

International Journal of Frontier Missions

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The IJFM promotes the investigation of frontier mission plans and coordination for world evangelization, measuring and monitoring its progress, publishing and profiling unreached peoples, develops mission theology and promotes an international fraternity in the development of frontier missiology. The IJFM is closely associated with the International Society of Frontier Missiology (ISFM)

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Cover Photo

A Kashmiri lady representing the unreached Kashmiri located in Kashmir, Northern India. There are more than 4 million Kashmiri with only 200 Christians. Pray earnestly for the Kashmiri. Photo used with permission.

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AD 2000 and Completing the Task

The momentous date of AD 2000 has been a major landmark for frontier missions, including for the IJFM. It has been a basic concern in setting our goals and keeping us on track. It formed part of a powerful watchword, keeping us focused on the task of world evangelization “A Church for Every People by the Year 2000.”

Just a short 5 years ago we dedicated an entire Special Edition to this important topic, “World Evangelization by AD 2000” (see IJFM Vol 11:4, 1994). We asked back then “Is it possible?” Can we still complete world evangelization by AD 2000? We said then, “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.”

A couple of years later we devoted another edition to this important theme. My editorial was entitled, “Completing the Task that Remains” (see IJFM Vol. 13:2, 1996). In that issue every article was focused on completing the task and finishing what remained undone. The goal was “that every tribe, tongue, and nation—(biblically speaking all the *ethne*)—would have the Church planted among them, so that all will have testimony of the Gospel, thus making the Gospel available to every person on planet earth...” and we added, “may it be soon, even by AD 2000.”

AD 2000 is now fast approaching—just a few months away. Do we still believe what we said then? Realistically, can we still hold the goal to finish the task and reach every

unreached people with the Gospel and plant the Church among them by AD 2000, even at 2000 year’s end?

It is very difficult, if not impossible, to predict the future. Who can say what God can still do in one and a half years? Who can deny that God can and has changed the course of history at a moments notice. Authors of at least two articles in this edition direct us to Habakkuk 1:5, “Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.” What is God going to do in our day, in the next 12 to 18 months? We probably would not believe it if we were told.

One thing is sure, God will use missionaries—and many, many more than we currently have. A good estimate is that at least 200,000 new missionaries need to be recruited, trained and equipped, and then sent with adequate support to the unharvested fields of the world. (See George Verwer’s article “The Acts 13 Break-through Vision.”)

The fact that we have not done this, i.e., that we have not recruited enough missionaries nor adequately trained them, must be the number one reason why it becomes ever more difficult, and less and less hopeful, at least humanly speaking, to reach the goal of the Church for every people by AD 2000. It takes missionaries to disciple the nations and to preach the Gospel of the Kingdom. Although this is stating the obvious, it seems that it has not sufficiently penetrated. Many of us have failed to see, at least on a deep level, that God mediates His work on earth, including His salvation

to the peoples of the earth. God mediates His redemption to and for all the nations and for every people. And He does this through His People—through the Redeemed of the Lord, who like Abraham are blessed with salvation by faith, who then are called to bless all the “families” of the earth. I firmly believe that most of us as God’s People have not adequately grasped this truth, nor been grasped by it. For if we had we would have prayed more fervently, we would have sent more than enough workers to every unreached people. If we had been grasped by, we would long ago have completed world evangelization.

As I see it, and as AD 2000 is fast approaching,, the main reason we have not as yet finished the doable and finishable task—the planting of the Church of Christ in every ethnic and language group, is that we have failed to send sufficient numbers of adequately trained mission laborers to the harvest fields of the world.

This being the case, the question then becomes whether this will change? Will anything change? Will the paradigm shift—really shift? Will we not only see the mission fields of the world clearly in view—the long list of not only unreached but UNTARGETED PEOPLES (see last article “The Joshua Project 2000 Unreached Peoples List”—as well as understand what it means to finish the task with its peoples challenge. (See article by Winter and Koch “Finishing the Task.”)

However even more importantly, now for this kairós moment in history, will we begin to sense, hopefully as never before, the great urgency to

(Continued on page 108)

The Consummation: The Vision to be Realized

Major missiological challenges face us as we look to the consummation of world evangelization. This article addresses two of them: the geographical—reaching every inhabited part of the world, and ethnic—reaching every people or ethnic group of the world. These challenges outline the task ahead of us as we face the twenty-first century and the consummation of the task.

by Patrick Johnstone

We have good reason to be encouraged because of what God is doing in the world, but that must be balanced by the solemn reality that so much remains to be done and that the forces opposed to us are so formidable. The finish of world evangelization is in sight, but there are huge barriers to jump and strongholds to break down before the end when Jesus returns.

Isaiah foretold the massive spiritual harvest in verse 1, and then exhorted us to have the right structures and strategies for what remains in verse 2. In verse 3 he gives the promise:

For you will spread abroad to the right and to the left, and your descendants will possess the peoples¹ and will people the desolate cities. Isaiah 54.3 RSV

Isaiah uses language understood in terms of the Old Testament people of Israel, but as seen in the earlier verses of this passage, the significance of the words is far wider and even New Testament in tone. World evangelization is foreshadowed. Many English translations such as the NIV use *dispossess* rather than *possess*, which unfortunately restricts the application to the Old Testament context of Israel taking the Promised Land; I am convinced the application

is wider as well as relevant to the times in which we live.

The three phrases in this verse point to three major missiological challenges we face if we are to complete the task of world evangelization. These are geographical—reaching every inhabited part of the world, ethnic—reaching every people of the world. In my book *The Church is Bigger than You Think* I also address the urban challenge—the very modern concept of reaching the world's cities. In my book, I also add three other challenges. They are the Ideological, Sociological and Spiritual which is too much to address here.

What follows are the first two challenges I apply to the unfinished task ahead of us in the twenty-first century. In my second article I will address the all important aspect of the need to do church planting in each people group. We will also take a good look at the mega-ministries God has raised up and the impact they are making to finish the task.

The Geographical Challenge

The promise is that God's people will spread abroad to the right and the left, or we could equally say, to the north and the south, the east and the west. Every inhabited part of our

world must be exposed to the gospel of the Lord Jesus Christ. Obviously this is a geographical challenge. These are tough challenges for missionaries to reach them:

- No valley is too isolated—like the remote unevangelized Kingdom of Mustang on Nepal's nor them border,
- No island is too distant—like the yet-unreached Maldiv Islands in the Indian Ocean,
- No forest is too dense—like the Congo jungles where the Pygmy people live,
- No mountain is too inaccessible—like the remote and harsh Tibetan plateau of central Asia,
- No city is too fortified—like Mecca where no Christian is allowed to set foot, and
- No desert is too hostile—like the Saharan oases in Algeria where the Mزاب Berber peoples live.

What are the main geographical challenges?

The 10/40 Window

Great swathes of the surface area of our globe are still without a significant indigenous Christian witness. The maps in chapter 9 give the extent to which the Gospel has already spread. In the 1995 map the major gaps are clearly seen. This is predominantly in North Africa and Asia where

Islam, Hinduism and Buddhism are usually the dominant religions. The map on the following page highlights this challenging part of the world. This must be the area of major focus for pioneer mission in the next decade or more. However it has been the area of greatest neglect until recently.

For years I called this the *Resistant Belt*. Since 1990 the phrase, *The 10/40 Window*, coined by Luis Bush of the AD2000 Mvt.,² has become widely known. This is the area between the latitudes 10° and 40° north of the equator and between the Atlantic and Pacific Oceans. The concept is good and the publicity impact brilliant even if this rectangle only approximates to the areas of greatest spiritual challenge.³ Basically the countries in or near the 10/40 Window that are under-evangelized have only 35% of the world's surface area, but 63% of its population. The map opposite includes both the 10/40 Window concept shown by the rectangle and the Resistant Belt with the shading.

The sheer number of people living in the Window area is daunting. Of the 6 billion people in the world in 2000, I reckon that 1.2-1.4 billion have never had the chance to hear the Gospel,⁴ and over 95% of these individuals reside in the Window area. How can we smugly ignore such a huge number facing a Christless eternity with no opportunity to hear the Good News and experience the love of God as revealed in the Lord Jesus? What a challenge to faith, intercession and action. We are obligated to do something about it for the love of Christ constrains us.⁵

To add to the challenge, over 90% of the world's poorest and most deprived, the children that are most abused and most of the world's illiterate live in the Window area. This is where diseases such as AIDS, tuberculosis and malaria rampage largely

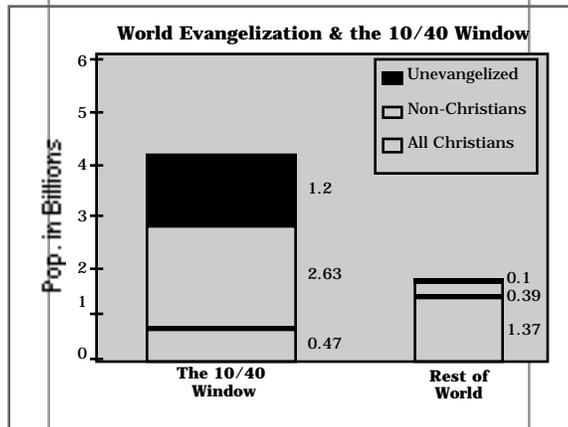
unchecked and untreated. It is also these areas that are the least accessible for any overt mission endeavor either because of antagonistic political and religious systems, geography or lifestyle. For instance, almost all of the world's nomads live here. We face our biggest challenge yet in world evangelization. The tide of the gospel has risen and flowed over two thirds of the earth, and is lapping at the one third

became a shadow of their former selves in the twentieth century cataclysms of two world wars and the collapse of Communism. The multiplication of independent nation states and the growth of the membership of the United Nations is one obvious result. Whatever our embarrassment at our national arrogance or resentments because of political and cultural subjugations our own nations perpetrated or suffered, some of these empires opened the way for the penetration of the gospel.

The rise of ethnum and global communications in the past decade have lessened the hold of ideologies and begun to erode the powers of nation-states. Yet the modern nation-state still remains an important fact of life today and will be for many years to come. It is these states that raise such complex restrictions on trade or movements of people and permit

corrupt bureaucracies that make life so difficult for travelers and for the servants of God. As a young missionary I traveled in 1963 the 4,200 Km from Pretoria in South Africa to Nairobi in Kenya. All I had to do at the four border crossings was show my passport. This was impossible 20 years later because of apartheid, sanctions, visas and war. Today missionaries have to live with the cliff-hanging suspense of obtaining visas in Indonesia and Europe, the hostile obstructionism to travelers of some former Communist nations, or the frequent road-blocks and border delays caused by bribe-seeking soldiers and immigration authorities in Africa.

It is the national, religious, economic and cultural policies of these nations that largely determine the complexity of entry and range of ministries available for those who want to live and witness for Christ. The nation-state is not going to fade away before the vigorous or violent ethno-



where the final bastions and citadels of Satan's kingdom have yet to be broken down. Let us not minimize the size of the remaining task, but also not be discouraged by its magnitude.

The diagram above shows the number and proportion of Christians, non-Christians with opportunity to hear the gospel and the totally unevangelized non-Christians in the 10/40 Window and rest of the world.

The Unevangelized Countries of the World

The colonial and territorial empires of 80-100 years ago hardly exist any more. Where are the Chinese, Japanese, Russian, Ethiopian, Dutch, British, French, German, Italian, Portuguese, Spanish, Danish, Austro-Hungarian, Turkish and even the American Empires⁶ today? Yet in 1914 these 15 powers controlled or dominated, directly or indirectly, all but a handful of states in the world⁷. Almost all of these came to an end or

nationalism of such as the Karen in Burma, the Kashmiris of India, the Basques of Spain, the Celts of Northern Ireland, the Tuareg of Mali and the Quechua of Peru and Ecuador. There are too many vested interests and personal egos of leaders involved. How important it is for us to pray for the rulers of this world as Paul advocated to Timothy.⁸

In 1998 there were 237 countries and territories in the world. That was the same figure when the 1993 edition of *Operation World* was published. However there have been a few changes—Nevis has declared itself independent from St Kitts in the West Indies, and Hong Kong has returned to the rule of China, but there has been nothing like the extraordinary changes that took place between 1990 and 1993 when 23 new countries came into being!⁹

How far has Christianity become the professing religion of these countries? The graph in the center shows the rather startling situation in 1998 which is explained below. Note the following::

1. There are 150 countries that have a majority of their inhabitants professing Christianity in one form or another. This number looks high, but is quickly explained. About 70 of these countries are 27 island territories or mini-states in the Pacific, 25 in the Caribbean and 18 elsewhere, their total population being less than 10 million people. One of the smallest being the 34 inhabitants of Pitcairn Islands, which has at least four claims to fame: it is Britain's last colonial possession in the Pacific (looked after by New Zealand); it is the world's only Seventh-day Adventist country,

its main source of foreign exchange is postage stamps and it is the world's most isolated country!

2. The other 87 countries are almost all within or near the 10/40 Window. In the second column are 23 countries, some with very significant numbers of very active Christians such as Nigeria, Chad, Sudan, India, South Korea, Singapore, Hong Kong, China; all of which are within the 10/40 Window but not in the Resistant Belt [please see map on p226]. It is probably in this category that there are the largest number of dynamic

munities of Christians where they comprise under 1% of the total population. Some of the most challenging are listed on the next page.

This small number may be surprising for many. In some lands there are many expatriate Christians but few indigenous believers such as in the Arabian Peninsula and Gulf and this raises the national Christian percentages above 1%.

The amazing fact of our time is that not one of the 29 countries in the final category is without a group of believers already seeking to live for

Jesus. I must qualify this statement, for in Libya, the Maldives, Sahara and maybe Afghanistan that group of believers is predominantly expatriate and indigenous believers very few. We have run out of countries which are totally pioneer lands. This was not so 20 years ago, but it is today. The implications are immense. It means that all mission activity must be planned in fellow-

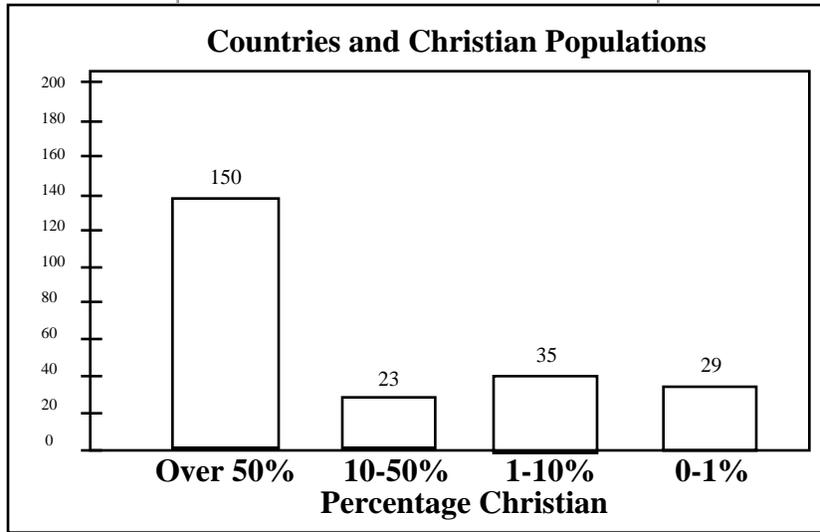
ship with or, at least, with sensitivity to the believers already in the country. Here are several examples:

Certain Muslim countries have been targeted for short term "blitzes" with open-air preaching and handing out tracts in the streets. These Christians were prepared to take risks - but the risk of a few days in prison and expulsion from the country did not compare to the impact on local believers. There have been times when leaders were arrested and badly treated and the careful work of years severely disrupted because of such activity. The foolish insensitivity of foreigners can lead to severe persecution and even martyrdom for national believers.

Christians and where the most significant growth of the Church is occurring. In most of these lands there are still significant areas where Christians are very few indeed, which is shown in the next section.

3. The 35 countries in the 1-10% Christian category contain some of the world's largest such as China, India and Pakistan. These three countries alone have 2,250 million people, or over one third of the world's population! The large Christian minorities in some areas must not blind us to the huge numbers of individuals in these lands who have never had a chance to hear the gospel.

4. It is amazing that there are only 29 countries with resident com-



Many European countries are spiritually needy today. Large proportions of their populations have never been inside a church, and have no concept of the true gospel. However if North Americans come over with the image of "pagan" Europe and no concept of history and the past impact of Christianity, Europeans are hurt. The Reformation started in the Czech Republic, Calvin was a Frenchman, the Walden Sian Church in Italy was founded before Luther nailed his Theses to the door of the church in Wittenberg. The German Church has produced some of the greatest theologians of the Church (also some of the worst!). Nearly every culturally Catholic country of Europe has had a history of believers being hounded to death for their faith.

The Collapse of the USSR opened an astonishing door of opportunity for foreigners to fill the ideological and spiritual vacuum left by Communism. In 1997 there were about 6,000 Protestant missionaries in the former USSR and many thousands more have gone for short term ministry or visits. However the gross cultural insensitivity and lack of humility by some to listen and learn from believers who had borne the long years of Communist oppression have harmed the Kingdom. The subsequent backlash against such spiritual imperialism has brought in an imposition of laws banning foreign mission activity in Russia and elsewhere and the imposition of severe restrictions on indigenous evangelical believers and their witness.

Whatever the need of a country, it is essential that any foreign mission that enters that country seek fellowship and, as far as possible, partnership with the indigenous Church—whatever the differences in worldview and understanding of the Scriptures. However, sometimes a small, introspective group of believers maybe

unaware of, or unwilling to face up to the great need in parts of their own country, and their attitudes cannot be the only determinative factor for the entry and ministry of foreigners. In 1990 I made a survey trip to Bulgaria, for it was on our heart to see a WEC ministry launched among the million or so Turkish speaking minority. I was surprised at the strong negative note from some of the Bulgarian Christian leaders who were dismissive of any outreach in a language other

Difficult or dangerous for foreigners	Some tentmaking ministry possible	Scope for open Christian witness
Algeria	Afghanistan	Cambodia
Bhutan	Bangladesh	Mongolia
Iran	Comoros	Nepal
Maldives	Mauritania	Niger
North Korea	Morocco	Thailand
Sahara	Tunisia	Turkey
Somalia	Yemen	
	Libya	

than Bulgarian as being unnecessary, yet a people movement among the Millet Turks was just beginning. There are reckoned to be over 16,000 new Christians among them today. I praise God, despite this a fruitful ministry began in co-operation with other Bulgarian Christian leaders.

The list of countries in the table above represents a formidable challenge. Please pick up a copy of *Operation World*, and go through that list, looking up the relevant sections, and may your heart be touched. Here I can only give a little taste of the challenge by listing some with their spiritual needs and challenges:

Bhutan is a hermit Buddhist kingdom in the Himalayas that strictly limits the number and activities of foreigners in the country. The few Christians are largely among ethnic minorities, and these minorities have often been harried, pressured and even chased out of the country. There are just a handful of indigenous Bhutanese believers.

Libya is ruled by the maverick Colonel Ghaddafi, who for decades has been a thorn in the flesh of many nations. Yet his land is one of the most closed for Christian witness, and there are probably less than 10 indigenous believers, with not yet a single church where Libyans can worship and find fellowship.

The Maldive Islands is a small Muslim republic in the Indian Ocean. This is one of the most closed countries in the world. The 150,000 Maldivian population has little opportunity to hear the gospel in any form, being poor, with little available technology and no Christian broadcasts. Any attempts at distributing Scriptures on the islands has been followed by the police immediately seizing every copy. There are known to be only a handful of Maldivian believers in the whole world.

North Korea is a pariah nation gradually starving to death under its crazed Communist leadership.¹⁰ No real witness or any open Christian church life has been possible for 50 years. The groups that survive are underground. Yet many, especially South Koreans, have plans to help and evangelize the country as soon as it opens for the gospel.

Sahara is a Muslim desert nation fighting for nationhood, but ruled by Morocco. Almost the entire indigenous population lives in refugee camps in Algeria. Few have ever had a chance to hear the gospel. Where are those preparing to reach them as soon as the opportunity arises? I praise God, there are some.

Saudi Arabia could be the biggest challenge of all. It is the headquarters of Islam with its two most holy cities, Mecca and Medina. It is vigorously hostile to any Christian presence or witness, with the large expatriate community strictly watched and controlled. Saudi believers, if found, are executed. Foreigners caught gathering

with other believers or accused of witnessing are expelled if Western, but possibly beheaded if Filipino. Yet there are those who are praying for the land to open and looking for ways and means of bringing the gospel to Saudi people.

Somalia is strongly Muslim, but torn apart by internal strife between rival Somali clans. Also it is the scene of the humiliation of the UN peace-keeping forces in 1994-5 as well as the destruction and scattering of the only significant group of Somali evangelical Christians which once met in the now looted and destroyed capital, Mogadishu. Who is prepared to risk all to take the gospel to this proud, warlike people?

Other countries could be added to this list, but this does not tell the whole story. Many larger countries have significant numbers of Christians and churches, but there are often whole areas of the country still unevangelized. Here are a few examples:

India could become the most populous nation on earth by the year 2025. It is also the most diverse with its races, languages, castes and also its concentrations of Christians. Nagaland and Mizoram States in NE India are possibly the most evangelical states in the world, but the vast Ganges plains of North India contain the greatest concentration of unevangelized people in the world. For instance, the number of people in Uttar Pradesh in North India is about 180,000,000 and the Christian percentage is 0.1% and falling—this is about 180,000 people. North India will probably be the touch-stone of our success or failure in completing world evangelization in our generation.

Russia is the largest country in the world. It is also extremely diverse. Generally speaking, the Russians are probably no more than 0.5% Evangelical

Christian; the majority are Russian Orthodox, but church attendance is only around 2% of the population. However many of the regions such as the North Caucasus, northern Siberia and autonomous republics such as Tatarstan, Tuva, Buryatia and Kalmykia (the homeland of Europe's only indigenous Buddhist people) have little or no evangelical presence, and what witness there might be is usually that of migrant Russians.

Many larger countries have significant numbers of Christians and churches, but there are often whole areas of the country still totally unevangelized.

Turkey, straddling Europe and Asia, was once Christian, but now Muslim (with the Turks replacing or absorbing the earlier peoples, the Galatians, Bythnians, Kurds, Armenians, Georgians, Greeks, etc.). The country has nearly 100 provinces, but less than 15 have any on-going evangelical Christian witness, and even fewer a live fellowship of Turkish-speaking believers.

Europe is nominally Christian, but for most, Christianity is a faint cultural backdrop for a highly secularized society. Maps showing the concentrations of evangelicals reveal how many areas of Spain, Portugal, France, Italy, Greece, Poland, Serbia, Macedonia, Germany have scarcely any groups of witnessing believers.

Nigeria and Chad are lands that have seen dramatic growth of the Church, but this growth has been almost entirely in the south and centre of these countries. Many peoples in the Muslim north are unevangelized.

Sudan has been torn by civil war for 30 years; a war in which over 3 million are believed to have perished. The war was to impose Islam on the non-Muslim south. The attempt failed, and helped in provoking most of the southern population to embrace Christianity despite the suffering. However the North and Darfur province in the west are some of the least evangelized areas of Africa.

Vast regions in the area of the 10/40 Window are still awaiting the message of life for the first time. Our job is far from done, at which point we could say that the gospel is available for every person in every people. The many media ministries may give us openings, but basically there need to be believers on the spot witnessing and discipling people in each people group for effective church planting to occur.

The Peoples Challenge

Isaiah also challenges us that: "Your descendants will possess the nations (peoples)." Here is an ethnic or linguistic challenge. Jesus clearly stated that we must make disciples of all peoples in the great Matthew 28:19 statement. It is not enough to have a Christian presence in every place, but also to have followers of Jesus in every people.

In Chapter 8 of my book *The Church is Bigger than you Think*, I describe the growth and development of the vision for the peoples of the world. We can see the breath-taking progress that has been made in reaching the world's peoples. We not only dream of discipling every people, we could actually see it realized in our lifetime. However, there are various

important ministries that must be strengthened for this discipling to be effective and lasting.

Vital Research

We must know the facts if we are to disciple every people. Research information is therefore vital. There has been research carried on all through this century. The momentum for research on the world's peoples has accelerated over the past 20 years. We need to know who the Unreached peoples are, where they live and what their evangelization status is. The Global Consultation on World Evangelization in Pretoria in June 1997 was an opportunity to present a fairly complete overview of Unreached peoples at the end of the twentieth century.

For the months prior to that gathering, much work was done on the list of the peoples of the world. It had been decided several years before that for the remaining years of this millennium we needed to make a strategic limitation of the peoples to those over 10,000 population and under 5% Christian or 2% Evangelical, and also to limit our listing to peoples defined by ethnicity or language.¹¹ The cut-off points were reasonable, but arbitrary. The difficulty in obtaining accurate information on the smaller peoples was a major consideration.¹² This reduced the number from about 3,000 to 1,500 least reached strategic peoples. Further investigation into which mission agencies were committed to specific peoples in this latter list revealed from responses that there were only about 500 peoples in the 1,500 without known outreach activity.¹³ From other sources I know that there were a number of these peoples with mission outreach, but for which we had not received questionnaire responses.

We also realized that a long list of 1,500 peoples is a daunting challenge

to read, understand and act upon in a meaningful way. We therefore grouped the peoples in two categories:

Affinity Blocs—of which we defined 12. Into these 12 we grouped every one of the 1,500 listed peoples. On page 240 is a map of 11 of these.¹⁴ The 12th Bloc is for the Jews¹⁵ who are global and therefore not represented on this map. The 13th grouping is hardly a 'bloc', but a catch-all category for unrelated peoples all over the world which did not fit into the other 12. These 11 regional Blocs are grouped by affinities of language, history, culture, etc. All these 11 are

Affinity Bloc Name	No. of People Clusters	No. of Peoples in Bloc
African Sahel	19	395
Cushitic	4	37
Arab World	19	271
Iranian	12	181
Indo-Iranian	30	449
Turkic	12	256
Tibetan	5	197
East Asian	6	70
S.E. Asian	14	93
Malay	18	175
Eurasian	5	44
Jewish	1	56
Totals (approx) ¹⁶	145	2,224

located within or near the 10/40 Window. It is interesting that nearly all the least reached peoples elsewhere in the world are actually migrants from these 11 blocs who now live in Europe, the Americas and Australasia.

People Clusters—Within each of these affinity blocs are other smaller groupings of peoples, often with a common name or identity, but divided by political boundaries, dialect differences, etc. We have identified about 150 of these People Clusters, which include nearly 80% of the 1,500 peoples on the Joshua Project list. Here are 50 better known examples of these less-reached People Clusters in the various Affinity Blocs:

African Sahel: Fula, Mandingo, Wolof, Hausa, Kanuri.

Cushitic: Nubian, Somali, Beja.

Arab World: Algerian Arab Kabyle, Riff, Libyan Arab.

Iranian: Kurd, Farsi, Tajik,

Pathan, Baloch, Luri.

Turkic: Turk, Azeri, Kazak, Tatar, Uzbek, Uighur.

S. Asian: Bengali, Bihari, Hindi speakers, Urdu, Gond.

Tibetan: Lhasa Tibetan, Amdo, Bhutanese, Khampa. East Asian: Hui, Mongolian, Japanese.

S.E. Asian: Burmese, Thai, Zhuang, Laotian, Dai.

Malay: Minangkabau, Acehnese, Sundanese, Madurese.

Eurasian: Chechen, Cherkess, Bosnian, Siberian groups.

These peoples are categorized in the table in the center.

A book was prepared for the October 1997 Praying Through The Window III¹⁷ initiative containing a short description of and prayer items for, 128 of these People Clusters.¹⁸ It has been estimated that up to 50 million Christians around the world used these materials for prayer during that month—probably the largest prayer initiative the world has ever seen. God will give the breakthroughs among these peoples that appear so hard to reach!

For the first time in history we have a reasonably complete listing of the world's peoples and the extent to which they have been evangelized. This is why the important stage of church planting is possible. (See my second article.)

Endnotes

1. Needy all English translations give the word nation. This miscommunicates today because we think of a modern political state. Isaiah was not so much speaking about political entities as about ethnic entities or peoples.
2. AD 2000 and Beyond Movement publications.
3. Indonesia, Mongolia, the Muslim republics of Central Asia, Sri Lanka, Maldives and Somalia should be included but are outside the Window. Countries in the Window with significant, often nominal, Christian populations such as South Korea, Philip-

Patrick Johnstone

- piners, Enitrea and many European Mediterranean countries should perhaps be or are omitted.
4. Johnstone 1993:2? (est. 20% unevangelized, 47% non-Christians living where they are likely to be evangelized and 33% professing Christian), Barrett, 1987a:85 (est. 17% unevangelized).
 5. 2 Corinthians 5:14-15.
 6. Why has this quintessentially republican and freedom-loving nation been listed? One only has to see the confirmation of this in the territorial acquisitions of Puerto Rico, Philippines, Guam resulting from war with Spain in 1899 and the vain Filipino attempts at gaining their independence 1899-1902. In that war 4,200 Americans and 220,000 Filipinos were killed.
 7. In the whole of Africa there was not one truly independent state with the exception of Ethiopia, which was, to all intents and purposes, an Empire in its own right. In Asia there were only a few such as Thailand, Maldives, Iran, Afghanistan, Mongolia; some only nominally so. Maybe Liberia should be added, but the USA had retained a paternalistic control despite nominal independence.
 8. 1 Timothy 2:14.
 9. For instance the USSR became 15 states, Yugoslavia 5, Czechoslovakia and Ethiopia 2 each, but Germany and Yemen united.
 10. A press report in September 1997 estimated the death toll to date from famine as between 500,000 and 2,000,000.
 11. Further research and field responses indicated that some of the 1,500 peoples were not ethnolinguistic, but ethno-cultural. This came to light at the same time as a plea from Indian Christian leaders that the ethnolinguistic categories did not fit the ethno-cultural realities for church planting among the caste groups of India. We therefore had to draw up a parallel list containing these categories for where it was more relevant in a church planting situation.
 12. By the year 2000 we plan to have a full list of all loss-reached peoples including those with populations below 10,000.
 13. The full list is available in book form from the AD2000 and Beyond Movement office, 2860 S. Circle Dr., Suite 2112, Colorado Springs, CO 80906, USA. Also on the WWW: <<http://www.ad2000.org/>>.
 14. A good coloured map of these Affinity Blocs has been published by Global Mapping International, 7890 Lexington Drive, Suite 200A, Colorado Springs CO 80920, Email: <info@gmi.org> WWW<<http://www.gmi.org/>>.
 15. Fischer, 1997. *Intercessor's Prayer Guide to the Jewish World*. 1997: USA: YWAM Publishing.
 16. These figures must be seen as approximations, for further research is showing that some peoples are more reached than realized and therefore omitted, and other peoples are added usually because migrant communities of larger peoples are discovered in other lands.
 17. The AD2000 MA. sponsored annually from 1982 an annual global prayer emphasis, each focusing on a particular category of the world's population.
 18. Manna 1997. *Praying Though the Window III*.

*[Editor's note: This article is a reprint from a chapter in Patrick Johnstone's excellent new book *The Church is Bigger Than You Think*. Permission granted. To order Johnstone's book call the William Carey Library at 1-800-MISSION or contact the IJFM editor. See advertisement of Johnstone's must read book on the following page.]*



Patrick Johnstone, served for 16 years as a missionary evangelist in the poor urban areas of South Africa, Zimbabwe,

Bostwana and Mozambique. During this time he learned something of the spiritual warfare needed to see people steeped in witchcraft and the occult come into the liberty the Gospel. Also during this time he commenced the task of compiling data and the writing of successive versions of his world famous Operation World prayer guide. He now serves with WEC Int'l and also is Chairman of the Unreached Peoples Network of the AD2000 and Beyond Movement.

Finishing the Task: The Unreached Peoples Challenge

“Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.” (Habakkuk 1.5)

by Ralph D. Winter and Bruce A. Koch

God's promise to bless all the “families of the earth,” first given to Abraham 4,000 years ago, is becoming a reality at a pace “you would not believe.” Although some may dispute some of the details, the overall trend is indisputable. Biblical faith is growing and spreading to the ends of the earth as never before in history.

The Amazing Progress

One of every ten people on the planet is of the Bible-reading, Bible-believing stream of Christianity. The number of believers in what used to be “mission fields” now surpasses the number of believers in the countries from which missionaries were originally sent. In fact, more missionaries are now sent from non-Western churches than from the traditional mission-sending bases in the West. The Protestant growth rate in Latin America is well over three times the biological growth rate.

It took 18 centuries for dedicated believers to grow from 0% of the world's population to 2.5% in 1900, only 70 years to grow from 2.5% to 5% in 1970, and just the last 30 years to grow from 5% to 11.2% of the world population. Now for the first time in history, there is one believer for every nine people worldwide who aren't believers.

Protestants in China grew from about one million to over 80 million believers in less than 50 years, with

most of that growth occurring in just the last few decades. In the 1980s, Nepal was still a staunch Hindu kingdom with only a small persecuted church. Today there are hundreds of thousands of believers, and churches have been started within each of the more than 100 distinct people groups.

A Tragic Reality

While this amazing progress of the gospel gives much cause for rejoicing, it obscures a tragic reality. How could that be? The fact is that the gospel often expands within a community, but does not normally jump across boundaries between peoples, especially boundaries that are created by hate or prejudice. People can influence their “near neighbors” whose language and culture they understand, but where there is a prejudice boundary, religious faith, which is almost always bound up with many cultural features of the first group, simply does not easily jump to the next group, unless that group desires to adopt the other's culture in preference to its own.

So what does this mean? If all the members of every church in the world were to bring every one of their friends and relatives within the same cultural group to obedient faith in Christ, and they in turn were able to bring all their friends and relatives to Christ and so on, no matter how much time you allow, there would still

be billions who would never come to faith. They would be held at a distance from the gospel by boundaries of prejudice and culture. The church does not readily grow within peoples where relevant churches do not exist. One third of the individuals in the world live within peoples with no church. They are no more spiritually “lost” than your cousin who has never gone to church, but unlike your cousin, there is no church made up of people like themselves with whom they can fellowship.

Thus, while there are still tens of millions who have never heard the name “Jesus” at all, there are hundreds of millions more who may have heard of Jesus, and may even have high regard for Him, but who cannot see a way to become His disciples. Standing before them are barriers ranging from the relatively trivial to the seemingly insurmountable, many of them beyond the demands of the gospel. Cornelius in Acts 10 would have had to cross the barrier of circumcision as an adult—a painful and actually dangerous price to pay for entrance into fellowship with Jewish believers. A Muslim Turk similarly faces huge obstacles if he were to become a “Christian.” All his life he has been told, “To be a Turk is to be a Muslim.” To him, Christianity is the religion of the barbarian “Infidel” Crusaders who brutally ravaged the land and peoples of Turkey, Muslim and

Christian alike. To become a Christian is to become a traitor turning his back on his family, community, and country

To All Nations

We shouldn't really be surprised to see the thrilling advances of the gospel all over the world. That is exactly what Jesus said would take place, "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come" (Matthew 24:14). A close look at the end of this verse says a lot about what we should watch and work for at the end of the age. Jesus says that as the missionary task is completed, there will be "a witness to all the nations."

By "witness" Jesus was saying that the "gospel of the kingdom" will be established in open view throughout entire human communities. The gospel of the kingdom is Christ prevailing over evil, liberating people so that they can live obediently free under His mastery and blessing. God wants a persuasive display of that kingdom victory exhibited in every people. What better exhibit of God's kingdom than a community of people who are living under Christ's kingship? That's why we should aim at church planting movements within every people. While not the only way to glorify God, nothing puts Christ's lordship on display like a community of people dedicated to follow Him.

By the phrase "all the nations," Jesus was not referring at all to countries or nation-states. The wording he chose (the Greek word *ethne*) instead points to the ethnicities, the languages and the extended families which constitute the peoples of the earth.

Who are these peoples? Jesus did not provide a list of the peoples. He did not define the idea of peoples with precise detail. What matters most is not that the peoples can be counted,

but that the missionary task will be completed within all the peoples of the earth. We'll know we are finished only when a visible testimony to the gospel of the kingdom—a church planting movement—has been established within every people.

Four Different Approaches

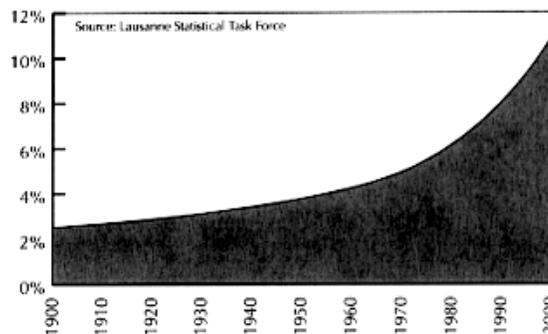
In order to work together strategically, mission leaders have been refining the concept of "people groups" as a rough measure of our progress toward completing the entire task. There are four useful ways of looking

mission task, in the sense that every person has a reasonable opportunity to respond to the gospel.

1) *Blocs of peoples for global perspective and strategy.* *Blocs of peoples are a limited number of summary categories into which we can place peoples in order to analyze them.*

Major Cultural Blocs: We have grouped peoples, particularly "unreached" peoples, along major cultural lines according to the predominant religion within the group. The major cultural blocs of unreached peoples were: Muslim, Hindu, Buddhist, Tribal, Chinese, and Others.¹

Believers as a Percentage of Total World Population in the 20th Century



It took 18 centuries for dedicated believers to grow from 0% of the world's population to 2.5% in 1900, but only 70 years to grow from 2.5% to 5%, and just over the last 30 years to grow from 5% to 11.2%. For the first time in history, there is now one believer for every nine people worldwide who aren't believers.

at the idea of people groups: *Blocs of peoples, ethnolinguistic peoples, sociopeoples, and unimax peoples.* The first two are especially useful for summarizing the total task and developing strategies and partnerships to approach known peoples. The former two are more useful for those who are on the field working to establish churches. Each is of significant value and corresponds to a distinct aspect of strategic thinking. Only one allows us to speak of closure of the essential

This model allows us to summarize the remaining task in relation to the potential mission force.

Affinity Blocs: Patrick Johnstone has suggested another model which combines sets of closely related ethnolinguistic peoples into "people clusters" and further combines people clusters into "affinity blocs" based on language, history, culture, etc. The 12 blocs that comprise the majority of the least evangelized peoples² are: African Sahel, Cushitic, Arab World,

Iranian, Turkic, South Asian, Tibetan, East Asian, South East Asian, Malay, and Eurasian. Combining groups along these lines enables mission organizations to begin exploring ways of establishing strategic partnerships to reach related peoples.³

2) Ethnolinguistic peoples for mission mobilization and preparation. *An ethnolinguistic people is an ethnic or racial group distinguished by its self-identity with traditions of common descent, history, customs, and language.*

The Lax people from the Black Sea region of Turkey, for example, are easily identified by other Turks not only by their distinctive facial features, but also by their unique "romantic" pronunciation of Turkish.

Sometimes what appears initially to be a single ethnolinguistic group turns out, in fact, to be many more.

Cameron Townsend, the founder of Wycliffe, began his Bible translation work with the Cakchiquel of Guatemala. The translators who followed him discovered that the Cakchiquel could not be reached with one translation, but needed translations for six distinct dialects. It is likely

that had they produced gospel cassettes rather than written translations, they would have to target even more dialects. Cultural prejudices and differences in speech often make people unwilling to listen to a message spoken by a member of a different group even though it appears the same on the printed page.

Recent cooperative efforts among

mission researchers have produced fairly comprehensive lists of ethnolinguistic peoples. These lists have given a great boost to the cause of frontier mission. Much of the information is being used to make profiles and other relevant information widely available through printed media and the worldwide web.⁴

People blocs and ethnolinguistic lists give us a simple way to identify peoples and make the larger body of Christ aware of their existence and the need to reach them. The ethnolinguistic approach stimulates prayer and initial planning for specific peoples leading to serious strategic efforts to evangelize them.

and better understand the target people. After the initial phase of cultural learning and adaptation, the question remains as to how to begin to establish a church within that people.

Quite often we can effectively evangelize individuals by starting a Bible study or a small prayer group within these specialized groups. The group may be women who wash at the river, taxicab drivers, college students living indoors, or new arrivals in the big city from a particular rural group. There are almost unlimited potential opportunities for this type of group evangelism in our world today. For mission purposes, we can work with sociopeoples for preliminary evangelism as an intermediate bridge to long-range church planting.

Thus, approaching a sociopeople can be strategic in giving a focus for ministry among a specific subset of the larger society as a first step to full-blown church planting. Some types of groups may prove to be especially helpful when establishing churches, while others may hinder the process. Natural leaders and Bible teachers for churches might be discovered by first reaching businessmen or teachers. Some have even managed to be effective

among religious leaders such as Buddhist monks and Muslim mullahs, who are already recognized as spiritual leaders. On the other hand, you could choose the wrong group, such as focusing on children's ministry for initial evangelism within a people, which in nearly every case would be interpreted as a threat to their natural families,

Mission Leaders Agree on Strategic Mission Definitions

In March 1982 a group of mission leaders came together in Chicago for a meeting sponsored by the Lausanne Strategy Working Group. It was designed to help bring clarity and definition to the remaining missionary task. At no time before or since this meeting has as large or as representative a group gathered for two days to focus specifically upon the necessary definitions for a strategy to reach the unreached peoples. Two basic definitions came from this meeting:

- 1. A People Group is "a significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, etc., or combinations of these." For evangelistic purposes it is "the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance."*
- 2. An Unreached People Group is "a people group within which there is no indigenous community of believing Christians able to evangelize this people group."*

3) Sociopeoples and preliminary evangelism *A sociopeople is a relatively small association of peers who have an affinity for one another based upon a shared interest, activity, or occupation.*

Once we actually send long-term missionaries to a pioneer mission field, they have to learn a great deal just to be able to live, communicate,

4) *Unimax peoples for people movements to Christ* A unimax people is the maximum sized group sufficiently unified to be the target of a single people movement to Christ, where “unified” refers to the fact that there are no significant barriers of either understanding or acceptance to stop the spread of the gospel.

In 1982, mission leaders hammered out a useful definition for a “people group.” For evangelistic purposes [a people group] is “the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance.” (see above)

The term “unreached peoples”⁵ is used widely today to refer to ethnolinguistic peoples, which are based on other criteria and would normally be larger in size than groups as defined in the 1982 definition. To avoid confusion and help clarify the missiological task before us, we can use the term *unimax peoples* to distinguish the kind of group intended by the 1982 definitions.

Jungle tribes and other small, remote peoples are almost always single unimax peoples. Discovering unimax realities within larger ethnolinguistic peoples in complete societies is a bit more challenging.

While language is often a primary means by which a person understands his or her cultural identity, in order to reach all peoples we must consider other factors that keep peoples separate. Religion, class distinctions, education, political and ideological convictions, historical enmity between clans or tubes, customs and behaviors, etc., all have potential to develop strong cultural boundaries within ethnolinguistic clusters of unimax peoples. This fact alone helps to explain the differing numbers for the totals of “unreached peoples.”

For example, India cannot be approached on an ethnolinguistic

basis alone. In addition to over 1600 major languages and dialects, India is further divided by religion, caste and other socio-cultural barriers. A sociological survey in 1991 identified 4,635 peoples in India alone.

Sadly, neighboring groups often hate and fear each other. Thus, in the early stages of evangelism such groups often refuse to become part of the same “people movement” church.

What is needed in every people group is for the gospel to begin moving throughout the group with such compelling, life-giving power that the resulting churches can themselves finish spreading the gospel to every person.

Rivalries between major clans among the Muslim Somali people are so severe that they have almost dragged the entire country into ruin. In the early stages of evangelism and church planting, such simmering hostilities will likely mean that such groups can most effectively be approached with the gospel message separately. The bright hope of the gospel is, of course, that new Christ-following movements in such settings of strife will work for the healing of enmities between peoples.

Indeed, history shows that eventually a host of smaller hostile groups,

once they become Christian, start to coalesce into larger groups. For example, at the time Christianity first began to be adopted in the Scandinavian area, hundreds of mutually hostile tribes inhabited the region. The Norwegian, Swedish and Danish spheres today are the result of widespread reconciliation and consequent unification resulting from the adoption of Christian faith on the part of many smaller, formerly warring groups.

The first three approaches to people group thinking as blocs, as ethnolinguistic peoples, and as sociopeoples are each helpful in understanding and responding to the task to which Christ has commissioned us. Yet they all, in one way or another, point the way toward beginnings. This fourth (unimax) way of looking at peoples has more to do with finishing, not in the sense that there is nothing left to do, but in the sense that the essential first step for the gospel to flourish within a people has been accomplished. The unimax approach to peoples can help us press on toward closure—our corporate finishing of what is completable about Christ’s mission mandate.

The value of the unimax approach lies in the way it identifies boundaries hindering the flow of the gospel, while at the same time firing the ambitions of dedicated Christians to pursue the evangelization of the peoples beyond those boundaries, leaving no small group sealed off within a larger group.

Counting the Peoples

These often subtle but powerful socio-cultural barriers exist within groups which often appear unified to outside observers. Some have dismissed the usefulness of the unimax concept because socio-cultural prejudice barriers cannot easily be identified or precisely quantified. But even though intangible “prejudice barriers”

cannot be quantified, these factors are not irrelevant. What could be more important than identifying and penetrating every barrier which holds people from following Christ?

The unimax peoples definition was never intended to quantify precisely the total task. Instead, it helps us recognize when the unreached peoples task is finished, and identify where that task is not yet begun.

Approaching Peoples Cautiously

Each of these four approaches to various kinds of peoples has a proper and valuable use. *Blocs* help us sum up the task. The *ethnolinguistic* approach helps us mobilize, *Sociopeoples* help us begin evangelizing. But beware of focusing church planting efforts on *sociopeoples* or *ethnolinguistic peoples* which simply appear on a list. There is often discouragement or, even worse, a deliberate, typically American "people blindness" as workers find that there are many more people groups than they expected to find. The opposite can happen, too. Sometimes the very same people group is listed twice because it is found on both sides of a political boundary. In actuality, it is the same people group. It may only need a single church planting effort bridging the political line. For example, Uzbek groups are reported in 20 countries in addition to those in Uzbekistan.

In contrast, the country of Uzbekistan reports 56 groups within it that do not speak Uzbek, and only one (very large group—15 million strong) that does! It is almost certainly true that this "one" large group represents a number of different groups that need to be reached separately.

Using political boundaries to distinguish people groups is like dropping cookie cutters down on the geographical distribution of a people group, then calling the pieces within

each cutter a different type of dough. Granted, in many cases of extended separation groups do become distinct especially if new migration ceases, but not often antagonistic. In much of the developing world the concept of political separation is quite artificial since borders are often quite permeable.

Consider the challenge of the Kurds. These fiercely independent people are found in a homeland that spans at least five countries: Turkey, Iran, Iraq, Syria, and Azerbaijan. For the sake of mission strategy, they are certainly not just one people

We know that in every place on earth the key effort is not going to be our wisdom or even our hard work. It will be God's sovereign power breaking down the strongholds of His enemies to bring His glory to the ends of the earth.

group. They are not even just seven groups. In addition to having four major language subgroups, traditional rivalries keep them fighting one another even when you would think they would unite to fight non-Kurds for the sake of a Kurdish homeland.

Missionaries need to be aware of the possibility as in the case of the Kurds, that people are not necessarily unified even if millions are in one country. Yet, smaller populations of

Kurds found in significant numbers in 13 countries outside of the "Kurdistan" home-land are potentially strategic "bridge" populations back to groups in their homeland area. And those who are dislocated from their natural homeland are often more open to the gospel. Once a remote segment of a larger group comes to accept Christ, it may become an effective bridge back to its people in their homeland. Political boundaries do not often limit the spread of the gospel. Of course, all of this "country specific" information can be very useful for planning strategy and forming partnerships for reaching widely scattered members of specific people groups.

The Essential Missionary Task

What is needed in every people group is for the gospel to begin moving throughout the group with such compelling, life-giving power that the resulting churches can themselves finish spreading the gospel to every person. Good but lesser goals may delay or distract us. Evangelism among street vendors or students might lead to discipleship groups for personal growth and even evangelism. But why stop short of anything less than a burgeoning movement of Christ-followers characterized by whole families? Why not expect that God is well able and willing to attract to His Son a substantial movement that will spread rapidly, spontaneously and thoroughly within whole peoples?

The essential missionary task is to establish a *viable indigenous church planting movement that carries the potential to renew whole extended families and transform whole societies*. It is *viable* in that it can grow on its own, *indigenous* meaning that it is not seen as foreign, and a *church planting movement* that continues to reproduce

intergenerational fellowships that are able to evangelize the rest of the people group. Many refer to this achievement of an indigenous church planting movement as a *missiological breakthrough*.

We have done our basic mission job when individuals within the society (even those outside of the church) acknowledge that the movement belongs to their society. Only when this level of cultural adaptation is achieved will the dynamic, life-changing love of Jesus become available to move freely throughout the people group. Donald McGavran referred to these missiological breakthroughs as "people movements to Christ." We can hold this goal as the minimal achievement within every people in order to give a realistic opportunity for everyone in that people group to say "yes" to Jesus Christ without adding cultural barriers to the already steep spiritual demands of the gospel. Only in this way will we be able to give everyone in the world a chance to say "yes" to Christ and His Kingdom. Jesus commissioned us to accomplish nothing less. We should settle for nothing less.

The Missiological Breakthrough

The word "closure" refers simply to the idea of finishing. In the 1970s, the Lord began to open the eyes of many to the fact that the irreducibly essential mission task of a breakthrough in every people group was a completable task. At the time, over half of the world's population lived within unreached people groups. Even so, a small group of mission activists had the faith to believe that if a movement could be mobilized to focus attention on the unreached peoples, which for a time were called "hidden peoples," then the essential mission task could be completed within a few decades. In faith, they coined the

watchword "A Church for Every People by the Year 2000" to capture the essence of the completable nature of the mission mandate. While no one ever predicted that it would be completed by the end of the year 2000, they were confident that it was possible. The watchword succeeded in igniting the hearts of countless thousands with a passion for seeing Christ honored, worshiped and obeyed within every people. God was at work in similar ways among others in order to birth the now global movement focused on the unreached peoples challenge. Today we are seeing the fulfillment of vision that only a few dared to dream just two decades ago.

It is unreasonable to even talk of evangelizing every person, since day by day hundreds of thousands of children grow into the age of accountability. By contrast, the idea of "A Church for Every People" is one possible and reasonable approximation of what the Great Commission may mean, and it is a completable task. We know of no better interpretation of what it means to fulfill Jesus' mandate to have a "witness" among every people or in other words to "disciple all the nations" (Matt 24:14; 28:19,20).

We can confidently speak of closure to this unreached peoples mission. There were an estimated 17,000 unreached peoples in 1976. Today there are an estimated 10,000 unreached peoples (unimax peoples), and a dynamic global movement now exists that is committed to establishing "a church for every people."

But how measurable is the presence of a "viable indigenous church planting movement"? It might perhaps be better to say "verifiable" than "measurable." We don't normally say a woman is partially pregnant, or that a person is partially infected by AIDS. Rather, in such cases we "verify" the presence or absence of a condition.

In the case of reaching unimax

peoples, there can be only three possibilities: (1) definitely reached, (2) definitely unreached, and (3) doubtfully reached. Logically we expect to focus our highest priority energies on those that are in doubt or definitely unreached. Just as in the case of asking, how many unreached peoples are there, we cannot very well evaluate whether a group has truly had a missiological breakthrough from a distance or from sources that are not concerned with such things.

We can make some well informed guesses about presence or absence of a church movement from quantifiable data. But what if an ethnolinguistic people is actually a cluster of unimax peoples and one of them is experiencing a church planting explosion, other groups in the cluster have little or nothing happening? The presence of those unreached unimax groups in the same cluster, may dilute or even vigorously oppose the movement in the group that is ablaze for God. Secondly, the growth of the church in the one may divert missionary attention from the needs of the other.

More Than Closure

What God will do is always more than what He has given us to do. He has given us a clear and simple thing to finish: to see that Christ is worshiped and followed in every people. That is the essential missionary task. This we must do with utmost focus and passion until it is finished. But there is still more to be done. The missiological breakthrough is just the beginning of all that God intends to do within every people. God will continue to fulfill His promise to undo the works of Satan and bring forth the blessing of Abraham to all peoples.

How did Jesus teach His disciples to pray? "Thy Kingdom come, Thy will be done one earth as it is in heaven." Our concept of God's desire to reach all peoples and persons is obviously

Ralph Winter and Bruce Koch

part of His desire for His Kingdom to come on earth. Other verses say that He looks toward the time when all the nations of the world will declare His glory (Isa 66:19).

Thus, we look confidently forward to the time when “the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever”(Rev 11:15). Surely God seeks to vanquish the “rulers of the darkness of this earth” (Eph 6:12).

Fairly soon there may not be a single “kingdom of this world” where His name is not glorified. A spiritual breakthrough into every people is a precursor to making the gospel available to every person on earth. Satan holds whole peoples in bondage. We can’t wrestle a single soul out of his hand without challenging his authority in that particular people group. In each group where no real breakthrough has yet occurred, there will be a “power encounter” between the armies of God and the powers of darkness. Conquering the “kingdoms of this world” requires an invasion of God’s glory within each people.

The apostle Paul was sent to the non-Jewish peoples specifically “to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me” (Acts 26:17-18). Is it possible that we have become so tied up with our measurements of evangelism, social reform, and economic growth that we have forgotten that God is primarily in the business of expanding the reign of His Kingdom and conquering Satan?

That this is primarily a spiritual battle, certainly does not mean we can set aside careful planning and training for evangelism and pioneer penetration, and just sit back and pray that God will go out and do His thing. Paul said,

“We fight not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual forces of evil in the heavenly realms” (Eph 6:12).

We know that it is also our fight, not just His, and that we are joining Him in His battle against the Evil One. We know that in every place on earth the key effort is not going to be our wisdom or even our hard work. It will be all of that plus His sovereign power breaking down the strongholds of His enemies to bring His glory to the ends of the earth.

Jesus gave us a clear mandate by His unique authority to “disciple all the peoples.” of the world. We can and must go all out to obey Him. Certainly we should take our evangelistic measurements seriously, but not as ultimate parameters of God’s plan. We must press forward, knowing that He may evaluate things by measures we cannot fully comprehend. His thoughts are higher than our thoughts.

All of this cannot entirely be brought together into a single human plan; yet, it calls upon every planning effort, all creative approaches, and all the sacrifice we can muster. We know that all our measurements—of peoples and persons—are merely objective goals. It is more important that we are with Him and He be with us, that we be acting in obedience as He leads us in our heavenly calling to bless all the peoples of the earth.

Looking at the Task Graphically

Although the world is large and complex, there exist helpful methods of quantifying progress toward closure of the essential mission task. Modern researchers are now able to collect, manage and summarize vast amounts of data with the use of computers. We owe a great deal to those who have attempted to trace the hand of God as

He continues His pursuit of all peoples.⁶ All of our global charts and graphs to date have been dependent on the research of others as well as our own estimates where additional estimates have been needed. However, no database can ever do more than approximate the dynamic reality of the world.

When looking at the charts in this article, you need to understand how we are using the predominant religion within a group as a cultural feature to tag the group as a whole. This does not mean that every person in the group is a member of that religion. Thus, you can have a Muslim group that is “reached” if there is a church movement within it even though the group is still predominantly Muslim.

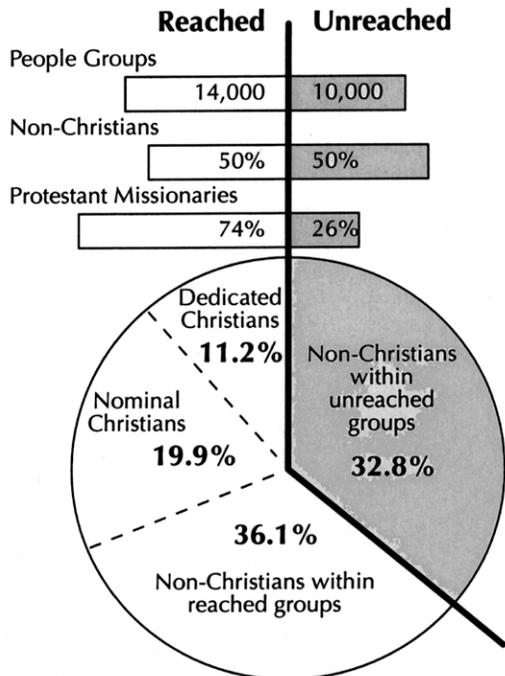
All of the charts in this chapter, except those on the “protestant Mission Force,” are derived from the numbers on the “All Humanity in Mission Perspective” chart (page 521).

The Great Imbalance

Looking at “The Globe at a Glance” (p. 520), you can readily see that the bulk of the *individuals who live within unreached groups* (white) are within the Muslim, Tribal, Hindu, and Buddhist blocs. We need to continue to send well trained and insightful missionaries to these challenging peoples. There have been some very encouraging people movements within a limited number of Hindu, Buddhist, and Muslim groups. These three blocs are often seen as the most resistant, but we are learning that when a people seems “resistant” it may only mean our approach has been defective. Half of those living within unreached peoples are in the Muslim bloc which is a bloc that has very favorable attitudes toward Jesus Christ.

Only an estimated 10,000 of the global *foreign mission force*⁷ are working within the 10,000 unreached

The Great Imbalance



Sources: David B. Barrett, Todd M. Johnson,⁶ Patrick Johnstone⁸

groups, while 41 times that number of foreign missionaries continue to work within people groups already reached. What an imbalance! Even if you include the foreign missionaries working with Christians within the entire major cultural blocs, reached and unreached (see chart below and page 522), it is still a glaring fact that most foreign missionaries work within peoples which are predominantly Christian.

Patrick Johnstone analyzed the data in *Operation World '93* to approximate distribution of the Protestant Mission Force⁸ (see page 522). While this is a more positive picture than we have ever seen before, it still shows a great imbalance in that only 26 percent of the "Protestant" mission effort is going to the two-thirds of the world that is predominantly non-Christian. It will take the best efforts of the best the Church has to offer if we are to complete the task of frontier mission any time soon.

After nearly 2000 years, 10,000

unimax peoples encompassing 2 billion people still live beyond the reach of any local church.

The Great Momentum

While talking about billions of people might seem overwhelming, astounding progress continues to be made. In 1974, we were stunned by the revelation that three out of four of the non-Christians in the world were beyond the reach of same-culture evangelism. Today, only one out of every two non-Christians is beyond reach! An easy-to-remember new insight which you can easily see in the chart on page 519 is that you can divide the world up into meaningful thirds. One third of the world would at least claim to be Christian; another third are

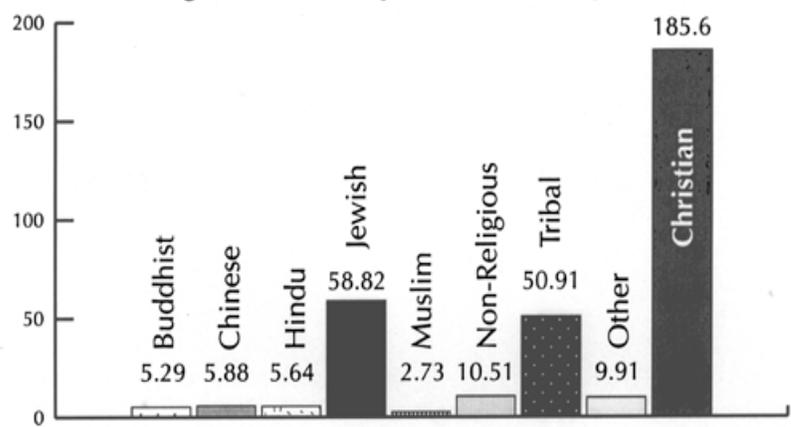
non-Christians that live within reached peoples; the final third are non-Christians within unreached peoples. Again this is significant progress; in 1974 approximately half of the world's population was beyond the reach of the church. In fact, for the first time in history there are fewer non-Christians within unreached groups than there are within reached groups! As missionar-

ies succeed in establishing church movements in more unreached peoples, that is exactly what you would expect to happen.

We are in the final era of missions. For the first time in history it is possible to see the end of the tunnel when there will be a church movement within the language and social structure of every people group on earth; powerful face to face evangelism taking over in all peoples. God is moving throughout His global body to fulfill His promise to the nations in ways that we could not possibly have imagined 20 years ago. Thousands of new missionary recruits are no longer coming just from the West, but also from Asia, Africa and Latin America—fruits of missionary movements—wholeheartedly embracing the Great Commission. More so than ever before it is a global, cooperative movement. We have to be prepared for new partnerships new insights, and new approaches by non-Western mission structures. At the same time we need to recognize that the Western missionary story is a reservoir of mission experience that can serve the emerging missions.

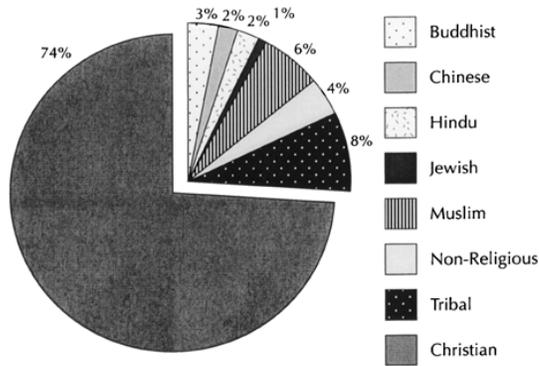
The job is large, but relatively small for the enormous body of believers around the world. There are approximately 670 churches in the

Number of Foreign Missionaries per Million in Major Cultural Blocs



Source: Todd M. Johnson⁶

Distribution of Protestant Mission Force Within the Major Cultural Blocs

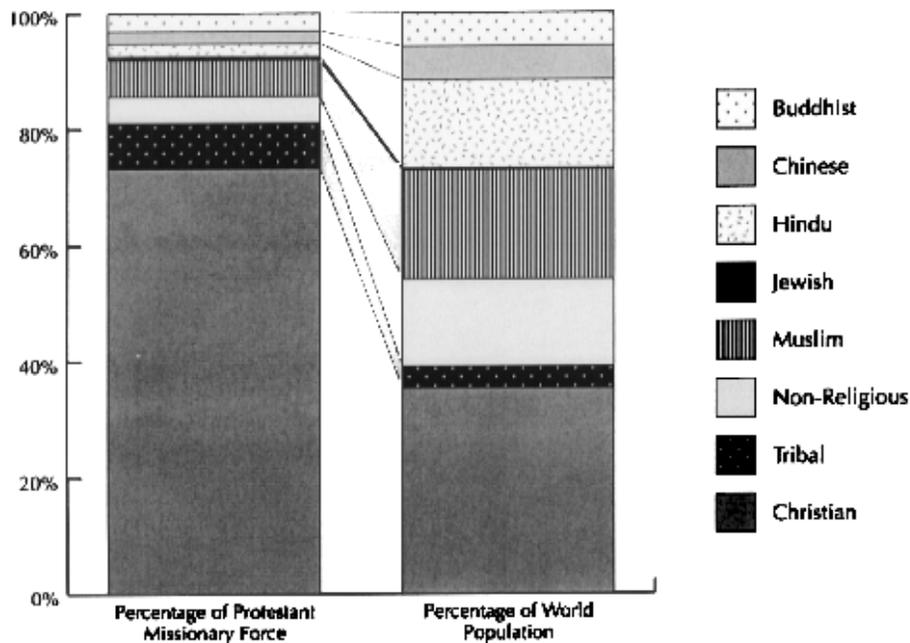


Only one out of every four missionaries is working in a pioneer frontier ministry among non-Christian peoples of the major religious blocs.

These two charts represent an inclusive view of the Protestant Mission Force. They include foreign missionaries, missionaries working within their own countries (both cross0culturally and in near cultures) bi-vocational missionaries, and home and staff who are classified as missionaries who support field missionaries. The breakdown was a preliminary assessment based on several days of analysis done specifically for this article.

Source: Patrick Johnstone⁸

Distribution of Protestant Mission Force Relative to the Size of the Major Cultural Blocs



world for every remaining unreached unimax people group! We need only a small percentage of dedicated believers to be mobilized and equipped. Judging the remaining task by the potential work force makes it quite small and within reach by comparison to the forbidding prospect faced by our forefathers.

Notice how much more doable the mission task seems when we focus on the size of the potential mission force and on penetrating people groups. Instead of talking of evangelizing 2 billion individuals, we can talk of beginning in approximately 3000 ethnolinguistic peoples and then finishing in maybe as few as 10,000 unimax peoples. Within a very short time all of the 3000 "least evangelized" ethnolinguistic groups will be targeted and engaged by some mission-sending structure in the world. It is already true for more than half of them!

Identifying and penetrating the remaining unreached unimax peoples—the great challenge of "discipling all the nations"—still lies before us. God will reveal the glory of His kingdom among all peoples. We are within range of finishing the task with more momentum than ever before in history. Be a part of it—"Declare His glory among the nations!"

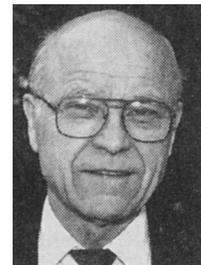
End Notes

1. For the charts in this chapter, the Non-Religious and Jewish categories have been added for the sake of using data as categorized in the *World Christian Encyclopedia* although the Jewish category is not always graphed if too small to be seen.
2. "Evangelized" is based on David B. Barrett's "Index of Evangelization" and does not yet have a published definition.
3. To learn more about the usefulness of these groupings see his marvelous book, *The Church is Bigger Than You Think*. Christian Focus Publications, WEC, WCL, 1981.

4. Just search for "unreached people profiles" and you're off and surfing.
5. The AD 2000 Movement refers to groups that are less than 2% Evangelical or 5% Christian adherents.
6. In the past, we have relied on a variety of expert sources for our figures and estimates for our "All Humanity in Mission Perspective" chart. We are now using information supplied by Todd M. Johnson of the World Evangelization Research Center. Todd is familiar with the unimax principle and is a caretaker of the data underlying the *World Christian Encyclopedia* (David B. Barrett, Ed.) His table reflects Todd's interpretation of missiologically significant groups within larger ethnolinguistic peoples and gives estimates of the numbers based upon analyzing statistical clues and making adjustments where necessary. No attempt has been made to adjust the estimates to make them more in line with previous estimates. If you were to compare with previous charts, you would notice that some of the numbers for unimax groups within a bloc have gone up instead of down. In fact, the overall number of estimated unimax groups has increased back to our earlier published estimate of 10,000 from several years ago. This can be attributed to a change in source and methodology. Other changes from previous versions of this chart: 11 the Jews and non-Religious/Atheist categories have been added, 21 because of the inclusion of the non-Religious/Atheist category, the Chinese bloc was split between that category and the Chinese folk bloc.
7. The global foreign mission force includes all kinds of Christians (Protestants, Anglican, Roman Catholic, Orthodox, etc.).
8. The graphs for the Protestant Mission Force were generated from data derived from Appendix 3, Protestant Missionary Force found in the 1993 edition of *Operation World*. The country figures were analyzed based on Patrick Johnstone's extensive knowl-

edge of mission work around the world. The separation of the cross-cultural work force into the different religious blocks was a preliminary analysis done specifically for this volume. Missionaries in church development ministries within non-Christian peoples are not included in the pioneer categories. Our thanks to Patrick Johnstone and his assistant Jason Mandryk for their willing hearts and expedient labor.

[Editor's Note: This article is a reprint from the newly revised and world famous *Perspectives on the World Christian Movement, A Reader*, 1999. William Carey Library. Permission granted.]



After serving ten years as a missionary in the highlands of Guatemala, Winter was called to be a Professor of Missions at the newly established

School of World Mission at Fuller Seminary. After ten years there, he and his wife, Roberta, founded a mission society called the Frontier Mission Fellowship (FMF) in Pasadena, California. He is the General Director of the Frontier Mission Fellowship.



Bruce A. Koch earned a B.A. in Cultural Anthropology from the University of Utah before joining the Frontier Mission Fellowship in 1988. As an FMF member, he has served in a wide variety of roles ranging from Personnel Director to software developer. Bruce conducted an ethnographic survey of a large unevangelized city, using both anthropological and missiological perspectives.

Completing the Agenda for History

Grasping the significance of fulfilling the agenda for history could be the most exciting and motivating discovery for any Christian or church seeking God's purpose in the world. On the other hand we need to recognize that if we fail to believe His command then there is someone—the enemy of all God's purposes, Satan—who will be quite delighted... But for those who believe God's intention of calling out a people from every nation and mediating His plan through His People no greater incentive is needed than to concentrate all our efforts on completing the agenda for history.

by Malcolm Hunter

Yes, there is an agenda for history. Whatever political pundits and prophetic preachers may want to propose, the Lord Jesus Christ gave us a very simple and concise summary in Matt. 24:14. "This gospel of the kingdom shall be preached in all the world as a witness to every nation, then shall the end come." This is both a promise and a challenge to those who seek to follow Him. It is the direction towards which He and all history are moving. "Every nation" in the English translation does not of course refer to the political nations as the UN would define them, but to every ethnic group as implied by the Greek *ta ethne*.

Reaching the Nations

There has been much debate between the missionary statisticians about how many ethnic groups there are in the world. This is really an irrelevant and impossible question to answer. We cannot say how many different ethnic entities there are since we do not know where the boundaries lie between the groups.

For those who have lived and worked on the front lines there is a more empirical conclusion—we will only know how far an ethnic group extends when the Christian church is introduced amongst them in an

attractive and appropriate manner. Once the indigenous church is established prayerfully and properly, it has within it all the power of the Holy Spirit to enable it to spread spontaneously within that ethnic group. It will keep advancing freely until it comes to a place where it will need to make a cross-cultural shift. In the jargon of missiology, E1 evangelism will operate until it comes to a boundary where E2 or E3 evangelism is needed. E2 is outreach to near neighbors which has often proved to be more difficult than E3 evangelism—remote cross-cultural witness. This is where "frontier missions" come in and we can begin to see the ethnic map emerging—the world as God sees it for His strategic purposes. The boundaries will usually be imprecise and overlapping as they take account of all the social barriers and distinctions that outsiders, especially Westerners, do not understand.

Another practical discovery for those who have seen the indigenous church in action under the power of the Holy Spirit is that external opposition, rather than deterring its advance, actually seems to stimulate its growth in breadth and depth. In fact, the only real impediments to the healthy growth of the church seem to be internal division and interference from well-meaning outsiders and

Western missionaries who want to "squeeze" them into some Western mold.

Saturation Evangelism?

There is another contemporary trend in Missions which can be very obstructive in the task of completing the agenda for history. This refers to the strategy known as *Saturation Evangelism*.

The object here appears to be to plant so many Christian churches in any particular ethnic group that nobody has to walk more than a mile or so to find one. This may be feasible in urban or densely populated parts of the world but it misses two significant points. Firstly, many of the unreached peoples of the world do not live in such areas. Many of them are thinly scattered over the arid lands which comprise about 1/3 of the earth's surface.

The other more important problem with saturation evangelism is that God never told us to plant a church on every street corner, He told us to preach the gospel to every tribe and language and people and nation—to the ends of the earth. The Lord Jesus not only gave us the clear command of Matt. 28:19 to "Go and make disciples of all nations [*ta ethne* again], it is also recorded in Luke's version that

Jesus told his disciples that “repentance and forgiveness of sins *will be preached* in His name to all nations, [ta ethne] beginning at Jerusalem.”

If we look at the advance of Christianity around the world, we will see with wonder and worship that it can now be said to have covered every continent and penetrated every country. Just in the last two years the final political barriers to the gospel have fallen in Albania and Mongolia, and Christian missionaries from many sending countries are moving in enthusiastically.

There is, of course, plenty of opposition from other philosophies which oppose missionary work. The first obvious obstacle is religious interference or anti-Western prejudice. To a remarkable degree these barriers have been breached by those prepared to pray hard and press forward gently and creatively. In many of the most militant Muslim societies the demand for high technology and the desire to send their brightest young people to the West for education has provided all sorts of opportunities for God to communicate His truth. All He needs is the availability and flexibility of His people willing to look for the openings wherever he gives them, at home or away.

We can pray that as global awareness and demand for democratic rights develop, that religious intolerance will become more and more unacceptable internationally. God can certainly use worldly powers like the United Nations and Civil Liberties movements to further His purposes. As the situation in countries like Turkey and China are demonstrating, even the most xenophobic and nationalistic regimes cannot indefinitely maintain their hostility to Christianity in the face of world demands for human rights if they want to win acceptance into the circles of so called

advanced and democratic countries. Refusal to admit Western/capitalistic missionaries may continue or even increase, but that is probably all to the good as the newly emerging third world evangelical churches take up the challenge.

Nations on God's Map

In view of the remarkable advance of Christianity throughout the world there remains an even greater need for the church to understand and act upon the command to preach the gospel to every ethnic entity—the nations

*Peoples are often
unreached not because
of geographical
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by the degree of difficulty
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on God's map—as they have been described. If a serious study is made of the remaining unreached peoples in the world, it will become clear that they are not limited to any particular country or continent. Rather, there are pockets of ethnic groups within which the Christian church has not yet been established. They are often unreached not because of geographical isolation as was the case previously, but largely by the degree of difficulty of access to traditional missionary approaches. Some may have received a witness from outside their own culture, but this has sometimes been so inappropriate as to be

irrelevant, or even worse, to be of negative value as a demonstration of win-some Christianity.

If we can get beyond the traditional thinking of competitive Christianity where missionary agencies color in a country if they happen to have a presence there, be it one or one hundred, we can begin to see that we need a more intelligent way of identifying and targeting the remaining unreached peoples.

For a start we can recognize that for the last 200 years most Western missionary work has been directed at sedentary people. The most fruitful has definitely been amongst the rural, cultivating people. That is where most of the large scale people-movements in the third world have taken place.

Great strides have also been made since the war in penetrating the islands and jungles of the world to locate and evangelize the thousands of small ethnic groups usually known as Tribals. At the same time, with the movement of millions of rural people to the cities, urban evangelism has been growing rapidly on every continent with outstanding results in many places. It is salutary to note that lessons learned on one continent in urban ministry seem to be carried with good effort to urban centres on other continents.

However, a closer look at the world of unreached peoples will reveal that there is another strata of human society where the church has not yet begun to make any real progress. This is a category of people groups for whom the major obstacle to their hearing the gospel appears to be the difficulty missionaries have living amongst them and understanding them. Some of them live within national boundaries where Christian missionaries are not welcome but most are unreached chiefly because they live in conditions which are

regarded as being unhealthy and uncongenial to Western missionaries. They live in lands which are classified as arid or semi-arid, in very thinly populated deserts.

To add to the difficulty for missionaries in physically reaching these people they are usually nomadic or semi-nomadic, of necessity having to adopt this lifestyle to find sufficient grazing and water for the animals on which they depend. This socio-economic system, known as nomadic pastoralism, makes them particularly unattractive for Western missionaries. Not only do they live in nasty, hot and uncongenial areas but most of them don't stay put if he goes to the trouble of building himself a mission station amongst them. There may be a few who have lost all their animals who will stay around the mission station and wait for whatever food or work the white man has to offer, but in practice they usually don't prove to be a very hopeful or fruitful bunch to work with—either in terms of spiritual or physical efforts. It is this sort of situation that requires a lot more serious and strategic thinking on the part of the whole Christian missionary enterprise.

To grasp the significance of fulfilling "the Agenda for History" could be the most exciting and motivating discovery for any Christian or Church seeking God's purpose in the world. On the other hand we need to recognize that if we fail to believe His command and obey, then there is someone who will be quite delighted. This, of course, is the old enemy of all God's purposes, Satan himself. But in thwarting God in this area he has a very high personal interest. He knows that when this agenda is complete his time on earth is over and his fate is sealed. This is, of course, a perfectly adequate reason for him to delay the inevitable finale as long as possible. He also knows that he cannot stop

God's people from wanting to be active in the world, so it is entirely consistent with his character to do all that he can in deceiving and confusing the church in their desire to be obedient. If he cannot discourage their enthusiasm for missions, then his last delaying tactic could be to misdirect that enthusiasm to do anything but concentrate on the final items on the agenda.

For those outside or even inside the Church who do not see an eternal cosmic conflict between God and Satan, nor take seriously the implications in human society of this warfare, then this view of the ultimate event in history is of course meaningless—nothing more than a foolish delusion. But for those who believe that God has already started His intention of calling out a people from every nation and declared His plan to achieve it though His People, we need no greater incentive than to concentrate all our efforts on completing the Agenda for History.

In Summary

1. There is an agenda for history according to Mt. 24:14 which clearly states, "This gospel shall be preached in all the world as a witness to every nation [ethnic group or people] then shall the end come.

2. We cannot tell how many ethnic groups there are until we know where the boundaries are within which the gospel can spread freely. Frontier Missions are needed where a cultural boundary has to be crossed.

3. The only real impediment to the spread of an indigenous Church in any society seems to be the threat of internal division and interference from "outsiders" not excluding missionaries.

4. Saturation Evangelism in the mission context misses the point that the gospel is intended to be preached to every tribe and nation, not to try to

plant churches on every street corner.

5. Opposition to Christianity is often based on anti-Western feelings. This may be over-come by the newly emerging third world missionary movements.

6. There is a crucial need to identify and target the pockets of unreached ethnic groups in a world now largely covered by Christianity in terms of continents and countries.

7. There also is a great value of differentiating the three main strata of missionary work, urban, rural-settled and rural-nomadic, each requiring different mission approaches.

8. It is paramount that the Church recognize who is most interested in opposing the completion of God's agenda. If Satan cannot deter enthusiasm for missions in the Church then his final delaying tactic could be to misdirect it, deceiving and confusing genuine Christian concern.

9. Indeed the great incentive and unifying motivation for God's People is to complete God's agenda of history.



Dr. Malcolm Hunter did his doctoral studies on nomadic and pastoralist peoples. He founded the Nomadic

Research Program. He has served as a missionary in Niger, Benin, Burkina Faso. He has served the Lord with SIM since 1963

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The Consummation: The Crucial Ministries Involved

Reaching the peoples of the 10/40 Window has been greatly advanced by a variety of support and media ministries. Immense efforts are being poured into these ministries, all of which have the potential of completely covering the world's population and peoples. In this article the author briefly describes the impact of the major mega-ministries working to help reach the unreached peoples of the world.

by Patrick Johnstone

Can we really see church planting initiatives launched for all peoples within our present generation? Some might question that. In answer I report on what transpired in GCOWE-97 in South Korea.

Luis Bush, the Director of the AD2000 Mvt., made a great effort during GCOWE-97 to encourage mission agencies represented and the various national delegations to commit themselves to reaching each of the remaining 500 peoples. By the end of GCOWE only 172 were left without any commitment from those present.

It must be added that we know of many smaller peoples (possibly around 1,000) with populations less than 10,000 who are just as worthy of attention, and part of Jesus' discipling command which are not included in these totals.

However, the implications of this are immense and exciting. It means that we are running out of peoples where there is no pioneer work already in progress or is being planned. To have reached this point is a very special moment in the history of missions! It also underlines the need for wise networking and partnering with others to ensure that the most effective way to achieve this is pursued.

Planting one congregation of

believers in a small tribe of 1,000 can be significant, but one church among the 6 million Tibetans or a few churches among the 200 million Bengalis is less than a drop in the bucket. Our aim should be at minimum a church for every people, but this is only a beginning. This is where the Discipline a Whole Nation vision of Jim Montgomery is so valid. We need to ensure that there is a vital, worshiping group of believers within easy reach of every man, woman and child in the world. I reckon that there are now about 3,000,000 congregations of all kinds in the world today. Montgomery has written a challenging book *7,000,000 Churches to Go!* to highlight the task ahead of us.¹ The DAWN Movement founded by Montgomery has made a significant impact in many countries around the world in setting country-wide, multi-denominational goals for church planting to achieve that vision.

Church planting has been greatly ensued by many support and media ministries which are people and language-sensitive. Immense efforts are being poured into these ministries, all of which have the potential of almost completely covering the world's population and peoples. Here I briefly describe the possibilities and impact of the major mega-ministries.

Translating the Scriptures

It is almost impossible to conceive of a strong church within a people that has no word of the Bible translated into their own language. The lack of the Scriptures for the Berber languages of North Africa was a significant factor in the surprising disappearance of the once-large North African Church between the coming of Islam in 698 and the twelfth century. The same was true for the Nubian peoples of the Upper Nile, who eventually succumbed to Islam after being Christian for 1,500 years. Why did they succumb? The Bible was never translated into their languages.

William Carey saw Bible translation as so important that it became the main thrust of his mission work. He wanted to lay the foundations for strong Indian churches through the labors of his missionary successors. The impact of the translation of the Bible is shown by the pioneer work of the London Missionary Society in Madagascar. The LMS made it a high priority to translate the New Testament into Malagasy. Soon after terrible persecution broke out under Queen Ranavalona. The missionaries were expelled, but in spite of this the church survived and even multiplied.²

We can only praise God for the

remarkable ministry of the Bible Societies around the world who have multiplied over and over the number of languages that now have Scriptures. More recently God raised up the Wycliffe Bible Translators with the specific vision to provide a New Testament for every language without the Scriptures. WET is now one of the largest cross-cultural mission agencies in the world. Their workers had, by 1997, translated the Scriptures into 420 languages, and have teams working in a further 965. The rate of increase of Bible translations into new languages is shown in this dramatic diagram.

A Forum of Bible Agencies was formed in 1992 linking together the efforts of 17 Bible translation and distribution agencies. The aims are courageous and need to be covered in prayer. In 1993 these were:

1. The whole Bible translated into all languages spoken by five million or more by the end of 1999. There were 33 languages in this category that needed to be translated.

2. The New Testament translated into all languages spoken by over 500,000 people by the end of 1998. This meant a commitment to 77 languages that needed to be translated.

3. Some Scriptures in audio or written form for all languages spoken by more than 250,000 by the end of 1997.

4. Translation begun in all languages spoken by over 100,000 people by the end of 1997.

Of the world's 6,703 languages, at least 925 and possibly over 2,000 languages still have a need for New Testament translation work. The majority of these languages are in the African Sahel and Horn of Africa, the Iranic peoples, Central Asia, the Caucasus, China and India. We should be urgently recruiting many more dedicated and talented missionary Bible translators in order to see this task

achieved. There is much work to keep an army of translators busy for another generation or more.

The Power of Literature

The power of non-Christian literature in corrupting millions is well known, for one only has to think of the pernicious evil that came through Hitler's racist *Mein Kampf* or Marx's warped theories in *Das Kapital*, and Mao Tse Tung's poisonous diatribes in *The Little Red Book*.

The power of Christian literature should not be underestimated. Some

One cannot but be impressed with the breadth of this vision and the above results...

We have to admit that even in such a large and complex country as India, with the largest concentration of unevangelized individuals in the world, it is likely that nearly all the homes have been visited twice!

reckon that over half of evangelical Christians attribute their conversion, at least in part, to Christian literature.

Today there is a prodigious volume of Christian literature produced

and distributed quite apart from, and complementary to, the work of the Bible Societies—such as The Bible League, Scripture Gift Mission, the Gideon, Pocket Testament League and many others. Here I will only describe what I regard as the most globe-covering literature vision the world has ever seen—that of Every Home for Christ. The vision is very simple, but its out workings have had extraordinary coverage and impact.

That vision is to prayerfully distribute a simple, relevant gospel presentation to every home and institution in each country of the world. Every Home for Christ has systematically distributed almost two billion multi-page gospel messages globally, each with a decision card, in languages spoken by 95% of the world's population. Illiterate people are reached with audio messages and the blind are provided messages prepared in Braille. Over 19 million of these decision cards have been returned to 80 global offices where each is followed up with a four-part Bible Correspondence Course. The aim is that every contact be introduced to a worshiping group of believers.

Other statistics are equally impressive. In 1997 almost 2,000 full-time nationals were employed in 80 countries, who coordinated as many as 10,000 volunteer distributors in the field during any given week. On average, these workers physically take the Gospel to 350,000 new families every seven days, or approximately 50,000 families a day. Based on a global average of 5.2 persons per household, this means that as many as 250,000 persons are provided reasonable access to the message of salvation through EHC activity every day.

In areas of EHC activity where there are no Bible-believing churches of any kind, converts are encouraged to come together for fellowship, Bible study and worship in small groups

called "Christ Groups." These sometimes develop into well established congregations. To date, some 15,000 Christ Groups have been established world-wide with the majority being in such regions as India, Indonesia, Nepal, Africa, the South Pacific, and the former Soviet Union. According to a report received recently from Africa, just one Christ Group near Kinshasa, Congo Republic, has grown to become a well-established church with more than 2,000 members in less than two years. In a city in the Ukraine another Christ Group grew to more than 3,000 in only 18 months.

Since the first EHC was launched in Japan in 1953, systematic every-home distribution has been carried out in more than 166 countries. Seventy-five have had at least one complete nation-wide coverage. Others, like Singapore, Hong Kong and Taiwan have had multiple coverages. Some countries, like India and the Philippines, have had two coverages and are being covered for the third time. The EHC ministry is currently active in 80 countries including many new works in the former Soviet Union, French Africa, Asia, and the Pacific. By 1997 EHC activity world-wide had been responsible for distributing over 1.78 billion pieces of gospel literature in hundreds of languages.

One cannot but be impressed with the breadth of this vision and the above results—even if the magnitude of such figures obscures the disappointments and failures. Yet by this means we have to admit that even in such a large and complex country as India, with the largest concentration of unevangelized individuals in the world, it is likely that nearly all the homes have been visited twice!

Faith Comes by Hearing the Word

The story of Joy Ridderhof and

Gospel Recordings, the mission she founded, is one of the great missionary sagas of this century.³ It was a brilliant innovation to devise the means for painstakingly recording simple gospel messages on to records, and later, tapes and CDs even in languages where there were yet no believers or missionaries. The medium also lends itself to being able to fairly quickly produce gospel messages for a multitude of languages and dialects. This linked with simple play-back devices such as the Card-talk for records or manually operated play-back machines for cassettes enabled

I simply want to show the power of audio materials in contributing to the evangelization of the least reached peoples on earth... This further enhances our potential to reach every tribe, people and tongue within our lifetime.

missionaries to leave an audio message that could be played over and over again. Illiteracy, lack of resident believers or lack of missionaries speaking their languages did not prevent the truth being given to unevangelized peoples. This tool has often been the first means by which totally unevangelized peoples first hear the gospel.

Gospel Recordings has grown into an international network of missions

organizations under the title Global Recordings Network with bases in 30 countries. They produce and distribute audio evangelism materials in many of the tongues spoken in every country on earth. In 1997 GRN succeeded in preparing a gospel message in their 5,000th language.⁴

One of the advantages of this medium is that the resources and time needed are small enough to enable recordings to be made for the smaller peoples that could not otherwise be served with radio broadcasts or Bible translation for many years to come. A Bible translator would need to think carefully before committing all the effort and the 10-15 years to translating the New Testament into a language spoken by 300 people, but there is far less hesitation for preparing a recording, or series of recordings for a people of 50 speakers;

GRN have a program called *Tail-enders*—those who are the last to get served, if they ever do get served. Gospel Recordings/Global Recordings Network is committed to finding and providing for the evangelization of *Tail-enders*, who are being ignored and neglected. The ultimate aim is to have a recording for every living language and dialect on earth; possibly a total of around 16,000.⁵

There is not the space to tell of many other worthy agencies that specialize in producing audio materials for evangelism and discipleship—Scriptures on tape, teaching, and so on. Here I simply want to show the power of this medium in contributing to the evangelization of the least reached peoples on earth, especially those bypassed by other ministries because of smallness of size or isolation. This further enhances our potential to reach every tribe, people and tongue within our lifetime.

The Jesus Film

The Jesus Film Project has

already been mentioned on p 154. This literal portrayal of the life of Jesus according to the Gospel of Luke has become one of the most powerful evangelistic tools of recent times and the most-watched film in history.⁶

The year 2000 vision is that at least all of the world's 300 languages spoken by more than one million people and at most all languages spoken by more than 75,000 people, and many of the smaller ones, will have a version of the film available and in use by then. The intermediate goal was 271 translations ready by the end of 1993. By August 1997 this total had reached 417 translated and a further 226 in production.

The effort, planning and resources needed to produce this film in so many languages is staggering. Many thousands of Christian workers in many agencies are working hard in preparing new language versions or extensively showing this film. It has become a significant contributor to world evangelization.

Contribution of Radio

Christian Radio has had an extraordinary history with some thrilling results in gradually breaking down long-held prejudice against the gospel. It has also made a pivotal contribution to providing teaching to Christians and their leaders especially where no other teaching resources were accessible.

The most dramatic evangelistic results have been where regular culturally-relevant broadcasts have been beamed into areas closed for most overt mission outreach. Justin Long of the Global Evangelization Movement and working on the *World Christian Encyclopedia* reckons that there are probably around 3 million people who have come to faith in Christ as a result of radio and television broadcasting, of which possibly 400,000 of these are isolated, often secret believ-

ers in areas where no church exists. Such figures are almost impossible to verify, but amazing stories have emerged from Russia, China, India and many parts of the Middle East of large numbers of churches being planted and numbered almost entirely by Christian radio. The ministries of HCJB in Ecuador, Trans World Radio, Far East Broadcasting Company & Association, Radio 'BRA, and many others have borne fruit beyond all that earlier detractors would have expected.

In recent years many of these large global ministries have come together to form the *World by 2000 International Network*. The aim was the Gospel by Radio to all Peoples. To be more specific, the aim was to provide the gospel by means of radio to every mega-language (this is a language spoken by more than 1,000,000 people) with a daily half-hour broadcast. This means that over 99.5% of the world's population would have the potential to hear the gospel in a language they could understand. The logic behind this is that nearly all of the people who speak a language of less than 1,000,000 would be at least partially bilingual and know sufficient of a more widely spoken language to understand the message. Of course in many areas radio listeners would be few, but in others many. For instance it was reckoned a few years ago that 15% of the population of the southern part of Muslim Yemen listened to the Christian FEBA station on Seychelles in the Indian Ocean.

At the time the World by 2000 Network made the commitment (mentioned in more detail on p.152) to broadcast daily for at least 30 minutes to every language of over one million speakers, it was estimated that about 140 of the world's mega-languages had Christian broadcasts. This meant that a further 160 language services needed to be developed. With further

research a number of additional mega-languages were identified.

Since its inception World by 2000 broadcasters have added 75 new languages, and the initiative continues to provide impetus as the year 2000 approaches. There are now approximately 90 remaining languages which are scheduled for development.⁷

It is astonishing to see the progress towards this goal. However with many of the remaining unreached peoples, the difficulties look almost insurmountable, and will need a large investment of expertise and funds, development of scarce or non-existent follow-up ministries, and a sufficient pool of native-speaker Christians with the maturity in the Lord to make the programs. Just a few examples of the challenge:

* The 3,000,000 Luri people in Iran are one of the least reached peoples in the world. There are no known Christians in Iran directly involved in reaching them, and there are few Luri communities in other countries where they are more accessible. How, then, can broadcasts be made when no Christians are available to speak into a radio microphone?

* The 4,000,000 Kanuri of Niger, Nigeria and Chad have been evangelized by SUM, SIM and other missions for decades, but after all this effort, the Christians among this Muslim people can be counted on fingers and toes. There are no viable churches and few Christian leaders to recruit for radio ministry, and even if there were, those vital workers would probably have to leave another key ministry to do this. To prepare a daily 30 minute broadcast with the content and necessary appeal is a challenge that needs a team of dedicated workers for broadcasts and the essential follow-up ministries to be maintained.

* The 1,500,000 Kham Tibetan people of China have no broadcasts in

their language, and the Christians among them are few. Most of these are also in the far west of China straddling the borders of the Tibetan Autonomous Region. Much of the Tibetan area is in turmoil because of Chinese attempts to quell separatist unrest. Were any Kham Christians able to help with preparing broadcasts, where could they do this, and would they bring trouble to themselves and their relatives were their voices recognized by the authorities?

Satellite Communications

The rapid development of satellite TV broadcasting and the widespread distribution of ever-smaller receiving dishes has radically affected our world. Sadly, often for the worse with ubiquitous programming that panders to the basest instincts of man. Yet even this medium is proving a remarkable means for proclaiming the gospel in lands hitherto almost inaccessible for the gospel.

For some nations, the advent of satellite technology is a boon for avoiding the need for provision of expensive cables for both national telephone systems and also a network of ground-based television transmitters. This means that even the less-developed countries could leap-frog into twenty-first century technology. Poverty is no longer necessarily a major factor in accessing high-technology communications. We can therefore expect that prayerfully launched and wisely managed Christian TV broadcasting could have and is having a significant impact on large numbers of peoples that are otherwise very little exposed to the gospel.

There are a number of Muslim countries that have been very aware of the subversive and corrupting effects to existing morals and religious beliefs by widely accessible programming over which they have no control.

Some countries have tried to ban satellite receiver dishes, but to no avail - the dishes get smaller by the year and more easily concealed. It is reckoned that by 1997 about 80% of all homes in Saudi Arabia had satellite dishes, and in Tehran, Iran over 100,000 dishes were being set up every month.

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the Lord has given.*

The desire for such is accentuated by the boredom induced by unimaginative Islamic programming. When a Muslim scholar sits in front of a camera and chants the Qu'ran, it is a strong encouragement to channel surf!

There has been a rapid rise in Christian investment in this medium. In 1997 the Christian broadcasting organizations, SAT-7(Cyprus), The Bible Channel (UK) and the Miracle Network(Norway) were all started using the AMOS satellite with a footprint covering the whole Middle East. The response to Arabic broadcasting by the end of 1997 was far beyond the expectations of the producers. By September 1997, 25 million people a week were hearing about the Gospel in India by satellite TV, but this will increase to more than 50 million in 11 languages by January 1998. There are big plans for such satellite networks for Latin America and East Asia.

The rapid expansion of "bandwidth" available is enabling more

broadcasting with the possibility of interactive discipling programs, whether by email, sound or TV with computers and satellites. This opens up the way for individual discipling in any language over satellite links. All closed borders become increasingly irrelevant and less of a barrier for any ministry. It is hard for us to imagine in 10 years time what might become reality—a missionary based in Germany discipling Mantsi believers in northern Siberia; a Korean intensive TEE course run for Mauritians in Arabic based in Seoul; or a group of refugee Hmong in French Guiana having fellowship with their fellow Hmong believers in Laos! This all opens up the potential for significant mission work to the ends of the earth to be run from a local congregation's own facilities.

This also opens up the possibility of continuity of ministry even if continuity of residence is denied the missionaries of the future. Are we ready to fully exploit these amazing technologies?

In Conclusion

We must not be dazzled by the wonders of technology and think that the need for mighty intercessory prayer is obviated, the need for the cross and suffering nullified, or the value of real life acculturation and incarnation of expatriate missionaries within the culture lessened. Technology lessens our sole dependence on physical nearness and direct personal contacts, but does not lessen its value. Every people on earth must be reached with the gospel and disciplined for the kingdom, but the flexibility and variety of tools and possibilities have multiplied. Let us use them where appropriate.

Each medium provides another layer of global coverage. Not every layer will affect every person equally, but the cumulative multiplicity of

media layers does give us grounds to give greater expectation that the task can be finished if we mobilize the resources of the Church.

Endnotes

1. Montgomery 1975, 1989, 1997. Montgomery's challenge as to the need for church multiplication applies both to areas not yet evangelized and to areas that have been evangelized, but where accessibility to churches is inadequate.
2. Nell 1904:269-70.
3. Barlow 1952, Thompson 1978.
4. Gospel Recording Network have an email address at <GloReNet@aol.com> and a web site at <<http://lourworld.compuserve.com/homepages/GloReNet>>
3. The latest WBT Ethnologue total for known languages of the world is 6,700. However the Ethnologue also lists known dialects of these languages. This adds almost 10,000 dialects to the language list. The difference between language and dialect is hard to determine, but decided not only on linguistic, but also historical, cultural and social factors. If one group of people dislikes their same-language neighbors, a few words that differ, or shades of pronunciation are all that are needed to make a dialect into another language and another New Testament preferred!
6. Eshloman 1995. This book tells something of the history, struggles, triumphs and fruit of this extraordinary gospel tool.
7. The World By 2000 Network has a web site where more details may be found of languages broadcast, and languages or which broadcast are needed: <<http://www.wb2000.org/>>.

*[Editor's note: This article is a reprint from a chapter in Patrick Johnstone's excellent new book *The Church is Bigger Than You Think*. Permission granted. To order Johnstone's book call the William Carey Library at 1-800-MISSION or contact the IJFM editor.]*

Photo
here
of
Patrick
Johnstone

*Patrick Johnstone,
served for 16
years as a
missionary in
Africa. He is the
author of
Operation
World and is
now serving
with WEC*

*International. He also
is Chairman of the Unreached
Peoples Network of the AD2000
and Beyond Movement.*

Acts 13 Breakthrough

“Observe! be astonished! Wonder! Because I am doing something in your days—you would not believe if you were told” (Habakkuk 1:5). Here is powerful strategy for igniting the Church worldwide with a vision for releasing a task force of at least 200,000 new missionaries to the harvest fields of the world. Every church and every Christian needs to be a part of this vision in obedience to the Great Commission the Lord has given us to complete in this kairos moment of history.

by George Verwer

The “Acts 13 Breakthrough” is both a vision and a strategy for churches and Christians to raise up, recruit, train, send and support 200,000 new missionaries to the harvest fields of the world—doing it in obedience to the mission command given to us by Jesus Christ in Matthew 28:18-20 to go in His name to all the nations (ethnic groups) of the earth and to disciple them and plant His Church and Kingdom among them.

The vision is inspired by the example of the New Testament church in Antioch (Acts 13:1,2) who obeyed the leading of the Spirit of God to “set apart Barnabas and Saul [later changed to Paul] for the work to which I have called them.”

Why do We Need 200,000 New Missionaries?

In a world now consisting of 6 billion people, we must face the reality of how many still have not heard the Gospel, much less have a church or even a witness in their midst. In book after book, and article after article, it has been made clear that large numbers of workers are desperately needed in so many parts of the world. To be sure, I have not heard anyone say that we need less than 200,000 new missionaries, some believe we need close to 1 million.

The reality of mission allocation is as follows: About 90% of existing

workers are in places where the church already exists. Many continue to return home or head for glory, so tens of thousands are needed to fill those gaps. Of course, in many cases, the church is now planted and so the missionary can move into some other ministry or more unreached areas.

However, this is more easily said than done. Our greater burden is for the more unreached people groups of the world with the millions of individuals who have been so greatly neglected until recently. In places like Canada, the USA, U.K., Brazil, Philippines, Korea and a number of other lands, there are hundreds of thousands of Christian workers and millions of other committed Christians. Yet in all those places they are calling for help and more workers. If workers are needed and employed in already reached nations, how much more we need large numbers in places and among peoples where the church is just being born or even is non-existent. Keep in mind that many of the workers are couples. Also remember that we are including in our target full-time missionary support and back up staff.

We feel we should aim high. We are not claiming that God has given us a magic number of 200,000 new missionaries. Nor are we claiming they will all be on the field by the year 2000. In fact, since we have had this and other goals for some years now, we can praise God that many thou-

sands of new missionaries are already on the field. Tens of thousands are already in some kind of training or holding pattern wanting to get to the mission field.

What Kind of Missionaries are Needed?

Who do we classify as a missionary? We are talking about people who have been sent by the Lord and by the church, as in Acts 13, who are moving out into cross-cultural ministry. It is hard to know how to draw the line, especially as we want to include tent-makers or bi-vocational missionaries. Some might say that all committed Christians are missionaries, and we are overly aware of the complexity of definitions.

However, for the purpose of what needs to be accomplished, we must accept a narrower definition as set forth by many missiologists. We are talking about people with specific spiritual guidance (a specific call of God) who will launch out into missionary work in a serious way.

We are talking here about people going out of their own culture to work among peoples of other cultures. This specific calling is not to say that they are better than someone led to work among people in their own cultures. We need both; however, our goals and aims must be for cross-cultural workers especially targeting those peoples and cultures who have never heard

the Gospel for the first time, nor have any Christian church of any form whatsoever planted in their cultures and language groups.

When all is said and done, there will always be complex situations that will not be easy to define or measure. We want to be as big-hearted as possible in counting someone as a missionary, but we must have some parameters. We feel that sending churches and denominations will be the ones to make the final decision in these matters. Our unity on this will be in the midst of diversity.

However, we are not just thinking of traditional career missionaries from Western countries though we need as many of them as possible. We believe the new emerging sending countries will be the bigger partners in this great mission thrust. Many of them will work in their own nation, as in India, among people of a different language and culture. This is already happening in countries, and it is virtually impossible to measure its impact.

For instance, in Western countries Christian workers working cross-culturally in a serious way must be classified as a vital part of our missionary force. An Anglo-American working in the inner city among black people is a missionary whether they accept the term or not. A native American working among other Americans would also be a missionary.

We must all recognize a major paradigm shift in the global world missions program. We do not include people going on a mission trip, or anything less than one year, even though we esteem that kind of ministry. Many longer term people got their vision when they were on something very short. We are talking about people who are headed into specific mission-

ary work for at least a year or two with the great majority going to the 10/40 Window of the world. We know some of these will return after a couple of years, but with an on-going strategy, there will always be others to take their place. We are talking about people who have undergone specific training for their life and ministry. This is one of the reasons we want to make local churches linked with mis-

Graph here of the 10/40 Map of the World

sion agencies the center of the entire strategy. This is one of the reasons we are calling this ACTS 13 BREAKTHROUGH.

Why Do We Need 200,000 New Missionaries?

This will not be easy and we must not be intimidated by the complexities and problems. It is essential that we realize that our goals are for the whole Body of Christ and that we do not think we are the people who are making this happen. Many great things are happening, often by denominations and churches that do not have any link with AD 2000 & Beyond, and in some cases with anyone else. We would like to get information from them even if it were just once a year, but it is not easy to know how to go about that. In any case, we would like to find strong national entities in

every nation that would partner with us to keep track of what is happening. We would like to see whole denominations and church streams or fellowships taking ownership of this vision and strategy.

In a number of nations books are published that give statistics about the number of missionaries. In the U.K. we have the *UK Christian Handbook* which is updated every couple of years. We hope that more nations will have similar material and information. In some ways, the final statistics will only be written in heaven. We want to be proactive in this thrust and not be held up because of the many problems and obstacles that surface. Every method of communication, and especially email, will be used to keep vital information flowing to all those who want and need it.

How Will we Present the Vision?

This vision and challenge is being launched by the Missions Mobilization Network of the AD 2000 & Beyond Movement. Working with Luis Bush (with whom I have had many phone calls lately) the initial challenge will go out to the world-wide network. We believe each aspect of AD 2000 & Beyond, including every Task Force and Track of the AD2000 Movement, will see how it fits into the vision and work that God has given them.

Our dream is that everyone linked in any way with the movement will

This is a breakthrough concept! It captures the essence of the heart of Jesus when He said, "Pray to the Lord of the harvest to thrust out laborers into the harvest field." It provides a handle for every local church in every region of the world to contribute to God's initiative of our times.

take ownership of this vision and share it with others especially any churches with whom they are linked. Our prayer is that other umbrella organizations, like national missionary alliances, will also take ownership and begin to run with the vision. Most of them already are into this kind of vision or something similar. Many parts of this challenge are not new to people who are already on the cutting edge recruiting and sending. We hope to see a spiritual explosion in answer to prayer (still the heart of our strategy as per Matthew 9:35) that will cause hundreds of mission agencies, networks and key churches to take hold of this breakthrough. We hope they will contextualize it into their own situation whether they are part of AD 2000 & Beyond or not. Our prayer is that churches and Christians would seriously pray and then seriously obey just as those early Christians did at Antioch in Acts 13.

How does this vision and strategy fit into the whole Joshua Project 2000 effort? If you have read about this, then you already know that sending workers, especially to the unreached and untargated peoples, is already at the heart of the Joshua Project. The "Acts 13 Breakthrough" is a vision and strategy that will help make it happen. Biblical research, prayer, mobilizing and training should lead to actual workers being sent. This breakthrough vision shows that reaching every people group, and planting a church in each people, is doable. We realize this might not happen by the year 2000. That is one of the reasons the word BEYOND was added to the

name some years ago.

In any case, it would be a huge mistake if we allowed things we do not agree with about AD 2000 and the Joshua Project, etc., to keep us from the basic biblical task of sending out workers especially to the nations who still have not been disciplined. I believe this would clearly grieve the Holy Spirit of God. In that light, I would urge everyone to read Chapter 9, "Graciously Disagreeing and Pressing On" in Charles Swindoll's book *The Grace Awakening*. Without this kind of I Corinthians 13 biblical reality we will never be able to do what God wants us to do. Without on-going biblical renewal, we will never reach our goals. This particular vision and strategy must be woven into all the other great goals and aims that we all have on our hearts. Quality of life and biblical purity in Christ must be at the heart of all we do. Other vital emphases like worship, spiritual warfare, church growth and ministry to the whole person and the whole society are all part of what burns upon our hearts. God will, of course, lead different people, churches and organizations in different ways, but I believe, with godly humility, we can learn to appreciate one another's visions and ministries and thereby produce huge synergetic action that will result in millions coming into the Kingdom.

What about Missionary Support?

It would be easy to say that God will supply, but we know he has turned that task over to us and it will not be an easy one. We have launched "Operation Support Breakthrough," and are helping thousands of churches and workers deal with this tough issue. It is uphill all the way. Many new workers

will need a number of churches to cooperate to get them to the field, and this is where mission fellowships often play such a key role. It is unlimited what we could do if we did not care about who got the credit. We

NUMBER OF CHURCHES NEEDED TO SEND 200,000 NEW MISSIONARIES (According to Country and Area)

This represents less than 10% of the churches in the world.

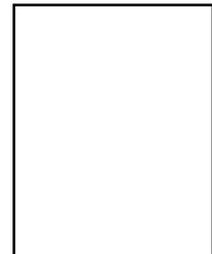
AUSTRALIA	2,000
CANADA	5,000
CARIBBEAN	1,000
CENTRAL AMERICA & MEXICO	5,000
EASTERN EUROPE	5,000
EAST ASIA PACIFIC	4,000
GREAT BRITAIN	5,000
KOREA	5,000
NEW ZEALAND	1,000
SCANDINAVIA & FINLAND	1,200
SOUTH AFRICA	5,000
REST OF AFRICA	5,000
SOUTH AMERICA	10,000
SOUTH ASIA (India, Pakistan, Nepal, & Sri Lanka)	15,000
USA	25,000
WESTERN EUROPE	4,800
REST OF WORLD	1,000

TOTAL 100,000

must not just sing about the glory of God (and preach), but we must live and act in a way that demonstrates that we want HIM TO GET ALL THE GLORY.

We know that ten times more money is now in the hands of churches and Christians than say 25 years ago. Money is not really our main problem. As people get fired up, repent and obey, we will see an avalanche of finances to get the workers to the field and keep them there. A top priority must be getting people who are back home at present trying

I am so convinced about the "Acts 13 Breakthrough Strategy" that by God's grace I am giving it a major chunk of the next two years. This a great plan which has enormous potential to help finish the task of world evangelization.



to raise support so that they can return.

We are also hoping to mobilize in a greater way all those now at home who have had field experience as they can be so key in the mentoring and mobilizing aspect of raising and sending more workers. Of course, many are already doing this especially in their own local fellowships. Can you imagine 100,000 churches and fellowships around the globe getting into the Acts 13 reality in a big way?

In Conclusion

Where do we go from here? Of course, that depends where you already are as to vision, missions and the unreached peoples of the world. We must all by faith take some dynamic giant steps forward. If you and your fellowship already share the heart for this vision, the most important thing is for other Christians and for your fellowship and other churches to grasp the vision and then to adopt a clear plan to see it happen. You and leaders in the Body of Christ can do what believers did in Acts 13, allowing the Holy Spirit to speak and lead. Ask God to clarify the vision and plan. If your fellowship is too small to send one new missionary by itself, consider partnership with others in your church or area.

Also, good missionary training is very important. Appoint someone to research this whole area, to contact mission agencies and training colleges, etc., who can advise and help. You can contact the IJFM editor about this all important training or mission equipping matter.

Where did this vision come from? The heart of this vision came to me on a flight from Cordoba to Buenos Aires after taking part in Love Latin America. Based on that vision I BELIEVE WITH ALL MY HEART THAT THE SAME HOLY SPIRIT THAT SENT OUT THE WORKERS IN THE BOOK OF

ACTS WILL DO IT WHEREVER PEOPLE ARE SERIOUS ABOUT HIS COMMANDS AND KINGDOM.

To find out more, and see the big picture, we have produced various resources that are free of charge to help you grasp the vision and get involved. Contact AD2000 Missions Mobilization Network, PO Box 660, Forest Hill, London, SE23 3ST ENGLAND. Or send an email to:

chacko.thomas@london.ict.om.org

You can also contact the editor of the IJFM especially regarding the crucial aspect of mission training. (See IJFM address, tel., fax., and email address in the Contents page of this edition.)

George Verwer is the leader and founder of Operation Mobilization, a mission organization dedicated to

motivate, develop and equip people for world evangelization, especially among the unreached in the Middle East, South and Central Asia and Europe.

Resources to Reach the Window: Will the Church Respond?

We must be willing to make radical changes in our mission efforts in order to present the Gospel in a relational and culturally sensitive way in the darkest areas of the world. We all must ask ourselves the probing question: "Have we allocated people, resources, and finances properly, or have we squandered the gifts God has given us for reaching the lost on ourselves for our own pleasure?"

by Beverly Pegues and Luis Bush

At a University of Texas Medical Branch clinic, I (Beverly) was drawn to a wall where the UTMB's Mission Statement declared, "The mission of the UTMB is to provide scholarly teaching, innovative scientific investigation, and state of the art patient care. UTMB must lead in the discovery of new approaches to the prevention and treatment of disease and in the application of this new knowledge. This effort requires superior patient care programs in each of its clinical departments which will, in turn, nurture and support scholarly activities that underlie and nurture them."

As I read this, I thought, "This is the type of heart the Body of Christ should have. We must be devoted to our compassionate desire to reach the lost." If a secular institution has this much dedication to healing people of disease, how much more should the Church provide for those who are diagnosed as eternally terminal—unless we reach them.

We must be willing to make cutting-edge changes in our approach in order to present the Gospel in a relational and culturally sensitive way in the darkest areas of the world. Since we have the mind of Christ (1 Cor 2:16) and we have the Holy Spirit who searches out the things of God (1

Con 2:10) indwelling us (1 Cor. 3:16), we as God's people have access to heaven and all of its divine resources. Therefore, we must seek God for a release of His divine plan and purpose for the entire world (Isa. 14:24, 26).

Many people in the past have regarded the 10/40 Window nations as peoples who are resistant to the Gospel. However, mission researcher Dr. David Barrett, editor of *World Christian Encyclopedia*, has concluded that the 10/40 Window is spiritually responsive to the Gospel. Christianity's poor representation in the 10/40 Window, he says, stems not from the people's resistance but simply from their lack of exposure to the Good News.¹

"Dollar for dollar and hour for hour, the harvest coming from the 10/40 Window nations outstrips that from the rest of the world 100 to 1," Barrett says. "That is, if the same money and time spent to win one person to the Lord in the West were put to use in the 10/40 Window nations, the effort would yield a harvest of 100 souls added to the kingdom of God. It is 100 times more cost effective, to reach those in the 10/40 Window."²

The Church worldwide will have to give an account to the Lord for the way we spend our resources, continuing to retell "the told" when there are

1.4 billion people in the 10/40 Window who have never heard the glorious Gospel one time, and in a culturally sensitive way in their own languages. Author Oswald J. Smith, former pastor of Peoples Church in Toronto, Canada, has said, "No one deserves to hear the Gospel twice while there are those who have yet to hear it once."

This is the probing question we must ask ourselves: "Have we allocated people, resources, and finances properly, or have we squandered the gifts God has given us for reaching the lost on ourselves and our own pleasure?"

Needed: Skilled Workers

Directing our resources properly is all the more important in an age when completion of the Great Commission appears to be an attainable goal. As we face the 21st century, humankind boasts of greater technological advancement than at any other time in history. More knowledge than ever before is more readily available, especially on the Internet. Convenient transportation options abound. The Church enjoys enough wealth and finances to provide what is needed to bring the Good News to the 10/40 Window. Christianity claims more fol-

lowers than any other religion, including Islam. We therefore have the work force needed to finish the task.

Reaching the unreached of the 10/40 Window is possible. Secular business has proven this. Numerous businesses and franchises now stake a claim in the remotest parts of the world—Safeway, Chrysler Corporation, Kentucky Fried Chicken, McDonald's, Burger King, Pizza Hut, and others. Coca-Cola, for example, is available in 200 countries. The business world has already taken its products into places that the Church has yet to penetrate with the Gospel.

These same businesses can serve as ministry vehicles for the Body of Christ. Believers with skills sought after by the business world can provide an important resource to the kingdom of God. Those who travel and live cross-culturally under the auspices of their regular job find an entree for the Gospel into otherwise resistant cultures and countries.

A recent conference I (Beverly) attended in Cyprus in the spring of 1998 included extensive discussion of "bi-vocational workers," also known as "tentmakers." One concern expressed was that when missionaries go on the field as tentmakers, their job-skill level might not attain a high enough standard. Excellence in the workplace wins favor and opens an avenue to share the Good News with co-workers. In other words, tentmakers may have strong spiritual skills, but weak job skills. If they have not made the necessary sacrifice to pursue excellence in their trade and gain the respect of their co-workers, tentmakers will be hindered in their witness to their colleagues, and perhaps even cast a bad light on other believers.

A different concern arises when bi-vocational workers who are high performers on the job isolate themselves from other believers in their

Resources to Reach the Window

country of ministry. Many do not associate with the local Body of Christ. When they forsake assembling together with other believers (Heb. 10:25), they become weak in their walk with the Lord.

Discipleship of Workers

As a Church we need to disciple younger people, just as Jesus disciplined the Twelve, Moses disciplined Joshua, and Paul disciplined Timothy. The next generation presents a vast untapped bounty of skills and

God calls us to be willing to send our best and most brilliant men and women, both those highly skilled in business or other vocations and those gifted in the five-fold ministry.

resources for the kingdom of God, both for bi-vocational work and full-time ministry. We must be dedicated to the discipleship of potential bi-vocational workers, encouraging them to pursue a deep relationship with the Lord. As we nurture them in their love for God and intimacy with Him, we can also pray for them as for our own children, desiring God's best for their lives. We can pray they would be compelled by the love of God to take the Good News to the spiritually dark places in the 10/40 Window. We need to instill in these bi-vocational workers (our spiritual children) a sense of the value of every human being created in the image of the invisible God. They can be reminded that it is

an honor, as they obediently follow God's direction for their lives, to use the knowledge and skills they have obtained from colleges and universities and on-the-job training among people who don't know the love of Jesus Christ.

God calls us to be willing to send our best and most brilliant men and women, both those highly skilled in business or other vocations and those gifted in the five-fold ministry. It is our responsibility to pray for these workers to retain the mind and heart of Christ as they labor among the lost. No matter how ungodly the people they serve may appear to be, each of us must remember that these people are precious to the Lord and deserve our love and compassion. The lost are not simply faceless people to be added to our spiritual "hit lists." Each group has unique value to God. They deserve to know that our caring heavenly father loved the world so much that He sent His only Son to rescue every single person on this planet from the ruthless grip of the devil.

Tithing and Missions

Few of the Church's resources tend to provoke as much controversy as its finances. A sometimes not-so-silent majority feels uncomfortable whenever the Church begins to teach and speak about tithing. The Word of God is clear, as it declares in Malachi 3:10, that we are to tithe ten percent of the 100 percent of the first fruits (Prov. 3:9) that God gives us, and that the tithe is to go into the storehouse for the work of the Lord.

Over the past decade, the assets of the Church have grown enormously. Could it be that we have seen a tremendous growth in the wealth of the Church to prepare it for meeting its responsibly to fulfill the Great Commission? Increased income should be channeled to reach a ripe and burgeoning harvest field. The

concept of the “graduated tithe” recognizes that as our income rises, we have proportionately fewer real needs of our own. Thus we can and should give a greater percentage of our income to God’s work.

Annual giving to churches is tracked by *Giving USA*, a publication of the American Association of Fund-Raising Counsel/Trust for Philanthropy.³ In 1992 annual giving to North American churches or church-related activities totaled \$56.7 billion. Figures for giving in 1997 total an estimated \$66.26 billion.⁴

Statistics show an increase in the amount of giving; however, the percentage of income given by the majority of Christians has decreased. According to Ronald J. Sider, the percentage of income given has dropped from 3.14 percent in 1968 to 2.46 percent in 1995.⁵ The New Testament is clear that giving to the Lord’s work should not be coerced; however, we are *compelled* to give out of love for the Savior.

Paul deals with the subject of giving in many of his epistles. In 2 Corinthians he says that giving should not be done grudgingly. Our giving should be done out of gratitude for what Christ has done for us: “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might be made rich” (2 Cor. 8:9).

How we spend our God-given resources is of paramount importance. We will all appear before the Lord one day to give an account of what we did while we were on earth. While Christians in the West live in relative luxury, the majority of the world’s population ekes out a living on less than US \$1.00 per day.⁶ Can we honestly say that we are being good stewards of the riches God has given us? Each person must take an inventory of our expenditures. Billions

of people are perishing without the knowledge of Jesus Christ. A reallocation of our income can mean the difference between souls spending eternity apart from God, or spending it in His presence.

Is the North American Church using its resources in the best way possible? Our mandate to complete the Great Commission should compel us to implement strategic plans for using the riches that God has entrusted to us to reach the lost

The billions who have yet to hear the Good News ought to have first claim on the billions of dollars Christians give yearly.

worldwide. The billions who have yet to hear the Good News ought to have first claim on the billions of dollars Christians give yearly.

Helping Meet the Challenge

* Examine your resources, your finances, time, and skills to see if they can be used more strategically to reach the 10/40 Window peoples who have never heard the Gospel of Christ.

* Consider working as a tent-maker in areas closed to traditional mission. Disciple and encourage others toward bi-vocational ministry.

* Take a prayer journey to intercede on site for unreached people groups.

* Above all, seek God’s heart for the lost and perishing. Ask Him to motivate you with His love and compassion to do your part to fulfill the Great Commission.

* Explore creative options for min-

istry in difficult situations. Let God expand your faith that He can reach even the most closed and hidden peoples.

* If you are a Christian entrepreneur, investigate business opportunities in 10/40 Window countries. This will give you an opportunity to hire nationals and model the life of Christ in your business.

* Continue to intercede daily for the move of the Holy Spirit in the peoples and countries of the 10/40 Window.

Will We Respond to the Call?

“The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil” (Eccles. 12:13, 14).

Could these verses also apply to the Church using its finances, resources, and work force on those who have heard the Gospel message many times over?

This passage of Scripture applies to “every person”—including those in the Window. Yet they don’t know the love of our God. They don’t know they are supposed to worship God instead of demonic deities. They don’t know they should fear God. They haven’t been taught His commandments. Why? They don’t know, because the Church has neglected its responsibility to evangelize the peoples in the 10/40 Window.

This article is a clarion call to action. If we continue to ignore the spiritual cries of the people in the Window, we will have to answer to God.

Remember, for some unreached people groups, it is 1,000 times more effective to spend our mission finances and personnel on the lost in the 10/40 Window rather than on those already evangelized in the West-

Resources to Reach the Window

ern world. So reports research expert Dr. David Barrett, and continues to remind us, "It is outrageous for Christians to squander their limited evangelistic resources in heavily Christianized countries instead of the area where never-reached persons would hear the Good News for the first time."

"If we are to be good stewards of God's resources, doesn't it make sense to invest where the harvest is most plentiful? That is where we will see the greatest return for His kingdom."

These statements should resonate like God thunder from heaven, saying, "Wake up, Church, and direct your attention to the 10/40 Window. Now!"

In Matthew 24:14 it is clear that the Gospel must be preached in every nation before the end will come. The Gospel has not been preached to any measurable degree in the 10/40 Window. It is sobering to think that our disobedience could delay the Second Coming of Jesus Christ.

James 4:17 explains it this way: "Anyone, then, who knows the good he ought to do and doesn't do it, sins." After reading this article, we can no longer enter a plea of ignorance or naiveté. We must channel laborers, finances, and resources immediately to the most spiritually needy area of the world—into the 10/40 Window countries and its unreached peoples.

In Conclusion

We cannot stop praying and seeking God for the release of His sovereign plan for the Window. When His strategies are released, we must be obedient and respond quickly to saturate the Window with the glorious Gospel of Jesus Christ. If we don't, we will be judged according to Ecclesiastes 12:13-14 for our disobedience and misappropriation of God's finances and resources.

If our hearts are right, we can all find practical ways to do our part. Let's partner and join forces wherever we can to evangelize the Window. God may be calling you to labor hand-in-hand with ministries or people you never felt "called to" before. But if fulfilling the Great Commission is a "God idea"—one that comes from Him, not from us—we don't have to worry about who gets credit for completing the task. We simply have to lay aside our self-interests, pride, and competition in order to get the work done. That way, He gets all the honor and glory—not us.

Because of God's zeal for the lost dwelling in the Window countries, there is no question that the Holy Spirit will make Jesus Christ known. The question is, "Will we the Church of the Lord move in concert with Him and be yielded vessels that He will use?" God *does* have a plan to reach the peoples of the Window and He *will* accomplish this task by many or by few. Let's pray and fast, and seek God for the part each one of us is to play. Yes, all of us are responsible to reach the lost in our generation.

The wind of the Holy Spirit is moving in the 10/40 Window in an unprecedented way. The Lord desperately loves the precious lost ones. Let us join with the Holy Spirit of God to move methodically, effectively, and powerfully in the Window to introduce its inhabitants to Jesus Christ!

"From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" (Luke 12:48).

Endnotes

1. David Barrett, phone interview with Luis Bush, 23 December 1997.
2. Same phone interview of David Barrett with Luis Bush, 23 December 1997.
3. John and Sylvia Ronsvalle, *The*

Christian Century, 3 June 1998, p. 579.

4. John and Sylvia Ronsvalle, *The Christian Century* June 1998, p. 58.
5. Ronald J. Sider, President of Evangelicals for Social Action, *Charisma Magazine*, December 1998, p. 5.
6. *Ibid.*



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Praying Through The Window. Pegues also is the missions director of New Life Church. She and her husband Leonard live in Colorado Springs, CO. With Luis Bush she has authored *The Move of the Holy Spirit in the 10/40 Window*. This article is a reprint from that book. Permission has been granted.



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Joshua Project 2000 Unreached Peoples List

This is the updated "Joshua Project 2000 Unreached Peoples List." The peoples listed are "country-distinct" peoples each over 10,000 in population. They were chosen by their ethno-linguistic distinction and their status of being less than 2% Evangelical and less than 5% Christian adherents. The list highlights (shaded area) the 229 untargeted or unclaimed unreached peoples. Certainly these are the peoples that are the most needy and therefore are the highest priority for missions. May we all do our part to reach them by Dec. 31, 2000!

by Joshua Project 2000

The Joshua Project 2000 list was originally released in December 1995 and has been continually updated since then. New peoples have been added to the original list based on better field information showing that they meet the criteria to be on the list. Other peoples have been removed from the original list because further research showed they were ethno-cultural rather than ethno-linguistic or the percentages of Evangelicals or Christians were higher than originally reported. The original list had 1739 peoples and the updated list has approximately 1600 peoples.

The Joshua Project list editorial committee is made up of Ron Rowland of Wycliffe / SIL, Patrick Johnstone of WEC / Operation World, and Luis Bush of the AD2000 and Beyond Movement. Suggested revisions to the list may be sent to the AD2000 and Beyond address below or by e-mail to:

<dan@ad2000.org>. All suggestions will be given serious consideration if sources of data are included.

In the spring of 1996 a ministry survey was sent to approximately 3,000 international mission agencies. A second, follow-up survey was done in the spring of 1998 to continue to update the information in this list and to gather the relevant data concerning the groups added to the original list. Nearly 50,000 pieces of information regarding church planting activity among the Joshua Project peoples were collected in response to these surveys. This data has begun to provide a picture of four key areas: 1) the ministry networks and partnerships developing around these peoples, called "Responses" in this list, 2) those peoples without any reported or planned future ministry in their midst, called "Untargeted", 3) the status of church planting efforts among these peoples, called "Team"

and 4) the status of the indigenous church, called "Church". Please note the fuller definitions of these fields below.

Joshua Project 2000 seeks feedback and volunteers willing to research, profile, pray for and see that a church-planting movement is established in each unreached people (see list below).

Field Description

- 1) **People Name:**
Name of the people - preferably the name by which they call themselves in that country. Alternate names are in parenthesis. (Source: P.I.N.)
- 2) **Language:**
Language spoken by this people or occasionally the dialect name. (Source: P.I.N. / Ethnologue)
- 3) **Population:**
Population of this people within this country. (Source: P.I.N.)
- 4) **% Adherents:**
Percentage of this people, within this country, who are identified as being Christian adherents. Blanks indicate data is unknown at this time. Christian is defined as one who claims to be an adherent to the Christian religion. This includes professing and affiliated adults and also their children (practicing and non-

Key to fields in list - Descriptions of numbers below

People Name	Language	Population	% Adherents	% Evangelicals	Original List	Ministry Tools	Unclaimed	Team	Church
Bangladesh Orisi (Utkali, Vadiya)	Oriya	13,300	1.00	0.60	•	23	BRAJ	•	
↑ 1	↑ 2	↑ 3	↑ 4	↑ 5	↑ 6	↑ 7	↑ 8	↑ 9	↑ 10

practicing). This is the broadest possible classification of Christian and includes the six ecclesiological types of Christians: Protestant, Roman Catholic, Other Catholic, Orthodox, Foreign marginal and Indigenous marginal as defined in Operation World. This is a definition based on the self-confession of the individual, not his or her ecclesiology, theology or religious commitment and experience. (Source: P.I.N.)

5 % Evangelicals:

Percentage of this people, within this country, who are identified as Evangelicals. Blanks indicate data is unknown at this time. Evangelical Christian is defined as a Christian who generally emphasizes:

1. The Lord Jesus Christ as the sole source of salvation through faith in Him.
2. Personal faith and conversion with regeneration by the Holy Spirit.
3. A recognition of the inspired Word of God as the only basis for faith and Christian living.
4. Commitment to biblical preaching and evangelism that brings others to faith in Christ. (Source: P.I.N.)

6 Original List:

A marker in this column indicates this group was part of the 1739 peoples from the original Joshua Project list released in December 1995. Some peoples have been dropped from the original list because further research has shown they were ethno-cultural rather than ethno-linguistic or the percentages of Evangelicals or Christians were higher than originally reported. In this case there is no marker under the "Updated List" column. The number after the country name is the number of people groups for that country. (Source: AD2000 & Beyond)

7 Responses:

The number of unique data items listed in the AD2000 International Office database indicating some kind of involvement with this unreached people. The types of ministry that may

be included in this column are: (a) Planning evangelistic activity among this people, (b) Involved in evangelistic activity among this people, (c) Planning church planting among this people, (d) Involved in church planting among this people, (e) Willing to assist a research team among this people, (f) Other involvement, e.g., adoptions, targeting, advocate, agency with more data on this people, etc. An agency may be listed in this field more than once if they are involved in more than one of the above mentioned types of ministry. The number listed in this field represents all responses that have been recorded. (Source: AD2000 & Beyond)

8 Ministry Tools:

Evangelism tools that are available in the language of this people. (Source: ISPD - Integrated Strategic Planning Database of the Southern Baptist International Mission Board.)

B= Bible or Bible portion available or translation begun in the language of this people.

R= Radio broadcasting of the gospel is currently available for this people.

A= Audio recording of the gospel is available for this people.

J = "Jesus" film is available or soon will be for this people.

9 Untargeted:

A marker in this column (shading represents the same thing) indicates a people that have no reported current or planned church planting activity. These are currently the most "needy" groups in that there is no reported current church planting effort in their midst nor a reported commitment, pledge or targeting for future church planting. Those using this list for strategic planning should give special attention to this column and focus new efforts on these "untargeted" peoples. This untargeted status is based on the data that has been reported to the AD2000 and Beyond Movement International Office over the last five years. Because of security reasons limiting the availability of information,

and general gaps in our data, it is quite likely that some of the peoples on this list are actually targeted for future church planting or already have on-site teams. Your help is needed to make this list as accurate as possible. If you are aware of inaccuracies, updates or additional ministry activities, please e-mail <info@ad2000.org> with the update. (Source: AD2000 & Beyond)

10 Team:

A marker in this column indicates that there is a reported church planting effort among these people. This is an exposure indicator. A church planting effort could range from a very small team of several people in a sensitive area to a well developed partnership of multiple organizations, denominations and agencies. (Source: AD2000 & Beyond)

11 Church:

A marker in this column indicates a reported 100 or more believing Christians, in one or more reproducing fellowships. This is an response indicator. The original survey sent out in the spring 1996 did not collect data regarding the status of the indigenous church so data in this field is limited and very incomplete. The upcoming survey in the spring of 1998 will seek to gather much more accurate information regarding the status of the indigenous church. (Source: AD2000 & Beyond)

Our Involvement

Consider making a commitment to pray for and begin the process of helping send an on-site missionary team in order to establish the Church of our Lord among at least one of the UNTARGETED PEOPLES. Joshua Project 2000 is a global cooperative strategy with the goal of establishing, as a minimum, an on-site church planting team, and 100 or more believing Christians, in one or more reproducing churches, within every ethno-linguistic people of over 10,000 individuals by December 31, 2000. We ask you to be a part.

Your Participation in Reaching the Untargeted Peoples

Untargeted peoples are unreached peoples that are currently unclaimed, they are peoples who have no reported current or planned church planting activity. They are the most “needy” groups in that there is no reported current church planting effort in their midst nor a reported commitment, pledge of targeting them for future church planting mission work. We, therefore, should give special attention to these untargeted unreached people groups, highlighted and shaded in the list, in order to give them our special mission efforts and priority.

The untargeted status of these peoples is based on the data that has been reported to the AD2000 and Beyond Movement International Office over the last five years. Because of security reasons limiting the availability of information, some of the peoples on this list may actually have been targeted for future church planting or may already have an on-site mission team. Your help is needed to make this list as accurate as possible. If you are aware of inaccuracies, updates or additional ministry activities, please contact us.

Above all else, consider making a commitment to pray for and be part of (or even start) the process of helping send an on-site missionary team in order to reach and evangelize at least one of the UNTARGETED PEOPLES. The goal is to establish, as a minimum, an on-site mission team, and have 100 or more believing Christians in one or more reproducing churches, within every ethno-linguistic people of over 10,000 individuals by December 31, 2000. We ask you to be involved and form a vital part in this the Church's highest priority. Contact us at:

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2860 S Circle Dr., Suite 2112
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(Continuation from page 57)

never before, the great urgency to pray to the Lord of the Harvest to send sufficient mission laborers, and pray that they be “thoroughly equipped” for this good work (2 Tim. 3:17), and then be sent with more than adequate support to the ends of the earth, especially to the untargeted peoples of the earth?

It is my conviction, that if we were to make this our prayer, asking the Lord for adequate mission laborers, followed through by adequate mission recruitment, followed by adequate training and sending of those recruited, Habakkuk 5:1 would be fulfilled in world missions. If we were to make this the priority for our lives and our service unto God, both as Christians and churches “we would be utterly amazed.” Truly God would do something in our day that we would not believe, even if we were told it—the completion of world evangelization and the fulfillment of the the agenda of history. (See Malcolm Hunter’s article “Completing the Agenda of History.”) God could do this even in a moments notice “in the twinkling of an eye”—in the next year or two.

What will it take to get us to pray as never before? What needs to happen to radically redirect ourselves and our efforts to both pray for and recruit, and then train and send at least 200,000 new missionaries, allocating them among the most lost, among the untargeted unreached peoples of the world? Note the untargeted peoples are the most lost since no missionaries, nor mission agencies, nor mission churches have claimed them, have adopted them, and/or are making plans to reach and evangelize them. As such they are the most lost since they have least access to the Gospel. No one in the Church nor Missions is reaching out to them, or even making plans to do so.

So what will it take to complete world evangelization? What will get

Christians and churches radically committed to and totally involved to reach those “without hope and without God in the world”?

Like it or not, there can be little doubt that we will have to start with repentance. We will need to humble ourselves. We will need to repent (whether as churches or as believers) that, for whatever reasons, we have left largely undone, in spite of mission advances in the past, “the works of God” to disciple *all the nations of men*, to give *all the nations* “the testimony” of the Gospel of the Kingdom, and do so *in our generation*.

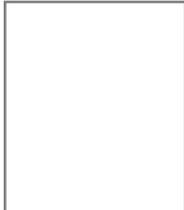
As we humble ourselves before God, (repentance is to humble oneself) we are then prepared to enter the next step leading us to make amends. We will begin to pray for the world, for the needed mission laborers, praying as never before, becoming involved in mission recruitment, in mission training and sending as the Lord leads day by day. No longer self absorbed, we will become Spirit absorbed, no longer self oriented we will be Spirit oriented, no longer self empowered we will be Spirit empowered. No longer in love with our work we will love Him who is the Bridegroom of our soul. When we love Him we will know what it means to rest from our labors, while our works follow us. (Rev. 14:13) We will be living and walking in the Truth, founded upon the Truth, who is Himself the Truth, and do “the works of Him who called us out of darkness into His marvelous light.” In this way we will fulfill God’s purpose and plan to save (to bless) all the nations of men and complete the task of world evangelization.

With this understanding we dedicate this Special Edition unto the Lord so that His glory in its essential character might be seen by all and shine to the ends of the earth. Every article has been written and chosen for this purpose—to finish the task

God has given us, to take His salvation to the ends of the earth—to all the peoples of the 10/40 Window, to all the unreached of the world.

Therefore, I would like to make a special appeal for praying for mission laborers, including recruitment and training them, for the UNTARGETED or UNCLAIMED unreached peoples of the earth. Untargeted peoples are unreached peoples who have no reported current or planned church planting activity going on among them. They are the most “needy” in that there is no church planting effort among them nor a reported commitment or pledge of targeting them. We need to give our special attention to these peoples whose fate is still to be UNTARGETED and UNCLAIMED. These are the peoples highlighted and shaded in the Joshua Project 2000 List in the last article. More than any other, these are the unreached peoples that need our urgent prayers for workers, they are the Church’s highest priority.

Consider making a commitment to pray for and be part of the process of reaching these least reached UNTARGETED PEOPLES. The goal is to establish an on-site mission team, and have 100 or more believing Christians, in reproducing churches, within every ethno-linguistic people of over 10,000 individuals by December 31, 2000. We ask you to fervently pray for this, to be fully engaged and form a vital part in this highest of all priorities.



*Dr. Hans
Weerstra,
IJFM Editor
Summer 1999
El Paso, Texas*