define who "every people" is and where they are located. These documents have been circulated and revised four times, with responses having come from 182 countries. We identify the peoples as ethnolinguistic peoples. We have narrowed in and said, that we have to define

them as ethnolinguistic peoples, because we can't make a list of people we don't know whether or not they exist. So they are language/cultural groupings that the Lausanne Movement was and still is concerned about. From that survey—which includes all the peoples on earth, all the dialects, with some 19,000 entries—we will finalize and print a book that we will publish for the World Consultation in Korea, (GCOWE'95) which will have the title: *The Status Of Christianity As To Ethnolinguistic Peoples*. It will include the total current picture of all the peoples on earth, reached and unreached; who they are and where they live.

#### *The People Profiles*

At the other end of this process is the "Lego Block" that everything is built on—the People Profiles. When we asked the missionary movement around the world, "What do you need the most?" the resounding answer was that they needed People Profiles. It was the number one thing overshadowing every other need. We need information on the various people groups. So, for three and a half years, with the help of Mark Bauers, we have developed the People Profiles. Currently we have 1800 profiles completed and another 700 to 1,000 research papers finished. The purpose for this was to create a grid to analyze and research every people group, and then base our strategy on that. By asking the same questions over

time for every people group, you can get comparative statistics between people groups, allowing us to see and make strategies being used in different people groups. As we ask the same questions for

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of  
Korean Center  
for  
World Missions

See ad/graphic packet

## THE KOREAN CENTER FOR WORLD MISSIONS

each people group we begin to see trends, and trends are more important than single snapshots. Comparative statistics are important since we want to see how things are moving along, why they move greatly in one place and why they may be a total disaster in another. So this tool makes it possible to create comparative statistics alongside the people profiles as well as allows us to see certain trends for every people group.

#### *Integrated Data Base*

Another tool we have developed is the Integrated Data Base, in which we connect data together that deals with a particular people group. There's room and need to connect everything we want to connect with each people group.

For instance, in Afghanistan we can pick up the Afsharis, and get all the information in this global data base listed there. It will indicate which agencies are working among them; which people profiles are on this people and which churches have contacted them and what are the contact persons, telephone numbers, ZIP codes, etc. I will tell us which regional clearing-house is handling this people; what resources are available and a bibliography; and what networks are functioning or planned among that people group. We call it the Integrated Data Base because it tells us every vital piece of information we need on each people group.

In conclusion I want to mention Matthew 24:14, which has been the people-group verse of the Bible. Here we see that Jesus not only mentioned the nations or peoples (*ethne*), but he also said to go, "Into the whole world," or "*Holete oikemena*,"—everywhere where people live. (*Oikos* is the root word for *oikemena*; and *oikos* is every-

where there is a house.) How shall we see to it that the knowledge of the glory of the Lord fills all the earth, wherever there is a house? In order to fulfill our mandate, we have to track it, get the information and then publish it in order to make it available to the entire global mission task force. We desperately need this information—these harvest tools—in order to plant the Church among every people and provide access of the Gospel to every person. May it happen by the year 2000!

*Frank Kaleb Jansen is the director of the Adopt-A-People Clearing-house located in Colorado Springs, CO*

# AD 2000 and the Global Consultation on World Evangelization

## *Strategic Implications*

by Phill Butler

**M**uch has been said about the emerging power and potential of the Non-Western church; in particular its role in the future of missions and frontier evangelism. As president of Interdev we live each day with the reality of this power and potential.

Of the seventeen operational Strategic Evangelism Partnerships in which we are involved (in as many language groups or specific geographical areas), over 160 mission and church-related agencies are participating. 25-30% of these missionary agencies are Non-Western! This percentage is steadily rising. North American agencies account for less than 50% of the total. Every new partnership that goes together typically has representatives from the Church in a minimum of 10-15 countries.

Without going into detail, in our role of partnership development among the world's major unreached people groups, and least evangelized cities, we live daily with the fact, not the possibility of the shift in the modern missions resource pool paradigm—resources of personnel, prayer, and money.

This change in the East-West, North-South balance in the Church is accelerating—not slowing. It will continue to do so for the foreseeable future. It seems that after nearly two centuries of prayer and genuine sacrifice on the part of so many, such realities should be seen as:

1. Cause for an incredibly joyous celebration that God has been so faithful in providing “return on investment” for His Church.

2. Opportunity to demonstrate to the watching world through effective, functional partnership with our non-Western brothers and sisters, that Jesus' message is the truly universal one it claims it to be—not the European or Western one the detractors so readily suggest it is.

The extent to which these two responses are occurring, or are likely to occur, is outside the scope of these brief observations and comments. However, it is in this wider historical context of God's work that the AD 2000 Movement and the upcoming Global Consultation On World Evangelization (GCOWE) must be considered.

### **The Non-Western Connection**

The rapidly-changing realities suggested above are clearly reflected in the AD 2000 Movement. The Movement prismatically refracts the light of God's work in the world in a way that is frequently very difficult for the Western Church and her missions-related structures, to acknowledge, understand, or effectively relate to. In often jaded Western church and missions circles it is difficult for many to acknowledge that the AD 2000 Movement is deeply rooted in and reflects the reality of the ascending power and potential of the Non-Western Church.

While a dozen and one charges may be leveled at the AD 2000 Movement (like triumphalist, rooted in Western “management by objectives” techniques, a collection of a thousand disorganized ad hoc agencies, driven by a false emphasis on eschatology, etc., etc.), the reality is that the Movement has captured the interest and imagination of Non-Western leaders in a way in which no other modern international missions and evangelism emphasis has.

Knowing something about change, the theory and practice of the adoption of innovation, it should not be unexpected that the fiercest resistance to the AD 2000 Movement has come from those parts of the world where the Church in the last two centuries found her power base—namely Europe and other Western areas. In the adoption of innovation, classically it is those with least

to lose who adopt the innovation first. Those with most to lose are usually last.

I will leave it to others to serious consideration as to why AD 2000 has so effectively captured the imagination of so many in the Non Western world. Such an analysis might itself shed light on key factors in any future East-West, North-South dialogue and collaboration.

### **AD 2000 and GCOWE Plans**

The AD 2000 vision, stated most simply, is “a Church for Every People and the Gospel to Every Person by the Year 2000.” To facilitate and encourage the realization of this vision, the Movement has organized itself into two broad categories of activity, namely geographic and functional.

Geographically, the AD 2000 Movement has identified regional coordinators who are encouraged to facilitate a national strategy for evangelization in each country in their region. In turn, in each country a national coordinator has been identified and is being encouraged to facilitate the formulation and, ultimately, the implementation of that country's national strategy for evangelization.

Functionally, the AD 2000 Movement has encouraged the formation of “resource tracks” dealing with a range of specialized issues related to evangelism such as research, unreached peoples, urban concerns, young people, missionary training, saturation evangelism, pastors, denominational leaders, etc., etc.

All of these elements are due to flow into GCOWE (Korea) in May, 1995 in what is billed as a mid-decade assessment of where the Church is in planning and implementation of the goal of a “Church for Every People by 2000.” As Luis Bush has empha-

sized, he sees the event as a working conference for evaluation, planning, and strategy development, and hence the title “Global Consultation on World Evangelization.” At the ten-day conference the schedule will be divided into three main streams; plenary, resource track, and country groupings—each stream having eighteen hours to work together.

AD 2000 reports, plus my own anecdotal experience suggest that hundreds of ad-hoc evangelism initiatives have already been started over the last 2-3 years—inspired in some way by the Movement. Some 100-150 pre-GCOWE national or regional events are known to be planned. Therefore the Korea event in May certainly is not the starting point. Also AD 2000 has been looking for some time now at the post-GCOWE activities—trying to match resources with what may be needed to help facilitate the various evangelism strategies, national or otherwise that will arise out of the event.

### Basic Concerns

#### *Selection Process*

Despite their best efforts, the GCOWE participant selection process has the potential for creating serious divisions and fragmentation among believers in countries.

To what extent are those selected truly representative of the Church theologically and denominationally? Does it reflect a balance of the diverse interests in the country when selection has been primarily on a “national” basis rather than taking into consideration the complex regional and linguistic realities? Developing a “representative” group of participants for, say, the UK or France would be difficult enough—but imagine India, Mali, or China.

Does it reflect a balance between those established in power and reputation and those who are “tomorrow’s leaders”? Also is it representing a spirit of and vision for reconciliation and cooperation in the Body of Christ in their region or country?

Furthermore, will participants be seen as an “elite” group that may or may not be perceived as meriting the implied

leadership role ascribed to them by their selection?

#### *The Structure*

The AD 2000’ structure, and GCOWE as an “event,” and the Movement’s emphasis on development and implementation of national evangelism strategies are fraught with the potential for serious negative consequences.

For instance, to what extent will the GCOWE participants from any given

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country be effective in drawing in the widest possible cooperation from within the Church—in both the research and planning phase and the implementation phase of any proposed evangelism strategy?

If a national strategy for evangelism is conceived, planned, confirmed, etc., at GCOWE, could the GCOWE participants get “ownership” and real participation when they return to their country and, in effect, “announce” such plans to others who haven’t been part of the process? Does the AD 2000 Movement and GCOWE encourage a long-term, “process” orientation vs. an “event” mentality—an issue critical to serious evangelism and church-planting strategies?

Can the current structure of geographical and functional tracks that presently are the “warp and woof” of AD 2000 Movement be effectively integrated in national strategies? Though the GCOWE planned schedule seeks to take this into account, I have serious doubts that an emphasis on development and implementation of a national strategy, and effective integration of all the resource track interests into such a strategy, can be pulled off. Our experience in strategic partnership develop-

ment suggests that the most effective, lasting, and ultimately “successful” church-planting-evangelism partnerships do not try to do too much at once. In industrial terms, trying to integrate the “vertical” and “horizontal” elements of a strategy simultaneously, with a team that’s never worked together before, is a sure recipe for failure.

#### *Integration*

The effective integration and partnership between Western and Non-Western Church leadership, and their respective resources, is not a subject explicitly addressed anywhere in the AD 2000 Movement. While implicitly referenced in many aspects of the Movement, I believe this issue, as outlined at the beginning of this paper, desperately needs high-visibility, candid, practical and intentional treatment by the Movement. Otherwise the potential of much of the Church’s resources will be drastically emasculated because of mismatch and misunderstanding that will continue to occur between East and West, North and South. While I have not seen the topics for all the planned plenary sessions at GCOWE where this subject may be addressed, the topic is far too pervasive and critical to be left to the “top down” communication of a plenary session.

### Who is Listening?

An alternative, if not much longer, litany of concerns dealing with economics, ecclesiology, etc. could be mounted by many, I’m sure. Our stance at Interdev is that we work in a complex, imperfect world. Satan will do anything he can to dismember the Body and discredit efforts and, as brothers in Christ, we can be part of the problem or part of the solution.

No matter what “read” you make of the AD 2000 process, we feel that it cannot be ignored; that it has been blessed by God in a unique way! Acknowledging the stated or unstated concerns, what must be done is to seek to maximize the potential, come along side, and assist in helping this Movement be as effective as possible. Understanding, of course, that any such “para-

plete” role can, itself, have only limited impact on a Movement as diverse, large, and ad hoc as AD 2000 is.

The good news, we believe, is that Luis Bush, who has been the human “engine” in the Movement along with Thomas Wang and who has given so much sacrificially to the vision, and a number of the Board and senior colleagues are indeed aware of these issues. They are listening, and are doing a great deal to minimize any potential damage and to maximize the long-term impact of the Movement. What many do not understand, of course, is that, like it or not, a true Movement is, by definition, a constellation of ad hocacies which no one can control. At best, one can hope to guide the river as it gains volume and velocity.

### Recommendations

First of all, the AD 2000 Movement and GCOWE (and the various, as yet unforeseen initiatives that will flow out of GCOWE) must be encouraged to be true to the nature of the Movement itself. AD 2000 is a great collection of ad hocacies—being given encouragement, guidance, some resourcing, and communications facilities. Any future “national” or regional strategies that come out of the Movement should encourage this same spirit of informal, ad hoc, inspiration, communication, encouragement, and collaboration.

The death knell of the Movement’s effectiveness, it seems to me, will be when it seeks to encourage national strategies conceived by a non-

representative group which, in turn, is perceived to be an imposed strategy, top-down in character rather than highly participative with wide ownership. AD 2000 must, in every country, language, great city or other “bounded” population group, seek partnerships or collaboration among the many who, in turn, by the nature of their collaboration and cooperation will energize Kingdom initiatives into every nook and cranny of society. This strategic, intentional partnership of efforts becomes the national strategy but with wide ownership and participation.

Such an approach would also allow the twin geographic and functional elements of the Movement to work happily alongside each other. Neat and tidy integration of a “plan” would not be the issue. The goal should be an intentional partnership of varied resources behind a common vision where communication, concerns, prayer, etc. are part of the mutual experience. This allows for the specialist interests to move ahead without having to be neatly integrated into some kind of national strategy. Experience suggests that such an approach of consensus-based, wide-ranging partnership could also facilitate the integration of Kingdom resources from East-West, North-South.

Secondly, a primary effort should be made to equip AD 2000 regional and national leaders in such partnership development and on-going facilitation skills. These critically-needed skills are fundamental to effective implementation of an approach as I’ve outlined

above.

Thirdly, there needs to be an emphasis as wide-ranging as possible within the Movement on process vs. event. Similarly, there needs to be emphasis on partnership rather than strategy—whether it is for a country, a language group, or a great unreached city.

While we might have “designed” the whole AD 2000 Movement quite differently, it’s clear that the Holy Spirit didn’t call us to such a role (and certainly we would have been quite ill-equipped for it!). We have appreciated the AD 2000 leadership’s responsiveness, openness, and willingness to consider alternative approaches whenever it has been a realistic option. Despite our expressed concerns, our Interdev team has chosen to get involved in the AD 2000 effort—seeking to support, encourage, and bring to its vision any relevant experience and resources we may have. We would encourage your similar, prayerful consideration and commitment.

*Phill Butler is director of Interdev, an international partnership development ministry, located in Seattle, Washington, USA.*

# UnitedPrayer Track

## *Tooling for Global Impact*

by Jack L. Dennison

The United Prayer Track was formed in 1990 under the leadership of Dr. Peter Wagner. Incredible advances by the kingdom of God have occurred in the last several years through united prayer. As we look toward the “Mid-decade” progress report at GCOWE '95, we offer this report regarding our progress and future steps.

The United Prayer Track is committed to uniting the praying peoples of the world for the purpose of global evangelization. This linkage occurs in a number of ways.

First, by communicating with international and regional networks and representatives who work with literally tens of thousands of prayer cells and millions of individuals worldwide. It is vital to understand what God is doing and saying to praying people around the world. As one prayer warrior recently said, “If you want to know what is on the mind and heart of God, listen to the prayers of His people.” This information is then reported to the church worldwide.

Secondly, by assisting those networks and representatives in strategic planning and coordination. You can imagine the administrative task some international networks face when attempting to develop and coordinate the activities of thousands of cells in as many as 50 countries of the world. Some groups require help in developing an administrative infrastructure to support such an effort.

Third, the United Prayer Track headquarters in Pasadena, California, provides a clearing house and communication hub regarding strategic prayer initiatives worldwide.

Fourth, major catalytic events are

occurring almost around the clock worldwide. Some occur in the U.S., while many others are planned in every conceivable spot of the globe. These catalytic events are rallying points for the Church of Christ worldwide, enabling it to united at a particular point in prayer toward a common goal, and, as well, a tooling time of instruction and on-the-job training for countless millions. The Praying Through the Window prayer event of October, 1993, would be one such example, and, of course, A Day To Change the World is another. At least one global event of this magnitude will be conducted annually through the year AD 2000.

Lastly, for the first time ever, there is a catalog containing the prayer and spiritual warfare tools available in the U.S. and abroad. *The Arsenal* was first published in April, 1994, by Dr. Peter Wagner and his staff of Global Harvest Ministries. *The Arsenal* is a must for any praying Christian, since it contains the most comprehensive listing of prayer and spiritual warfare resources available in the world.

The world is currently experiencing a Divine initiative of unusual magnitude. God is calling His people to Himself through prayer. Groups and individuals all over the globe report an unusual prompting to pray as never before. Through modern communications technology, it is possible to track this Divine movement of God through the peoples of the world as He is evangelistically bringing in the harvest of new converts. This evangelistic initiative is clearly of such enormity as to report staggering numbers of daily conversions worldwide. This twofold message of prayer and evangelism is clearly

God's message and method for the Church of the 21st Century. We are witnessing what the Bible has repeatedly declared, that we must first fight and win our battles in the heavenliest before we can seize the spoils on the earth. Prayer is the global force behind the global effect of harvest gathering.

Dr. C. Peter Wagner has assembled the greatest coalition of prayer groups in the history of the Church. In 1989, after returning from the Lusuanne II Conference on World Evangelization, Dr. Wagner felt a clear call from God to begin to play a more focused role in the study, teaching, and leadership of spiritual warriors. He was surprised by the central role that spiritual warfare played in the workshops and plenary sessions of Lusuanne II. Upon returning to the U.S., he called a meeting of the top scholars and practitioners of spiritual warfare in the country to see what the Spirit of God was saying to each of them regarding prayer and spiritual warfare. soon thereafter, Dr. Luis Bush invited Dr. Wagner to coordinate the United Prayer Track of the AD 2000 Movement, of which the Spiritual Warfare Network is an integral part.

What is occurring in the global prayer movement and the involvement of the United Prayer Track as we move toward GCOWE '95?

### **Global Prayer Initiatives.**

\* *A Day To Change the World—June 25, 1994*: 160 million Christians (one-third of the Christian Church worldwide) are expected to participate in the greatest prayer event in history.

\* Marches for Jesus are expected in 150 of the 252 nations of the world, representing every time zone of the



globe, and involving 50 million marchers joyously proclaiming the Lordship of Christ over the neighborhood, city, state, and country. Five hundred cities of North America are expected to participate.

\*More than 5,000 Concerts of Prayer are expected worldwide. Many of these concerts of prayer will occur as the final day's event, following marches, walks, and other prayer events.

\*More than 50 million Christians representing more than 50 nations of the world will participate in prayer every day of June, and they will fast one day per week during that month as they seek God for global evangelization.

\* One million children are mobilizing for intercession. (See article by Ester Ilnisky)

\* Christians around the world will be gathering at the cardinal points of their continent, country, state, and/or city to proclaim the Lordship of Christ over that geographic area. Many groups will start at the cardinal points of the country or state and move inward toward the center of the area, proclaiming the Lordship of Christ as they go.

\* *Praying Through the Window II*—October, 1995, will witness the deployment of 10,000 intercessors (400 twenty-five person teams) on prayer expeditions to the 100 least evangelized cities of the world, all of which are located within the 10/40 Window. Additionally, each of the 100 least evangelized cities will be "twinning," that is, linked to at least one U.S. city and other cities around the world. This will provide additional prayer support and perhaps even a longer-term commitment on the part of these cities to those within the 10/40 Window.

\*October, 1997—will concentrate prayer on the evangelization of 1000 geographic areas which contain "Million People Target Areas" (MPTA).

#### U.S. Prayer Initiatives

\**Identification Repentance*—not only is there a great deal of anger between

the peoples of the world, but also between the various peoples which comprise the Church. Satan has used this anger to destroy the possibility of unity within the Body, unity that is essential to prayer-

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**God has ushered the church into a new period of divine initiative. This is a day like none other, a day without parallel and precedent.**

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ful and evangelistic effectiveness. Here in the U.S., Peter Wagner has stated that American's broadest sin is against the African-Americans through our long standing racial prejudice stemming back to our mistreatment and enslavement of this people in our colonial times and continuing to this day. American's deepest sin is against the Native-American Indian people through our mistreatment, enslavement, annihilation, and treaty-breaking over the course of the last 150 years. Through Divine action, God seems to be calling His people to repentance for and identification with the sins of their forefathers. This spiritual action of genuine repentance, confession, and reconciliation is removing the walls of separation and restoring the oneness of the Church in a powerful way. This experience is more frequently becoming a spontaneous

part of both large and small prayer gatherings around the world. God is bringing down the walls between the Japanese and Koreans, the Germans and Europeans, African and African Americans, American Anglos and African-Americans, and Native-American Indians, South-Africans and Africans, and many other ethnic groups. In the U.S., Cindy Jacobs of Generals of Intercession, Jean Steffenson of the Reconciliation Coalition, and John Dawson of Youth With A Mission are leading the way in trumpeting God's call to reconciliation and providing the training and resourcing needed to do it.

\**City Wide Prayer Alerts*—at least 1,000 cities will have ongoing interdenominational City Prayer Alerts functioning in which local church prayer groups will be praying during a particular hour each week around the clock (168 groups in each city) for spiritual renewal and global evangelization.

\**National Directory of Prayer Groups*—this first-ever publication will list and describe all denominational and independent prayer groups in the U.S. and update the information on a regular basis.

\**First Friday Prayer*—the National Prayer Committee has declared the first Friday of every month a special national day to seek God through prayer.

\**Pastors' Prayer Summits*—in more than 100 cities of the U.S., pastors gather annually in large groups and weekly in small groups for ongoing prayer. The four day event has no agenda, no speakers, no study. The time is set aside to be orchestrated by the Spirit of God as He leads the pastors into worship, Scripture reading, prayer, and personal confession and reconciliation. Pastors having once experienced a Prayer summit are unalterably changed and are better prepared and equipped to lead their congregation into a renewed emphasis upon prayer through solemn assemblies, prayer retreats, regular early morning prayer gatherings, and more.

Prayer has returned as the bedrock of ministry for a growing number of pastors and churches.

### Other Divisions

*The Spiritual Warfare Network*  
Coordinated by Peter Wagner, Global Harvest Ministries.

Though not organized as an actual division of the Prayer Track, the Spiritual Warfare Network is nonetheless an integral part. Begun in 1990, the Spiritual Warfare Network (SWN) seeks God's wisdom and direction as to the ways in which strategic-level intercession might be used by the Holy Spirit in measurably advancing the cause of world evangelization. The network members seek one another for wisdom, encouragement, correction, intercession, partnership in ministry, and cross-fertilization of ideas. This spiritual camaraderie of the group provides balance, accountability, and protection in this fledgling field and movement. In February, 1994, the network sponsored the National Conference on Prayer and Spiritual Warfare in which more than one thousand people participated.

*Spiritual Mapping Division*  
Coordinated by George Otis, Jr., the Sentinel Group.

Spiritual Mapping is one of the newest strategies and resources added to the arsenal for serious intercession. George Otis describes spiritual mapping as "superimposing our understanding of forces and events in the spiritual domain onto places and circumstances in the material world." The result of this effort is to be able to identify the spiritual forces behind

many of the social systems and problems that hold people in bondage, as well as the spiritual forces currently at work within a specific geographic area. This provides strategic information for more concentrated and focused prayerful intercession regarding the activity of spiritual forces.

The Spiritual Mapping Division conducts research on the countries of the 10/40 Window and is presently engaged in a research of the sixty major cities within the Window to provide strategic intelligence for millions of prayer warriors.

In North America, this division has regionalized into nine geographic areas in order to support and train the individuals involved in emerging local spiritual mapping initiatives.

*Strategic Prayer Evangelism Division*  
Coordinated by Edgardo Silvosio, Harvest Evangelism.

Edgardo Silvosio is a recognized pioneer in the development of what is now being termed "prayer evangelism." After much success in the cities of Argentina, as well as other places, Silvosio is demonstrating that lost people can be won to Christ primarily through prayer. At the same time, in Silvosio's design, traditional evangelism methods are also brought in with particular effectiveness when they are focused on a saturation church planting within the city.

Not only has Silvosio designed what many missiologists consider the state-of-the-art evangelistic strategy for taking a city, but since it is based primarily on prayer, he has consented to join his activities with the United Prayer

Track and organize this new division. One of his initial goals is to have this evangelistic strategy and process implemented in fifty cities by late 1995, and at that time convene a major International Prayer Evangelism Conference in Los Angeles, California.

All this represents only a portion of what God is doing worldwide. A fast-paced movement with such scope and magnitude is impossible to keep up with. God has ushered the church into a new period of divine initiative. This is a day like none other, a day without parallel and precedent. God is calling His people back to Himself through prayer and then sending them out to gather in the greatest harvest in history. We may well be witnessing the first fruits of the final harvest of history.

In many parts of the world, the harvest is so great-the people are so ready to respond to Christ-as to literally exceed our capability to gather it. We must continue to mobilize prayers who will intercede with the Lord of the harvest to send forth laborers into His fields to gather the harvest before it goes to seed and we lose our opportunity.

*Dr. Jack L. Dennison is Professor of Pastoral studies, Multnomah Biblical Seminary, Portland, Oregon. He is the Global Communications Coordinator for the United Prayer Track. This article originally appeared in the Global Church Growth Magazine, Vol. 31, No.2 April/June 1994, and is used by permission.*

# The Ethnolinguistic Reality

## The Complexity of the Task

by Ralph D. Winter

I often talk about the mystery of the universe. The scientists are more and more baffled about where it came from or what it is. Every day, it seems like, it's more complicated than it was before. We live in the era of the befuddled scientists, who are smarter than any scientists who ever lived before, but also more aware of their limitations. The same thing applies to the origin of life and the origin of civilization.

Into this puzzling mass of evil and incredible cruelty and depravity and brilliance and evidence of God's creation and the damage of Satanic fury, the "Reconquest" enters. The Reconquest is the another mystery. Even the Bible refers to it as a mystery. The Jews thought that God was trying to benefit them—only them. That they were supposed to be part of the global Reconquest wasn't supposed to be a mystery—but it was. Paul refers to it as a mystery in Ephesians 3.

The Reconquest is indeed the main subject of the Bible. We really need to see only one book, not 66. It's probably very disconcerting for outsiders (people outside of the church) to understand us when we start to talk about 66 books in the Bible. It would be better to say that we have one book with two parts, a single book that has an inspired introduction—which constitutes Genesis 1-11—that gives the backdrop of the good creation, the evil penetration, the hopeless result. Now, that's a beautiful backdrop for the rest of the redemptive story of the Bible, which essentially is the Reconquest.

### Peoples' Concept

Abraham is the key person in that Reconquest: He is called out to be a

blessing to the peoples of the world. This is where the term *peoples* very centrally enters the story of the Bible. It is not a modern invention of sociologists, anthropologists or missiologists, but really a rediscovery of what the Bible was talking about all along.

The mission mandate, starting with the first pages of the Bible, in the minds of a growing number of Hebrew scholars and Old Testament scholars, actually has been covered up in earlier literature in this century by the phrase "Abrahamic Covenant." However, if we were to go far enough back, we would hear it referred to as the Great Commission again. Somehow, in every era of mission renewal, we rediscover the Bible, write a bunch of books, then forget about them, and then ignore the significance of thing we found and reduce it to phrases like, "the Abrahamic Covenant," when in actuality it was the Great Commission—the mission mandate of the Bible.

But notice the frequency of the phrase *peoples* in the Bible. The English translation gives us terms such as nations, families, peoples—different translations use different words. Even the Hebrew uses different words. Now when we're counting peoples, would we count the *mish pa'hah*? For instance, when the people of Israel went into the land of Canaan there were 60 *mish pa'hah*, that's my list of 60 peoples. But David Barrett insists that there are only 12, but he uses the word *goyim*. You see, the Bible uses both words.

I personally don't recall ever opposing the use of other categories of "peoples," but I have found that many people are very disconcerted if you intimate that the Bible itself, much less

anthropology, conceives of peoples within peoples. They get very uncomfortable. They would rather like it to be French, German, Latin, Spanish. They can't imagine these languages being grouped into phyla and families and so forth. It just really disconcerts many people who want to have it simple. But the Bible itself is not simple, it speaks of of peoples within peoples.

Basically what we're up against is to determine what is a people? You can diagram peoples in different ways. You could diagram them into subgroups that divide into subgroups. The whole history of science is the progressive revealing of much-resented increased complexity. When my father went to school, atoms were seen to marbles. When I went to school, they were little solar systems with things going around on the outside. When my kids went to school, inside the nucleus there were all kinds of particles. Now they've finally discovered the quarks or whatever, and inside these 32 subatomic particles and their symmetry and so forth represent a whole new world—who knows what worlds are even smaller than that—and we're just beyond ourselves. It seems like the more we know, the less we know! It's very embarrassing for scientists, of all people, who would like to be able conquer reality.

In my opinion, we need to take a little dose of humility. We so casually speak of unreal categories. For instance if a friend of yours says that their sister is studying to learn to speak Chinese, you wouldn't bat an eye at that statement. But if she said, "I'm learning to speak European," you'd laugh at her. However, we don't realize that both statements are equally foolish. We normally

don't know enough about the Chinese mega-people to realize that Cantonese and Mandarin are as different as Italian and German.

It's very reassuring for things to be simple, and very discouraging for things to get increasingly complicated. Maybe God has allowed us to gradually uncover the reality bit by bit so that we would be able to learn it along the way, so that this increased complexity doesn't overwhelm us.

### The Mississippi River

Recently I was speaking to a group in England and I was supposed to talk about unreached peoples. I got hold of an atlas of the United States, turned it upside down, and took a piece of paper, and traced off the Mississippi River Valley—all the different rivers, including the Arkansas River, Ohio River, Missouri River, and so forth. Then I threw that on a screen and asked, "Now, what is this? It looks almost like an upside down bush. It all comes down to the top"—which of course is the bottom of the map—of the Mississippi River. I continued: "But now, how many rivers are there? What are their names? Can you give me a list? We're not going to be able to do the work we need to do if we don't have a list. Tell me!"

Well, what is a river? When the Mississippi goes north and then forks off into the Missouri River and then continues illogically with the name Mississippi, which is the shorter part of the river (of course, the people who named the river didn't know that). But what right did they have to name it the "Mississippi" versus the "Missouri"? And they've already let the Ohio River peel off.

So what kind of a business is this? Problem is that we've simply used the wrong framework of description for the reality which we're studying. To make a list of the rivers of that basin is inherently illogical. It does not allow us to see the reality. Or it obscures the

reality, if we're serious about any kind of list of rivers. Furthermore, we might ask, "When is a river a stream, or a brook, or a crick, or a creek?" We have all these words, but they are just inadequate to describe the reality we're studying and want to describe.

### The Morocco List

Recently I was in Morocco and I boned up for the job. I took along with me a list of the peoples of Morocco. I knew in my heart that a list is itself unfaithful to the reality. As soon as one makes a list, the reality is altered. But I took my list, and I showed it to my oldest daughter, who's a real sharp gal, who majored in linguistics, and who had been there for 15 years. She read through this list of peoples. Then suddenly she burst out laughing. I felt a little bit embarrassed and said "Come on, what's so funny about this? This is an impressive list." She said, "Well, Daddy, this one word here refers to the whole group." The word *Shlu* (?) is the whole group; this is the word for all Berbers—not even just the Berbers in Morocco.

But then there are other complexities. In Morocco there are three regions—they often talk about the Berbers in the north, the middle, and the south. Then, in each of these three regions there are different dialects. And no one should hold me accountable for the precise number; which is precisely the whole point of this thing. We don't know—although there is a Wycliffe researcher there who has a far more precise map than any of us. The real point is the structure of ethnography. Those dialects in the three regions break down and subdivide into what is called confederations. These are the words that are commonly used. Then within the confederations there are tribes.

Some of these tribes have very similar languages and cultures, and being so close to each other, like the members of a nuclear family, they kill each

other. (As an aside, that's the most common murder. It happens most frequently within nuclear families, where it's not a matter of misunderstanding what people say; it's the very opposite, where you know exactly what is meant.) So missionaries can't always assume that if you get the Gospel into this or another tribe, that all these others will automatically follow suit.

### Warring Factions

Sometimes it does happen. For instance, in Nagaland there were 14 different groups. The Ao Nagas heard the Word first. They shared it with the next-over tribe, and it went all through Nagaland that way, from tribe to tribe, with the result that 75% of the Nagas today are Christians.

But it isn't always that way. Christian Kaiser, the famous German missionary of the early part of this century, went to Papua New Guinea, as it is now called. He went up into one of the low-land tribal groups at the base of a huge, roaring river coming down from these terrifically high mountains, and won these people to Christ. Then he wanted to go up the river to the next one and do the same. Eventough they spoke a language that was very similar (just like in Nagaland), they didn't like each other (unlike Nagaland). So we can't predict in either case what would happen—a dominoes effect or no dominoes. It's like the Hopi and the Navajos who are very similar in many ways—they understand each other perfectly—but they don't like each other. You have to have Canadians come as missionaries to reach the Hopi because the Navajo can't.

### The Intractable Problem

Wycliffe Bible translators is the largest, most highly-trained, most competent mission agency that has ever existed in Protestant history. They have mastered, through years and years of incredible intellectual endeavor, all kinds

of problems with translation and interpretation and much more. The one absolutely intractable problem which causes them more grief than any other single problem is the question of, "How many people will read this Bible if we produce it?" So they have a whole brand new division that is focused on this challenge. They have translators, they have support personnel, and they have surveyors. Their exclusive task is to bump into this intractable problem and decide, for instance in Morocco, where and when and how to put whom to translate the Bible. That's the reason they're studying this reality. However, they can't tell you in advance what will or won't be a basin of communication for a given tribe or number of tribes. A single translation may bridge three tribes or only one, but they don't know this in advance.

It's just like the scientists, I'm sorry to say. We have to take a little measure of humility. We cannot deny the fact that we can't know in advance all that we would like to know. We need to yield the ground to the reality out there and be content to say, "Look, how many peoples are there in Morocco?... Well, there's Berbers and there's Arabs, and a few French. Ah, yes, and a few American tourists." Well, that's a fairly good way to describe Morocco, especially if we add that the Berbers outnumber all the rest about three to one. But we might ask, "What about the Berbers?... Yes, there's the Northern, and the Middle, and Southern, each with their tribes, dialects and confederations."

It's much like the Mandarin, which has a marvelously creative breakdown of the 100 or 200 Mandarin languages that are mutually unintelligible to each other. They have, creatively called these the Northwest Mandarin and Northeast Mandarin, and Southwest

Mandarin and Southeast Mandarin. Isn't that creative? Of course, that's just a blurry confusion of the complex reality. It really is a blurry confusion of what's out there! The media people are beginning to paste a trade language over the whole of China, and so forth. But that doesn't mean the people themselves speak that language, because only 14% of

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China speaks Mandarin in their homes.

These are complex realities that we have to deal with, and we go on fooling ourselves if we insist that we have to have one list that everyone can agree on. Wycliffe can do its work on the confederation level, as I would predict, in most cases. They would assume that all of these tribes would be able to read this New Testament.

Gospel Recordings on the other hand, targeting the ear gate (which is very much more sophisticated than the printed page, which drops out a great percent of the message coding in language), can't stop at the written level. They have to go to audio level because these people

(especially if they kill each other) recognize the dialect on the cassette—obviously not recognizable on the printed page. So for their purposes, Gospel Recordings always has to do a larger number of translations. Wycliffe is doing what it's doing, for their purposes, with all the intelligence and their competence, while Gospel Recordings is doing what it's doing, according to their purposes. It's not that the Gospel Recordings people are wrong or that Wycliffe is wrong. Each is using a different tool targeting different levels of communication. This type of complexity would also apply to church planting, because that would define a different level of reality with a different dynamic.

**Minimal Accomplishment**

The second reality has to do with quantifying the necessary minimal accomplishment in church planting frontier mission efforts. Allow me to use an illustration.

Have you ever heard that anybody had a "mild" case of AIDS, or was "mildly" pregnant? No one would say, "Well, we have to find out

to what extent they're pregnant, or to what extent they have AIDS. What is it? Is it 10% of the white cells that have been invaded, or 5%? When it crosses 2%, we'll call them AIDS patients; otherwise we won't."

The point is when you're dealing with a self-generating movement like the Christian movement, quantities are not important. But qualities are what really are counts. There are people who have had brushes with AIDS, and they didn't really get it. There was a mild invasion and there might have been an embattled reaction, and that dread virus was defeated, or maybe there was some residual pocketing-off of that thing.

But once that thing gets going and is implanted, so far as we know now the person is infected—you've got it. That is despite the Japan conference on AIDS, which they hoped would clarify things, because it only indicated the problem was more complicated to solve than they thought it was. Scientists of all types always are finding out that things are more complicated than it seems. Like them, we too are finding that out.

When the authentic Gospel of Christ penetrates a society and people understand it in their own language, and they have access to the Bible, and they're moving ahead in the Lord (it is a growing concern), there are very few cases in history where that type of movement stopped. Knowing this, the mission question is very precise: How to get that *quality* in there. The *quantity*—whether it is 5% or 2% is really not that important, and we really need not argue about those things. Rather we know what needs to happen in qualitative terms. I'm afraid we can fritter our time away forever getting gnat's-eyelash statistics. It's fun to work with computers. Everyone who knows me knows I like computers. But you know, the question is simpler (as well as more complex). It seems to me, that we may be answering the wrong questions, and there's nothing more absurd than answers to wrong question.

At the very first formative meeting AD 2000 plan for Singapore, for the following year in '89, I spoke about the number of unreached peoples. You know me. I've contrasted my

approach with Patrick Johnstone's; who is a person hoping-for-the-best numbers while mine is a preparing-for-the-worst numbers. So, unless we're going to print two sets of numbers all the time, we probably would need to say, "Look. Let's be very conservative. Let's prepare for the worst." That is precisely the number series I've been using.

Most lists include everybody. The question is, what is the level we need to tangle with especially in frontier missions? We need to be very cautious about statistical monstrosities that are going to tell us all the answers in advance. We'd better get out there and dig in and try to reach these people, and find out when a church-planting movement is going to bump into the barrier, whatever the barrier might be. It isn't a question of linguistics necessarily. It could be cultural barrier, it could be prejudice, it could even be an economic issue. *We have to reach every human being in the world, and we have to penetrate the group in which they would feel at home worshiping our Lord.*

Here is another dimension of the complexity. In Papua New Guinea, those groups up the valley, each having 16 slightly different dialects that were warring and killing each other, would eventually come together in a single Lutheran Synod by 1925. We ask, What's going on now? We're ruining our statistics. We're coalescing groups. But what about the Norwegians and the Swedish? They used to pretend there were two different languages, but in fact, there were dozens of languages

among them. Somehow, with a little bit of the love of Christ, those groups merged. All of this indicates that we're looking at self-generating growing movement. It's a moving target.

## Conclusion

So I'm saying that there are only two basic dimensions of the ethnolinguistic reality which reach beyond the simplicity of our mechanisms of description. I think we need to take that into account. I think if we do, we're not going to feel pressed to argue about which level is the most important. We have to deal with all of the levels. Each level is "a gateway group" as the Southern Baptists nowadays are calling groups like this. If you get into this group here, maybe you can get into this group also, and so forth, and so one group is a gateway for another. Great!

I think that we need to recognize that to complete this task one of the most important factors is to get out there and to dig in, knowing that we will run into the barriers and complexities when we get there. We'll have to cope with them at that point on the ground. It's sort of like invading Haiti—we're not sure what we're going to find until we get there.

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# The Great Muslim Challenge

## Learning from Their Dedication

by J. Christy Wilson, Jr.

**I**n Romans 15:20 the apostle Paul says, “I have made it my goal to preach Christ where He was not known.” Yet today, less than 2% of the Protestant Church’s missionary personnel are working among Muslims, who form the largest unreached people bloc in the world. Over a billion are following a false absolute, a false prophet and a false hope, expecting to have salvation and eternal life through a works oriented religion. In Romans 3:21 the Bible clearly states that no one will be justified by the works of the law. Yet we Christians have done so little to reach the Muslims.

### **Evangelism is Essential**

I remember coming back from Afghanistan to bring our oldest daughter to enter Wheaton as a freshman in 1969. At that time I was able to attend the North American Congress on Evangelism headed up by Billy Graham, in Minneapolis. While there I heard Dr. James Kennedy, who had a meeting for ministers. Since I was the pastor of the Community Christian Church in Kabul—an international congregation there—I was able to attend. There were over 600 pastors. He asked, how many of us, either in a Bible school, a Christian college, or a seminary, had had a course that taught how to lead someone to Christ. Out of over 600 pastors, only three hands went up. He said, “Do you see? We are emphasizing all kinds of good things in our training, but we have left out that which is most important.” When our Lord formed His school and called His disciples, He said, “Follow Me, and I will make you become fishers of men, (and women)” and that is what He did. That was His main goal.

At that time, I didn’t realize I’d be

teaching in a seminary; I planned to spend the rest of my life in Afghanistan. But I determined that if I ever taught in a Christian school I would teach a course on personal evangelism, because I didn’t learn it in seminary. I learned it from a Christian layman who was a businessman. He would come to the secular university where I was and have a Bible study, and the students would argue with him; and he would not only turn to the Bible to talk with them, but he would lead them to Christ. That’s how I learned to lead people to the Lord. I taught at Gordon-Conwell—but I had a hard time trying to get faculty to pass a requirement to have evangelism taught regularly in the M.Div. course.

It’s thrilling to see how one of Dr. McGavran’s last books was on this subject of evangelism, which is so vital. We need to recognize the immense importance of Christians learning how to lead others to Christ. That is our task!

That’s why I was thrilled with the emphasis that Dr. Wang gave in relation to AD 2000 here at the ISFM Conference. He made the same questions that he asked at the Lausanne Congress II in Manila. “How many of you believe the world can be evangelized by the year 2000?” When he asked that question about 10% said, “Yes, it is possible.” Then he asked it a second time, and about 20% said it was. The third time there were about 30%. But as Dr. Ralph Winter has pointed out, it doesn’t mean that it necessarily *will* happen. It’s just a matter that it is possible, if we Christians will really get on the job of doing what the Lord has told us to do in relation to world evangelization.

### **Learning from Muslims**

As we look at the Islamic challenge,

it is important for us to recognize that they have a lot to teach us in their dedication. Ayatollah Ruhollah (?) Khomeini used to spend two and a half hours a day at prayer, even with all his responsibilities. He prayed five times a day, a half hour each time, completing the ablutions, and then going through the prayers. Now, their prayer is not like Christian prayer or intercession. Their prayer is a rote saying of the first chapter of the Qur’an—repeating it over and over again.

But they put us to shame with their dedication to prayer and fasting. Many of them don’t eat or drink anything from early morning, when it first starts to get light, all during the day, until sunset. They don’t take any aspirins nor other medicines. So many Christians have forgotten all about fasting; and yet, our Lord said that when the Bridegroom would leave, His disciples would fast. In the Sermon on the Mount He said, “When you fast,”; He didn’t say, “If you fast.” So Islam is a challenge to us in relation to dedication in prayer and fasting.

### **Muslim Christology**

It’s also a challenge to us in relation to Christology. Islam believes far more about Christ than liberal “Christians.” Muslims believe in the virgin birth; they believe that Jesus was perfect and without sin. They believe in His miracles, that He raised the dead, that He gave new eyes to the blind, new limbs to the lame. Muslims believe that Jesus foretold the future and that He ascended to heaven. They also believe He’s alive in heaven right now.

For that reason, it’s important not only to pray for Muslims, but also to pray with them. That’s the great way to touch

their hearts, because they don't know how to get answers to intercession for real needs in their rote prayers toward Mecca. We Christians, as we pray with them in the name of Christ, can lead them to the Lord. I've seen many Muslims come to Christ through Christians who would pray with them—not only just for them. They believe that Christ is alive in heaven, and therefore you can pray to Him. They also believe in the second coming of Jesus Christ.

### Islam: A Heresy of Christianity

The two main reasons that Islam is a heresy of Christianity is that they deny the deity of our Lord Jesus Christ—and that was mainly the fault of Christians! None of the Bible was translated into Arabic until 80 years after Mohammed had died. Yet Arabic was the only language Mohammed knew and therefore he had no chance to read the Bible in the one language that he knew. That's why in the Qur'an there are many references to the Bible—he had heard a lot of biblical stories—but there are no quotations of the Bible in the Qur'an. So Islam arose in the Arabic context as a failure of Christians missions to that region of the world.

In Mecca before Islam took root, every day they would pray to many idols. Mohammed saw that that was wrong. He had come across Christians in route in his caravan that went from Mecca to Medina, Jerusalem, and Damascus and back. Therefore, he had contact with Christians. But he saw them worshipping statues of Mary instead of worshipping Jesus. He thought the Christian Trinity was God the Father, Mary the Mother, and Jesus the Son. That's essentially what Muslims think today. When they ask you, "Do you believe Jesus is the Son of God?" and you say, "Yes," they think that you believe that God had sexual relations with Mary and produced Jesus the Son, and that the Christian Trinity is a "Holy Family." So again it's a failure of true

missions. At the root of the Muslim problem to reach them for Christ lies the failure to get the true Gospel message across.

Islam denies not only in relation to the deity of Christ, but also to the death of Christ. Muslims say that Jesus was too good a man for God to allow Him to die ignominiously on a cross. Instead, according to them, God caused the likeness of Jesus to fall on Judas and that Judas was the one who was captured and crucified, while Jesus ascended to heaven before the crucifixion. In this way Islam cuts the heart out of the Gospel of salvation in Christ.

One great Muslim scholar, Hajji Sutta Muhammad who had been to Mecca on a pilgrimage, came to Christ because saw that only through Christ could his sins be forgiven. And that's the truth that the followers of Islam need to recognize.

Muslims not only are a challenge to Christology, but they're also a challenge demographically, because there are so many of them in the world today. One out of every three unreached persons is a Muslim. For that reason I was concerned when I read the plans for the Congress in Seoul, Korea for GCOWE'95. I mentioned to Dr. Thomas Wang the fact that in the Consultation there was nothing focused on the great Muslim challenge. Although there will be a strong focus on unreached people groups in general, however, the majority bloc of unreached peoples are Muslims; two thirds of the nations in the 10/40 Window are Islamic. Yet there was no specific focus on this tremendous problem and challenge as such which George Otis calls the "greatest last giant." He wonderfully compares the occupation of the Holy Land, and the giants that were in the way then, to the evangelization of the world today and the giants that are opposing us today. He says that Islam is the greatest giant. I wholeheartedly agree with him! The latest word that I have heard concerning GCOWE'95 is

that they are going to add a Muslim track to the conference.

Theologically, we need to study about the means of effectually reaching these people for Christ. But we also need to send people to these groups. I'm thrilled with what is happening now as many more Christians are studying Islam and are going to the unreached Muslim peoples. I also am deeply impressed with the work Dr. Ralph Winter has done in mobilizing Christians to reach the unreached peoples.

### Completing the Task

The next Urbana convention in 1996 will be the fiftieth anniversary of the first one. I have written to Dan Harrison (David Howard has done this also) requesting that they have the same focus as that of the first convention. The theme then was "Completing Christ's Commission." Isn't that as appropriate for us today just as it was in 1946? We need to press for closure that our Lord's Great Commission may be completed in our day.

Another thing: I've written, hoping they'll move the convention to a bigger place (as well as a warmer one). The reason they moved it from Toronto to Urbana was to make it more accessible to people from all over North America. I'm suggesting that we not only have InterVarsity but also Campus Crusade, Navigators, Young Life, Youth With A Mission—all Christian student groups, the denominational youth ministries, in order really to make this next Urbana a powerful tool in completing the Great Commission.

### Evangelism by Muslims

Related to the Muslim challenge, as Dr. Wang has said, we have an evangelistic responsibility. Muslims put us to shame with their evangelism and even their use of tentmaking witness. In a recent conference in Los Angeles the Muslims said they have as their goal (which they adopted there) to lead 70 mil-



lion Americans to Islam. That's their evangelistic aim for this country.

They also have an Eschatology that the whole world is going to become Muslim. They teach that Jesus Christ is coming back, at which time He will tell all the Christians that Mohammed was really the true prophet. He then is going to make Muslims of all Christians. After that He's going to die. They already have a grave for Him next to Mohammed's in Medina.

Muslims are also a challenge to us in relation to religious liberty. For them it's a one-way street: They don't allow religious liberty in their own Islamic countries because any Muslim that leaves that religion is supposed to be killed. This is in spite of the fact that the United Nations Declaration of Human Rights states that everybody should have freedom to express his or her own faith, and also decide what he or she wants to believe. However, they demand religious liberty in other non-Muslim countries.

### A Challenge to our Lethargy

Another challenge to Christians is with regard to our lethargy. It is amazing how few Christians there are working with Muslims, even in our country. Dr. William McElwee Miller, one of the greatest missionaries to Muslims, just passed away last year at 100. He spent 43 years in Iran and led hundreds of Muslims to Christ. He said: "The reason there are so few converts to Christ from Islam is not so much because of the perversity of the fish as it is because of the paucity of the fishers." In other words, if we had more fishing going on in the Muslim world for Christ, we would be leading more to Him.

I'll never forget explaining the Gospel to a man in Afghanistan who heard it for the first time. When he understood it, he said, "Why hasn't anyone told me this before?" That's what over a billion Muslims can say. "Why

hasn't anyone told us before?"

Muslims challenge us with our view of mortality and sacrifice. It's a life and death matter! Our Lord pointed this out very clearly. He said, "Be faithful unto death, and I will give you a crown of everlasting life." (Rev. 2:10)

For instance, just this summer, two very close friends of ours were martyred for Christ in Iran. One was a Presbyterian minister that I knew well, who also had been head of the Bible Society in Teheran, as well as pastor of the Evangelical American Church there. He was martyred.

Then there was Mehdi Dibaj, who became a missionary from Iran to Afghanistan. When he was in Afghanistan, he invited a Muslim convert to his room for dinner. They were having such wonderful fellowship, praying and praising the Lord that they delayed eating their supper. The cat got into the meat and ate. Then this cat went into convulsions and died. Someone had poisoned the meat to kill Mehdi Dibaj and his Muslim convert friend.

Mehdi Dibaj went back to Iran after being a missionary in Afghanistan. Because he himself was a Muslim convert, he was arrested under Khomeini's fundamentalist regime and put into a box which was three feet wide so he couldn't lie down. He spent two years of his time praying in that box. Finally, they let him out into the general prison. He spent his time reading the Bible, like John Bunyan, and praying. He led over 1,000 Muslims to Christ in prison! The government officials were at their wits ends. They didn't know what to do. So they tried him on December 3, 1993. Some of you have seen his defense. It reminds one of Paul's defense before Agrippa, because it's like Scripture from the beginning to the end. He was a living Bible, because he had prayed through it and meditated in it so much. Because of his faith he was convicted to be hung on January 15 of this year, 1994.

But the Iranians didn't realize that fax transmissions existed because his message got all over the world by this means. I even sent a fax to President Rafsanjani saying how wrong it was to kill this person who had become a Christian pastor. Instead of being executed on January 15 as convicted and tried, he was released. On January 16, which was a Sunday, he went to church for the first time in ten years, and what great rejoicing there was having him in the service.

Then the pastor, who welcomed him into his home that following Wednesday, disappeared. His body was found 11 days later. At this pastor's funeral, Mehdi Dibaj said, "He has stolen my martyr's crown." However, this summer, Mehdi Dibaj also disappeared and has been killed.

We're playing hard ball here. It's not a Sunday School picnic by any stretch of the imagination. God has called us to take the Gospel to the whole world. Securing our salvation involved death for Jesus Christ. His followers are not exempt. Betty and I went back to Afghanistan, a little over three years ago, just after Desert Storm. We had hundreds of scud missiles fired over our heads while we were there. People said to us, "Is it safe to go there?" I said, "No. It's not safe. That's not why we're going—because it's safe. Was it safe for Jesus to come into this world?" It was God's will that He die, and rise again, and ascend into heaven, and send the Holy Spirit to evangelize His world. We, like the apostle Paul, have been given the responsibility to preach the Gospel where Christ is not known even it means giving our lives.

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# Vital Links in World Evangelization

*You are worthy, for you were slain, and have redeemed us to God by your blood out of every tribe, and tongue, and people and nation.  
Revelation 5:9*

by Ian M. Hay

**T**he Global Consultation On World Evangelization (GCOWE) scheduled for May 1995 has the potential to be another milestone in fulfilling the Mission of God. This mid-decadal effort to continue momentum towards *A Church for Every People and the Gospel for Every Person by AD 2000*, puts the consultation in line with efforts dating back more than 100 years. If it achieves anything like the results of similar consultations at Edinburgh, Berlin, Wheaton, Green Lake, Lausanne, Pattaya and Manila, it truly will be worth the effort and expense.

It is well, therefore, that the International Society of Frontier Missiology (ISFM) take the time and effort to debate in advance the assumptions and the process that could help GCOWE '95 clarify and achieve its goals. Delegates should be better equipped next May to make meaningful contribution.

This is to be a consultation on World Evangelization. It's purpose is biblical and it's goals laudable. In this article I wish to explore some of *the vital links in world evangelization* that will help make the consultation worthwhile.

Any meeting of ISFM presupposes big numbers. We seem always to talk in terms of billions of either reached or unreached people. For some of us with little mathematical competency it's all mind-boggling. When I hear these numbers, I always want to say, "Name Two!"

As evangelical Christians, we acknowledge our human responsibility to reach these masses clustered in unreached peoples. We should not need to take time to re-emphasize our basic

theological commitment to their lostness. Alas, however, it is necessary. For no vital link can be forged if our premise is faulty. The lostness of these unreached ought to

haunt us. That is part of what being evangelical means. We bow to the sacred Scriptures as the basis for our understanding. For only God can speak authoritatively about the human condition. And He has spoken!

Years ago, soon after I began administrative responsibilities with SIM in North America, my first exposure to an inter-mission meeting of this sort was at the Wheaton Congress in 1966. One of the topics we addressed was the subject of universalism and we included the following in the declaration:

## We Therefore Declare

That, we will, ourselves, be more forthright and thorough in our preaching and teaching of the testimony of the Bible on the awful reality of eternal loss through sin and unbelief.

That, we shall encourage all evangelical theologians to intensify their exegetical study of the Scriptures relating to eternal punishment and the call to redemption and reconciliation.

That, since the mission of the Church inescapably commits us to proclaim the gospel which offers men the forgiveness of sins only through faith in Jesus Christ, our verbal witness to Him should accompany our service to the poor, the sick, the needy and the oppressed.

That, the repudiation of universalism obliges all evangelicals to preach the

gospel to all men before they die in their sins. To fail to do this is to accept in practice what we deny in principle.<sup>1</sup>

That was our commitment in 1966. Now it is 1994. With all the questions being raised regarding the final destiny of the lost, even in evangelical circles, a re-commitment to this theological base is needed if GCOWE '95 is to have any meaning. This is a vital link that cannot be ignored. As I say this, I am aware that I may be preaching to the choir. But without this biblical basis, the very existence of ISFM would be meaningless, and the projected consultation of GCOWE '95 a waste of time.

But the last paragraph of the Wheaton 1966 declaration needs fresh emphasis. It challenges us in the area of *our praxis*, as well as our orthodoxy. How do we behave? Achieving the goal outlined for AD2000 staggers the imagination. How can we reach them all? No doubt, good methodologies will come out of the consultation next May, but only if we are honestly committed to the task. The time for ivory tower theory is long past. We, the practitioners, need to be *doing the work*. We need people today with the same passion of General William Booth, founder of the Salvation Army, who is reported to have said:

Do something. Oh, do something! By the hell on earth these poor creatures suffer today; by the destruction on the verge of which they hover; by the abundant mercy provided for them; by the deliverance we have proved so possible; by the agony of the cross

under which I make my appeal, I plead for a united, desperate, persistent effort to save the lost.<sup>2</sup>

I want to concentrate for a moment on praxis. GCOWE '95 has stated goals. It is imperative that organizations be clear about their own goals. Clarity of purpose is required. We need to identify objectives, first, then methods. That's the proper order. Objectives must be clearly defined, then one knows precisely what can be achieved. Strategy follows and provides a framework within which objectives can be achieved. Hopefully, each of us has stated objectives, but do our corporate goals reflect our theological commitment?

This ought to be obvious, but is it? I'm afraid at times we have all been guilty of not taking the time to identify goals before embarking on some of our journeys. Some programs have been started without clearly defining how they tie in to the true purpose. Dare we ask ourselves honestly if our corporate objectives are theologically based? If so, how are we achieving them? How many unreached peoples have we and our organizations identified as reachable? How many new areas have we entered in the last dozen years? These are the pragmatic questions we must ask ourselves to see if we are indeed on target.

The three-plus billion unreached will not be reached if we don't lay plans to do it. GCOWE '95 must focus on meaningful groups that can be reached.<sup>3</sup> Jesus Christ did not give His Church an impossible task. When He commanded us to make disciples of all the nations (ethne), He also gave us the power to do it by giving us His Holy Spirit. Here is *The Vital Link*. The practical result of this means that there are no unreached peoples, only those who are unreached.

Yet the myth persists that parts of the world are unreachable. One way to destroy that myth is to remind ourselves that places where today we see the Church flourishing were considered

unreachable only a few short years ago. We must, therefore, return to the faith and determination of our fathers.

### Following the Pioneers

One of the outstanding characteristics of the past generation of mission pioneers was their burden to reach the unreached. Those of us who are old enough to have known some of that hardy breed can only stand in awe at their memory. They determined to enter doors which others considered fast shut. They felt that it was not a matter of God having shut the doors so much as the Church doing nothing to enter them.

Have we lost something of the daring which characterized our forebears? When faced by difficulties, we immediately tend to conclude that the door must be closed, that retrenchment is in order. Had the earlier mission pioneers had the same sentiments, vast areas now reached would still be unreached today. Those indomitable pioneers laughed at impossible circumstances. Rowland Bingham, founder of SIM, was a true pioneer. His favorite chorus, written by Charles Wesley taught to all SIMers, was:

Faith, mighty faith, the promise sees, and looks to God alone.  
Laughs at impossibilities and cries, "It shall be done."  
Laughs at impossibilities, and cries, "It shall, it shall be done."

A new sense of temerity, creativity and flexibility must become the hallmark of the modern missionary endeavor. True, not all doors are open, and it would be foolhardy to stubbornly push at those doors which our Lord Jesus Christ has plainly closed. I fear, however, that this is not our problem. Our tendency is to quit too quickly in face of Satanic opposition.

Here is another *vital link—a return to the faith of our fathers*. It takes extraordinary faith to act on God's promises. All of us need to become "faith

missions" in the truest sense of that word. This means more than financial policies of support. This applies to our commitment to trust God to help us to do His will in the face of impossible circumstances. First-century Christians knew what to do when faced with problems—they prayed. That was their response no matter what the circumstances. When government edict commanded them "not to speak or teach at all in the name of Jesus (Acts 4:18)," the Scriptures report that "When they heard this, they lifted up their voice to God with one accord (Acts 4:24)."

We face the same litany of pain, perils, and persecutions as they did. Our solution must be the same. We need for our times that same sense of godly temerity, that same faith in a God who hears and answers prayer. Truly this is a *vital link that dare not be lacking*.

### GCOWE Assumptions

I would like to highlight several of the assumptions of GCOWE '95 and pinpoint the importance of those assumptions if the goals are to be achieved. These are:

- 1) The explosive growth of the Two-Thirds World Church in this century has positioned the global Church for a major evangelistic thrust in the nineties
- 2) Many Church and mission leaders now believe that genuine partnerships are the only way to take advantage of the opportunities presented by this last decade of the millennium, as we move toward the year 2000 and beyond.
- 3) Those best equipped to reach a people/nation are the Christians from that people/nation, although cross-cultural and international forces for evangelism are also required.
- 4) There is a presence of Christian leaders in every country of the world who are committed to the fulfillment of the Great Commission, who desire fellowship and network with those out-

side of their country who share a common vision.

### A Major Paradigm Shift

During the last decade we have lived through a major paradigm shift in mission thinking. The late South African missiologist David J. Bosch in his seminal magnum opus, *Transforming Mission*<sup>4</sup> is the first to implement the paradigm theory to missionary thinking. He has given a useful historical analysis of shifts in missionary thinking. He concludes that we are currently in such a shift leading to what

he calls an “Emerging Ecumenical Missionary Paradigm”. While as a committed evangelical I differ with his inclusive conclusions, I must agree with

the fact that we are in a different era which needs altered thinking. These assumptions show the *vital links* needed to achieve these laudable goals outlined in the preliminary papers of GCOWE ‘95.

For more than 200 years the modern missionary movement has been a phenomenal success. The Church of our Lord Jesus Christ has become a worldwide reality. Thirty years ago, however, that movement almost came to a standstill. As news of dynamic Church growth in the Two-thirds World swept through Western churches, many came to the conclusion that the task was accomplished. Churches were told that missions from the West were a thing of the past. Recruitment sagged. Some mission societies closed their doors

Happily, that philosophy did not prevail. To the contrary, over the last twenty years a fresh breath of concern to reach the unreached billions who have not yet heard the claims of Christ has swept through the Church around the world. With that concern has come the realization that God is doing some

startling things—things that are distinct from traditional patterns. They relate to the role that non-Western churches are assuming in world evangelization to which these assumptions speak.

Some time ago, I participated in a consultation in England on the theme of “emerging missions” and their relationship to Western mission agencies. One of the major addresses was delivered by Dr. Panya Baba, who was at that time, the director of the Evangelical Missionary Society of Nigeria. It seemed strange to me to hear EMS of Nigeria

each part of the Body to understand and accept the other, and thereby work and live in harmony. Western churches, which have long enjoyed the “prestige” of being the leaders in world evangelization, must come to grips with the fact that God uses whom He will to achieve His purpose and plan. The only way that the unreached of the world will be reached is for the total Church to be mobilized for missions. The beauty of it is that we now have a worldwide community through which it can be done and is being accomplished.

Western missions must be careful, however, not to come to the same kind of mistaken conclusion that was made in the ‘60s. We must not infer that since God is raising up non-Western mis-

## The New Testament teaches us that for a Church to be truly Church it must be concerned for the whole world, reaching out to the world with vigorous mission activity.

be called an emerging mission. Beginning fifty years ago as an outgrowth of SIM work, and now having more than 900 missionaries, it is larger and older than the majority of Western societies.

Then also consider the Korean Church. More than 4000 Korean missionaries are already in place and many more are on the way. They are the wave of the future. Call them what you will, non-Western Churches are a powerful factor in reaching the world for Christ. The 200-year-old pattern of Western dominance is over. If present trends continue, the majority of Christian missionaries will soon be from non-Western countries.<sup>5</sup>

This of course, presents Western Churches and missionary societies with the need to rearrange their thinking and adapt to what is happening. With the necessary inclusion of all facets of the Body of Christ, there will be tensions as language, social perspectives, and cultural behavior patterns clash. There can be a tendency to feel that one's own ways are superior. Grace is needed for

missionaries, we aren't needed in the task. Our Lord wills to use all parts of His Body in taking the Gospel to every creature and to every people.

These assumptions for GCOWE'95 are more than assumptions, they are a vital link in God's chain of events. Careful strategies must be laid to utilize this strength. Most organizations here began with a very simple goal. I know ours in SIM did. The founders were challenged to penetrate new territory and to evangelize vast areas that were totally unreached. And what pleasure there was in doing that. To be the first in a village, town, district, or nation with the gospel message—nothing can match the thrill of it! No wonder Paul, when speaking of his pioneering could say, “I magnify my ministry” (Rom. 11:13).

Of course it was not all easy. We must be honest—those old days were not all good. Often the soil was not responsive to the seed. There were tears, frustration and sorrow. Sorrow because at times the results of evan-

gelism quickly withered. The cares of the world seemed too great.

So we had to learn quickly that Christ's commission demands more than evangelism. We began to understand that to bring people to new birth through evangelism and then stop at that point is to follow a truncated commission. Discipling is crucial—the teaching of the “all things whatsoever I have commanded you” (Matt. 28:20).

### Mission Stimulation

Here, then, is another *vital link*. One of the functions that Western missions have is stimulation, a word that comes from the Latin, *stimulare*, “to goad” as in herding animals. Even as Paul and his compatriots had a ministry to the early Church in two directions, so we are to arouse the churches, in both sending and receiving countries.

The New Testament teaches us that for a Church to be truly Church it must be concerned for the whole world, reaching out to the world with vigorous missionary activity. Paul honored the Church at Thessalonica for that. He

said, “From you sounded out the word of the Lord” (I Thes. 1:8). Jesus said that the evidence of a Spirit-empowered life was witness *both* in Jerusalem, Judea, Samaria, and to the uttermost parts of the world simultaneously (Acts 1:8). It wasn't either/or proposition, but rather both/and. Part of the goal, therefore, of GCOWE '95 must be to encourage responsible churches to be out-going in their witness; and to help provide the leadership training and biblical stimulation that brings about aggressive evangelism in the churches.

This being true, the measure of a mission's effectiveness, it seems to me, is the production of an outgoing, witnessing Church, a Church concerned for the whole world, a Church that reproduces itself. *The vital links* in this chain, will strengthen the way Western churches, missions and organizations can help GCOWE '95 which will indeed forge a strong chain connecting the vital links so that there will be a Church for Every People and the Gospel to Every Person by the Year 2000. So may it be for God's glory!

### Reference

1. The Wheaton Declaration.” Harold Lindsell, ed., *The Church's World-wide Mission*. (Waco, TX: Word Books, 1966) pp.224, 225.
2. I have been unable to document this quotation. It was given to me by my Scottish father. I believe it to be authentic.
3. “To reach the Unreached” A report to the Lausanne Committee for World Evangelization by the Strategy Working Group. (Monrovia, CA: MARC, 1978).
4. David J. Bosch, *Transforming Mission: Paradigm shifts in Theology of Mission*. (Maryknoll, NY: Orbis Books, 1991), passim.
5. Ian M. Hay “Mission to Mission Relationships” in *Partners in the Gospel: a BGC Monograph*, ed. James H. Kraakevik and Dotsey Welliver (Billy Graham Center, Wheaton, IL: nd) p. 91.

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in the January 1994 issue  
on page 44

# Assessing the Peoples and Languages of the World

by Ron Rowland

The Peoples Information Network (PIN), along with others, has been seeking to assess the needs for evangelism among the peoples of the world, and the progress towards “culturally indigenous churches that are beginning to send their own missionaries cross-culturally.” Our approach can be described under the classic questions: Who? What? Where? When? and Why?

## 1. Identification: Who?

First came the need to define who the “peoples” were. Many have been the “lists” of peoples, and long have been the discussions, about peoples and languages. The approach of the Peoples Information Network<sup>1</sup> has not been that of seeking to generate another list. However, it has been to look for reconciliation of the information provided by all involved.

### Definition

The meaning of *people* that we use is a modification of the generally accepted 1982 definition.<sup>2</sup> It reads as follows:

A people or people group is a significantly large ethnic grouping of individuals who perceive themselves to have a common affinity for one another. From the viewpoint of evangelization this is the group within which the gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance.

For the purposes of the Peoples Information Network, social distinctives are not included.<sup>3</sup> We use the word “people” for the narrower definition, leav-

ing the words “people group” to include groups based upon social distinctives.

As I look at this topic there seem to be five “descriptors,” that either unite or divide people. These are: Ethnic; Linguistic; Geo-Political; Ideological; Geographic.<sup>4</sup>

Under the Ethnic descriptor we refer to tribes; clans; kinship groups; families; and we know that ethnicity is a very powerful force to unite or divide peoples.

Under the Linguistic descriptor we list such things as language families; language clusters; languages; dialects: all with the potential to unite or divide.

The Geo-political descriptor reflects the fact that sometimes we see different peoples developing, not because of ethnicity or language, but because men have drawn lines on maps, set up borders, and prevented people from moving across those borders freely.

The Ideological descriptor can refer to religion or politics. When a people are so divided by what they believe, it may sometimes be necessary to view them as so separated that they cannot be reached using the same strategy.

Lastly, the Geographic factor is recognized because sometimes people of the same origin are separated by geographic features—rivers, mountains, deserts or jungles.

Let me emphasize that we do not necessarily apply all five descriptors. They are relevant only if they bring about clear divisions, so that a group may not be reachable as a single people.

### Classification.

The lists that we have worked with tend to focus primarily upon either *languages* or *peoples*, though both

may be present in a specific list. (There are also lists for specific countries. They are not given here, but they are applied to the Registry where possible.)

### Language Focus

Ethnologue. 12th Ed. 1992.—  
Barbara and Joseph Grimes—Updated August 1994.  
Atlas of the World’s Languages—  
Moseley and Asher, 1994

### Peoples Focus

SBC-FMB—World Evangelization Database; David Barrett—1992.  
Operation World Peoples List—  
Patrick Johnstone—Dec. 1993.  
AAPC *The Peoples of the World* 2 Vols. Kaleb Jansen—Apr. 1994.  
SBC FMB Peoples List—John Gilbert—Apr. 1994.  
Gospel Recordings International—  
Apr. 1994.  
World Vision—Community Development List—John Robb—1993.

The above-mentioned lists have been, or are being, cross-indexed so that we can recognize a single classification for each language or people, while accepting the names existing in the lists. Up-dating continues as newer versions of the lists become available.

Each people or language is then assigned a “ROPAL Code” This is essentially a language code, based upon the Ethnologue 3-letter code, but adding a 2 number extension to distinguish dialects. The basis is linguistic, but we are also seeking to note “habitat” and “people” distinctions in the Register. An example for the Bhili would look something like the following:

BHILI                      BHB00

Charani                  BHB04

Haburi                   BHB06

Kotali                    BHB08

It is our hope, that the ROPAL Code will be included in mission databases related to people and/or languages. The Code then becomes a valuable relational tool for the sharing of information.

We have also included recognition of *Language Family Levels* Articles,

local knowledge. Let me illustrate with two examples:

#### *Informal Observation.*

We need to reflect some of the complexity of classification—especially in the more densely populated conurbations. This was well illustrated in a paper by Rev. Chan Fong, “People Groups of Singapore.”<sup>5</sup> He writes of a proposal to use the “ethnicity-linguistic” approach.

“This approach has the advantage of including certain groups of people who belong neither to

The report also contains an observation that an estimated 19,700 Hong-kong believers will be moving to Singapore within the next 5-8 years.

However we understand this, it is clearly a major concern at the local level, and must be accommodated in our handling of “peoples” and/or “people groups.”

#### *Formal Recognition*

We need to recognize, understand, and map intermediate ethnic levels, as defined within specific countries.

This is well illustrated by the situation in India. The Anthropological Survey of

FIGURE 1

FAMILY	LANG.	DIALECT	ROPAL	WEDB	AAPC	GRI
Indo-European						
Indo-Aryan						
Central Zone						
Bhit						
	BARELI		BGD00	Barel	Barel	
	BAURIA		BGE00	Bauria	Bauri	
	BHILALA		BHI00	Bhilala	Bhilala	
	BHILI		BHB00	Central Bhil	Bhil Bhil	Bhil: Akrani
	CHARANI		BHB04		Charani	
	HABURI		BHB06		Haburi	
	KOTALI		BHB08		Kotal	
	KOTVALI		BHB09		Kotvali	
	TADAVI		BHB19			Bhil: Tadavi
	VALVI		BHB22	Southern Bhil		Bhil: Valvi
	BHILORI		BQI00		Bhil, Central	Bhilori

and even lists, will sometimes use “language” or “people” names that really refer to groups higher than the language. Sometimes this is clearly stated, but at other times it seems confusing. The Registry outlines the language families and gives them a numeric code—so that searches can be done on these “mega-languages.” (See Figure 1)

#### *Ethno-Perception*

One challenge we face is that of “people” differentiation. For instance, at what level does a group perceive themselves as a “people”? Also at what level are they externally recognized as a people? Although we want to remain within our broad definitions, the answers can only be obtained through

the ethnic or language group. For example, the Baba group which I listed in this classification is a combination of the Malays and Hokkiens. Similarly, the Hongkongese is another group that should be a category by itself. There are Hongkong Teochew, Hongkong Hokkien, Hongkong Cantonese, etc. among them, but they do not fall into the Singapore ethnic groups. The Hongkongese are a community by themselves and it is more appropriate to group them under the category Hongkongese.

India has identified 2198 “Communities” in India.<sup>6</sup> Within the 2198 “Communities”, they list 4635 “communities” or “language communities.”<sup>7</sup> These language communities are apparently groups of people who speak the same language(s) and reside in the same state. They are not villages, Districts or States. They are identified with the Scheduled Castes, Scheduled Tribes, and “Other Communities.”<sup>8</sup>

It is apparent that sometimes “peoples” (or “languages”) and “communities” are listed together. The lack of differentiation leads to confusion, and to wide discrepancies in the numbers.

Of 75 “unclassified” languages of India in the Registry: 42 community

names are identical, 23 names are similar; and only 10 have no obvious similarity. The understanding of the Community System, and how it relates to Christian ministries, must be determined by Indian leaders at the national and local levels.<sup>9</sup>

#### *Diversification.*

Another of the challenges we face is that of “geo-political” differentiation. In essence, do we count separately peoples of the same ethnicity and language who are living in different countries? The answer is that we only want to record them as different if they are isolated for some reason, and cannot be reached evangelistically as a single group.

But, how can we know? Again, this is information that can only be provided by people who know the local situation.

#### *Assimilation*

In the paper already quoted from Singapore, we see another “ethno-linguistic” challenge that needs to be accommodated—that of language assimilation. Of the 98 “dialect-speaking” congregations in the Chinese community, 52 also use Mandarin, 9 also use English, and 4 also use Cantonese. Two thirds of the Indian community in Singapore is “Tamil”—but only 15.9% of these are literate only in Tamil.

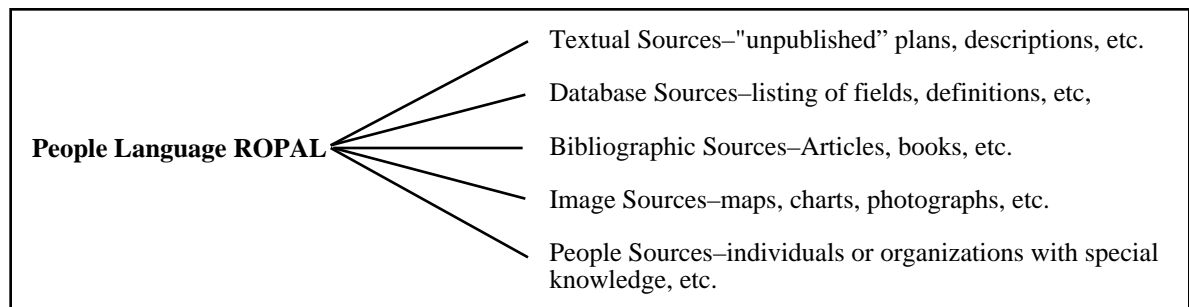
“All the Indians born in Singapore speak English well. Currently, Indians who retain and communicate in their mother tongue are a small minority, mainly the older ones. This small minority may vanish within the next 30 years.”<sup>10</sup>

Clearly, such factors, as perceived at the local level, must be a part of the system, and reflected in a Registry of Peoples and Languages.

Development of ROPAL, as described above, continues—and we hope it will soon reach a “maintenance” mode, in which it can be a satisfactory tool for Missions to apply in their own databases. This we are now calling “ROPAL 1”.

### **2. Information: What?**

Although the Registry of Peoples and Languages is not intended to be a broad database of “information” about peoples and languages, we have agreed to gather certain specific information about the “status” of peoples and languages.



#### *Summation.*

Currently the third iteration of a survey is being conducted to gather this kind of information. Many organizations are cooperating in this, and we hope to gather the main body of updated information by February-March, 1995.<sup>11</sup>

#### *Indication.*

The process has begun for developing “ROPAL 2”, which will seek to use the Registry as a “pointing system.” The idea is not to compile all information we can, on every People and Language, rather, it is to be able to “point” to sources of information.<sup>12</sup>

#### *Description.*

A 1993 survey of mission leaders indicated a keen interest in “Peoples Profiles” The Adopt-A-People Clearinghouse has taken a lead in the preparation of these. Additionally, the opportunity is now available to make the profiles available on Internet, along with a “guide”

to other information available.<sup>13</sup>

### **3. Location: Where?**

Latitude and longitude, and ATLAS.GIS mapping codes, are assigned for specific peoples and languages. The Language Mapping Project<sup>14</sup> has completed the point maps for the World, though some are still in the validation process. Polygons take a little longer. Currently some 56 countries have language polygons, and the target date for completion is late 1995.

#### *Habitats*

We cannot work for long with peoples and languages without becoming very aware that people live in “habitats”—

cities, towns, villages, etc. The significance of this is repeatedly underlined as we gather information. Peoples are becoming increasingly dispersed and intertwined—by choice or by force.

Dots or polygons on a map, although valuable, are not always representative of the real situation. I have become increasingly convinced that we need to collect and record people and language information at the habitat level.

Linked to this conviction is the realization that we need more accurate recording and mapping of habitats. This is an enormous undertaking, and will require open cooperation between agencies if it is to be accomplished. It is, however, necessary if we are to use habitat maps as part of our strategies.

SHARE Fellowship has recently begun to form a Habitats Special Interest Group to address some of the same issues that PIN has faced. There



is the same need for an agreed coding system, the need to share lists, and for other information as well. The "Habitats Project" operating out of Dallas, is seeking to add latitude and longitude coordinates to all habitats. This has been done for habitats with a population above 50,000. Current efforts seek to bring this to the 25,000 population level.

Currently, a small group of missions is beginning to explore the use of satellite imagery as a basis for more accurate mapping. Our goal is to develop this on behalf of all mission agencies, and to share the technology.

With satellite imagery, the location and size of each habitat is apparent on the raster image map.<sup>15</sup> When a vector image is superimposed, labeling of habitats can be done and database information can be shown. Information gathered at the habitat level can then be combined in a variety of ways to show information at higher levels.

#### 4. Destination: When?

What is our time-table for all of this? Does the work of PIN have significant milestones? Does it have a finishing date? *Global Consultation*

As a task force for AD 2000 Movement and Beyond, we hope to complete certain tasks in time for GCOWE '95. For each country we hope to provide the following:

1. A Language Map. We will seek to provide a polygon map wherever possible. Otherwise, a point map should be available.
2. A Language Family Diagram. We are currently developing such diagrams for every country.
3. Statusing information. A survey is currently in progress, and we would hope to provide up-to-date information. *AD 2000.*

We will continue to up-date and refine information to assist AD 2000

Movement and Beyond in attaining its goal of "A Church for Every People, and the Gospel for Every Person by the Year 2000."

*The Return of Christ.*

We hope the work will continue as long as it is needed. PIN is a special interest group of SHARE Fellowship. We do not think that our mandate ends in AD 2001. We seek to serve the Lord until He returns.

#### 5. Transformation: Why?

Clearly one of our goals is to support the work of evangelization around the world, providing information that helps to make the remaining task clear.

*Spiritual Formation.*

The Registry of Peoples and Languages, however, not only is an "unreached peoples" list. We seek to list all peoples and languages, and desire to see the on-going formation of the Body of Christ as included in our mandate.

#### End Notes

1. The Peoples Information Network (PIN) came into being in October, 1992. The Steering Committee is drawn from AD 2000 Movement & Beyond, AAPC, Dataserve, SBC FMB, and SIL. The Network now has Partners and Participants from more than 80 Mission Organizations.
2. Lausanne Committee on World Evangelization, Meeting of mission agencies and researchers, Chicago, March, 1982.
3. We have not retained the term "sociological", as used in the Chicago, 1982 definition.
4. Rowland, Ron. Presented at Second Adopt-A-People Consultation, Colorado Springs. April, 1993.
5. Rev. Chan Fong. "People Groups of Singapore". Singapore National Missions Consultation.

6. "The term community is used here in an anthropological sense. Apart from the traditional parameters such as endogamy, social and political organization and language, the self perception of a community as well as its perception by others has been taken into account" People of India. Vol. IX, *Languages and Scripts*, Oxford, 1993.

7. The word "communities" seems to be used at both levels.

8. The "Chinese Nationalities" system bears a superficial similarity, but appears to have been politically imposed.

9. It is my understanding that the Church Growth Association of India has begun an extensive survey of Indian communities.

10. Ibid.

11. Survey forms are being distributed through AAPC, SBC-FMB and SIL. Groups like YWAM are cooperating extensively.

12. This is a team project, with Billy Graham Library (Wheaton), SHARE Fellowship, GMI, et al.

13. Abilene Christian University and Daystar are interested in developing a Special Interest Group.

14. A combined project of Global Mapping International and the Summer Institute of Linguistics—Strategic Information Office

15. We are currently exploring the use of 20-meter or 8-meter resolution.

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# World Evangelization Assessment: A Paradigm Shift for the '90s

by Pete Holzmann

As we approach another global conference on world evangelization in May 1995, many people are vitally interested in knowing whether or not it is really possible, or even plausible, that there will indeed be a church for every people and the Gospel for every person by AD. 2000? I'd like to discuss some principles that lie behind the process of answering that question, looking especially at how the process of assessment has changed in recent years.

I am a businessman, having developed a successful two-track career combining business pursuits with a growing and activist heart for missions. It should come as no surprise that I see tremendous parallels between the corporate world and the world of evangelical missions. As the saying goes, "Business is War." And we shouldn't be afraid to declare that we are fighting a war—a spiritual war, battling for the souls of men and women in God's world.

In order to form a ministry strategy, the first step in that process is assessment. Let's see how assessment can help clarify the issues. We need to look at changes taking place in various major enterprises around the world. Why do major corporations seek to divest themselves of responsibility for so many aspects of running a business? An example that I am intimately familiar with, is in the software industry. Software companies write software, write the documentation, duplicate it, package it up, sell it, ship it to customers, and provide (hopefully) good service if (or when!) things go wrong. Do you realize that today, it is possible for a software company to get away without doing any of that work itself? By "out-sourcing"

every single one of those tasks to an outside vendor, the software company would end up in a purely coordinating role, and yet could still be considered a market-leading software company!

Looking at successful "out-sourcing" partnerships, we find that what is strategically important in a business enterprise is not so much the work to be done and the resources required to do it, but the information, knowledge and relationships behind the process. Certainly, massive resources are needed to achieve the goals. But strategies and tactics based on wisdom and understanding gleaned from current information can improve the effectiveness of those resources by several orders of magnitude.

This new focus on information as a valuable resource, and the new cooperative relationships created, is causing major changes in how the corporate world does business. It is also causing great turmoil within the US Department of Defense (which is perhaps the largest corporate enterprise in the world), as they realize that war can no longer be fought in traditional ways. For example, according to reliable sources, the recent US-led Desert Storm operation was much less of a resounding success than has been promoted in public. Military leaders struggled mightily with getting the right resources to the right place at the right time. As it was, a large proportion of the material sent over was not found in time for battle, and in fact has never been returned to the US.

Do these examples strike a familiar chord? Why is it that the Church, with its incredible resources, vision and spiritual strength, struggles so mightily to accomplish her global task? Why is it

that, even with the valuable lessons of the past behind us, we are still struggling to make disciples of all the nations? Looking a bit deeper into the principles behind today's business and warfare strategies will give us valuable insights. Perhaps we can apply the following six principles to the mission "battle" in which we are engaged and win the war!

## 1. Seeing the Whole Picture

Today you can't make it in the grocery business by simply renting a building on Main Street and opening a corner grocery store. You need to see the big picture. Who are your competitors? Where are they located? What is their business strategy? Who are your potential customers? What are their buying habits and shopping hours? What do they want in a grocery store... is it just "groceries," or perhaps are they really looking for... a friendly place to obtain the everyday necessities of life?

You also need to see the details. What product brands do people prefer? How much inventory must be maintained to take care of demand without spoilage? How can you coordinate promotions with what is being advertised on national TV and radio?

These are questions that relate to both overall strategy and specific tactical issues. Today, you cannot run an effective, efficient, competitive business without good answers to these vital questions.

Through massive cooperation of vendors, retailers and research organizations, information to answer these kinds of strategic and tactical questions is available in the business world. Market research firms and consultants are happy to supply necessary back-

ground information at the strategic planning level. Vendors will work with you to take care of tactical details; in many cases, they're happy to fully handle inventory turnover and promotions for you! Together with partners such as these, you can create a successful strategy for your store.

We're in the same situation in the "missions industry," and have been for many years, even though it is only recently that cooperative strategies have come into vogue. Efficient overall strategies for resource mobilization, and effective tactics at the local level, require that we obtain and continue to maintain a clear understanding of the situation both globally and locally.

In fact, much progress has been made toward building and maintaining a complete picture of the status and opportunities for the Gospel. But just as it is only in the last decade that businesses have found it practical to acquire and track current and accurate market research for their industry, it is only in recent years and months that we've begun to get a clear, field based, reasonably complete global picture of our "missions marketplace" at every level from nations to villages, from mega-peoples to MPTA's (Million People Target Areas, a clustering concept favored by Campus Crusade for Christ). We have only begun the process, but our goal is to build and maintain a picture that is clear and understandable, that is based on a continuing stream of field-based information, and that is reasonably complete and up to date.

By the end of this year, we'll have baseline maps and standard codes for all of the countries and provinces of the world. We're close to having workable tracking systems for the peoples and languages of the world. Projects are under way to compile listings of every habitat on earth, from mega-city to tiny village. Our habitat database is not much more than a list of every city on earth with over 50,000 population, but even that is a milestone. To the extent

possible, we're trying to foster a strategic understanding of the situation at each of these levels, from global to local. Clearly, the availability of an ever-more-complete picture such as this will have, and already has had, some important consequences.

#### *Strategic Thinking*

When people can distinctly see the entire remaining task, they begin to think more strategically. For over a hundred years, missiologists have talked about dividing up the remaining task. Now, with concepts such as the 10/40 Window and Worlds A, B and C entering the consciousness of lay Christians worldwide, we see many more people saying things like: "If that is what's left to be done, what is the best way to divide up the remaining task?" "We should work together to finish this up!" "How many churches would each denomination need to plant in order to reach that country for Christ?" "What strengths of my organization need to be further developed so that we can be ready the next time there is a major opening such as happened in the former Soviet Union?" "Please assign us to our part of the task!" Clearly, old ways of thinking are beginning to quickly disappear. The task is not too big, it is not unknowable, it is something that can be grasped, yet it certainly is bigger than one group of believers can handle on its own!

#### *Motivation to Fill the Gaps*

A second consequence of having a reasonably complete picture: Gaps in the picture are highly motivational. When only a few pieces of a jigsaw puzzle have been assembled, it is easy to tire of the project. But when only a few pieces remain loose, bystanders develop an incredible urge to fill the gaps in the picture. Because of this effect, there is no shame in having blank areas in a database. The gaps are incredibly valuable for telling us what we do not know, and motivating people to fill them in!

Thus, while comprehensive mod-

els, with all gaps filled in by interpolation, are important for creating usable strategies, it is also important to publish information in a form that shows how much of our knowledge is based on current field information, and how much is increasingly out-of-date conjecture.

As an example of a great presentation on what we don't know, consider that Wycliffe/SIL creates language maps specifically showing the many languages for which more research is required before we even know whether a translation is needed! A country, people or city profile containing lots of blank space is a very powerful motivational tool.

#### *Getting Close to the Finish*

A final consequence for those who can see the scope of the remaining task: there is a realization that the task can and will be completed someday soon. Today, our efforts involve a significant sense of urgency, a sense that we are in a *kairos* moment.

The early church started the race with a bang, "pressing on toward the goal" as Paul put it. Since then, we have slogged along in the race for twenty centuries, sometimes slowing to a walk, perhaps even getting confused and heading in the wrong direction. Yet in all that time, God has not given up on us. We who are involved in discipling the nations now have a great sense of urgency because *we can see the finish line!* We don't know how long it will take to get there, but we can see that we're getting close. Oh how that energizes us to sprint during the final leg of the race! Do we want to see a church for every People by AD 2000? Definitely! But our eyes are on the finish line, not on a stopwatch, or on an arbitrary date, no matter how significant. We don't know how fast God wants us to run the race. We just know that He wants us to run it with all of the strength and skill He has given us!

## **2. Focus on the Process**

As the information age pro-

gresses, improved information management tools have allowed us to move from focusing on products (whether products relating to strategy, such as a strategic plan, a book, an almanac or an informative seminar, or products relating to the results of our efforts, such as a completed production run, a signed contract, or a successful campaign), to more of a focus on the process. To some extent, this is a matter of degree rather than a wholesale change. Research focused on producing an updated strategic plan every five to ten years involves a process that improves each time it is repeated. What is different in the 1990's is that the path from research to results is often highly compressed. Rather than basing business market strategies on decadal census data, we depend on massive quarterly updates incorporating the latest local trends.

The same thing is happening in missions. As always, there is a cycle from field understanding to creation of strategies and tactics, to communication of vision. And from there to prayer and mobilization, to the reaching of the unreached in the field. Field results (based on effective strategy) lead to a desire to cooperate in providing updated field information that can improve our tactics and strategies. In simpler terms, the missions enterprise needs frequent reality checks!

But rather than taking years (if not decades) for field reality checks to be incorporated into tactics and global strategies, today it can take months, weeks or even less. For instance, within hours of the first opposition to the CoMission project in one area of the former Soviet Union, electronic mail messages were flying around the world, sharing the situation and requesting concentrated prayer. Concepts such as Adopt-A-People and the 10/40 Window have spread

like wildfire to the global Christian community. You can be sure that every time a list of people group information is printed, there is lots of feedback, providing corrections and new data! Even the Christian missionary enterprise, with all of its perceived lack of resources, has joined the modern world of amazingly fast communications and informa-

updated set of information are motivated to search for errors based on their own knowledge, and to correct or fill in gaps in the data. Some might be frustrated seeing all this critical feedback, but it is an essential part of the process. In many ways, such feedback improves the process itself. Within limits, the more often you can cycle data updates back to

the field, the more people will understand that their input has a very real effect on our understanding of what God is doing. They see that their input affects how people pray; it affects how resources are allocated; it affects how we all think about each part of the world. Eventually, effective strategy, properly applied, produces fruit, which enables us all to see that we are doing a better job of approaching the task God has given us.

That idea leads us directly to one of the pitfalls to

be avoided. In this era of fast turnaround time, there's a strong temptation to publish hasty updates, based on the idea that "we can always catch our errors next time." Sure, there is some truth in that statement, but at the same time, much damage can be done through the careless publication of too-quick updates. Many who look at such needlessly and erroneous data waste precious resources based on an assumption that what they see is the best we know. Once they find out (and as soon as more informed people see the obvious errors and inconsistencies), they become rightfully angry, knowing that better stewardship of the information is needed. This can seriously damage the overall process, because people don't want to participate in a process where their best efforts to provide good information are ignored.

How do we deal with this danger? Answer: Through improved cooperation, accountability throughout the

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tion technology.

This change has several significant implications. Some are quite valuable; others entail new pitfalls and dangers to be avoided.

First and most obvious, it becomes clear that information gathering and analysis cannot be a single event undertaken to produce a particular report or to support a particular strategy, but is rather an ongoing process, continually cycling through periods of data gathering, analysis and reporting, and action motivating another round of the cycle. If this process is handled properly, our understanding of appropriate strategies and tactics will remain current, and will continue to improve due to the availability of an ever more complete and accurate, updated picture. Each turn through the cycle provides a new reality check that holds us all accountable to the situation in the field.

Secondly, as I've already mentioned, many who come in contact with an

process (not just after each report is published), and through setting of realistic goals at each stage. For example, I want to be able to present a fantastic assessment summary report at GCOWE '95 meeting in Korea, showing the progress of the Gospel at all levels from countries to peoples to MPTA's and cities. However, I'd much rather see a more limited report done well, than a huge report done poorly. There needs to be balance here. All assessment is subject to error. For instance, we know that we can never create a perfect list of the all the unreached peoples, just as we can never get a truly exact instantaneous count of the population of the world. But that doesn't excuse us from being good stewards over the information that we have; we need to hold each other accountable in this.

### 3. Focus on Cooperative Effort

How does a modern corporation achieve its goals, when much of the real work is handled by outside organizations? It does so by cooperating with able partners who are in business to see the common goal accomplished, partners who do not worry about obtaining credit for themselves. A corporation may work with outside product development consultants, an outside telephone sales organization, a "fulfillment house" that does all of the packaging and shipping, a billing and collections firm that collects the money, and so forth. None of these organizations, vital as they are to the success of the enterprise, insists on special recognition for their efforts. By working together, they form an enterprise that is actually more than just the sum of the parts.

In missions, we too are learning this lesson. But it does not come naturally! Although we want to give the Lord all the credit as Author and Enabler of our entire task, our fallen nature causes us to get very nervous if we aren't recognized for our vital role in any particular project. But over time, we are learning; we're finding the joy in being part of

a community where nobody but Jesus gets the credit for what is accomplished!

This principle creates an interesting implication for the assessment process. Some typical questions of the past, such as, "Which organization are you with?" or, "Which organizations are working among this people?" are becoming quite difficult to answer properly. Perhaps these questions are even becoming obsolete! Does it really matter that my mission board is Paraclete Mission Group? Is it not more useful to have an understanding of the cooperative partnerships I'm involved with, the resource networks I'm affiliated with the leaders that I work with? Rather than knowing which particular radio ministry or ministries are targeting the Muslim peoples of Pakistan, is it not more useful to know that World By 2000, the radio ministry cooperative partnership, is working on that area?

Many of these new enterprises are serious about accomplishing their goals and objectives, but at the same time find it completely unnecessary to set up the visible trappings of yet another non-profit missions organization. Cooperative partnerships is obsoleting many traditional measures of ministry activity. If we only count the officially constituted organizations, but leave out the cooperative partnerships, we will increasingly miss the most active and most important part of the overall picture.

### 4. Responsible Sharing of Information

Traditionally, there was a distant if not somewhat paternalistic, or even antagonistic, relationship between a wholesale supplier (such as Coca Cola or Kellogg's) and a grocery store. The wholesaler had rather full control over the situation: they knew what would be advertised nationally, and when, and what kinds of discounts would be offered. They knew better than anyone how much product was needed in any store at any time. They controlled the pricing, delivery and other terms of how prod-

uct would be made available to the grocer.

Today, the grocer has his own set of valuable information. He knows who buys each type of product, how often they buy, what kind of promotions his customers respond to, and so forth. Using this information, the grocer can turn around and dictate to the wholesaler exactly which products are needed, and when, and even what kinds of promotional events will best sell more product.

Rather than turning all of this information into ammunition for a pitched battle, the grocer and wholesaler have found a better solution. They share their vital information. Increasingly, grocers (and other vendors) are giving their suppliers direct access to internal databases that track inventory, sales, pricing, and so forth. In fact, tactics that once would have been unthinkable are now commonplace. Vendors look at the store's inventory, and create their own replenishing orders. Stores can look directly at vendor production management databases, and decide whether to temporarily switch to alternate sources of supply.

How does this apply to assessment of global evangelization? In two significant ways: First, we must look creatively at the information being maintained by various parties, and see what benefits might accrue from greater sharing of that information. One of the best ways to find errors in a data set is to compare the data with a similar set of information created through an entirely separate means. Every area of disagreement is worth noting, as it highlights what may be an error in one or the other database. However, I'm afraid that the Christian community has to take more fully to heart a second lesson from the grocer and the wholesaler before we'll see commonplace data sharing on a large scale.

The second application of this principle is simply this: We have much to learn about trust, both earning trust, and acting in trust. Through the SHARE Fellowship, we now have a defined

mechanism for information sharing. But trust is built on much more than definitions and contracts. It is built on relationships. We need to continue to work on trust relationships within the mission community. As we do that, I pray that we'll learn to trust our information with each other at least as well as the grocer and wholesaler are able to trust each other!

### 5. Information: A New Resource

Unlike material goods, information can both be quite valuable and at the same time is relatively easy to acquire and also difficult to hoard. Under most circumstances, if I learn something, you can learn the same thing (the same way I did).

Once you know what I know, you can do whatever you like with the information, even to the point of sharing it with the whole world. Unlike other resources that we might like to widely share or duplicate, information is something that can be easily shared at little or no cost. This is far more true today than at any time in the past, even than just a few years ago. Today, I can instantly send a message to millions of people around the world at a personal cost of only a few pennies. I can duplicate two million pages of text onto a digital audio computer tape for only ten dollars. That is certainly a far cry from a few hundred years ago, when duplicating a copy of the Bible was an effort worthy of a lifetime.

Of course, this reality has tremendous implications for the missionary enterprise, in a wide variety of areas. I'd like to focus on just one implication that applies particularly well to the assessment process.

Not too long ago, the prohibitive cost of getting a book published created an automatic barrier for those who

would see their ideas disseminated to the world. Authors simply could not get a wide audience for their ideas if they could not first convince the owners of the presses that their thoughts were worth the trouble. Even after the publisher agreed, they spent a lot of effort refining their thoughts, polishing their presentation, checking and rechecking all of the facts and figures. Readers of printed material knew this, and thus developed a long habit of trust for what they found

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in print.

Today, even though almost anyone can inexpensively self-publish whatever they like without any oversight or review, the public still retains this habit of thinking, "If it is in print, it must be correct." But that habit is changing. People are beginning to realize a need for the ability to come to their own conclusions regarding what they read. Increasingly, the audience holds the author accountable for the information presented.

As we produce assessment reports, analyses and other presentations, we have a responsibility to ensure that readers are able to verify what we're saying. We need to make ourselves accountable to our audience. Thus, our presentations of assessment analysis must allow the audience to understand how our analysis was done, and the facts it was based on, so they can perform their own analysis. Without this accountability, we're setting ourselves up as experts whose word must simply be taken at face value.

One good example of an assess-

ment analysis that incorporates this accountability is the new Southern Baptist work on Gospel exposure factors. Just like product ratings in consumer and computer magazines, the SBC/FMB analysis will incorporate a number of weighted factors. In the report the data behind the factors, as well as the assigned relative weights, will all be shown. Thus, the reader can easily see the derivation of an overall ranking, and can create their own ranking if they

wish to use a different weighting system. Providing this extra information involves a significant amount of additional effort, but the results, seen in a strong sense of ownership by interested readers, are well worth the trouble.

### 6. Localized Strategy

Both in the business world and in the military another massive shift is taking place. Organizations are moving from centralized planning and control to localized control. Overall strategy is still maintained and promoted by the central leadership, but most other decisions, especially those regarding specific tactics, are made locally.

The global missions enterprise has a long way to go before we can say that there is coordinated global strategy and localized tactics. However, I submit that we are making progress in that direction. The name of the game today is *cooperative partnership*, in every ministry area from radio to church planting, from Bible translation and distribution to prayer, which is transforming the world of missions. We are seeing clear, coordinated, effective global strategies-not just on paper, but in action!

We're also beginning to see more effective local tactical decisions based on those strategies. Being realistic, we all

know that these initial efforts towards cooperation are imperfect. Some of the goals are too vague, too ambitious, or simply based on improbable assumptions. But the partnerships I've had the privilege of observing are serious about their task. They want to improve, to regularly take a "reality check" of both current and long-term goals, and of factors hindering progress. In every resource network I've seen, there's a recognition that the overall strategy must be localized.

One current example of this truth is found in our efforts to track the peoples of the world. Until recently, several researchers felt that the only practical method for identifying people groups was by language and by habitat (country, province, etc.). This emphasis ignored some sociological aspects that could perhaps help us to identify other distinct peoples. Since such distinctives were considered theoretically boundless, they were not believed to be useful as the basis for a practical coding and identification system.

Now we find that local researchers, such as those in India, have done some extensive work and have derived a method for identifying what they consider to be a complete listing of what they call "communities"—essentially, a contextualized description of the groups of people that each require a separate missiological breakthrough. More analysis of this situation is necessary, but it is already clear that some changes may be needed in the global coding system in order to incorporate the Indian situation as seen by the experts in that country. That is my simple point: Rather than telling researchers in India that they must conform to a central idea of the "correct" people group identification system, it is our duty as outsiders to incorporate the insights of Indian researchers into our models.

Combining this principle of localization with our new focus on process brings me to another new pitfall in the assessment process. One of the conse-

quences of our ability to create increasingly timely and accurate pictures of the missionary enterprise is that it's quite easy to succumb to a tendency to drive analysis from the numbers, rather than to let local understanding take precedence. It is easy to think that "our information and analysis is the best available, incorporating current local knowledge." Yet even at best, any compilation of information is only a summary, a current estimate. In many cases our information has become completely outdated in the years since the last survey of a local situation. That's why it is always dangerous to assume that we who are on the outside know better than local people who live with the situation. We must always be vigilant to welcome and solicit input from those with a closer understanding of the situation.

I'd like to provide yet another example. There are a number of global surveys flying around the world today. At least one of these surveys is being prepared in a way somewhat different from my past encounters with surveys and profile forms. The AD 2000 Country-level assessment workbook, and some other new survey tools, are based on a set of questions designed not by researchers in the West, but rather through cooperative effort by leaders from all over the world. The questions are formulated in a way that *they* feel will be most helpful in communicating the reality of their situations. Does this small effort, ensuring that the voice of in-country leaders is heard, make a significant difference? We believe that it does. We're seeing excitement among international leaders as preliminary versions of these survey tools are put into use.

### Conclusion

So, we have discussed six principles: 1) the necessity of seeing the whole picture, 2) a focus on process, 3) the need for cooperation, 4) the need for sharing of vital information, 5) information as a different kind of resource, and 6) the shift from a centralized focus to an

emphasis of localized understanding. These principles lie not only behind the AD 2000 assessment process, but behind the AD 2000 & Beyond Movement itself.

With that background, perhaps we will better understand the answer to the question: "Is it really possible, or even plausible, that there will be a church for every people and the Gospel for every person by AD 2000?" The answer is two-fold: First, I believe that the energy now being invested in a *process* that leads toward this goal will eventually bear much fruit. Second, through the intervention of the Holy Spirit, I know that if the Church were to wake up to the fact that it can be done, and that it will only happen, even in our lifetime, through the massive participation of the Body of Christ around the world, then the goal just might be reached.

As it is, even if we do accomplish the goal, we've got a lot of work to do before we can know for sure that we have made it. We need to take this process one step at a time and ask: Where are the churches? Where are the unreached people groups? Where are the cities, towns and villages that house every person on earth? Where has the Gospel been effectively shared so that now it is spreading like wildfire? Only with good answers to these questions can we even have any idea whether the overall task has been or will be completed.

With our Lord's help, I believe that these vital questions can and will be answered. The answers will help the Body of Christ create effective strategies for fulfilling the world mission mandate which will only be accomplished by God's grace and the obedience of His people to that vision. My prayer is that it may be accomplished by the year 2000.

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# Unreached Peoples Resource Network

*All the peoples you have made will come and worship before you O Lord;  
they will bring glory to your name. For you are great and will do  
marvelous deeds; you alone are God.  
(Psalm 86:9-10)*

by Patrick Johnstone and John Robb

## **Purpose of Unreached Peoples Resource Network**

To work with Christian leaders of all demoninations and organizations, to encourage existing or form new cooperative ministry task forces and prayer networks for unreached peoples, concentrating on the 2,500 least evangelized ethnolinguistic peoples (clusters of peoples) less than 2 percent Christian to the end that holistic mission-minded church planting movements may emerge in them by the year 2000.

## **Progress Since 1989**

*Formation of ministry task forces, partnerships and networks*

Through the efforts of INTERDEV there are now 30 active and developing partnerships focused on the unreached. These involve hundreds of agencies working in an integrated way. Unreached Peoples Seminars and consultation supported by World Vision have included approximately 10,000 Christian workers to 50 countries, producing several hundred cooperative ministry strategies and perhaps 200 on-going ministry networks for both ethnolinguistic and sociological people groups.

*Prayer Networks*

Informed, united intercession is foundational to the whole mission of reaching unreached peoples (Matthew 9:36-38; Psalm 2:8). There is increasing evidence that spiritual warfare—that more aggressive and authoritative praying consisting of the driving out of spirits afflicting people groups and human institutions—is removing the resistance caused by the one who blinds the minds of unbelievers (e.g. Bateke tribe of Zaire; 100s of Hindu villages of Madhya Pradesh, India).

It is difficult to know how many of these 2,500 ethnolinguistic peoples are covered with ongoing, informed intercession—perhaps 500 (rough estimate) through the international Adopt-A-People Movement and national prayer efforts (Women's Aglow, Generals of Intercession, Lausanne, etc.). *The most vital factor in attaining the AD 2000 goal of "A Church for Every people by the Year 2000" is the adoption of every unreached people by congregations and cell groups committed to informed intercession.* The United Prayer Resource Network, the Adopt-A-People Clearinghouse and the Unreached Peoples Resource Network have recently begun a joint effort to mobilize 50,000 churches and cell groups to intercede for these least reached peoples (20 entities per people group). *Unreached Peoples Research and Information*

The Adopt-A-People Clearinghouse in cooperation with several other organizations has produced a list of unreached and adoptable peoples and collected more than 1,800 people profiles which are being distributed to adopting churches and prayer groups. They are in the midst of building an integrated database, including all information relating to the status of evangelization for each people (agencies working among them or targeting, churches adopting, information resources, etc.).

Research surveys in many countries such as Ghana, Nigeria and India continue to uncover valuable information and give a wake-up call to mission agencies and national churches to adjust priorities in favor of still neglected peoples.

*Operation World* and *You can Change the World* (1993) provide updated

information on countries and peoples to guide intercessory prayer. Kaleb Jansen and Patrick Johnstone produced a brochure on the "Gateway Peoples" for "A Day to Change the World," June 25, 1994. It sensitized hundreds of thousands to the need of unreached peoples and provided a helpful seven-day approach to interceding for some of the most difficult and influential ones.

We do not agree with the notion that there has been no progress in reaching the least evangelized peoples. Many new efforts are in gestation with agencies developing cooperative plans and missionaries in the pipeline. Pioneer church planting, and especially ministries in resistant contexts, take time to germinate and show up on a mission researcher's computers screen back in the West. Still there are marvelous break through occurring in many areas of the world:

**Ethiopia**-A rapidly developing missions movement targeting 34 peoples with active witness already occurring among eight.

**Nigeria**- Churches planted and ministries developed in over 100 peoples.

**India**- (More than 60 percent of the population of least reached peoples are located in India.) Churches and ministries established in 200 peoples (over last 25 years), in 50 (last five years); West Bengal —600 hundred prayer groups praying in unity and churches established in 12 people groups, statewide networks in Orissa, Gujarat, Uttar Pradesh, Bihar, and Maharashtra.

**Bangladesh** - "tens of thousands of believers in hundreds of villages," are reported.

**Mongolia**-Several thousand Halh Mongols have come to Christ, with



efforts to reach several other peoples underway.

**West Africa** - According to one survey, only a handful of unreached peoples are now without any Christian presence.

**Turkic Peoples** - A movement to Christ among Bulgarian Turks; churches established among Kazakhs, Karakaspaks, Uzbeks and other Central Asian peoples.

**Middle East** - Several thousand Iranians have come to Christ, continuing church growth in Iraq since the Persian Gulf War.

**Latin America** - Adopt-A-People consultations have been held in seven countries: Brazil has adopted 200 peoples for mission engagement. Costa Rica has begun work in eight peoples and is forming teams for 17 more.

### What Needs To Be Done?

1. Researchers need to come to agreement on the list of 2,500 unreached peoples.

2. Production of 1,000 or more people profiles needs to be done and published.

3. Effective mobilization of praying churches and cell groups focused on these peoples needs to come into place.

4. The need to identify "strategic coordinators" (one or more per people) to gather information and coordinate prayer and ministry activities.

5. Encourage formation of additional ministry task forces or partnerships and prayer networks covering all unreached peoples.

6. Pray down repressive political regimes which hinder free mission activity.

7. Help strengthen small groups of

believers through training, literature production, micro-enterprise development and financial support where the church is tiny and fragile.

8. More heavily engage and utilize tentmakers and other creative access ministries.

9. Be willing to sacrifice our lives for the unreached of the world.

10. Realize the world is a big, complicated and messy place. We need to intervention of God to realize His sovereign purpose. It is His work, we are His junior partners.

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