

Celebrate Messiah 2000

Handbook

A Conference Planned for:

December 28, 2000 – January 2, 2001

Jerusalem

Press Release: December 22, 2000

“THE CELEBRATE MESSIAH 2000 CONFERENCE IN JERUSALEM
MAY BE CANCELLED, BUT WE KNOW THAT
NOTHING CAN CANCEL THE GOOD NEWS THIS CHRISTMAS TIME”

Luis Bush lays bare his heart on the sad news that the
Celebrate Messiah 2000 Conference had to be cancelled

by Dan Wooding

JERUSALEM, ISRAEL (December 22, 2000) - “The Celebrate Messiah 2000 Conference in Jerusalem may be cancelled, but we know that nothing can cancel the good news this Christmas time, that we have a Savior, whose name is Jesus, and that He is the Savior of the world. Christmas cannot, and never will be cancelled.” Those were the words of Dr. Luis Bush, International Director of the AD 2000 & Beyond Movement, after announcing the sad news that the Celebrate Messiah 2000 Conference had been cancelled. It was due to run from December 27-January 2.

Dr. Bush, who along with his wife Doris had been living in Jerusalem for the past three months as they prepared for the final event for the AD 2000 & Beyond Movement, which was headquartered in Colorado Springs, Colorado.

In a message to supporters, Dr. Bush quoted the verse from John 12.24, “Unless a grain of wheat fall into the ground and die ... it cannot produce fruit.” He went on to say, “These were the words I shared with you in my last communication to you December 8 via AD2-Announce. The topic was ‘An assessment of the AD2000 Movement.’ I was describing the future of the Movement.

“Little did we realize on December 8th how graphically these words would become a reality for the Movement, just ten days later in the very city of Jerusalem when they were spoken by our Lord almost 2000 years ago, as He referred to the laying down of His life.”

Dr. Bush said that at the very first board meeting of the AD2000 & Beyond Movement, it was agreed that the Movement would have completed its work, and should finish at the end of the year 2000. “Ever since then, the strategy, the vision, the practical out workings of our activity has been to that goal,” he said. “No one at that meeting envisioned the way the Movement would actually finish.

“When the Board sensed it back in 1995, to accept an invitation to hold its final Conference in Jerusalem at the end of December 2000, everything seemed to be fitting into place. What better place to Celebrate Messiah 2000 than in the place where our Savior lived on earth!”

Dr. Bush said that the plans were made, the hotels reserved, the Convention Center and speakers were arranged. “Doris and I moved to Jerusalem last September to make the final details. Everything seemed to be coming together and in place, but then, on Monday, December 18, after several days of review and consultation with many from around the world, the decision was

made to cancel the Conference. The Scripture that has come to mind these last 48 hours, has been the one at the top of this letter, ‘Unless a grain of wheat fall into the ground and die ... it cannot produce fruit.’ (John 12.24). I feel as if I have died a thousand deaths!”

WHY IT WAS CANCELLED

Dr. Bush then explained what caused the cancellation. He said that 1,300 delegates from over 100 nations along with 600 from the region were booked to attend the Conference. Israel has a strict entry system to its country, and they knew entry visas to Israel were required for over half the delegates. “Before those entry visas could be obtained, the visa workers in Israel went on strike. For the past four weeks, every avenue, every door, every possible contact has been explored to try to find a way to persuade government officials to approve entry into Israel for delegates who needed a visa.

“I can’t begin to describe the number of individuals, organizations, and companies, who have made representation on behalf of AD2000 delegates to the government bodies concerned. We had numerous contacts with the Ministry of Tourism, the Ministry of Interior, the Mayor of Jerusalem, the President of Israel and anyone of influence here in Israel. On Sunday, December 17, the matter was discussed at the Knesset Cabinet meeting, with the Prime Minister present. On Monday, before the decision to cancel was taken, I had a one to one with the Chairman of the Strikers Committee, to try one last effort of persuasion! Regrettably, despite numerous promises of help, all human effort failed to produce the promised visas.

“We have been thrown back on the Lord, like we have never been before! We have been searching for what He is saying through it all. The ‘AD2000 Movement & Beyond’ is a global movement. It represents so many from the Christian body here on earth. As we considered our options, we firmly believed that such a movement could not continue with its final Conference, when half of its body, was forcibly not able to be present.

“We never envisioned that would be it. And yet, in the midst of it all, we have a peace—that peace that passes all understanding - that tells us that He is in control. It would not have been right for us to have held a Conference just for those nations only from where delegates did not require a visa to enter Israel. The AD2000 & Beyond Movement has had so much input and inspiration from the nations of Africa, Asia, Latin America and many more. Yet they were the very nations now being stopped from being present at the Conference. We did not dare to continue!”

Dr. Bush said that in the months that lie ahead, opportunity would be given to examine what God has been saying through it all. “For the immediate, we ask all our supporters to pray,” he said. “Pray for those delegates who had made their plans, had their bags packed, and even started on their journey to Israel, before the news of the Conference cancellation reached them. “Pray for the practicalities of restoring fees and costs to those who have paid so much to come to Israel. We aim that no one suffers financially because of the decision taken.

“Pray that those who have put so much into preparing for Celebrate Messiah 2000 will experience and extra measure of His love and grace at this time.”

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Introduction

Greeting from Luis Bush

One living legacy Celebrate Messiah 2000 is this electronic participant handbook which includes the presentations that were going to be made during the event. The Millennial Manifesto was the product of interchange with hundreds around the world.

Jesus said: 'Except a grain of wheat falls into the ground and die..' (John 12.24). Celebrate Messiah 2000 was like a grain of wheat that dramatically symbolized the reality of the AD2000 Movement global structure coming to a close. Out of the dust the hope is for God-honoring fruit will come forth.

These are exciting times to be alive, as the Lord is moving among the nations! He is faithfully gathering a people for His name from every tribe, tongue, and nation.

This handbook contains the expression of precious servants from many lands sharing on various themes, which reflect the evidence of God initiated. Most of the materials contained in the handbook, including the following welcome statements were prepared before the cancellation of the conference.

It should serve as helpful reference and inspirational guide to review the past and peer into the future and be able to say with the prophet Habakkuk:

"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."

That all may hear!

Luis Bush

International Director, AD2000 & Beyond Movement

Greeting from Thomas Wang

The church will work and serve in the world until Christ's return. A movement, in contrast, is raised up by God for a special purpose and for a special period of time. When the purpose is done or when the time is up, the movement should have the wisdom and the audacity to desist. The AD2000 Movement in its very first International Board meeting has made the commitment to dissolve at the end of the year 2000.

By God's grace, under the able leadership of Luis Bush together with the devoted efforts of all the staff at our International Office, and the selfless cooperation of regional and national colleagues worldwide, the Movement enjoyed acceptance and progress in over 100 countries of the world.

It grieves deeply the heart of all of us that after four years of intensive preparation, the Movement's final cross-millennium event Celebrate Messiah 2000, has to be cancelled due to political and circumstantial condition in Israel. While we are experiencing the saddest moment in the Movement's history as expressed by Luis in his latest Email, we nevertheless know that God's way is the best way. We bow in obedience to His permissive will.

From the very beginning it has been our conviction that the organization of AD2000 Movement should die soon. But the spirit, vision and commitment, namely world evangelization, should continue to live and grow among national churches of the world. 'Unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.'

We solicit your prayer for the encouragement and guidance of the Spirit to all the staff and volunteers around the world. It has been an honor and privilege to serve you in the past years.

Yours for world evangelization,

Thomas Wang
International Coordinator, AD2000 & Beyond Movement

Welcome from the Peoples of the Land!

Welcome to Jerusalem, the city of the Great King!

We, all the peoples of the body of Messiah welcome you to Celebrate Messiah 2000, a time of focused celebration of our Lord Jesus Christ. As we join together, let us prepare the way of the LORD and open wide the gates that the King of Glory may come in.

He has redeemed us by His blood and brought us from many nations, tribes and tongues to come before His face and worship the Worthy Lamb who sits upon the throne. Here, at the beginning, we joyfully give Him the central and preeminent place in our midst. May He be pleased to receive the sweet aroma of the outpouring of our hearts in love, thanks and adoration in one united expression of worship and praise.

Again we say, Blessed are you who come in the Name of the LORD!

Celebrate Messiah 2000 – Welcome!

Dear Participant,

Welcome to Celebrate Messiah 2000, the AD2000 Movement's culminating millennial celebration in Jerusalem! We praise God that you have joined us for what we believe will be a strategic event in seeing "a church for every people and the gospel for every person by the year AD 2000" - and beyond!

These are exciting times to be alive, as the Lord is moving among the nations like never before! He is faithfully gathering a people for His name from every tribe, tongue, and nation. We believe Celebrate Messiah 2000 will be a historic moment in world missions. We are thankful to have you here in Jerusalem, sharing a passion and vision to play a major role in this event.

We are expecting nearly 1600 delegates and participants from over 100 nations to join us in celebrating our Lord Jesus. We wish to celebrate the Lord for who He is, for what He has done, and what He is sure to do as we stand on the verge of a new millennium. We will seek an atmosphere of blessing, worship, and reconciliation as we look to the Lord for a fresh, unified vision for reaching the unreached peoples of the world.

We trust that in these seven days, individually and collectively we will encounter the amazing power and presence of Messiah, encouraged to pursue the unfinished task in celebratory praise and adoration of our Lord Jesus Christ! May God hear our prayers, honor our praise, and receive our celebration!

In Messiah's Grace,

Luis Bush, International Director, AD2000 & Beyond Movement

Thomas Wang, International Chairman, AD2000 & Beyond Movement

Paul Cedar, International Chairman, Lausanne Committee for World Evangelization

Part 1

Plenary Sessions scheduled for 28 December, 2000

- Celebrating God at Work in the Biblical Heart of the 10/40 Window
- Why Are We Here?
- Honoring Those Who Have Gone Before
- Encouraging Women's Mobilization in World Evangelism
- Recognizing Emerging Leaders from the Worldwide Community

CM2000 28 December 2000

Plenary Title:

Celebrating God at Work in the Biblical Heart of the 10/40 Window

Plenary Overview:

Celebrating God at work in the biblical heart of the 10/40 Window – An opening welcome, music and worship/celebration provided through the Host Committee – comprised of Messianic Jews and Arab Christians from the local region.

Plenary Speakers:

- **Bishara Awad – What God is Doing Among Arab/Palestinians** (*Message not available*)
- **Salim Munayer - What God is Doing Among Arab/Palestinians**
- **Reuven Berger – What God is Doing Among the Messianic Jewish People**
- **Peter Tsukahira – What God is Doing Among the Messianic Jewish People**

CM 2000 28 December, 2000

Plenary Title:

Celebrating God at Work in the Biblical Heart of the 10/40 Window

What God is Doing Among the Arab / Palestinian

Salim J. Munayer

Salim J. Munayer was born in Lod, Israel, to an Arab Christian family from a Greek Orthodox background. His Christian family can trace their roots to the land for many generations. Salim grew up in a mixed Arab and Jewish environment, attending mixed schools, and finished a Bachelor's degree at Tel Aviv University. He went on to receive a Master's in Missiology from Fuller Theological Seminary and a PhD from University of Wales, completing his dissertation on the ethnic identity of Palestinian Arab Christian adolescents in Israel. In 1977, Salim committed himself to the Lord and since has been involved in the Messianic Jewish movement and Palestinian Arab churches. He serves as Academic Dean at the Bethlehem Bible College, lecturer at the Israel College of the Bible, and Director of Musalaha, a ministry of reconciliation. He is married to Kay, and they have four boys.

As can be seen from Salim's multi-cultural background, he is very much connected to the heritage of Christianity in the Holy Land, and its accomplishments and struggles through the last century.

As an Arab, Salim has great concern to see Muslim people come to the Lord, through teaching, writing and presenting the Gospel to Muslims. He worked with Phil Goble in writing *New Creation Book for Muslims*, a book published in Arabic, English and Urdu for the purpose of reaching out to Muslims. Part of this ministry includes training Westerners about Islam, Arab culture, and how to present the Gospel to Muslims.

In the struggle to see the Church grow and remain a viable institution in the Middle East, the Bethlehem Bible College is helping to raise up Christian leaders. The Bethlehem Bible College offers education, academic work, leadership training, and publishing books on Christianity and religion. Salim is helping to write a Christian curriculum in Arabic for Palestinian high schools on faith, practice, doctrine, the Bible and comparative religions. This is the first of its kind in Arabic, and will be used by local schools in religious education.

It is essential for Christians to acknowledge and understand the sensitive and difficult situation of the Palestinian Church. The Church finds itself in a complicated context, not only after centuries of domination by Islam but also with the new era and challenges of modernity, the Arab-Israeli conflict, and the rise of extreme religious movements.

One of the major challenges for Christians is how to respond to ethnic conflict, nationalist movements and political strife. As a result of being involved in both Arab and Jewish communities, and understanding the tension between them, Musalaha, a ministry of

reconciliation, was founded in 1990 by Salim. During that time of enmity and hatred, Palestinian Christians and Messianic Jews came together, and continue to do so, to say that God is our peace and heed the call for reconciliation. The motivation for reconciliation has its foundation in the Bible and also in the realities of our lives in the Middle East. It is like two families living in one house, that must learn to live together. It is essential that believers take part in this process, in the hearts of people on spiritual, emotional, personal and interpersonal levels.

The Bible teaches us that the love of God that brought Jesus to the world is the driving force behind our love for one another. I John 4:7-10. *Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.*

For we believe that God whose highest attribute is love, proved his love and gave us power to show it. His compelling love for a lost world should motivate us to love one another. In verse 20-21 (“If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother.”) there is a test of our spirituality, saying that our relationship to God materializes in our love for each other. The love of God, that flows freely towards the rebellious, sinful world, expresses itself in how we follow Jesus commands to love our enemies.

Therefore reconciliation has become a central issue within the body of Christ here in the land, and believers are being compelled to deal with it on many different levels. Christ’s death and resurrection are the foundation of reconciliation, and that forgiveness and healing can only come through following His example and obeying His word. Musalaha hopes to emulate and teach Christ’s model of forgiveness, mercy, and love, breaking down the walls of enmity that so easily embitter and ensnare.

The challenge lies in the practical application of such Biblical teaching and truths. Palestinian and Jewish believers who share a common faith and desire to honor the Word of God, often continue to be separated by cultural misperceptions, language barriers, and resentment. The years of conflict between nations have allowed a process of dehumanization and demonization of the “other.” How can people groups, whose images and opinions and attitudes are so defined by a history of conflict, be reconciled?

First, they must meet one another; and in an area with such complex realities, it is difficult to find common ground that is an appropriate forum for teaching and advancing in the process of reconciliation. There are very few locations that are neutral and easily accessible. In order to solve this problem, Musalaha developed the Desert Encounter, where different groups of Palestinian and Jewish youth, young adults, and leaders go on a desert journey. Groups in the past have shared camel treks, jeep tours, and hiking trips through the deserts of the Sinai, Negev, and Jordan. They have found the desert to be a uniquely neutral atmosphere, where the challenges of survival and cooperation provide an excellent occasion for relationships and open communication. Each trip has been a unique experience of cultural and spiritual discovery.

The Desert Encounter was the first fulfillment of Musalaha's vision to implement the teachings of Jesus in a practical manner. In the ten years that have followed, projects have been expanded to include conferences, publishing, cultural teaching, and leadership training. We have several programs specifically for youth, university students and women, and also attempt to reach out to our communities with the message of reconciliation through social service projects in both Israeli and Palestinian areas.

Theological questions can be divisive issues that have much bearing on cultural understanding. Because of the importance of these issues to both people groups, the Theology of the Land is one area that Musalaha has emphasized, arranging conferences and seminars on Biblical topics. Three books have been published containing articles on the nature of peace, reconciliation, and theology of the Land.

While there is a vast range of political and theological perspectives among believers, together we are the community of God. Eph.2: 19-22 *So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.*

Together, as a body of believers, our lives are a testimony of the peace and love that comes from the Father. As Jesus says in John 17:21 "that they may be one in us, that the world will believe that you sent me." The love of God inspires the body of believers to reach out to the world. In reconciliation and unity we have proof of the love of God. Our love for each other can be the most powerful testimony we have to the people of the Middle East. Thus, reconciliation becomes a proclamation to our community, that as Arab Palestinians and Israeli Jews, God created us to be a new people of God, born in a new covenant.

CM 2000 28 December, 2000

Plenary Title:

Celebrating God at Work in the Biblical Heart of the 10/40 Window

What God is Doing
Among the Messianic Jewish People
Reuven Berger

I have been living in Israel for the past 30 years. I was born into a family of Jewish parents who were immigrants from Nazi Germany and Austria. A large part of my family was killed in the Holocaust. My brother and I were both raised as orthodox Jews. In 1967, my brother, Benjamin had a divine encounter with Jesus at a time when he had ceased to believe in God. The Lord revealed Himself to Benjamin as *Yeshua* (Jesus), the Holy One of Israel, and told him that we were living in the time when God was returning to Israel and was beginning to reveal *Yeshua* again to many Jews. On the eve of the Feast of Tabernacles 1970, Jesus also revealed Himself to me in a powerful way and the veil was removed from my heart. Some days later, God spoke directly to my heart and told me to come to the land of Israel. It was like the call of Abraham to leave all and to follow Him to the land of my fathers.

When I came to Israel in 1970, there were hardly any Jewish believers in the land. But God, at that time began to speak both to me and to my brother, who soon joined me, about the physical and spiritual restoration of Israel. In the last 30 years, the number of congregations and home groups in Israel has grown considerably. A survey that was made almost two years ago reports that there are 69 congregations and within these congregations 130 home groups and 12 independent home groups. The numbers have increased since this report was made. It is difficult to fully estimate the number of Messianic believers in the land today for not all attend congregations or house groups. An acceptable estimate would be around 7,000 believers. An average congregation is about 60 members and a larger congregation could be over 250 members.

In the mid-1970s and sporadically in the 1980s, the Messianic congregations have known a measure of persecution. This is mostly from the religious Jewish community and then only from the more radical anti-missionary groups. There have been efforts in recent years to legislate severe anti-missionary measures, but none of these proposals have actually become law.

Since the end of the First Century A.D., Jewish believers have been seen as traitors to the Jewish faith and as heretics. This was the result of the decision of the Sanhedrin of Yavneh, when it was decided that all Jews who believed in Jesus the Messiah, would be officially excommunicated from the household of Israel. This decision was confirmed by the High Court of Israel in the Esther Dorflinger case in the mid-1970s, The ruling was that Jews who believe in Jesus as the Messiah had joined themselves to a foreign religion, could no longer be considered Jews and were not entitled to return to Israel according to the Law of Return.

One needs to add as well, that historic Christian persecutions against the Jews has strengthened the sentiment among Israelis that the Christian religion is an enemy of Israel. This in part explains hostile Israeli feelings towards Messianic believers who are often seen as traitors to their people. These sentiments however, have undergone some transformation in recent years. This is because many Gentile Christians have shown to Israel another face of Jesus. These genuine believers have shown a face of mercy, repentance, love, and servanthood. A growing number of Israelis have had personal contact with believing Christians who come to serve in Israel or visit here for different Christian events. Israelis have also heard and read about Christians who have a genuine love for the People of Israel. Also, through contact with Messianic Jews who, in spite of their faith, have continued to be identified as Jews, many prejudicial and erroneous concepts have been altered. There is still a long way to go.

The Messianic Jewish Movement is the beginning of the fulfillment of the spiritual restoration of Israel. Paul said that the natural must come first and then the spiritual. Israel was chosen to be God's people and God is working with Israel first in the natural and then in the spiritual. The strength of the Messianic movement is that it is prophetic and God inspired. It is non-denominational and indigenous and has substituted many traditional Christian elements such as the Gentile calendar in favor of the cycle of Biblical feasts. The Jewishness of the Gospel and its direct relationship to Israel is becoming more clear and relevant. The weakness of the movement is the weakness of youth and a narrow scope of revelation. This, however, is changing as the local Body matures.

One cannot disconnect the Messianic movement from the testimony of the Word of God concerning Israel's physical and spiritual restoration in the end times. The return of the nation to the land has various aspects and stages. Israel returns to her land in disobedience and unbelief as a sovereign act of God (Ezekiel chapter 36) and through a process of grace and judgments, God deals with His people in the land to bring them to repentance and salvation (Hosea 5:15- 6:3, Joel 2, Isaiah 4, Ezekiel 36 & 37). God's whole dealing with His people is to take them off the foundation of rabbinical Judaism and Zionistic Humanism and bring them to the sure foundation of Messiah Jesus and New Covenant faith (Isaiah 28, 16 and Jeremiah 31:31).

The reunification of Jerusalem in 1967 fulfills the promise of Jesus in Luke 21:24 that the times of the Gentiles are being fulfilled. This does not mean that God is finished with the Gentiles. It means that Israel as God's firstborn son (Exodus 4:22) may now take his place amongst the nations, even in his unredeemed condition. It also means that redeemed, Messianic Israel may now take an appropriate place within the Church of Jesus. The prophetic, redemptive future of the nations is related directly to the salvation of Israel (Romans 11: 12 and 15). The healing of the divisions of the Church is related to the healing of the original break between the Gentile part of the Church and believing Israel, according to the pattern of Romans chapter 11 shown in Paul's symbolic use of the olive tree. The Church will never be able to fulfill her ultimate call until the original division between Jew and Gentile in Messiah is healed and the Messianic Body in Israel takes its place in a reconciliatory, prophetic and priestly ministry. It is essential that there be an incarnational expression of the mystery of the cultivated olive tree in the revelation of the "One new man" (Ephesians chapter 2). This expresses the continuity and faithfulness of the

one redemptive plan of God in relation to Israel and the nations. Since Abraham, Israel is called to be God's witness people—both in her redeemed and unredeemed condition.

The future blessing of the nations is connected to the redemption of the firstborn. Israel, the “firstfruits” is a prophetic and priestly sign and promise for the remaining harvest. God will deal with Israel through judgments to bring the nations to His ultimate goal of salvation. Israel is also God's tool of redemption for the whole world in the Millennial Kingdom, when Jesus takes His throne in Jerusalem and the creation will be delivered from corruption to the liberty of the sons of God. This can only happen as the firstborn, Israel, comes into the full revelation of the only begotten Son of God. And the Lord shall be King over all the earth. In that day the Lord shall be One and His name shall be One (Zechariah 14:9).

CM 2000 28 December, 2000

Plenary Title:

Celebrating God at Work in the Biblical Heart of the 10/40 Window

The Restoration of Israeli Missions

Peter Tsukahira

I am an Asian American Israeli. I have an Asian face, an American voice and an Israeli passport. My wife is a Messianic Jew and we came as immigrants to Israel in 1987 from Japan where I had been serving as a pastor and working in the computer industry. We moved to the city of Haifa and settled on Mt. Carmel, the mountain of Elijah the prophet. In 1991, after the Gulf War we were part of small group that founded a new congregation on Mt. Carmel and I became one of the pastors. In 1996 a ministry called Asia Center was launched to build a spiritual highway of intercession and evangelism between Israel and the growing churches in East Asia.

What is the significance of Israel to the unfinished task of world evangelization? Israel is a "resurrected" nation with an "irrevocable" gifting and call (Romans 11:28-29). God's purpose for Israel was clearly expressed when Abraham was first called by God and chosen for a special life of faith.

*Go forth from your country, and from your relatives and from your father's house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. and **in you all the families of the earth shall be blessed.*** (Genesis 12:1-3)

From the start, Abraham's call involved giving a blessing to all the nations of the world. God repeated His promise after Abraham's faithfulness was tested on the mountain of sacrifice with his son, Isaac. The Lord repeated this same promise to Abraham's son Isaac and also to his grandson, Jacob who was renamed Israel. Four times over three generations God declares in the Book of Genesis that the destiny of the Jewish people is to be a blessing to all the peoples of the world.

God has maintained His faithfulness to Israel throughout the centuries. Israel is still God's chosen nation. However Jesus said, "...*From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.*" (Luke 12:48) The correct response to being chosen by God is a deep sense of obligation. Chosenness without obligation is exclusivity. This exclusivity was the root sin of the Pharisees, the leading Jewish sect in Jesus' day.

Israel is Jonah

In the Bible, an individual man often serves as God's picture of a nation. In the Book of Jonah the prophet we can see God's choosing of a man and God's choosing of a nation. In Jonah

chapter one God said, “*Arise, go to Nineveh the great city, and cry against it, for their wickedness has come up before Me.*” (Jonah 1:2) This is a picture of God’s purpose in His original covenant with Israel. God chose Israel to be a light to all the nations, but Israel chose not to be chosen and rejected God’s call.

Jonah disobeyed and fled by ship. But God caused a violent storm, and each Gentile sailor in desperation called upon his own god. Lots were chosen and it was found that Jonah, a Jew, was aboard fleeing in disobedience to God. Jonah accepted the blame for the ship’s misfortune and was thrown into the sea. In this we can see the nations raging in fearful frustration and a shadow of future anti-Semitism as the Jew in their midst is identified and cast out to his death. God appointed a fish to swallow Jonah. It was a sea monster of judgment and near-extinction, but also the vessel of his ultimate preservation. This mysterious event was interpreted by Jesus when He said,

*An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but **the sign of Jonah the prophet**; for just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth.* (Matthew 12:39-40)

Jesus compared Jonah’s sojourn in the depths of the sea with His own journey through death and into hell itself. For Israel’s Messiah to be cut off meant death and separation from God not just for Him, but for the entire nation. Jesus’ death was a sign of judgment upon God’s chosen nation. After 70 A.D., when most of the people of Israel were expelled from the land of their inheritance, Israel ceased to function as a nation.

What followed was almost two thousand years of wandering, persecutions, expulsions and murders, culminating in the Holocaust where millions of Jews were systematically hunted down and exterminated. Has God required any other nation to die as excruciating a death as this over such a long period of time? However, God’s mercy triumphs over His judgment. In 1948 a new nation, modern Israel was born. Even as Jesus died and was resurrected to new life, the nation of Israel disappeared from the earth to be reborn in our time. The appearance of modern Messianic Jewish believers in Israel today is a “resurrection” of the faith held by the first Israeli disciples of Jesus.

In Jonah chapter three it says, “*the word of the Lord came to Jonah a **second time.***” The Lord is the “God of the second chance” and His second call to Jonah was the same as His first: Go, preach to another nation. This time Jonah obeyed the word of God and became Israel’s best-known, cross-cultural prophet--a Jewish missionary! Today, after Israel’s long years of dispersion, God is giving the Jewish remnant a second chance to be a “light to the nations.” Israel is the only nation to which God will give two historic opportunities--separated by two thousand years! It was Jesus who prophesied, “*the last shall be first, and the first last.*” (Matthew 20:16)

In our day we are witnessing not only the historic return of the Jewish people to the land of Israel but the rise of indigenous Israeli congregations worshipping Jesus in the very land where He once walked. God is sending His Word a second time to the restored remnant of Israel to fulfill the Chosen Nation’s call. Jonah was a Jewish prophet sent cross-culturally to preach the Word of

God even to the traditional enemies of his own people. Modern Israel's redemption is joined with her actions as a light bringing Jesus' message of salvation to the nations of the world. Paul the apostle wrote,

“a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and thus all Israel will be saved.” (Romans 11:25b-26a)

For Zion's Sake

There is a majestic sequence to God's actions in history and a unique season given for each nation. God's original covenant purpose and call for Israel and the Jewish people to be a spiritual light to all nations has not changed. Today, in the modern state, a remnant of Israeli believers are worshipping *Yeshua* (Jesus) and bringing the power of His Spirit back home to Israel after almost two thousand years. Among the steadily growing numbers of Jewish believers are individuals and families who are called to go...to the Muslims, to the Hindus, to all the nations. These Israeli missionaries have received the mandate and mantle of Abraham and they are humbly joining their Gentile Christian brothers and sisters who have thus far carried the work of world evangelization. Modern Israeli ministers are arriving “late in the day” like the laborers called to work in the vineyard that Jesus described in Matthew chapter twenty. But it is for Zion's sake--for the salvation of Israel, as well as for the world that we obey and preach trans-culturally.

For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning. And the nations will see your righteousness... (Isaiah 62:1-2a)

CM2000 28 December 2000

Plenary Title:

Why Are We Here?

Plenary Overview: What is / was the AD2000 & Beyond Movement

What Is/Was AD2000?

Luis Bush

A. Where did it come from?

During the second half of the twentieth century, many Christian leaders and organizations perceived some new moves of God around the world, and called for special prayer and consideration of these moves.

From this period of prayer and reflection, the AD2000 & Beyond Movement (AD2000) developed during the late 1980's. Its primary purpose was to encourage existing and new movements to work together across prevailing barriers to cooperation, in order to advance the cause of Jesus Christ and his Great Commission. The movement grew as more entities worldwide joined the cause in which they would collaborate, "A church for every people and the gospel for every person by the year 2000."

Many Christian leaders recognized a new move of God. Early in the 1990's, Patrick Johnstone, author of the book *Operation World*, observed, "I believe that God has given us the best opportunity in all history to gain a wide level of support among Christians committed to world evangelization in the AD2000 vision." C. Peter Wagner, recent Donald A. McGavran Professor of Church Growth, Fuller Theological Seminary School of World Mission said: "The AD2000 & Beyond Movement has become the central catalytic movement of the decade for synchronizing the numerous worldwide forces for evangelism that God has been preparing for these times." Ralph D. Winter, founder of the U.S. Center for World Mission, called AD2000 "the largest, most pervasive global evangelical network ever to exist." Paul E. Pierson, Dean Emeritus, Fuller School of World Mission said: "The Church in this decade has gone through more change than any other time since the Reformation. This is also the most productive and creative era in missions since the first century."

At the beginning of the decade of the 1990's, more than 2000 individual plans for global evangelism existed, each focusing on the year 2000! One-third of these originated in Africa, Asia and Latin America, which until recently, were viewed as the major target of missionary concern. The church planted in those areas was now on the march, reaching out with the same gospel to reproduce itself throughout the whole world.

But most of these plans were operating independently, without any knowledge of overlap, either of ministry or geography. Through the Global Consultation on World Evangelization (GCOWE) in early 1989, and the Lausanne II Conference in Manila in July of that year, many church leaders became aware that if the world was to be reached for Christ by AD2000, a concerted,

synergistic effort was needed. Evangelical groups needed to work cooperatively, identifying the needs, sharing the vision, and mobilizing personnel and resources, while each still retaining particular distinctives and autonomy. The Great Commission Manifesto challenged God's people toward the vision of a church for every people and the gospel for every person. AD2000 was born a servant-catalyst, to strategize, encourage, network, inspire, research, and disseminate information about what the Holy Spirit is doing through the church globally. Its stated purpose: "in a spirit of servanthood, to encourage, motivate and network men and women church leaders by inspiring them with the vision of reaching the unreached by the year 2000 through consultations, prayer efforts and communication materials." The intention was to encourage cooperation among existing churches, movements and structures to work together towards this same vision. Like the living organism it was, leadership ebbed and flowed, with various leaders coming to the fore for different projects and purposes throughout the world.

Different types of structures emerged in order to harness the movement's energies. On the local level, like-minded individuals and organizations joined together to carry out projects and conduct conferences focused on network-building, evangelism and church planting. Official leadership emerged on local, national, and regional levels throughout the world to focus on the needs of each geographical area for a church and the gospel, as the AD2000 mandate prescribed. Of particular note was the strength of those strong networks and leaders found within regions that were historically known as mission fields: Asia, Africa, and Latin America.

Internationally, emphasis frequently shifted to shared method and motive as found in the resource networks and tracks, as they came to be known. Within these affiliations, leaders from many countries sharing similar types of vision, such as radio (World by 2000), and Scripture (God's Word and Literature) collaborated within their callings to strengthen relationships, reduce duplication, and increase synergism.

Recognizing the need for a central nerve center for information and a minimum level of administration for the movement, the International Office was formed in Colorado Springs in the early 1990's.

B. What was its Vision

The movement challenged the global church to ask this question "What can we do to seek to fulfill the mandate of Jesus, given to his followers two millennia ago, to make disciples of all the nations and to preach the gospel to every creature so that there is a church for every people and the gospel for every person?" This phrase "a church for every people and the gospel for every person" became the rallying cry and unifying thesis of the movement. After consultation with many, the term "people" became defined as ethnolinguistic people (distinguished by both language and ethnicity).

As leaders sought to further understand the task, it became apparent that the greatest concentration of people groups which had yet to hear the gospel or experience a church in its own culture were located in great concentration in one region of the world. This region, termed "the 10/40 window," could be framed by drawing a rectangle in the Eastern hemisphere 10 degrees to 40 degrees north of the equator, from West Africa to East Asia. More than anything else, this term and focus of the AD2000 & Beyond Movement became its most widely-known vision element.

C. What milestones did it enjoy?

The AD2000 & Beyond Movement became a catalyst in many events as well as projects, both locally and internationally. These sparks of life can be divided historically into two halves, with the dividing point being the Global Consultation on World Evangelization (GCOWE 95) held in Seoul Korea. This conference brought together more Christian leaders representing more nations than the United Nations, nearly 4,000 representing 186 nations. As leaders met by region, by track, as well as en masse to consider the unfinished task, an untold amount of synergy birthed thousands of plans and purposes to fulfill the AD2000 mandate. One example of this is a small church network in Spain, which adopted an unreached group in Africa. Just two years later, at GCOWE 97, they were eager to report a thriving pioneer church had been planted.

GCOWE '95 was a rite of passage for the missionary-sending movements from Asia, Africa and Latin America. For example, three-quarters of the consultation's financing and two-thirds of the delegates were from the non-Western world. A powerful demonstration of a new missionary force took place at the Seoul Olympic Stadium where the consultation delegates joined 70,000 Korean Christian youth of whom 60,000 dedicated themselves in writing to bring about global evangelization in their generation. Even this national outpouring had results on the opposite side of the globe. Two pastors returned home to Brazil with a vision sparked by the dedication of these Korean young people. This vision led to their wives beginning a worldwide prayer movement involving tens of thousands of women, Wake Up Deborah, which gathers local women together to pray for the salvation and calling of their children into God's highest calling for their lives, especially into mission to unreached peoples.

But perhaps the greatest outcome of the 1995 conference was the recognition that a greater amount of specific information about unreached people groups would be necessary in order to fulfill the mandate. Where were the least-reached peoples and what do we, as the Body of Christ, know about them? Over the months following GCOWE 95, expert researchers from Wycliffe/SIL, MARC/World Vision, IMB/Southern Baptists and others blended their collective information to compile the Joshua Project Peoples List. The resulting list of 1739 peoples most needing a church-planting effort was rough and riddled with errors. But its weakness became its strength, as once it was produced and disseminated, those field missionaries and nationals in the best position to have accurate information were eager to correct the misinformation it carried. The result was the best information ever compiled on these groups. The Joshua Project would become the main vehicle working out this need of the Movement over the second half of the decade. The list itself acted as a catalyst to reaching the groups it contained, bringing together workers to research the peoples, produce prayer profiles, enlist prayer teams and mobilize church-planting teams.

The worldwide AD2000 movement met again in 1997 in Pretoria, South Africa in order to further the work and information. Nearly 5,000 delegates attended this conference, with the greatest majority from Africa.

Throughout the decade, several dozen major conferences were held in various locations with various foci relating to the AD2000 goal.

Examples of this were the September 1996 Yugoslavia conference, “Hope for the Balkans,” a 1997 Pasadena conference, “The Gateway People Cluster Consultation,” the 1996 Burma women’s conference “AD2000 Women”

Another major global work of the movement were the Praying Through the Window initiatives culminating in October of 1993, 1995, 1997 and 1999 for year-long and intense month-long global corporate prayer and prayer journeys for the unreached of the 10/40 window. Registered participants in each of these prayer thrusts number in the tens of millions, the highest reaching into the 40’s.

D. What materials did it produce?

In support of the plethora of efforts within the movement, various materials were produced which also blessed and aided other efforts within and outside the movement. These materials both highlighted need and provided help in designing answers to the need. This included eight (8) magazine-style brochures focusing on such as “The Horn of Africa,” web-based programs and information sets, such as the Adoption Guidance Program; books, such as Building Networks, and videos such as “Light the Window.” Some of these resources were produced directly by the AD2000 & Beyond Movement’s International Office and some by various individuals and networks within the movement, and some combination of both.

E. What is its future?

One of the initial parameters of the movement was its conscious decision to be self-limiting. That is, to only exist over ten years, until the end of the year 2000. While the term “and beyond” was added in order to allow for a few months to close down, and to recognize that the Holy Spirit would hopefully cause the vision of the movement to continue, the movement as a legal entity epitomized in the International Office in Colorado Springs was never intended to continue indefinitely. This intention has allowed the Movement’s leaders to hold everything with an open hand, allowing God to be the director, without any unconscious attempt at creating enduring administrative edifices. In following the biblical principle, “unless a grain of wheat fall into the ground and die,” leaders expect that many new models will grow from AD2000’s fertilized soil. One of these, the HIServices will be continuing and expanding the AD2000 database, including Joshua Project information, so that the momentum developed during the decade would not be lost, but redirected into new works of the Spirit.

CM2000 28 December 2000

Plenary Title:

*Honoring Those Who Have Gone Before–
God's initiative through movements across history*

Plenary Overview:

Learning from those who have gone before. A panorama of Christian movements: from the early church to the present day. Giving recognition, honor, praise and thanks to those of the Body of Christ spanning 2000 years, the first half of plenary to 1900 and the second half covering the last 100 years / 20th century.

Plenary Messages:

- **Lai-Kheng Pousson**
- **Ed Pousson – Mission History in Brief** (*expansion of Lai-Khang's plenary, not for oral presentation at CM2000*)

CM 2000 28 December, 2000

Plenary Title:

Honoring Those Who Have Gone Before

***Honoring Those Who Have Gone Before:
God's Initiative Through Movements Across History***

**Lai-Kheng Pousson,
Singapore**

Someone once said that the history of world missions is the greatest story never told. In some ways, this is true. But it is more a case of the greatest story never heard because often, we are too busy to listen carefully to the voice of history. More than facts and figures, beyond principles and patterns, missions is about ordinary people living out the will of God as friend of God and friend of sinners - out of a passionate love for Messiah and His mission!

In this session, "Honouring Those Who Have Gone Before," we will take a journey down missions hall of fame and pay tribute to a few whose lives stand out as friend of God and friend of sinners. Their lives are a lesson for all of us today, a legacy for generations to come. We want to re-discover the passion that fuelled their faith and fired their imagination to be the extraordinary servant-leader, for whom the world was not worthy.

== Our tribute is to the JEW first:

ABRAHAM, friend of God. . . Jewish Patriarch with whom God covenanted to greatly bless him and make his tribe a blessing to all peoples. Jesus Christ lived, died, and rose again to fulfill that promise. And since then, the Christian faith, more than any other, has shown a remarkable ability to penetrate and transform individuals and communities of any race, religion, language, and culture. By the middle of the 20th century followers of Jesus were gathered in every continent and virtually every country. And today, 2 billion people - a third of the world's population - have professed allegiance to Jesus the Messiah.

Today, we honour and lift up the name of **JESUS!** We celebrate Messiah, servant-King, who came from heaven to live among sinners. A man familiar with suffering, we esteemed Him not. He was pierced for our transgressions, and crushed for our iniquities. The punishment that brought us peace was upon Him, and by His wounds we are healed. **JESUS: Friend of God. Friend of Sinners. Redeemer!** That's the core of world missions!

Next we honour **PAUL**, who called himself chief of sinners. More than his peers, Paul understood that, while God's redemptive mission is to the Jew first, it is also to the Gentiles. All peoples have the right to follow Jesus without becoming Jews! As Paul "de-Juda-iz-ed" the Good News for the Gentiles, today we must de-westernize Christianity for the unreached peoples of the Ten-40 Window. Learning from Paul, may we truly become all things to all peoples: accepting their unique personalities; applauding their distinct cultures, affirming their giftings and God-given greatness for the display of His splendour.

Yet Paul never forgot his own Jewish people. He says, “I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry in the hope that I may somehow provoke my own people to envy and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?”

As we gather here in Jerusalem for Celebrate Messiah, let us not be arrogant or ignorant. Let us not be indifferent. Like Paul, let us love both Jews and Gentiles with a passion. Friend of God. Friend of Gentiles. Friend of God. Friend of Jews.

== In the first century, Paul built the bridge between Jew and Gentile.

Next we wish to honour a young man of the Medieval Period who sought to bridge the gap between Christians and Moslems. In his day, the institutional Church had gone the way of crusades against Moslems, Jews, and even fellow Christians. This young man championed a non-violent approach to winning Muslims. On the 5th Crusade he crossed the battle lines and, after taking a beating, presented the gospel to the sultan of Egypt. Though unpersuaded, the sultan was deeply impressed with the testimony of this young man and honored him with a carved ivory horn. **FRANCIS** of Assisi: Friend of God. Friend of sinners. Lover of God. Lover of Moslems!

== Inspired by Francis’ example, **Raymond Lull**, a lay Franciscan, lived to win Muslims by love, prayers, tears and martyrdom. . . rather than by force. He practised what he preached. On his last trip to North Africa, he was stoned. In the very place where Lull died, a mass movement to Christ started in the 1980s among the Berbers of Algeria. The blood of the martyrs is the seed of the church! Except a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds [John 12:24]. Greater love has no one than this, that he lay down his life for his friends. Raymond Lull: friend of God, friend of sinners. Lover of God. Lover of Moslems!

== Continuing on down the corridors of history, we want to honour **Count Zinzendorf**, outstandingly a friend of God and a friend of sinners. Zinzendorf from an early age was deeply devoted to Christ and prayer. Still a teenager, he and five friends founded “the Order of the Grain of Mustard Seed.” Their creed was simple: “None of us lives for himself.” He established circles of prayer in his college. People who seek the Lord seek the lost.

These were the early beginnings of the Moravian movement, which clocked the longest prayer chain in history -unbroken for 100 years. They matched their passion for Christ with a compassion for the lost. Their first two missionaries, **Dober**, a potter, and **Nitchman**, a carpenter, were willing to sell themselves as slaves to reach the slaves of the West Indies. As their ship left harbor on 8 October 1732, they sounded the cry that became the watchword of their movement: “May the Lamb that was slain receive the reward of His suffering.” By 1930 the Moravians had sent out 3,000 missionaries - one missionary for every 12 church members! May that same passion and priority grip our hearts for unreached peoples without access of the Gospel.

== Honouring Those Who Have Gone Before. . . Moving ahead to modern missions, we remember the under-educated, under-achieving cobbler whom history named the “Father of

Modern Missions.” When he proposed a mission to the unreached, **WILLIAM CAREY** was told: “Young man, sit down, sit down! When God pleases to convert the heathen, he’ll do it without consulting you or me.”

Misapplied Calvinism had convinced many that the conversion of the heathen was nobody’s business but God’s. Carey refused to sit down. . . except to write his “Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens” [1792]. With pen and paper, the pauper on the periphery defied the major theological barriers and excuses against missions in his day.

Crossing the line, he helped launch the Baptist Missionary Society. Crossing the seas, he set foot in India. Crossing culture, he spent the last 40 years of his life attempting great things for God. He translated the entire Bible into 7 languages and portions of Scripture into 29 others and promoted systematic evangelism, church-planting, and education. And against all odds, he corrected social ills such as slavery, ritual killing of infants, and the burning of widows. Carey’s breakthrough helped catalyze what historians call “The Great Century” of Protestant missions. It drew the English-speaking world into missions on a large scale. We thank God for the life and legacy of William Carey, Friend of God, Friend of Sinners. Ambassador for God. Advocate for the oppressed.

== Carey’s example launched a new missions thrust to the unreached nations of the non-western world. But by the 1860s, most missions had confined their work to the coastlands. It was then that a young man in his 20s, by the name of **Hudson Taylor**, began calling for a new approach to reach the inlands. Hudson Taylor is my hero. Maybe because he chose the land of my roots, China. Maybe because the organization he founded, now OMF, is headquartered in Singapore, the land of my calling. But more than that, Hudson Taylor loved China.

Against the backdrop of foreign domination and exploitation, with China hounded and humiliated by foreign powers, Hudson Taylor stood out as a compassionate servant, bringing life and light to that great land. To identify with the Chinese peoples he so loved, he learned the Chinese language and adopted Chinese dress, hairstyle, and culture. This shocked Taylor’s contemporaries, who felt that Christianity was not “kosher” unless it was clothed in Western culture. Though criticized and ridiculed, he held his ground on what is now a key missiological principle - that we should never impose our foreign culture on the peoples we want to reach. Taylor dreamed of a new kind of agency that would blaze a trail to the unreached millions of inland China. Like Carey, he was ridiculed: “Why start a new agency, when there are already so many? Why go to the interior if you haven’t finished the job on the coast?” Undaunted, Taylor persisted in prayer in order to break new ground.

Back in England one Sunday morning, he had a bad day in church. He wrote: “unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone in great spiritual agony; and there the Lord conquered my unbelief, and I surrendered myself to God for this service.” That was Taylor’s “burning bush.” In 1865 he founded the China Inland Mission which eventually sent thousands of men and women into the interiors of China. This is the first inter-denominational mission. And it was directed from within China, not England. As a result of

Taylor's breakthrough, 40 new mission agencies took shape, many of them dedicated to inland missions in many other nations.

The unreached peoples today need many more tenacious advocates, who, like William Carey and Hudson Taylor, refuse to forget about them, despite a thousand contrary voices and opinions. This is the day of Good News. How can we keep it to ourselves?

== Hudson Taylor was a tremendous inspiration to many others. He blazed the trail for a young generation destined to be world changers: In 1885 **C.T. Studd** and six other Cambridge men of distinction turned their backs on career and status to join Hudson Taylor's China Inland Mission. This caught worldwide attention and inspired the Student Volunteer Movement which placed missions squarely in the centre of American church life at the close of the 19th century.

In July 1886, **D.L. Moody** directed a month-long student conference on his school grounds at Mt. Hermon, Massachusetts. On the last day of the conference 100 of the 250 participants signed the "Princeton Pledge," declaring that they "were willing and desirous, God permitting, to become foreign missionaries." The Student Volunteer Movement formally organized in 1888 with **John Mott** as its leader. Their watchword: "The evangelization of the world in this generation." Over the next 50 years, the movement drew 100,000 students into missions. 20,000 went! The other 80,000 stayed home to build up the prayer and financial base for the movement. Their obedience made a world of difference for the peoples sitting in darkness!

== Missionaries have always made the difference, evangelizing specific people groups. But the unreached people focus sharpened during the 20th century. In 1917 **Cameron Townsend** was trying to sell Spanish Bibles in Guatemala when a Cakchiquel-speaking Indian challenged him, "If your God is so smart, why can't he speak our language?" Townsend realized that Spanish was inadequate for reaching He took the Indian's question seriously. But others weren't so sympathetic. "Don't be a fool," friends told him. "Those Indians aren't worth what it would take to learn their outlandish language and translate the Bible for them. They can't read anyhow. Let the Indians learn Spanish," they said.

Townsend was no fool. He eventually answered that Indian's challenge with a Cakchiquel New Testament in 1931. With that, Townsend began dreaming about other tribes. He founded the Summer Institute of Linguistics and Wycliffe Bible Translators, which has since reduced hundreds of languages to writing for Scripture translation.

== Townsend's focus on linguistic barriers marks a turning point in the growing awareness of unreached peoples. Another breakthrough came when **DONALD MCGAVRAN**, a missionary in India, noticed that people like to become Christians without crossing barriers. The gospel travels most effectively and rapidly along the lines of kinship and friendship. Through these Bridges of God, McGavran observed, the gospel can spread through an entire people group, just like ink in water.

With this new perspective, McGavran resigned as executive secretary of his mission and spent 17 years making disciples and planting churches among the mosaic of distinct people groups in India. Friend of God, friend of sinners. Motivated by the Father's deep love for the Indian

peoples, he sat where they sat, stooping down to make them great! The fruit of his ministry and the movement that has outlived him has vindicated the wisdom of his principle the great commission requires making disciples of all peoples, panta ta ethne.

== Despite McGavran's breakthrough, by the 1960s world Christian leaders were clamoring for a moratorium on missions, on the grounds that the gospel had spread to every land. But in 1974, at the Lausanne Congress on World Evangelization, **RALPH WINTER** dropped a bombshell. He argued that, since the gospel doesn't automatically jump from one culture to the next, even the most vigorous evangelistic efforts by all existing Christians would have no effect on the billions of non-Christians living among people groups that had no churches.

Winter argued that the highest priority is cross-cultural evangelism aimed at establishing a beachhead in every unreached people group. The vision of "a church for every people by the year 2000" was soon conceived. The so-called moratorium on missions gave way to what McGavran called "the sunrise of missions." We thank God for men like William Cameron Townsend, Donald McGavran, and Ralph Winter, who awakened the 20th-century church to the reality of unreached peoples and their need to encounter God's love in a life-changing way.

After the 1974 Congress, the Lausanne Movement spent the next several years clarifying and drawing attention to the reality of unreached peoples. Then in 1989, the **AD2000 & Beyond Movement** collaborated efforts to strategically network and mobilize thousands of churches and ministries around the world toward the vision of a church for every people and the gospel for every person by the year 2000.

== In 1996 the AD2000 & Beyond Movement launched Joshua Project 2000 shortlisting major unreached people groups of the world. By the year 2000, all these unreached people groups had been adopted. For this awesome achievement, we want to honour Thomas Wang, Luis Bush and the many others who gave leadership to this great movement.

== The sign Jesus said would mark the end of this would be the witness of the good news of the kingdom within every ethnic-language group throughout the entire world (Mt. 24:14). After 2000 years of reaching most of the world's major peoples, the completion of this in our generation is within reach. It won't be easy.

I am convinced that much more than the strategic application of mission principles learned from those who have gone before, we, His global Church, desperately need a fresh new openness to the supernatural power of the Spirit. Not by might, not by power, but by My Spirit says the Lord. Not by institutional might, not by intellectual power, but by the dunamis of the Spirit poured out upon all flesh! **OPEN HEAVENS!** We desperately need to return to a fresh new passion for Christ and a fresh new compassion for unreached peoples. Then there will be **OPEN HEARTS**, **OPEN HANDS** and **OPEN HIGHWAYS**, paving the way for **OPEN HORIZONS** to disciple the nations.

== Six months ago, I was on a Silk Road prayer journey in China with a team of 15 young people. Two weeks before departure, I asked the Lord for a revelation of His heart. As I prayed, I saw in my mind's eye, a large open landscape under a thin layer of misty dew. Soon misty dew

became soft feathery puffs and began to drift in dance motions as if choreographed by an unseen hand. As I watched, I noticed that they were coming together in formation, in the shape of a Chinese word I recognised: 'ai' which means love. I thought to myself: Hey, what on earth is this big fat love-cloud doing on ground zero? Clouds belong in the skies, somewhere up there, not down here! Immediately, I felt this deep impression from the Lord: Love on earth

Wouldn't you believe it, during my Silk Road trip, I saw a similar picture on Chinese MTV in my hotel room. Big open landscape. Little feathery puffs of cloud drifting against the backdrop of a soft blue sky. I could not catch the lyrics, but at the end of the song, four Chinese characters appeared on screen. Lo and behold, it read: AI ZAI REN JIAN which literally means love in the midst of humanity. I exclaimed: Love on earth! In other words, Emmanuel, God with us. . . for God is Love. The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the One and Only, who came from the Father, full of grace and truth [John 1:14].

I wept. You see, my team and I were concerned about the many things WRONG with China: her longstanding sins of oppression, injustice, corruption, abuse, persecution, and control. But Father says: Yes, China is guilty. I know that, too. She deserves My judgment. But I love China. The RIGHT thing to do is Love Her. She needs My love. Pray in love for her. Speak tenderly to her. Sing of My love for her. She does not know My love. Ask, and I will give her a revelation of My love!

As you can imagine, I was absolutely undone by the power of this word. Throughout the Silk Road journey, my heart pulsated with just one theme: the Father's Love. The team flowed strongly along. We ourselves were healed as we prayed the healing grace and love of God over China. Like the Good Samaritan, we poured oil and wine in a prophetic act for China's healing. But that's not the end of the story. During the last leg of our Silk Road journey in Urumqi, Xinjiang, our Han Chinese tour guide gave her life to Jesus. She was moved by our love for her and her great nation. And guess what - her name in Chinese means 'little cloud'. What a prophetic token from heaven! Remember Elijah? After Mount Carmel, he sought God for rain. God gave a sign: a cloud the size of a man's hand! China will receive a revelation of the Father's love. Where love reigns, expect a cloud the size of a man's hand.

I returned to Singapore with one burning passion: ai zai ren jian. For me, this is what world missions is all about. God is love. God so loved the world. . . Emmanuel, God with us! The 21st century will see the combine-harvesting effect of proclamation evangelism, power evangelism, prayer evangelism, and most of all, presence evangelism. God's manifest presence among us!

== As we cross over into a brand new millennium, may we desperately recover the passion of the Father: His broken heart over the lostness of peoples with no access to the Gospel. With so much already achieved by those who have gone before us, may we not grow weary in well doing. May we lavish love on unreached peoples who reject us, persecute us, slander us, and slaughter us!

The gospel is the power of God's covenant LOVE for healing and reconciliation - peace among all peoples. The same power that broke down hate barriers between 1st-century Jews and Samaritans can bring healing to the wounded, warring peoples of our world today. Together, we

must proclaim Jesus' message of repentance, forgiveness, peace on earth and goodwill to all man.

Since we are surrounded by such a great cloud of witnesses, those who have gone before us. . . from Abraham to Jesus to the faceless, nameless champions who made a world of difference. . . let us lay down our lives, lay down our personal ambition, organizational tags and titles. Let's return to the simplicity of the Christ-life: LOVE. ai zai ren jian! Love God. Love Neighbour. Friend of God, Friend of Sinner.

To Him who sits on the throne, be honour, glory, power and praise.

CM 2000 28 December, 2000

Plenary Title:

Honoring Those Who Have Gone Before

Missions History in Brief

(An expanded version of the previous message,
prepared for text version only, not for delivery at CM2000)

Ed Pousson

A rowdy sect that began in the 1st century among Jewish peasants in Galilee was destined to change the world. God had sworn a covenant with the Jewish Patriarchs to bless all the peoples of the earth through the sons and daughters of Abraham: *I will bless you, and in you all the peoples of the earth will be blessed*. The Jewish Messiah lived, died, and rose again to fulfill that promise. And since then, the Christian faith, more than any other, has shown a remarkable ability to penetrate and transform individuals and communities of any race, religion, language, and culture. By the middle of the 20th century followers of Jesus were gathered in every continent and virtually every country. And today, 2 billion people, a third of the world's population, have professed allegiance to Jesus.

1. Jewish Age: Glorifying God Among the Peoples 150 BC to AD 30

Judaism was the first great missionary movement to penetrate the Mediterranean world. By Jesus' day, over four million Jews lived in every part of the Roman Empire, making up 7% of the total population. They planted synagogues in over 150 cities. They were intense and effective in their zeal to attract and convert Gentiles. More than any other historical factor, the Jewish mission prepared the way for Paul and others to disciple God-fearing Gentiles throughout the major regions and cities of the contemporary world. Having learned from the Jewish error of imposing Judaism upon their converts, may we not fail to emulate the Jewish passion to *glorify God among the peoples!* Our tribute, therefore, is *to the Jew first*. To Abraham who first embraced God's covenant to make his race a blessing to all peoples, and most of all to Jesus of Nazareth who gave his life to extend Abraham's blessing to all the peoples of the earth.

2. Roman Age: Winning Peoples in the Empire and Beyond 30 to 500

Stephen's speech in Acts 7 represents a contextualized theology from a Hellenistic perspective. It implicitly signaled a theological breakthrough for the Gentile mission: *God is not a tribal deity for Jews, nor is he a territorial spirit in the Holy Land!* This attracted stones. Philip, Stephen's fellow-Hellenist, then became our first cross-cultural missionary and the first to reach an unreached people group, the despised Samaritans. Orthodox Hebrews would have never visited a Samaritan home. But the power of the gospel from a Hellenistic perspective healed the ancient breach between Jews and Samaritans. This is a parable and a promise of blessing, healing, and reconciliation among all the peoples of the earth. The Stephen-Philip story reminds us that we have the ultimate answer to ethnic hatred conflict escalating around the globe today.

Next, anonymous Hellenists started the Greek church in Antioch where the Holy Spirit eventually launched the Gentile Mission. All this sparked a critical debate among the Jerusalem apostles: *Do Gentiles need to become Jews in order to become full members of God's people?*

Thanks to the wisdom of Peter, Paul, and James, the answer was a liberating *NO*. *All peoples have the right to hear and live the gospel from within their own culture*. This is the legacy of Paul the Apostle and the Antioch community. They helped make it ‘officially’ possible for Gentiles to follow Jesus without becoming Jews.

The secret was out. The gospel could take root and flourish in any cultural soil. Over the next few years Paul so founded and nurtured churches throughout the Empire that he could then plan a mission to Spain. Others, including women like Lydia, Pricilla, Chloe, and Phoebe also played a key role in this early expansion. In subsequent centuries the faith spread culturally and geographically throughout the known world. Ulfilas spent 40 years evangelizing the Goths, who in turn became missionaries to other unreached Germanic peoples that were invaded the Empire. Patrick planted the Irish Celtic church that later became a center for further evangelizing Britain and much of Western Europe. The Nestorian mission spread from Mesopotamia and Persia to India, Central Asia and China. Many peoples groups remained unreached. But by the year 500 the vast majority of the citizens of the Empire were calling themselves “Christian.” Jesus now ruled the realm that sanctioned his execution.

3. Barbarian/Viking Age: Lighting Candles in the Dark Ages 500 to 1000

Christianity’s triumph in the Roman Empire exposed the faithful to new hazards, including stagnation, syncretism, and the loss of missionary zeal. Renewal took several forms, but monasticism was the most effective and enduring. Like most genuine renewals, the monasticism eventually produced a missionary movement. Most missionaries from the 6th to the 18th centuries were men or women of monastic life.

Patrick, for example, had used the monastic pattern to Christianize the Irish Celts. Grippled by missionary zeal, Celtic, English, and Benedictine monks traversed Europe winning, major unreached peoples to Christ: Picts, Angles and Saxons, Frisians, Slavs, Scandinavians, nominally Christian Franks, and many others. Their methods were simple and powerful—prayer, discipline, character, serious bible study, community service, and preaching, often accompanied by power-encounter. Boniface, for example, was a monk with strong convictions about reaching unreached peoples. He staged a power-encounter before a large crowd by cutting down the sacred oak of Thor the Thunder-god. German mythology fell with the oak. Boniface used the wood to build a chapel. And thousands of Germans turned from the god of thunder to the God of grace.

Monasticism, more than any other institution, revived the church and evangelized and Christianized the unreached peoples of Europe. Historian Mark Noll calls this powerful expression of renewal and missions “the monastic rescue of the church.” Thanks to these men and women who took seriously Christ’s conditions for discipleship *and* Christ’s commission to make disciples of all peoples, there was always light in the dark ages.

But the end of the first millenium seemed like the end of the world. Exploding from the south, Islam had already spent three centuries conquering and converting much of the Mediterranean world. The raiding Magyars invaded from the east, settled Hungary, and then ravaged Western Europe, burning churches and plundering monasteries. Crashing down from the north, the Vikings devastated Western Europe, smashing churches and monasteries with a fury. Between all these invasions, Christendom was meat in the sandwich.

But like a phoenix, the Christian faith arose from the ashes of the civilization that had hosted it for a thousand years. A new wave of monastic renewal started at Cluny, France in 910. The darkest hour of the dark ages had passed. From the 10th to the 12th century, Christians gradually won the hearts of some of their fiercest conquerors, the Vikings and the Magyars. (But why not the Muslims?) Figuratively speaking, when the Vikings sank the Christian ship, the gospel boarded Vikings' ship and won them to Christ. The lesson is powerful. First, as we learned from Acts, the gospel can take root and flourish within any culture. Second, when a "Christian" civilization collapses, the seed of the gospel can revive it, and can also take root elsewhere. This two-fold vitality empirically confirms the universal character of the gospel that is forever and for every people to the end of the age.

4. Mixed Mess-Age: Preaching the Cross, Wielding the Sword 1000 to 1500

The church's response to loss and decline under Islam was mixed: the cross in one and the sword in the other. The early church had condemned war. But the western medieval church said, "God wills it!" Apparently baptism had not washed away certain vices of the now Christianized barbarians and Vikings, whose ancestors regarded war as an art. While the church can transform her surrounding culture, the culture also changes the church, for better or worse. A barbaric spirit entered the church. Viking descendants led all of the major Crusades. Muslims still remember the cruelty and revenge Christians inflicted on them in God's name. Hostility and persecution against the Jews in this period was equally atrocious. By the words, "compel them to come in," surely Jesus meant something different.

But when the institutional church shows its worst face, there are always men and women, usually on the fringes of the church, who hold fast the gospel and become instruments for revival and mission (Paul Pierson). From the 10th to the 14th century there were many lay-led renewals. But monastic movements again blazed the trail, multiplying and sweeping across Europe. Their overall and long-term effect was three-fold: One, purging corruption from the church. Two, conforming nominal Christianity to biblical ideals. And three, spreading the faith to the unreached peoples. By the year 1200 the gospel had reached nearly every major people group in Europe. Only one or two remained, the Lithuanians (reached in the 14th century), and the Lapps (reached in the 16th century by Swedish Lutherans).

In contrast to the crusading spirit, Francis of Assisi pioneered a non-violent approach to winning Muslims. Francis started his ministry as an uneducated layman. This gentle Friar not only preached to the birds. He was intensely interested and practically involved in missions. One story has him on a hilltop stretching out his hands to the world and declaring, "There is our cloister." Francis and his followers determined to live the Christ-life *in* the world, and as missionaries to the cities. On the fifth Crusade he crossed battle lines and, after taking a beating, presented the gospel to the sultan of Egypt, Malik-al-Kamil. As the story goes, Francis offered to enter a fiery furnace with the sultan's priests to demonstrate the true faith, based on who would survive. The sultan refused both the challenge and the gospel. But he was deeply impressed with Francis and gave him a carved ivory horn.

Inspired by Francis' example, the Spaniard Raymond Lull, a lay Franciscan, proposed to win Muslims by prayers, love, tears, and martyrdom, rather than by force. A forerunner in mission strategy, Lull worked to mobilize the church in Muslim outreach through language and culture learning, apologetics, and aggressive evangelism. In his 60s, Lull made four trips to North Africa

to engage Muslims. He won few converts. But on his final visit at the age of 80 he won the martyr's crown. Lull's strategic concern for language and culture learning makes his work a giant step in missions in general, and to Muslims in particular. Incidentally, in the 1980s a mass movement to Christ started among the Kabyle Berbers in the place where Lull was stoned. Tertullian said the blood of the martyrs was the seed of the church. Lull, we might say, was a slow-grow case.

Monks fell short of a total monopoly on medieval renewal and missions. Many lay movements sought to recover the ideals of early Christianity. They were often suppressed as heretical. Peter Waldo, a merchant of Lyons, renounced property and gave his French folk the Word of God in their own tongue. He inspired an evangelical movement of traveling street preachers in the style of Matthew 10. This was a radical innovation in an age when only bishops could preach. Fiercely opposed by church and council, the "Waldensians" were (and still are) a light shining in darkness. Their movement introduces at least three breakthrough principles for renewal and missions: One, the right of the laity to study the Scriptures in their mother tongue. Two, the right of laymen *and women* to preach. And three, the duty to "*obey God rather than man*" –a principle they invoked when the church prohibited their preaching.

If you read your Bible in English, thank God for the life of John Wycliffe, whose first ever complete English translation of the Bible prepared the way for England's reformation a century later. Wycliffe's followers, the Lollards, believed that all people should have God's Word in their own language. Their main task was to preach God's Word in the vernacular. The institutional church drove the Lollards underground. But Wycliffe's writings directly inspired the Bohemian priest John Hus and the Hussite movement that formed the roots of the later Moravian Church, perhaps the greatest missionary church of all time.

Waldensians, Lollards, and Hussites typify an astonishingly large variety of lay renewal movements of the Middle Ages. Oppression by the church prevented many of these from achieving their explosive missionary potential. They were, however, forerunners to the modern missionary movement in significant ways. First, they pioneered the concept of contextualization by giving people the Word of God in their own language. Second, they confirm historian Paul Pierson's thesis that revival and mission movements almost always start with ordinary people on the periphery of the organized church, rather than with the ecclesiastical higher-ups. And third, the opposition they faced within the church shows that the great obstacles to renewal and missions are not always "the gates of hell," but sometimes the institutional and theological barriers within the church itself.

5. Reformation Age: Making Moses German, Making Matthew Malay.

1500 to 1800

Martin Luther's colossal contribution to missions comes to light when we recognize the Reformation as a grand-scale contextualization of the gospel, church, worship, and theology among certain European peoples who found Latin Christianity too constraining. What Paul did for the Gentiles, Luther did for the Germans, and the other reformers did for their own peoples. This remarkable "translation" of the faith from one language and culture to another maps out the entire history (and future) of Christianity. Of his translation of the Bible Luther said, "I make Moses so German, no one would suspect he was a Jew."

In 1629 the head of the Dutch East Indies Company translated Matthew into Malay, the first non-European language to be given God's Word for the purpose of evangelism. And John Eliot, one of the earliest Protestant missionaries, translated the entire Bible into in a dialect of the Algonquin Indians of Massachusetts in 1613. This was the first non-European language into which the entire Bible was translated for missionary purposes. Once Protestants fully awoke to their missionary responsibility, their emphasis on Scripture for the laity in their mother tongue produced aggressive programs of Bible translation into the languages of unreached peoples.

Renewal and missions go hand in hand. More than any other forces, the Puritan, Pietist, Moravian, and Methodist renewals launched the modern Protestant missionary movement. Puritanism nourished John Eliot and David Brainerd, early Protestant missionaries to Native North Americans (Indians). Halle University, that great center of Pietism, sent out Europe's first Protestant missionaries to India, Ziegenbalg and Plütschau. And Pietist renewal leader Nikolaus Zinzendorf revitalized the Moravian community that prayed non-stop for a hundred years and sent 300 missionaries to the ends of the earth *before* William Carey sailed to India in 1793.

As a teenager Zinzendorf and five other students started "the Order of the Grain of Mustard Seed" at Halle University in 1715. Their creed was simple: "None of us lives for himself." Their purpose was prayer, fellowship, witness, and foreign missions. In 1719 Zinzendorf visited an art gallery and contemplated a painting of Christ in his sufferings with the inscription, "*All this I did for you, what are you doing for me?*" The youth loved Christ, but realized he was doing nothing for him. But from that moment he resolved to do whatever Jesus would ask of him.

These were the early beginnings of the Moravian movement, which clocked the longest prayer chain in history –unbroken for 100 years. They matched their passion for Christ with a compassion for the lost. Their first two missionaries, Dober, a potter, and Nitchman, a carpenter, were willing to sell themselves as slaves to reach the slaves of the West Indies. As their ship left harbor on 8 October 1732, they sounded the cry that became the watchword of their movement: "May the Lamb that was slain receive the reward of His suffering." The Moravians sent 226 missionaries to the unreached by 1760, the year Zinzendorf died. And 300 total by 1792, the 65th year of the prayer chain. Thousands more followed. The mustard seed became a great tree.

Early Moravian missionaries to Native North Americans strove to become *like* the Indians in order to win Indians for the Lamb that was slain. David Brainerd, on the other hand, expected the Indian converts to adopt the culture and manners of the white Christians. How did the Indians feel about the issue? They protested: "We are Indians, and don't wish to be transformed into white men. The English are our Brethren, but we never promised to become what they are."

David Brainerd deserves high tribute as devoted pioneer missionary. He loved, defended, and served the Indians until his labors brought him to an early death in 1747. His life testimony is overwhelmingly positive. But his attempt to impose White Anglo-Saxon Protestantism upon non-white Native Americans contradicts the essence of the Reformation, which was in itself a *protest* against Latin Christianity being imposed non-Latin peoples. On the other hand, the Moravians and the Indians, in this case, illustrate the legacy of the Reformation—that *all peoples have the right to follow Jesus without adopting the cultural baggage of a foreign church.*

The Reformation was one renewal that was slow to produce a full-scale missionary movement—about 275 years. But in clarifying the true meaning of the gospel as the power of God for salvation, and in ‘de-Romanizing’ Christianity for northern European peoples who had not assimilated to Latin culture, the Reformation employed and nourished foundational, unchanging principles of cross-cultural mission.

6. Modern Age: Expanding Mission to the Ends of the Earth 1800 to 1975

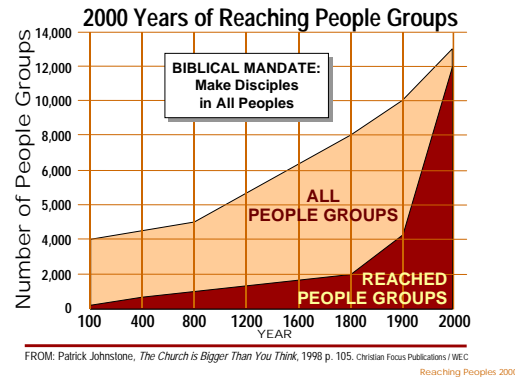
Most people expect great revivals and missionary movements to start with the top leadership of the church. But, as we have already noted, they usually start with ordinary people on the fringes—the *periphery-principle*. Consider, for example, Jesus, Stephen, Philip, Saul, Francis, Lull, Waldo, and so many others. Another case in point: the poor cobbler whom history names the *father of modern missions* was under-educated, unsuccessful in business, and an unexciting preacher in a separatist movement, the Particular Baptists. When William Carey proposed a mission to the unreached, he was told to sit down mind his own business: “Young man, sit down, sit down! You are an enthusiast. When God pleases to convert the heathen, he’ll do it without consulting you or me.” Misapplied Calvinism had convinced many that the conversion of the heathen was nobody’s business but God’s. Carey refused to sit down, except to write his 87-page *Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens* (1792). With pen and paper, the pauper on the periphery defied the major theological and practical barriers against missions in his day and sparked off the Baptist Missionary Society (its later name) that sent him to India. There he spent the last 40 years of his life attempting great things for God.

Carey’s legacy is perseverance in adversity. He never took a furlough. He never gave up. He tackled the obstacles of hyper-Calvinism, family resistance, culture shock, new languages, social ills, poverty, disease, bereavement, and loneliness. Late in life he wrote: “I can plod, I can persevere in any definite pursuit. To this I owe everything.”

Carey’s breakthrough marks the beginning of what Kenneth Scott Latourette called “the Great Century” of Protestant missions. It was great for at least four reasons. First, newly formed denominational mission boards sent out thousands of missionaries from the Western world, including Robert Morrison, Adoniram and Ann Judson, David Livingstone, Hudson and Maria Taylor, Lottie Moon, and Amy Carmichael. Second, Carey’s life and work catalyzed the English-speaking churches of Europe and North America into mass-scale missions. From Carey’s day until the 1990s, the English-speaking world supplied 80% of the world’s Protestant missionaries. Third, it was a great century because of the growth of the church outside the West. Missions gained a footing in every part of the known world and won converts from every religion. Between 1800 and 1900, the number of Protestants living in Asia, Africa, and Latin America jumped from 1% to 10%. And fourth, it was great because of the explosive growth of Protestant missionary societies on both sides of the Atlantic.



The 19th and 20th centuries exploded with missions and church growth in the non-Western world, removing the "stigma" of Christianity as a white man's religion.



The accelerated progress (1900) in reaching unreached peoples coincides with the beginning of Carey's career and the emergence of Protestant missionary societies.

Some still think that mission agencies emerged when the church was weak, and now that the church is strong we don't need them anymore. Think again. Mission agencies emerged when the church was strong. During the 18th century the powerful forces of renewal crossed continents and climaxed in the worldwide Evangelical Awakening. Virtually every denomination throughout the West had been renewed in some way. Mission agencies are not a sign of a weak church, but the fruit of a healthy, awakened church. Carey's Society in 1792 broke a 250-year old bottleneck in Protestant tradition and launched a perpetual proliferation of missionary societies throughout the church and the world.

Oxford Students John and Charles Wesley were only 20-something when they formed "the Holy Club" in 1729. George Whitefield joined the club and later made his mark on the world. Marked by discipline and devotion, this small and much scorned student group helped birth the Methodist revival and the Evangelical Awakening, which in turn provided spiritual foundations for the Great 19th Century of Protestant Missions. Both John and Charles became missionaries.

North America's entry into the worldwide missions movement was no exception to the *periphery-principle*. We trace its initial impulse to a haystack in 1806. Samuel Mills and four other college students were on their way to a prayer meeting when lightning struck and a storm broke loose. The young men took shelter under the overhanging edge of a haystack and there prayed and pledged themselves in writing to become America's first foreign missionaries. "We can do it if we want to," they said. That prayer meeting made history in a haystack. Mills formed a campus prayer group that helped launch a student mission movement. Later developments stemming from this initiative led to the formation of the American Board of Commissioners for Foreign Missions (ABCFM) in 1812, and the American Baptist Mission Board in 1814. Both of these had a part in sending Adoniram Judson to India and Burma. Following the ABCFM and the American Baptist Mission Board, other American missionary boards and societies formed in rapid succession. Such were the humble beginnings of worldwide outreach of Protestants in the United States.

When England's Hudson Taylor took interest in missions he was only 5 years old. At age 17, after a personal conversion experience, he consecrated his life to God's mission. Then at the ripe

old age of 21 he sailed for China. Taylor began learning Chinese and made trips to the interior, adopting Chinese dress, hairstyle, and culture. This was a radical departure from the conventional wisdom of Taylor's contemporaries who felt that Christianity was not "proper" until it clothed itself in Western culture. Other missionaries criticized and ridiculed Taylor for his approach. But he held his ground on what is now an established missiological principle—that missionaries and sending churches should not impose their foreign culture upon their mission context.

In Taylor's day, all mission agencies were confined to the islands and coastlands. Something new had to be done. Still 20-something, Taylor dreamed of a new kind of agency that would take missionaries to the unreached millions of China's interior. People questioned the wisdom of this young upstart: "Why start a new agency, when there are already so many? Why go to the interior if you haven't finished the job on the coast?" But Taylor persisted to break the mold. One Sunday he walked out of church because, in his own words, he was "unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge." He wrote, "I wandered out on the sands alone in great spiritual agony; and there the Lord conquered my unbelief, and I surrendered myself to God for this service" (*China's Spiritual Needs and Claims*). That was Taylor's Bethel. In 1865 he founded the China Inland Mission, which eventually sent thousands of men and women throughout China. In 1964 the organization changed its name to Overseas Missionary Fellowship.

In 1885 C.T. Studd and six other Cambridge men of distinction turned their backs on career and status to join the China Inland Mission (CIM). This caught worldwide attention and inspired the Student Volunteer Movement in the US. C.T. Studd once said, "If Jesus be God and died for me, then no sacrifice can be too great for me to make for him." The CIM doubled in size within five years of the Cambridge Seven's arrival in China in 1885. Hundreds of new recruits streamed abroad through other agencies also. We know them best as a group. But each of the Seven had unique ministries in China. Dixon Hoste later became the second director of the China Inland Mission. And in 1913 Studd founded World Evangelization Crusade with the vision: "To reach the remaining unevangelized peoples on earth in the shortest possible time."

In July 1886, D.L. Moody directed a month-long student conference on his school grounds at Mt. Hermon, Massachusetts. The 250 university and seminary students attending found their hearts gripped the hearts of with a passion for world evangelisation. On the last day of the conference 100 of them signed the "Princeton Pledge," declaring that they "were willing and desirous, God permitting, to become foreign missionaries." This was at the heart of the beginnings of the Student Volunteer Movement (SVM), which drove thousands of volunteers to the ends of the earth and placed missions squarely in the center of American church life at the close of the 19th century. The SVM formally organized in 1888 with John R. Mott as its chairman and leader for more than 30 years. They adopted the watchword, "*The evangelization of the world in this generation.*" Over the next 50 years, the movement drew 100,000 students into missions. Of these, 20,500, mostly from North America, went overseas as missionaries —about 30% of them to China and 20% to India. The other 80,000 (or less) stayed home to build up the prayer and financial base for the movement.

The 20th century witnessed some of the most significant turning points in Christian history. First, the percentage of Protestants living outside the West mushroomed from 10% in 1900 to 67% in 2000. Christianity is no longer a western religion. Most Christians today live in Africa, Asia, Latin America, and the Pacific Islands. This may be the single most significant development in the church since the Reformation. Second, the Pentecostal revival, including its charismatic expressions, has spanned the century and globe, launching thousands of missionaries worldwide. Third, contextualized theologies from different peoples are now merging to produce approaches to God, Scripture, and mission that are more sensitive to global humanity than traditional Western theology has been. And fourth, non-Western missionaries now outnumber Western missionaries. Missions is no longer “the white man’s burden,” but a multi-cultural, multi-national movement, with former receiving nations are now sending out their own missionaries to unreached peoples within or beyond their borders.

Missionaries have always evangelized specific people groups. But the unreached people focus sharpened during the 20th century, especially after the church had spread to all nations. But even before that, in 1913, C.T. Studd launched the Heart of Africa Mission (now World Evangelization Crusade) for the stated purpose of reaching “the remaining unevangelized peoples on earth in the shortest possible time.” In 1917 William Cameron Townsend was trying to sell Spanish Bibles in Guatemala when a Cakchiquel-speaking Indian challenged him, “If your God is so smart, why can’t he speak our language?” Townsend had already realized that Spanish was inadequate for reaching Guatemala. Most people spoke Cakchiquel. Townsend took the Indian’s question seriously. But others weren’t so sympathetic. “Don’t be a fool,” friends told him. “Those Indians aren’t worth what it would take to learn their outlandish language and translate the Bible for them. They can’t read anyhow. Let the Indians learn Spanish,” they said.

Townsend was no fool. He eventually answered that Indian’s challenge with a Cakchiquel New Testament in 1931. Now that God spoke Cakchiquel, Townsend began dreaming about other tribes. He founded the Summer Institute of Linguistics and Wycliffe Bible Translators, which has since reduced hundreds of languages to writing for Scripture translation. Convinced that Bible translation was the highest call of all, Townsend once tried to persuade Billy Graham to drop his mass evangelism rallies and sign on as a translator. This was during one of Graham’s largest rallies, with 134,000 attending in Los Angeles Coliseum. Townsend spent two hours trying to turn the greatest evangelist of the 20th century into a Bible translator.

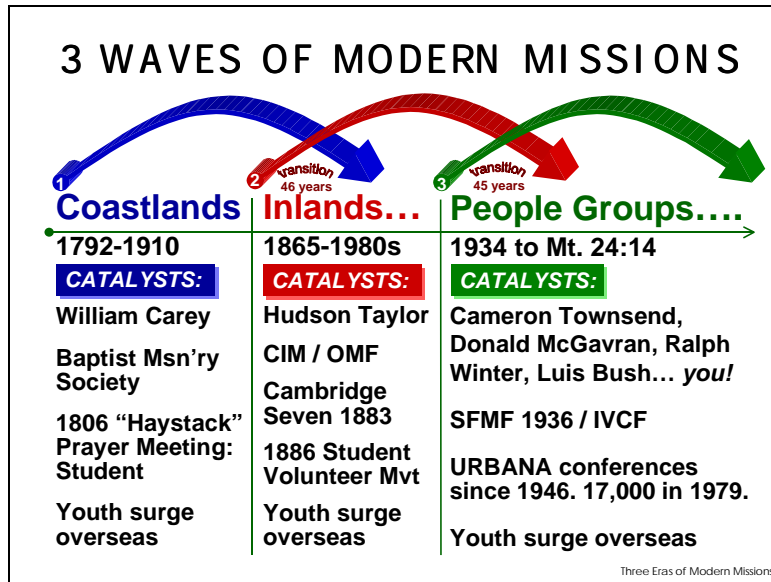
Townsend’s clear focus on linguistic barriers marks a turning point in the growth of awareness of unreached peoples. Scripture in the trade language is not enough. All peoples must have the privilege of reading God’s word in their mother tongue. Another breakthrough came when Donald A. McGavran, a missionary in India, observed that mass movements to Christ occurred when churches formed and grew within specific *people groups* or *homogenous units*. Like ink in water, the gospel can spread throughout a given ethnic-language group. But ink cannot jump from one cup of water to the next. So the flow of the gospel halts when it encounters linguistic and cultural barriers. With this new perspective, McGavran resigned as executive secretary of his mission and spent 17 years making disciples and planting churches in India. The fruit of his ministry and the movement that outlived him vindicated the wisdom of his principle: *most nations are mosaics of distinct people groups, and the great commission requires disciple-making in each piece of the mosaic—panta ta ethne*. His landmark book, *The Bridges of God*,

(1955, 1981) launched the Church Growth Movement and pioneered the modern missiological understanding of unreached peoples.

A new chapter in mission history began with the World Council of Churches' Commission on World Mission and Evangelism meeting in Mexico in 1963. The delegates there recognized "*the great new fact of our time*" –that the church existed in every land. And by 1967, 90% of all North American missionaries were working with maturing national churches overseas, and the North American missionary force began to decline. The celebrated transfer of authority from the missionary agencies to the younger churches was nearing completion. From the early 1970s, Asia, African, Latin American leaders began calling for a moratorium on missions—"Missionary go home." The younger churches outside the West could now complete the task by simply evangelizing their own non-Christian neighbors in each nation. Many Western Christians assumed that their part in world evangelism was finished and they could now pull back their missionaries. The sun had set on the day of foreign missions. Or so they thought.

New light dawned at the International Congress on World Evangelization in Lausanne, Switzerland in 1974. There, Ralph D. Winter argued that, since churches normally grow *within* the limits of a given ethnic-language group (as McGavran showed), normal evangelism and church growth could never reach the billions of non-Christians living in people groups that had no churches. On that principle, Winter presented calculations showing that 87% of the world's non-Christians still needed missionaries because they were living in cultures without churches. This meant that 2.4 billion people, half the world's population then, were locked away from the gospel by cultural barriers. And that normal church growth and evangelism, no matter how prolific, would still leave this 87% of the world's non-Christians virtually untouched by the gospel (in 1974). In other words, if every church in the world suddenly revived, and then evangelized every person in their culture and language, 87% of the world's non-Christians (then) would still be without hope or witness. On these grounds, Winter argued that the *highest priority* is *cross-cultural evangelism* aimed at establishing a "beachhead" (the foundations of a church planting movement) in every unreached people group. The vision of "a church for every people by the year 2000" was soon conceived. The so-called moratorium on missions gave way to what McGavran called "the sunrise of missions."





7. End of the Age: Hastening Messiah's Return, Making Disciples of all Peoples.

1975 to the End of History

After the 1974 Congress on World Evangelization, the Lausanne Movement for World Evangelization spent the next several years clarifying and drawing attention to the reality of unreached peoples. Since 1989, the AD2000 & Beyond Movement, chaired by Thomas Wang and directed by Luis Bush, has strategically networked and mobilized thousands of churches and ministries around the world with the vision of *a church for every people and the gospel for every person by the year 2000*. In 1996 the AD2000 & Beyond Movement launched Joshua Project 2000 with a list 1,739 (now about 1,500) unreached people groups that are 10,000 or more in population and less than 5% Christian. Counting unreached peoples that are smaller than 10,000 in population each, the number is, of course, much higher, perhaps ten to twelve thousand unreached peoples in all. But the progress has been astounding. According to Patrick Johnstone, 12,000 of the world's 13,000 major ethnic-language groups have already been reached.

The sign Jesus said would mark the end of this would be the witness of the good news of the kingdom within every ethnic-language group throughout the entire world (Mt. 24:14). After 2000 years of reaching most of the world's major peoples, the completion of this in our generation is really doable. But won't be easy. The greatest challenge is now upon us: the hundreds large people groups making up the three massive culture blocks of Hindus, Muslims, and Buddhists, where many people reject the gospel because of its association with the West. This final frontier will require the power of the Holy Spirit and the strategic application of principles learned from previous missionaries and mission movements through history:

1. **Healing of the peoples.** The gospel is the power of God for healing and reconciliation peace among all peoples. The same power that broke down hate barriers between 1st-century Jews and Samaritans can bring healing to the broken, warring peoples of our world today. Therefore, we must preserve and demonstrate the unity Spirit among ourselves as we partner together in proclaiming Jesus' message of repentance, forgiveness, and peace among all peoples.

2. **Gospel and culture.** The gospel can take root and flourish within any culture. Evangelism, church development, and community transformation are most effective when carefully contextualized within a people's linguistic, social, and cultural environment. And God wants all persons to the opportunity to hear the gospel in their own language and live the gospel within their own culture. Therefore, we should,
 - a) Direct mission efforts strategically and specifically unreached peoples.
 - b) Find ways for them to encounter and follow Jesus without converting to the culture of the missionary or sending churches. And,
 - c) With due caution against syncretism, encourage and support new and creative efforts to contextualize the evangelism, church life, and theology among newly made disciples in unreached peoples, especially among Muslim, Hindu, and Buddhist communities.
3. **Pentecost also renews the church** and sends her into the world just as the Father sent his Son into the world. Therefore, we who want to further God's mission in the world should pray diligently for revival, as we open our lives, churches, and training and mission organizations fully to the renewing and sending work of the Spirit of God.
4. **Churches and missions.** Both local churches and mission agencies are equal partners in God's Church and jointly responsible agents for God's mission to all peoples. Therefore, as churches multiply and mature among the unreached peoples, we must also encourage them to create their own indigenous mission structures to reach the unreached peoples within and beyond their national borders.
5. **Power on the periphery** (Paul Pierson). God's mission transcends all human structures. While he does use human structures, he often works powerfully through the free initiative of ordinary women and men without formal training or institutional authority. Therefore, we must observe and invest in what God is doing among the "little people" on the fringes of the institutionalized church. At the same time, new and creative movements on the periphery need to learn from and partner with established churches.

CM2000 28 December 2000

Plenary Title:

Encouraging Women's Mobilization in World Evangelism

Plenary Overview:

Hear from key women leaders the stories, trends, concerns and power of women to become an ever-increasing part and force towards the completion of world evangelism.

Plenary Speakers:

- **Kathrine Giske - The Emerging Role of Women as Leaders:
Pathway to Purpose**
- **Judy Mbugua – A Challenge**
- **Cindy Jacobs – Encouraging Women's Mobilization in World
Evangelization**

CM 2000 28 December, 2000

Plenary Title:

Encouraging Women's Mobilization in World Missions

The Emerging Role of Women as Leaders: Pathway to Purpose

Kathrine Giske

The Way of the Eagle

Since the beginning of civilization, man has recognized the eagle as master of the sky, a symbol of freedom, power and leadership. Ancient dynasties of China, Assyria and Mesopotamia were inspired by this magnificent bird as a symbol of courage, might and majesty. In ancient Egypt eagles were mummified while ancient Greeks believed the eagle was a symbol of their god, Zeus. Indigenous Indian civilizations of North and South America as well as Australian aborigines passionately embraced the eagle as a symbol of strength. In recent history, nations such as China, Japan, Germany, France, Great Britain and the United States use the eagle as a symbol in their banners, coat of arms and their currency.

The eagle is the only bird that will fly into the eye of a storm while all other birds flee. Its spectacular vision and depth perception enable it to see its prey from a mile away in great detail. It's the only creature that can gaze directly into the sun unharmed by its brightness. When it catches the thermal it soars with great strength high into the heavens.

But while the eagle continues to capture our imagination it is the eagle's attitude towards its mate that holds the greatest fascination. The female eagle will rise up to meet the male at incredible heights. The male recognizes the strength of its mate. Together they navigate the skies for hours in total coordination and balance. This imagery of the male and female eagle provides a compelling metaphor about cooperation, trust and mutual respect between the sexes. There is much wisdom to be gained from the ways of the eagle!

Jesus' Ministry of Reconciliation

Many ancient traditions placed women's worth just a little higher than that of servants. But when Jesus came, He turned this political system upside down. He took a radical approach. Not only did he treat women as fully human and fully equal to men in every respect - he talked with women publicly (John 4:10), allowed them to support his ministry (John 12:3-8), included them as members of his team of disciples (Luke 10:41,42) and commissioned them as evangelists (John 4:29). Jesus came to reconcile all peoples to Himself and to bring unity across social, racial and gender lines. He demonstrated that God's intent is for men and women to be equal partners in life and in the Gospel. Together we are called to be ambassadors of reconciliation to an unsaved world.

The Legacy of Obedient, Godly Women

Down through the ages the Church has wrestled over the interpretation of scripture regarding the role of women in the church. Yet again God continues to intervene by raising up godly women dedicated to serving the church and their communities with courage and faithfulness. In Korea, the gospel first came to women who were willing to read the new simplified Korean script. At the turn of the 20th Century in the United States, over 3 million women from 40 different denominations fueled the flame for missions by mobilizing thousands of mission workers. In China, the house church movement has grown primarily through the ministry of women evangelists. In Africa, many communities speak of their missionaries as their mother in the faith. In Muslim nations women are quietly bringing the gospel to women in those cultures. In Japan the missionary wives are often the initial church planters, after which the men move into traditional leadership roles. These are just a few examples of women taking initiative and leadership in mission.

Understanding the Times

In September 1995, the United Nations Fourth World Conference on Women took place in Beijing, China drawing several thousand delegates from dozens of nations to adopt initiatives that would empower women everywhere. This year they met again to evaluate their progress.

Parallel to this event, a sovereign move of God is taking place. Women, all over the world, have begun to experience God's special visitation. They are discovering that personal value, worth, and importance comes not from cultural, geographic or generational imperatives but rather from the knowledge that they are made in the image of God. Grassroots movements are emerging offering women tools to help them find their place of service. Today, women are learning that leadership is established not by gender, impressive talent or status but by God's anointing and call on their lives. They are growing in their understanding of God's priorities and proper alignment for service, keeping Jesus as their first love, submitting to godly authority, respecting their husbands and family needs. They are learning to answer opposition without defensiveness because they are secure in their call supported by a solid theological premise. Their confidence comes not from other people, but from the knowledge that they are called by their Heavenly Father. It is He who promotes and establishes them and equips them for all good works.

The Way of the Future

As we enter this new millennium, the 21st Century, the challenge of taking the gospel to the final mission frontiers – the unreached peoples of the world is still before us. Two thousand years of church history have given us valuable spiritual and missiological insights and breakthroughs. Completing the Great Commission is now within reach of our generation. Yet we would be remiss to assume we could accomplish this without first embracing the rich gifts resident in all of God's family. We must learn to stand united across social, racial and gender lines. We must recognize that part of the new creation in Christ is the restoration of equality and mutual interdependence between men and women in Christ. We must be willing to study scripture, and as Dr. Kenneth Bailey suggests, "have some old barnacles scraped from its surface so that the original intent can once again shine forth with all its grace and power." Finally, we must discern and resist the evil one's attempts to divide the Church of Jesus Christ in an effort to diminish her effectiveness.

Conclusion

Remember the majestic eagle? This master of the sky finds its greatest joy in the strength of partnership. The reason the female is able to rise with such confidence is because she knows the male believes in her strength and is waiting for her to join him. Can we learn from this bird a powerful leadership principle – the ability to recognize and release the rich gifts in one another? Can we learn to fly with wings like eagles in symphony with the Holy Spirit and with each other? (Isaiah 40:31)

The world awaits to hear the Good News! Jesus beckons His church, “Arise and shine for your light has come and the glory of the Lord has risen upon you. (Isaiah 60:1) The question before us now is, “How high do we want to fly?”

CM 2000 28 December, 2000

Plenary Title:

Encouraging Women's Mobilization in World Missions

A Challenge

Judy Mbugua

- Prov. 17:6 - The glory of children is their father
- Imitate me as I imitate Christ

1st Cor. 4:16-17

Introduction

There is no relationship as good, as fulfilling and complete as that of husband and wife, when all is ok. All the married here will bear me witness.

Explain - honeymoon ---
- Togetherness - waking up on a Sunday morning and you are together.
- Planning. Parenting-----

It is better than parent/children relationship; friend to friend or sister to sister. No wonder it is under great attack.

Good as this institution is, the statistics are giving us a gloomy report. In Great Britain one out of every 3 marriages end in divorce. U.S.A. Atlantic Monthly carried an article and I quote "after the World War II, more than 80% of children grew up in homes with two biological parents who were married to each other. By 1980 that figure had fallen to 50%. Today nearly 30% of all U.S. births are to single mothers despite the 1. million abortions each year". Focus on the Family Magazine, July 1994 - households composed of married families with children made up 44% of U.S. homes in 1960. Today that figure is only 25%. In Europe the statistics are not so much different from that of the United States.

In Latin America we can take Mexico as our sample to give us the picture of the situation. Reuben Berra and David Musi both from Mexico say that 4000 people request for divorce per year. 40% of children live with divorced parents and 15% live with parents from a 2nd, 3rd or even 4th marriage. Twenty five percent are raised by single mothers.

In Australia 35% of marriages end in divorce. In Africa, the family terminators have not spared her and the divorce cases are very rampant. This is because of modernization and the discarding of tradition norms to embrace the western style of living. We do not keep correct statistics, but each of us can count marriages of loved ones that have not been so successful.

Some of the causes of divorce include:-

- Inadequate preparation for marriage
- Sex before marriage (come we stay or trial marriage)
- Extra-marital affairs
- Breakdown in communication
- Political turmoil
- Economic hardships
 - Urbanisation and overpopulation
 - HIV and AIDS (in the recent past).

Yet this is not God's desire and never was. His desire was:-

- For companionship
 - For procreation
 - For bringing up godly children.

A mix-up of purpose ends in a confused marriage. One of the most destructive elements in a marital relationship is where marriage partners fail to identify, determine and mutually assign areas of responsibility. Many couples today live together in a sort of non-leader co-existence. "Woe unto the house where the hen crows and the cock keeps quiet", says the old Spanish proverb. Ruth Graham the wife of Billy Graham said in an interview, "If there are two leaders in a marriage then one of them is unnecessary". Fine phrases about liberation and mutual submission sound good and enlightening, but as far as marriage goes, they are unscriptural. Being equal does not mean that a man and a women have the same function. A husband and a wife may be equal spiritually but not functionally, i.e. folk and knife. The functional difference has been established by God, and any attempt to change this will produce serious fractures in the marital relationship, because they are different in many ways.

Hear me my sisters and fellow women, we have to submit to the authority of our own husbands.

1. Starting my message from point c - bringing up godly children, are you doing that. Prov. 17:6 - "Children's children are the crown of old men, and the glory of children is their father". Fathers, - do you fit in that category? Let me start with the fathers because they are the leaders, heads of households. Dad - can your son point out among many others and say - that is my dad! There is leadership vacuum in many homes. Husband is everything ok in your home?

Can you say like Paul, imitate me as I imitate Christ? 1 Cor. 4:16-17 one father has said "I cannot think of a greater tragedy in life than to lose the respect of my children. I would be the most humiliated man if my children were ashamed of me. But nothing would make my heart beat faster than if my child pointed me out in a crowd and said proudly "That's my dad!"

A good test of whether you are a father who is respected by his children is to ask yourself, "Do I want my son to be what I am, to do what I do, to go where I go?"

Fathers, remember that never before in all history have your children needed the undivided interest and attention of loving parents as in these days of a polluted moral and spiritual atmosphere". What do your children call you? Ibiristi/Mr etc?

Mothers, how about you, can your children point you out of so many other mothers, and proudly say - that's my mother! There was a very interesting article in the Daily Nation - Wednesday, 16th June 1999 about parenting. I quote in part "Both education and employment have conspired to deny parents and children valuable time together. But the growing practice by parents of coming late almost every night and having as little time as possible with their young ones has caused many parents to be surprised by the strangers in their households.

Many parents today think their duty ends in providing shelter, food, clothing, health, education and other material requirements. Their children are left in the hands of house-helpers whose hiring and firing largely depends on what children tell their parents.

Parents are failing in their duty, failing both their children and the society as a whole. Any parent who brings up irresponsible future leaders for the society should know what harm she/he is doing to the future of society and by extension their own".

2. For companionship. Is your spouse the person you live with or the person you cannot live without? Is he/she your best friend? You know all is not lost and we can still work out on our marriages.

In Mat. 19, some Pharisees came to Jesus to test Him. Read Vs. 3-9. Jesus in a nutshell gave the reason why people find it hard to stay together - HARDNESS OF HEARTS.

Explain story of salt
Story of sugar.

Which one do you choose? Hardness of heart can be camouflaged in many ways, including traditions and culture etc.

Also, hardness of heart can come in our trying to prove ourselves. -----

3. Reason - Procreation. No comment. Anybody can procreate. Example is the many street children. The challenge is to produce godly children.

CONCLUSION

What can we do? No instant answer, but suggestions:

- Pray together - hence LHSF
- Sit down and evaluate your marriage. What are its core values? Every organisation subscribes to some. Why not your family.
- Decide to work at it, desiring to out-do each other in doing good.
- Plan to do things together. Money is not everything!
- Invest in your children not for them

- Decide "not to quit - be a winner. Definition = Winners are losers who never quit, and losers are winners who quit"
- Realise God is for your marriage. If God is on our side, who can be against us?

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Plenary Title:

Encouraging Women's Mobilization in World Missions

Encouraging Women's Mobilization In World Evangelism

Cindy Jacobs

We have a distinct and unique privilege at the turn of this new millennium of looking back over a while century of Christianity. God, in His purposes could have caused us to be born at another season of history; but yet, He did not. Therefore, there remains for us the responsibility to be stewards of what may very well be the wrapping up of the ages and the return of Christ.

With this weight and privilege, we must take a discerning look at every hindrance to the whole world being evangelized. We have spent the last few years dealing with injustices such as racism, poverty, and, most of, the need for every unreached people group to receive the gospel of the Lord Jesus Christ. It is true that we still have a long way to go in some of these areas, but progress is being made.

There is yet another pioneer area that the Holy Spirit is bringing to light--that of gender reconciliation. Quoting John Dawson, the head of the International Reconciliation Coalition, "Gender conflict is the biggest reconciliation issue of all, outside of our need to be reconciled to God the Father."

According to Dr. David Barrett's encyclopedia *Our Globe and How to Reach It* (1990), 84 million women had been genitally mutilated to date. Women make up 70 percent of the world's poor, and 75 percent of the world's sick and disable. Two million are raped each year. There are 200 million battered women in the world; 23 percent of all married women are battered, and that number grows by 15 million women per year.

Women work 62 percent of all the working hours and receive 10 percent of the world's income, while they only own 1 percent of the world's property and make up 35 percent of the paid labor force. There are 950,000 ordained clergy in the world and 50,000 or 5 percent of them are women.

It is not secret that there are serious problems between the genders in the church. One just has to look at the statistics of some which indicate that the divorce rate in the church is the same or greater than that of the world.

Whole books have been written trying to explain the mysterious differences between men and women. While we are making some progress, there are still serious schisms within the home and the church concerning the these relationships.

A part of the gender gap really is physical in nature. Gary Smalley and John Trent have this to say about it:

"Medical studies have shown that between the 18th and 26th weeks of pregnancy, something happens that forever separates the sexes. Using heat-sensitive monitors, researchers have actually observed a chemical bath of testosterone and other sex-related hormones wash over a baby boy's brain.. This causes changes that never happen to a baby girl. here's a layman's explanation of what happens when these chemicals hit a boy's system:

The human brain is divided into two halves, or hemispheres, connected by fibrous tissue called the corpus callosum. The sex-related hormones that flood a baby boy's brain cause the right side to recede slightly, destroying some of the connecting fibers. One result is that, in most cases, a boy starts life more left-brain oriented.

Because little girls don't experience this chemical bath, they leave the starting blocks much more two-sided in their thinking. And while electrical impulses and messages do travel back and forth between both sides of a baby boy's brain, those same messages can proceed faster and be less hindered in the brain of a little girl."

The good news to this is that God is able to bridge any gap. In fact, He came to stand in the gap for us! I believe that it is God's desire to bring about restoration between the genders so we can labor side-by-side in the harvest field to see the greatest influx of souls the earth has ever seen.

God created us to be teamed together when He created us male and female. He has deposited unique gifts between men and women and told the first union, Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (Genesis 1:27-28 NJKV)

There are many aspects of women and men working together for the harvest which are hotly debated today. In fact, women in ministry may be one of the most controversial topics in Christianity today! This is certainly not a new debate. Lottie Moon, one of the most respected Southern Baptist missionaries to China wrote a letter home in the late 1880's that:

"What women want who come to China, is free opportunity to do the largest possible work...What women have a right to demand is perfect equality." Again she wrote, "Simple justice demands that women should have equal rights with men in mission meetings and in the conduct of their work."

While we are not sure what she meant by perfect equality, it can be assumed that she did mean that they should have been able to preach the gospel to anyone who was lost in darkness without Christ. As we read her words and they echo in our hearts we have to ask ourselves the question, "Where would China be without Lottie Moon's sacrificial life and other women like her?" I am so glad that she bravely answered the call.

Women are entering seminaries and Bible schools at unprecedented numbers. They are hungry to “go tell the good news that He is alive.” Young women around the world have shared with me their burning desire to answer the call of God. The harvest fields of the nations are ripe.

I know that each person represented here wants to see the nation’s reached for Christ or we would not be here. We have a desire to see marriages and families healed. At the heart of this issue there is a need for healing between men and women. No matter what our theological viewpoints are on the some of the issues I’ve stated, we know that the work of the gospel is hindered when there is pain between the genders.

Let’s ask the Lord to begin a healing here at Celebrate Messiah 2000, at the turn of this new millennium that will begin to unravel this pain. Both men and women are guilty of hurting each other. Jesus Christ, the son of the Living God, is will able to send a message from this great congress that will affect the whole world and begin a work of healing that will result in a new release of cooperation to see the whole world evangelized.

CM2000 28 December 2000

Plenary Title:

Emerging Leaders: A Time for Blessing

Plenary Overview:

A time of spotlighting new emerging leaders, listening to their dreams and visions for the future - representing the leadership corps of tomorrow.

Plenary Speakers:

- **Eric Watt – A Movement Ends....A Revolution Begins**
- **Yuki Ishikawa – Respond to a Call of His Vision**
- **Mike Clinton – Emerging Leaders** (*message not available*)

CM 2000 28 December, 2000

Plenary:

Recognizing Emerging Leaders

A Movement Ends... A Revolution Begins

Eric Watt

Introduction

In 1989, while serving as the Executive Vice President of a missions mobilization organization in the USA I committed myself to a season of prayer and reflection. It was during this time of meditation that the Lord opened my eyes to see and believe that it was possible to make a difference in the unevangelized world.

Raised in a prominent evangelical Assemblies of God home, my wife and I forsook the opportunity to enter into U.S. politics impassioned with the desire that every person be given the chance to hear the Good News. At that time, Dr. Keith Parks, then President of the International Mission Board of the Southern Baptist Convention graciously allowed us to pursue training with the Southern Baptists and focus our ministry on catalyzing a church planting movement among a Muslim people in Central Asia.

We began working quietly from Singapore, building a network of deeply committed friendships held together by common vision and calling that stretched geographically across the 10/40 Window and organizationally across denominational and agency lines. We were passionate in our worship, our devotion to Jesus and our belief that together we could make a difference. Soon these friendships began to link together in an informal network that now comprises the larger part of the Strategic Mobilization Task Force that I have been privileged to lead. The Task Force relational commitment now spans more than 100 countries and nearly ministry 850 organizations all working through these relationships to further the cause of world evangelization.

At the time, we had no idea that we were “emerging leaders”. We did, however, begin to see that our calling, passion and zeal for the Lord drew us together in ways that organizational allegiance could not. We “connected” with each other relationally and asked much later about jobs, titles, statements of faith, and organizational ties. We used the tools of technology to deepen our relational covenant and our further our common vision of the ultimate massive worship service around the throne and unto the Lamb.

During these years, Luis Bush has been a “spiritual” father to me. He has blessed me, prayed for me, walked with me through humiliating failure and stood with me in success. He has been there... and will be.

I tell you my story, because though individual circumstances may vary, it is a common story among emerging leaders. We have dreams, visions, and callings that forge us together in relationship. Our deference for one another binds us together and our worship experiences keep us focused on the mission.

We are driven not by theological, doctrinal or positional statements, but on the expectation that no one should be left out of the throng that will ultimately gather around the throne to worship our Lord. We are full of zeal, energy, ideas, failures, some successes and we need the wisdom and faithful encouragement of “spiritual” fathers to stand with us as we pioneer new paths.

We are the next generation of leaders.

If you were to ask our generation the question, What is an emerging leader? We would quickly respond:

- a) we are bound by a commonality of vision, not an age demographic
- b) we relate as peers, and are uncomfortable with both the idea and the reality of larger than life leaders
- c) we are eager to pioneer new trails and, for the most part, are not content to fulfill the positions of others
- d) we are designed relationally, not institutionally
- e) we are passionate in worship and radical in action
- f) we use technology, but only to further the mission

Standing on the Shoulders and not in the Shadow

The AD2000 and Beyond Movement has provided a healthy environment for emerging leaders both to grow and to flourish. We know that God’s heart is that experienced wisdom should “father” youthful zeal. The Lausanne Covenant Statement of Faith and the visionary-modeled leadership of the AD2000 Movement are have been key foundation blocks upon which we have built.

The shoulders of doctrine and modeled leadership have, in fact, created an environment for emerging leaders to step out of the shadows of current ministry and develop a new paradigm in leadership. With the honor and respect due our elders we seek advise, counsel and wisdom, but not to follow a well-worn path. Emerging leaders have dreams and visions to chart new courses blazing ahead toward reaching the unreached.

We hold in common:

Shared values. To the emerging leader unifying relationships are of primary importance, These relationship span across institutions, organizations and theological stream. We thrive in flat-lined, non-bureaucratic organizations that foster mutual leadership and diversity.

Shared passion. The core unifier is worship and a radical devotion to Jesus that compels us to action. We experience things together first, learn from one another and then walk hand in hand into the future.

Shared Priorities. The Gospel for Every Person and a Church for Every People is a beginning to what should be a church planting movement that is both self-sustaining and

interdependent in the global community of faith. We are committed to carry this vision and to maintain it as the primary duty of our worship to the Lord.

The World Sees Bones, We See an Army

Despite more than one thousand plans of world evangelization, and numerous world evangelism initiatives in the last decade, the world we enter, in this new millennium, as emerging leaders is more fragmented, more wrought with sin, more divisive and perhaps even more base than a century ago. Nevertheless, against this raging tide there is no question that God has used the AD2000 and Beyond Movement to stir the hearts of many believers and to challenge us all toward the end of a Church for Every People. However, we have yet to see all of the yielded fruit for which we had hoped. May the Lord grant us His favor in the coming years.

Added to the moral and spiritual pressures, population increases (more than 50% is under the age of 25) and economic downturns in the developing world have continued to disproportionately divide our generation across the globe.

Where do these realities leave the emerging generation of leaders?

In the Western world we often feast on our own pleasure while in the non-Western world many struggle just to survive. Unfortunately for our generation, driven by media and personal fulfillment, the tragedy of this dichotomy is for the most part ignored by leader and non-leader alike from the Western world. In fact, many have presumed our generation's opportunities have come and gone as we have been pre-occupied with selfish pleasure and personal ambition.

However, out of the deserted ruins of a generation that has, for the most part, given up hope and purpose, comes a remnant army of wounded healers, devoted to Jesus and willing to suffer for His name. God has taken many of us, despite our heritage and nationality, and knit us together in worship and devotion to Jesus for the cause of the unreached.

Who are we? We belong to one another, a band of (spiritual) revolutionaries who:

- Enter Muslim villages risking their lives to bring the "injl"
- Walk the streets of Beijing, homeless – praying for a bed at night – preaching
- Live in hiding to be the daily voice of Jesus in Iran
- Ride their bikes village to village in Burkina Faso to win village to Jesus
- Take their medical skills to remote places in Central Asia to start church planting movements.

We are a Network of Revolutionaries who:

- Covertly, illegally, with great suffering and persecution, stand against oppressive governments
- Equip 500,000 Chinese house church leaders
- Lease entire trains to claim 87 cities in India for Christ
- Have 25,000 child-at-risk projects
- Told 700 million people about Jesus in the last year

We are a Network of Revolutionaries who:

- Cook, clean, and care for children while they pray Hell away
- Prayer walk in Buddhist temples until the demon power is gone
- Talk to Kings
- Command attention
- Live in hiding
- Forsake their families

We are a Network of Revolutionaries who:

- Infiltrate darkness
- Restore life to the “killing fields”
- Worship Jesus in mosques
- Preach in temples
- Pull down strongholds
- Make demons tremble

We are a Network of Revolutionaries who:

- Are walking dead men
- Believe death is better than the status quo
- Whose lives are not their own

It is a Network of Revolutionaries whose:

- Commander-in-chief is Jesus
- Navigator is the Holy Spirit
- Power comes from the only God

We look at schools, families, cities, countries and peoples in spiritual terms.

We take them back for our King.

- Not by force, but by denial
- Not by attracting a crowd, but by picking up our cross.

We are nameless, faceless and serve only one → Jesus.

It's revolution or death.

A Movement Ends.... A (Spiritual) Revolution Begins

The question could be asked, “What will happen to this zealous grass roots “band” of emerging young leaders in the days and years to come?”

Many of us hope that the answer lies in part with our being faithful to God's heart. As we walk down new paths we humbly ask you, the current leaders of the AD2000 and Beyond Movement for wisdom to guide us, to help us stay focused and avert unnecessary obstacles. We are undeniably committed to Jesus, to His world, to one another and to working at all costs toward

the worship of all the peoples around the throne. God has granted the AD2000 and Beyond Movement much favor to begin the process, we want to be the generation who finishes the task in our generation. You dreamed for a Church, we dream for church planting movements. You labored in unity and undergirding in prayer to see beachheads established, we long for thriving multiplying works that are sending new missionaries to the uttermost.

As an example, to you, China has been a mystery and a target of unequalled prayer and faithfulness. To us China is an equal whose believers we will partner with all the way back to Jerusalem.

You have given us so much, we trust we will finish our race with the same diligence and perseverance.

The time has come for us to launch our own leadership structure to help fulfill the Great Commission in our Generation. A Movement Ends, now a spiritual revolution must begin.

The emerging leaders of the AD2000 and Beyond Movement are calling for a SUMMIT in March of 2001 to be held in the USA. We will worship, pray, seek God and together formalize what God has already birthed informally among us. We are developing an infrastructure that will “connect” us, fuel our efforts, and align us to His will. Designed like a spider web, this structure will be led by those closest to the need and fueled by the gifts and talents of spontaneously developed teams.

The CDROM you have been given not only contains the historical resources of the AD2000 and Beyond Movement, it also contains the beginning of THE CONNECTOR. This free software tool will enable us to stay abreast of one another’s challenges, pray each other through our failures and rejoice together in His victories.

What you as leaders have poured into us will not be in vain. We will not shrink back from our responsibility. Our road may be different, but no less strategic. Our Captain is Jesus and our aim is worshipping Him with the peoples of the earth.

May God grant us the courage to listen to the voice of wisdom and the strength to finish the task you so ably began.

God Bless you. May we never stop until all have heard.

CM 2000 28 December, 2000

Plenary:

Recognizing Emerging Leaders

Respond to a Call of His Vision

(Yuki) Hiroyuki Ishikawa
Mozambique

I have a vision. A vision for the nations to be won and transformed for Christ. A vision that fulfils God's heart for the world. A vision to complete the Great Commission in our generation.

There is a call going forth from heaven for every man and woman of God to respond. To respond to the cause and the purpose God set for us even before time began, for every person and people to know Jesus Christ as their personal Saviour and the Lord. The Bible declares that Christ was slain before the foundation of the world (Rev 13:8). God set the vision for each one of us to come together to fill pieces of a puzzle to complete His vision.

I honour those men and women who have gone before us and who have sacrificed their lives for the cause. Those of us who were born for the purpose and who are the fruits of seeds they sowed will continue to carry the vision forward with burning passion to bring it to completion. What God purposed shall be accomplished with or without us. We shall choose to be a part of His vision and the vision to bring every tribe, tongue and people and nation to God. (Rev. 5:9) As we continue to move forward, focusing on the vision in the next millennium, I believe that we must base our initiatives on a strong foundation of personal relationships, relationships of trust and love. We all need divine revelation from God for the need for one another and to build our relationships. Then no enemy can hinder us building our national, continental and global partnerships to complete the vision of God. Let us not focus on just winning numbers, but winning the hearts of people by love through prayer and action. Jesus proved His heart in many ways. He knelt down in humility and washed His disciples' dirty feet. Are we willing to wash each other's feet? Are we willing to serve one another? Are we willing to love at whatever cost?

Mozambique, where I was born again and serve the Lord, has seen much church growth in the last decade despite (and perhaps because of) having gone through devastating wars, communism, persecutions and natural disasters. Through the suffering came much hunger and thirst for God. God is moving mightily in this country. Through "Mozambique for Christ" National Initiative, the Body of Christ is being mobilized to move together under a common national vision to complete the Great Commission. Various national consultations with church and mission leaders have been held to facilitate a complete transformation of the country. Prayer for the country, the continent and the world is being organized through the United National Prayer Network, that brings together a large number of intercessors from various denominations. Strategic prayer initiatives are organised to destroy strongholds of the enemy, saturate the country by prayer, and build and advance the Kingdom of God. In a recent open-air intercession event, the president of the country, the head judge of supreme court and members of parliament prayed together with more than 5000 intercessors from various denominations for peace and the transformation of

Mozambique. We focus on a process instead of events to move towards the end. We will continue to facilitate and challenge the Body of Christ to rise up and take boldly a challenge of completing the Task of evangelisation in Mozambique, and at the same time to take a rightful place to reach the rest of the continent of Africa and the world.

As we face the dawn of the new millennium, I am determined more than ever before to move forward with the vision and determination to complete the Task. There will be danger on the front line. Some will fall to sickness and some lives will be lost. But we shall be obedient to the command to go and lay our lives down for the cause just as Jesus was obedient to the Father. Phil. 2:8 He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue and should confess that Jesus Christ is Lord, to the glory of God the Father.

I call this new generation of leaders to rise up, take the challenge and run! For this cause we were born and for this cause we must and shall lay our lives down. (John 18:37) Let us commit ourselves to the vision. Let our hearts be consumed with passion for the lost. Let us know God intimately and make Him known so that the Great Commission shall be completed in our generation!