

Part 4

Plenary Sessions for 2 January, 2001 and Appendix

- World Evangelization:
Where We Are & Where Do We Go From Here
- Community Transformation
- Recommitment to Jesus Christ, His Commandments,
& His Commission
- **Appendix: Millennial Manifesto**

CM2000 2 January 2001

Plenary Title:

***World Evangelization:
Where We Are & Where Do We Go From Here***

Plenary Overview:

Assessing the status of World Evangelization - An overview picture of where we are and where we are going. Providing status information, major movements and trends, etc, with praise for what God has done over 2000 years of world evangelism and anticipation of where we are going from here.

Plenary Speakers:

- **Patrick Johnstone - Where Are We?**
- **John Bender-Samuel – Bible Translation Today**
- **Victor Koh - Saturation Evangelism and Small Group
Leadership Development Resource Network**

CM2000 2 January, 2001

Plenary:

World Evangelization: Where We Are & Where Do We Go From Here

***Section 1 - Where are we?
Where Do We Go From Here?***

Patrick Johnstone

The Edinburgh 1980 Conference was largely the vision of Dr Ralph Winter of the US Center for World Mission to focus on the world's remaining unreached peoples. In one plenary session of that Conference a strange incident occurred. I was leading the meeting, which made the incident even more memorable to me. A Scandinavian missionary to Greenland unexpectedly came to the platform when I was at the podium and he told me he wanted to say something. He then shouted out the slogan, "A Church for Every People by the Year 2000". This he repeated a number of times and then asked all the hundreds in the meeting to chant it with him. Everyone was stunned and a bit embarrassed – not least me as the leader of the gathering! I then commented, "That was not on the program!", which hopefully reduced the tension. The idea was born but none of us grasped the significance of this prophetic incident at the time. A decade later it became part of the over-arching goal of the AD2000 and Beyond Movement.

In this coming hour we come to the heart of the Conference - where we give account before God, to us all and to our brethren around the world of what progress we have made in attaining the goal of:

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

I will take each of these two goals separately and seek to show some of the achievements over this remarkable decade. Not only have I, together with John Robb, been the leaders for the Unreached Peoples Track, but also in the last three years we have both been intensively travelling to and gathering information from every country of the world for prayer. I have been working on the new edition of *Operation World*, which will be published, God, willing, in September next year. I therefore have been privileged to have a global ringside seat to observe and measure in some part what God has been doing. I trust that this will encourage you! It has been worth the effort and pain. We have been part of the most global and focused movement for world evangelization that there has ever been! I want to back this up with firm evidence that we have progressed far further along the road of world evangelization in this decade than anyone would have dared think. Sure there yet remains much to be done and much that has been done could have been done better. So forgive me if I come over somewhat optimistic – but I believe I have good grounds for that optimism!

A Church for Every People

See also the summary graph page at end of this section.

This is the heart of the challenge of Jesus to us, His Church “Go and make disciples of all nations or peoples”. In Seoul 1995 at GCOWE '95 we committed ourselves to ensuring that there be a mission-minded church planting movement within every unreached or unevangelized people on earth by the year 2000. Our purpose was that all peoples might have opportunity within their own cultural setting to experience the love, truth and saving power of The Lord Jesus together with other believers. We only had 6 years to see this accomplished.

How could we fully obey this command without knowing WHO the peoples were, WHERE they were, and WHAT their spiritual need might be? When we launched the AD2000 and Beyond Movement with the challenging goal of a church for every people, there was still no published list of the world's peoples. How could we know which peoples to pray for and to whom we should send church planters? We had much to do!

The Challenge to research – we needed a working list of peoples

At the Lausanne Congress in 1974 Ralph Winter gave one of the most stirring visions of the latter part of the last century – he spoke of the 16,750 Hidden or Unreached Peoples and gave new impetus to missions around the world. Many asked him, “Ralph, where is that list of the 16,750?”. He did not have one, and could only refer to us researchers as having the names of these peoples!

What lists of peoples were there? We had the unique Wycliffe Ethnologue, which is the most complete listing of the worlds languages and their Bible translation needs. Then there was the remarkable, but unpublished, list of peoples painstakingly compiled by David Barrett of the *World Christian Encyclopedia* with help from some of us researchers. This latter will eventually be published in the new *Encyclopedia* in March this year. Barrett's unpublished work became the basis of the Joshua Project List and for this he deserves full credit.

We worked hard on pulling together a workable list of peoples in the early 1990s. We simply could not tackle the challenge of finding out about **all** the approximately 13,000 ethno-linguistic peoples of the world let alone see churches planted among them. So we had to limit our list to those over 10,000 in number and also below 2% Evangelical or 5% Christian as the ones most likely to need a church planting initiative. We concentrated our research and analysis on these. After much hard work a small group of us together with Dan Scribner of the IHQ of AD2000 and Beyond Movement were able to provide the list that was launched in 1995 as the Joshua Project. It was the flagship tool and focus of the efforts of the AD2000 and Beyond Movement for the remaining years of the decade. Here, then, is the breakdown of the world's peoples as defined by ethnicity, language and country.

People Category	Number in category	Approx. population	% of world Pop
Above 10,000 pop. and more than 2% evangelical or more than 5% adherents	6,000	3,620 million	60.3%
Above 10,000 pop. and less than 2% evangelical and less than 5% adherents	1,600	2,350 million	39.2%
Below 10,000 population [many being migrant or cross-border minorities]	over 5,400	30 million	0.5%
World Totals	13,000	6000 million	100%

Our division of the world's peoples may have appeared arbitrary, but it helped to give focus. It is interesting to notice that the total population excluded is relatively small nevertheless important for our vision for the future. Probably only 40% of these small groups are still unreached.

Praise God for this list. It needed constant adjustment, the addition or removal of peoples as further research improved our understanding, but I am only too aware of the gaps that remain in our information in the JPL. It had its critics, it had its weaknesses, it brought frustration to many but it became an outstanding instrument for God's Kingdom. Please look at the sheet in your folder. Praise God for the meticulous and loving care with which Dan especially lavished on this, and in the analysis of the JPL we can mark the progress towards our over-arching goal of a church for every people by the year 2000.

Most of these peoples were then profiled by Bethany in the USA, mapped by Global Mapping, researched by national bodies in many lands, strategized by Interdev for partnerships for clusters of these peoples, adopted by churches for prayer, visited by Christian teams, many of their languages recorded for literature, film, cassette, video, broadcasting and television, and taken up for church planting by agencies and churches. The Joshua Project List [JPL] led to an explosion of prayer and activity. It became the biggest global effort for the unreached ever attempted! I believe the impact in eternity will be dramatic! I want to briefly show you some of these achievements!

Out of this list came stimulation for national networks to research their own countries once the inadequacies of the categorizations and information on peoples became clear. Of special note is the work done in countries in Africa, India, Indonesia, China, Brazil and South East Asia. Never before have we had so much information about unreached peoples! Let us make sure we use it well!

The Challenge to adopt – for prayer and involvement

As the JPL peoples were plotted on a map, it quickly became apparent that almost all these peoples were to be found in the belt of territory from North Africa to the Pacific, most lying just north of the Equator. It was Luis Bush himself who coined the phrase that has possibly become the distinctive of the AD2000 and Beyond Movement, **The 10/40 Window**.

There were many frustrating and sterile arguments about which countries ought to be included or excluded, but we must not miss the point that it was a general call to a focused mobilization. That the phrase achieved. It became known all over the Christian world, the map of the area was endlessly repeated in print and on videos. Some took the concept too far and virtually dismissed any mission activity outside the 10/40 Window area as valid for ministry. This was never the purpose – rather it was to draw the attention of the Church to the most needy, most ignored, the least resourced, most challenging remaining part of the unfinished task of world evangelization. That it did in no small measure. That focus was essential if we were to mobilize the Church world-wide for prayer, recruitment and deployment.

From all over the world came a clamour for information. Adopt-a-People programs developed in a number of countries. Research by churches, agencies and national networks was undertaken. Prayer cells and networks emerged; prayer journeys made to the far corners of the 10/40 Window. Mistakes were made, but overall a new awareness and concern grew into what Peter Wagner calls the greatest prayer mobilization the world has ever seen. More congregations were committed to involvement in world evangelization than ever before. Should we be surprised that the growth of evangelical Christianity is proving to have grown faster and more widely than ever before?

The Challenge to engage – agency and church commitment to go to the people.

Prayer was followed by specific commitment around the world to make sure that these peoples were actually reached. The aim was to challenge church planting agencies to commit themselves to target these peoples for specific ministry. Over the years the list of untargeted became shorter, then at the Amsterdam Evangelists Conference this year, all the remaining peoples were embraced.

It was quickly realized that the 1,600 Joshua Project peoples and their evangelization could not be done in isolation. All these peoples were related to wider groupings of peoples. We then developed the concept of 11 Affinity Blocs of peoples into which nearly all the JPL of peoples fitted. Here is a map showing these. Notice the fact that these Affinity Blocs more or less cover the area of the 10/40 Window. Then we grouped clusters of peoples with closer affinities such as shared cultures, history and language families. We identified around 150 of these People Clusters such as the Kurds, North African Berbers, West African Fula and the Malays of south-east Asia.

The Partnership Development Task Force of the AD2000 and Beyond Movement under the leadership of Phill Butler of Interdev greatly expanded the brokering of facilitating partnerships of agencies and churches. A large number of these partnerships were specifically for people clusters. Over the period 1990 to 2000 the number of partnerships launched rose from 5 to 73 and a further 85 are in various stages of emergence. Without these partnerships anarchy, duplication of ministries and competition would have been even more problematic. There are now very few peoples not under the oversight of such partnering networks today.

These concepts helped communicate to ordinary Christians the nature of the challenge we faced in an understandable way. It also helped us to strategize in our planning to reach them. It also

forced us to see that we could not pick a people for adoption in isolation from other peoples or other agencies seeking to reach them. We had to do it in partnership with others

We have been much encouraged from accounts from around the world of significant progress to go further and establish a church planting team within these peoples as the table below/on the screen shows. I have been thrilled by the continuing vision of our brethren in Indonesia and India for the many unreached peoples in their countries despite the severe pressures they have experienced in the last few years. Much has been accomplished and only in heaven will the full story be revealed. Yet from the information available, there are now teams on site in over 2/3 of the JP peoples.

The Challenge to see churches planted – we need verifiable progress.

Our vision is for a mission-minded church within every people. This was theoretically possible, but knowing something of the long and hard years of tears, pain and sweat between the start of pioneer work and the spiritual breakthrough, this was unlikely in the short span of the decade of the 1990s and, even more, the six years between the launch of the Joshua Project and the end of the Millennium. With this in mind we set the goal of a basic minimum of a vital, witnessing congregation of at least 100 individuals within each people. We have had reports of such congregations in nearly 1/3 of the JP peoples, and I suspect this is higher for some in the list I know have churches but these were not reported. Look at the tally below!

Joshua Project – Least Reached Peoples Progress towards church planting 1990 – 2000				
Percent of Peoples	1990	Oct. 1997	Oct. 2000	Achievement
Commitment for church planting by mid-2002	est 66%	77%	100%	Complete
Commitment for church planting by 2000	est 66%	77%	85%	Five-Sixths
Church planting team currently on site	est 39%	43%	68%	Two-thirds
Reported Fellowship of at least 100 believers	n.a.	4%	31%	One Third

What does this mean in absolute numbers for the world? These are approximate, but give a good idea of the scale and the progress.

Ethno-linguistic peoples and church planting		
Church planting stage	population	% of world population
Commitments for mid-2002	6000 million	100.0%
Commitments for end of 2000	5925 million	98.8%
With Church Planting Team	5990 million	98.2%
With Church of at least 100 individuals	5620 million	93.7%

The down side of these figures is that the need of the huge populations in some of the least reached peoples is obscured. Some such are the 220 million Bengalis in India, Bangladesh and elsewhere, the vast populations of caste Hindus untouched by the gospel, the millions of Muslims in peoples with no more than a handful of churches, most of whom have never has a chance to hear and understand what Jesus came to do for them. One church in such large-

population peoples is insignificant. In many of these peoples we need to see the planting of thousands of churches before the majority of these populations would have a chance to be a member of one.

Conclusion

We give thanks to God for what has been achieved, but humbly realizing that our limited success spells out a clearer agenda for us in the coming decades. We do not want just numbers, but also vital, dynamic spiritual life in congregations that is going to transform cultures, heal the world's wounds and proclaim the gospel to every people and person on earth. To this I will return later in this session.

A Church for Every People Group

"Go therefore and make disciples of all the nations" Matt 28:19

People Group Criteria	Number of Groups	Rounded Population	Population Percent
Above 10,000 population + 2% Evangelical or + 5% Adherents	6000	3,620 million	60.3%
Above 10,000 population + 2% Evangelical and + 5% Adherents	1600	2,350 million	39.2%
Below 10,000 population	5400	30 million	0.5%
World Totals	13000	6,000 million	100.00%

Key Observation: There are approximately 13,000 total people groups, more than 40% of which are smaller than 10,000 in population

Church Planting Status	Population	Population Percent	Key Observation: The Joshua Project list represents about 2.3 billion individuals living in about 1600 people groups that are less than 2% Evangelical and less than 5% Adherents.
Commitment for Church Planting by mid-2002	6,000 million	100.0%	
Commitment for Church Planting by Dec 31, 2000	5,925 million	98.8%	
Church Planting Team currently on-site	5,889 million	98.2%	
Reported Fellowship of at least 100 believers	5,620 million	93.7%	
World Totals	6,000 million	100.0%	

Joshua Project – Least Reached Peoples Only

Church Planting Progress: % of People Groups	1990	Oct 1997	Oct 2000
Commitment for Church Planting by mid-2002	66%	77%	100%
Commitment for Church Planting by Dec 31, 2000	66%	77%	85%
Church Planting Team currently on-site	39%	43%	68%
Reported Fellowship of at least 100 Indigenous believers	Not available	4%	31%

Key Observation: Almost 70% of the people groups on the Joshua Project list of least reached peoples do not have a reported fellowship of at least 100 indigenous believers.

"Church for Every People" Summary:

By December 31, 2000, nearly 99% of the world's population will live in a people group that has an actual or planned on-site church planting team.

Section 2 - The Gospel for Every Person

See also the summary graph page at end of this section.

The Biblical Imperative

In Mark 16:15 Jesus gave the task of preaching the gospel to every person. How can we measure whether a person has effectively heard the Gospel? We can never know whether we have really attained that goal, for we cannot get hold of the information in the ultimate source – the Lamb’s Book of Life, which has yet to be opened!

Making the Gospel Accessible to every Person

We can measure the *accessibility* of the Gospel through multiple ministries – personal witness, literature, Scripture translation, Christian video, cassette, television and radio availability, the use of the Internet and many other tools God has given us today. Every extra means of communicating the Good News increases the likelihood that during a person’s life-time he or she will have a meaningful, even life-changing opportunity to respond to the claims of Christ and become a member of the Body of Christ. Such a person could then be said to be evangelized – even if that opportunity is rejected.

Many of the special tracks of AD2000 and Beyond Movement have had this vision to make their particular ministry medium available to the whole world population. We are now going to hear from two servants of God who are to speak on progress in their remarkable ministries:

SUMMARY

The Multiple Layers of Ministry

Let us put some of these layers together!

1. We have the primary means – of witness of Christians within the culture. Earlier we saw how there are churches within the vast majority of ethno-linguistic peoples, and, in fact, probably only 6.3% of the world’s population lives within a culture without a vital witnessing church. We can represent this as a horizontal bar of ministry. Notice how most of the world’s population is “covered” potentially by such. I am very aware that this does not take into account all the other barriers of caste in India, mountains for the Kurds in the Middle East, religion among the Bengalis and Pakistani peoples as well as many other factors. So this is a big over-simplification. The coverage increases if we include all peoples among whom there are also expatriate church planters on site and the potential coverage goes up to 99%.

Witnessing congregations	93.7%
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Local and expatriate witness	98%
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The World’s population of 6,000 million in 13,000 peoples

2. We have just heard of the thrilling progress in Bible translation from John Bendor-Samuel. The staggering change over 200 years is extraordinary. We have seen the accelerating rate of

progress in NTs completed and the bold visions for the future. As things now stand about 92% of the world's population has access to a NT in their own language, and this is even higher if we include Bible portions. This is not to say that there may be difficulties with illiteracy, distribution or availability, but potentially the Scriptures are there for the determined seeker. Now we can add another layer.

Bible/NT completed or in translation	94%
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Witnessing congregations	93.7%
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Local and expatriate witness	98%
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The World's population of 13,000 peoples	
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- Then we heard of the JESUS Film and its extraordinary impact and use. Over 99% of the world's population could have access to the JESUS film in various forms - comic strip, cassette, video, film or broadcast on television. The 4.1 billion viewers comprises 2/3 of the world's population, but we must add the rider that this is a **cumulative** total, and many of these viewers will have seen the film multiple times and their viewings are cumulatively added to the total number of viewers. So now we add another layer:

Jesus Film	99%
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Bible/NT completed or in translation	94%
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Witnessing congregations	93.7%
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Local and expatriate witness	98%
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The World's population of 13,000 peoples	
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- The AD2000 & Beyond Movement Radio Task Force was primarily represented by World by 2000 and its partner ministries. World by 2000 was a commitment by five international radio ministries to provide every man, woman and child on earth the opportunity to turn on their radios and hear the gospel of Jesus Christ in the language they can understand so they can become followers of Christ and responsible members of His church. These five international radio ministries, FEBA Radio, Far East Broadcasting Company, HCJB World Radio SIM, and Trans World Radio made this commitment with the objective of jointly completing this task by the year 2000. In addition to the original broadcast ministries, Galcom, Words of Hope, IBRA Radio and Back to the Bible were invited to join as Associates in the World by 2000 effort as a result of their commitment to the World by 2000 objectives.

One hundred and ten new language broadcasts were added to international missionary radio broadcast schedules. These represent over 650 million people who are now able to hear the gospel in a language they can understand. Only 7 of the 300 originally targeted languages still remain without broadcasts. What an achievement! This now means that over 99% of the world's population could have access to some broadcasting in a language they understand – assuming they have access to a radio, and batteries to run it and be within range of the broadcasts. This adds yet another layer.

World by Radio	99%
Jesus Film	99%
Bible/NT completed or in translation	94%
Witnessing congregations	93.7%
Local and expatriate witness	98%
The World's population of 13,000 peoples	

We could add many more layers to this blanket of coverage.

I could tell of the amazing work of the Global Recordings Network who have prepared recorded electronic messages in over 5,000 languages and dialects. The 5,000 total was reached in October 1999. What of the massive literature and Scripture distributions of Every Home for Christ, Open Doors, The Bible League and many others when whole 10/40 Window countries have been covered by this medium?

SAT7 broadcasting in the Middle East has gradually increased its Christian broadcasting in Arabic to the whole region with outstanding results. The rapid multiplication of legal or illegal satellite dishes ensures a wide coverage. Millions of the majority religion are regular viewers and their whole world-view and perception of the Church and of the Lord Jesus Christ is being changed in a positive way. It has also raised the morale of the marginalized indigenous Church and brought about a much greater unity among Christians of a wide ranager of traditions.

The wiring up of China and India for the Internet, the massive increase in those with access – often through Internet Cafes ensure a massive increase in coverage of the most challenging countries for the gospel through this medium of such potential. Many are convinced that even rural India will be extensively opened up for the gospel through the Internet.

How many individuals have been evangelized?

The layered coverage shows that as far as **availability** goes, coverage is well over 99% of the world's population. This is astonishing. However the realities of the world today is that

availability is not exposure. There are many barriers to access or understanding. We can only conjecture the actual percentage.

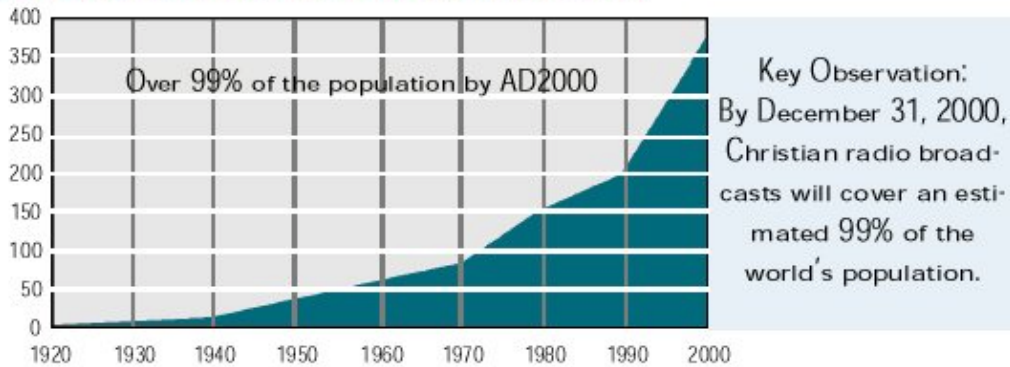
For example the JESUS Film has had 4.1 billion viewers, but how many of the world's individuals would this mean – 3 billion? Maybe. Then how many of these actually heard the message of the film and understood it to the point of making a decision for or against acceptance of the Gospel?

My own reckoning is that between 15% to 25% of the world's population have not sufficient exposure to have a valid opportunity to make a decision for or against Christ. So much depends on the strictness of the criteria we use to measure this, hence the range. If we take the average of this, it means that there are 1.2 billion people on earth today that are yet to be evangelized.

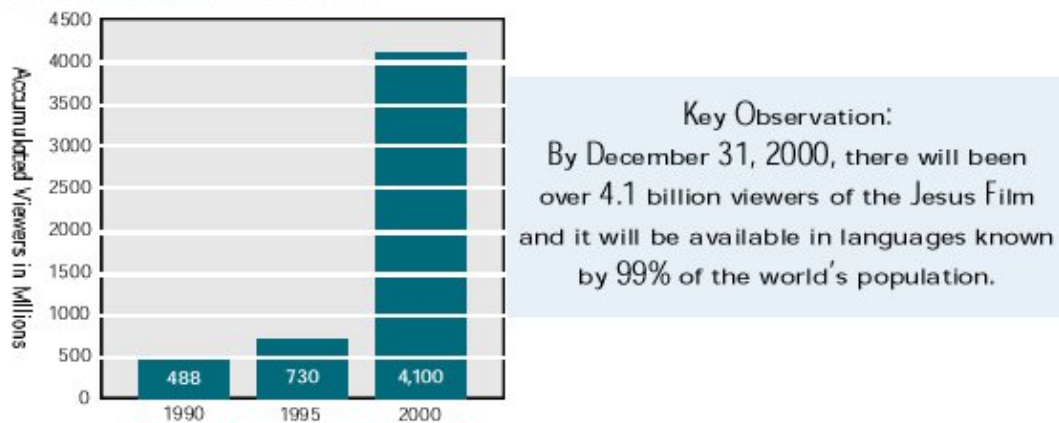
The Gospel for Every Person

"Go into all the world and preach the gospel to all creation" Mark 16:15

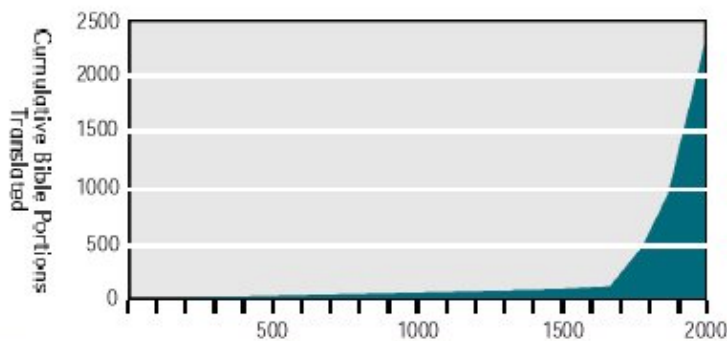
Mega-Languages with Christian Radio Broadcasting



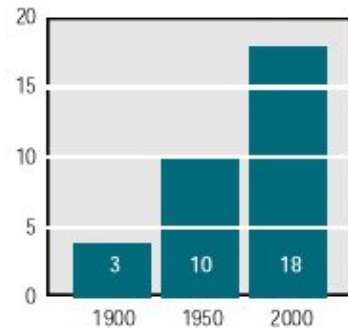
Jesus Film Estimated Viewers



Bible Translation Status



Annual Rate of Portions Translated



Key Observation:
By December 31, 2000, 8 out of every 10 people will have access to the entire Bible in their own language. 94 out of 100 will have access to the New Testament.

"Gospel for Every Person" Summary:

By December 31, 2000, between 75-85% of the population of the world will have heard the gospel.

Section 3 - Where do we go from here?

Introduction

We have now moved into 21st Century ministry. The task is not finished, the Great Commission is just as valid in 2001 as it was in 1999. What enormous challenges await us! The vision, ways of working and the networks formed in our AD2000 and Beyond Movement were good for the last decade. Now we need the Holy Spirit to guide us into new networks, new methods, a new generation of leaders and a new understanding of the meaning of the Great Commission for us in this new decade. In this last section of our program I want to do some broad-stroke dreaming and envisioning of the coming decades. There are three words: Momentum, Vision, Partnership which are the foundation of what I share.

1. Maintain the Momentum

The hype of the end of the Millennium gave us great impetus and motivation for the AD2000 and Beyond Movement and its goals. Much was achieved in the last ten years, but now we need to be just as enthusiastic and full of faith for this coming decade. Many have complained that the AD2000 emphasis would leave everyone so exhausted that they would then sit back and relax. We must not let this happen! It would be tragic if we reach 2010 and then have to write off the decade as a failure. Our goal is a Completed Bride for the Lamb, and for this we must be passionate. This cannot happen until the requirements of the Great Commission are fulfilled. Today we can say that this goal is now far more attainable than we would have dared hope in 1990. We therefore need to maintain the momentum in three areas:

a. In Growth

Numbers are not everything, but they do tell us something! Donald MacGavran gave us a vision for church growth three decades ago that changed our whole perspective of missions. Too many have belittled this today and we have lost something of the wonder of God's working in the world in the process. One of the encouragements for me as we work on the statistics of the world's denominations is to see that the growth of Evangelicals during the 1980s has been maintained in the 1990s. There has been significant continued growth in Latin America, Africa and Asia and the proportion of Evangelicals in the non-Western world has continued to grow. Evangelicals in the West now constitute only 20% of the total. One of the biggest problems we have had to deal with is evangelical exaggeration. Let us guard against triumphalistic boasting and be more humble! We need to encourage national research into the growth and decline of the Church. This gives accountability and strategies for advance and outreach but too few countries do this.

b. In Recruitment

The 1990s was a time of growing enthusiasm for missions in the non-Western world but a stagnation or even decline in the West. Sometimes reporters have over-stated the rise of recruitment for missions in the non-Western Church by only counting foreign missionaries in the West but foreign and home missionaries elsewhere. We are near completion of a big survey of the world's mission agencies and a number of amazing facts are coming to light. The USA is still the biggest sender of foreign missionaries, but second to the USA is now Korea with possibly near 9,000 foreign missionaries today. The biggest sender of cross-cultural missionaries today is India with almost double the numbers of the USA – most are serving in pioneer areas of their

own vast country. Singapore has by far the best ratio of missionaries to churches in the world but has their zeal peaked? Truly we have become a global Church reaching out to the world. That vision and willingness to send our best people cross-culturally must be encouraged whatever the cost. That cost will continue to be high as persecution becomes more normal for Christians. George Verwer's vision of 200,000 new missionaries is still unrealized.

c. In Vision

Each generation needs a new articulation of vision that is relevant for the time. God gave us the AD2000 and Beyond Movement watchword which has given strong motivation. The need has not lessened, but it must be re-formulated and passionately promoted for this rising generation. May God lead in this.

2. Work Together

The time of the lone pioneer missionary is long past. The time of being able to find undiscovered and unreached peoples who have never heard the gospel is almost past. We have run out of countries where there are no groups of Christians living and witnessing, we have run out of peoples anywhere in the world over 10,000 in population who are not targeted for ministry by some church or agency, and almost run out of such peoples where there is not a team of church planters preparing to enter for ministry. Often our biggest problem is not finding an unreached country or people, but how to work together with others with a similar calling! There have been some sad stories of new countries opening up for missions after the collapse of Communism where the divisions, cultural insensitivities and fleshliness of the expatriate missionaries have harmed the credibility of the Gospel. The 21st century must be one of partnering and humble fellowship and networking to work together for the blessing of those we seek to reach.

When Western missions alone were working there were relationship difficulties between them. Now that the missions movement had gone global the potential for difficulty has greatly increased. In the agency which I represent we have nearly 2000 missionaries but they come from 50 nations. Some of our field teams have 16 nations represented. We know that there are problems in working in this way, but we strongly believe that it is worth the effort, and, by God's grace, it is working. It is our love and unity in the gospel that will give credibility to what we proclaim. Will we fail on this vital point? The major emphasis made in AD2000 and Beyond Movement, Lausanne and WEF in recent years is on helping partnership to flourish. This must be cultivated nationally within peoples, in specialized ministries, and also regionally and globally.

I have great longings for the Global Round Table initiative – which may prove to be the birthing of a worthy successor to the AD2000 and Beyond Movement. It should be a more inclusive, globally represented network of the world's Evangelicals. May it prosper and may we be supportive.

3. Focus the Vision

I want to put out a challenge to you to whom we pass on the torch of world evangelization. Keep the vision clear and simple so that ordinary Christians will rise to support it! Some criticise us in the AD2000 and Beyond Movement that we have been too narrow. The 10/40 Window is not the only area of need, but it gave clarity and motivational drive. Planting a church of 100 in each

unreached people was simplistic, but it generated enormous enthusiasm and moved many teams out to the least reached. Holistic ministry in combining the preaching of the Word with ministry to social needs may have been downplayed by some, but the simple dual goal of the AD2000 and Beyond Movement united a wide variety of the greatest Christian activists of today from very different streams of biblical Christianity. Many movements inspired by God in the past have multiplied visions and ministries to the point where the unifying glue was lost, and the movement floundered or became a focal point for fellowship rather than extending the Kingdom of God.

There are issues and needs we could not address in the decade of the life of the AD2000 and Beyond Movement. These must be on our global agenda for future visions. I mention six.

a. Focus on the Geographical Challenge

Great areas within the 10/40 Window and some outside it are still sparsely sprinkled with vital congregations of indigenous believers. I have not the time to describe them, but make mention of such areas of tremendous challenge –

- the six countries of the North African Maghreb,
- the majority of the provinces of Turkey still without a single church,
- the Arabian Peninsula – can we say that Arabia is evangelized if there are no believers in Mecca? – ,
- the teeming millions on the plains of North India, the least evangelized island on earth – Sumatra
- the many provinces in parts of Europe with scarcely a single evangelical congregation.

Every nation or region needs a dedicated research team that constantly analyses the needs and challenges Christians about the unmet challenges for evangelism and church planting.

b. Focus on the People Challenge

Over this last decade we have had a relatively complete list of the significant least reached peoples on earth. This is a vital tool we pass on to you who follow. This list was too limited in scope. It left out the several thousand smaller peoples. Much work is being done by the Harvest Information System (HIS) team to refine the list and make it globally inclusive, and also to make it more meaningful in every country by not just allowing for ethno-linguistic distinctions but also cultural, social, geographical and religious boundaries between peoples. This is being launched at this very conference.

Look at some of the challenges! We have scarcely started the task of reaching out to the 100 million in nomadic cultures across the world –

- the Fula in West Africa,
- the Roma or Gypsies of Europe and beyond,
- the Tibetans of Central Asia,
- the Bedouin of Arabia.

We have not seen significant breakthroughs yet among:

- the 25 million Kurds,
- the 14 million Madura and the 8 million Minangkabau peoples of Indonesia
- the dozens of peoples in north and central Chad on the edge of the Sahara Desert,

- or the numerous peoples of Western China and Central Asia where at best only the beginning of seed-sowing has occurred.

c. Focus on the City Challenge

We began the last century in 1900 with only 14% of the world's population living in cities. We now have just entered this century but now about 50% of the world live in cities and by its end we may have reached 90%. The 21st century will be the first urban century for humankind. Our pioneer vision for this new century must be increasingly urban. This is the new frontier for missions, but it will require courage, dedication and new ways of working and living if we are to impact coming generations and see continued growth of the Church. It is the cities where we have the dynamo for social change – often for the worse. How are we going to apply the Gospel to the massive problems of the cities with their multiplied poor living in terrible slums, the rampant crime, violence, drug abuse and family breakdown? We have had relatively few good models for innovative church planting in cities. We need them and we need to multiply them.

d. Focus on the Social Challenge

Over the past several decades the hostile reaction of Evangelicals to what was once called the “social gospel” has waned. We increasingly see the need to have a holistic ministry that ministers to the social and physical needs of people as well as to the spiritual. These must go hand in hand. Evangelicals have gained a good reputation in some countries because of loving service rendered in the name of Christ and thereby churches have been planted. All involved in social ministries must not lose sight of the all-important eternal destiny of those to whom they minister – all are potential participants in the Bride of the Lamb – but all must be based on deep rootedness in the Body of Christ. All involved in spiritual ministry must ensure that their ministry is earthed in the very real human needs of those around them.

We have the perfect answer in the Gospel, rightly proclaimed, for every trauma of humankind. Family breakdown and the dire consequences for this and subsequent generations can only be reversed through repentance and a warm personal faith in Christ. The causes and effects of economic unfairness that impoverishes millions need to be addressed by the Gospel we preach; we want changed lives and changed societies too. The desperate state of the poor, of children in need, drug abusers, prisoners and victims of war are all clamouring for our love and ministry. I see a whole new range of special ministries multiplying to meet these needs.

Medical missions is something we see as of the past, but it is also of the future. Many old diseases are rearing their ugly heads such as TB and malaria. They are beginning to decimate populations and the authorities are often without the resources to deal with them. Then we have the new diseases often caused by ecological degradation (poisoning, cancers) and promiscuity (sexual diseases and AIDS). Where else will those with the love, commitment and stamina to minister to those affected? The AIDS calamity is a terrible scourge in Africa and parts of Asia. Who else is going to give the message that will abort the development of this disease and minister adequately to the victims and bereaved as a result of this dread disease?

e. Focus on the Ideological Challenge

While we rejoice in growth and expansion of the Church, we must also grieve over the failure to really face up to the challenge of religious ideologies that have grown stronger, more militant,

and often adopting some of our Christian methodologies. These ideologies and systems are often violently opposed to Christians and our message – even more so if we proclaim that salvation is found in the Lord Jesus alone. The least reached peoples we long to see coming to Christ are largely within these ideological worlds and significant advances will only come through God’s power and grace and prevailing prayer. What then do we need?

- A deep commitment to intercession. The multiplying prayer networks around the world are the most important for seeing these closed hearts and minds opened for the Truth as it is in Christ.
- A willingness to suffer persecution for the sake of Jesus. Persecution did not end with the tearing down of the Berlin Wall; it increased. We have all prayerfully followed with concern the sufferings of our brethren in such countries as China, India, Indonesia, Laos, Saudi Arabia. We need a good theology of persecution and not of prosperity!
- A divinely inspired love for those who now reject the Lord.
- A great faith in God that no human or demonic ideology or system is too hard for Him

f. Focus on the Spiritual Challenge

It is easy for us to speak of statistics, of church growth, of new ministries, of better methods for proclaiming the Gospel, but this is not enough. The most important of all is my relationship with Jesus. If I am not walking closely with Him in the Spirit, I can do nothing and I am nothing. What concerns me is the many “great” men and women of God who rise to prominence who fall – secretly and sometime publicly. Unless I am passionate about my Saviour and Lord what use is it to come to a conference like this? Our condemnation can be the greater. The devil will rejoice, and the Cause we stand for discredited.

Conclusion

Now we come to a decisive moment of our Conference. The AD2000 and Beyond Movement becomes history. We make a deliberate act of committal of the ongoing task to a new generation. We bequeath to you a wonderful inheritance, a finishable task, amazing new tools for its accomplishment. Run with it for the sake of the unreached, for the sake of those dying without hope, for the sake of Jesus! Let us give ourselves to Him Who gave Himself totally to us!

CM 2000 2 January, 2000

Plenary:

World Evangelization: Where We Are and Where Do We Go From Here

Bible Translation Today

John-Bender Samuel

1st Century AD:

Paul writes to Timothy: "...from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

20 centuries later...

The Amsterdam Declaration

"...The Bible is indispensable to true evangelism. ..."

"We pledge ourselves to keep the Scriptures at the very heart of our evangelistic outreach and message and to remove all known language and cultural barriers to a clear understanding of the Gospel on the part of our hearers."

Good news

Scripture translation has accelerated

Bad news

At least another 2,000 languages need a translation programme

Where are these languages?

- ◆ Cameroon
- ◆ Chad
- ◆ Nigeria
- ◆ Sudan
- ◆ Tanzania
- ◆ China
- ◆ India
- ◆ Nepal
- ◆ Vietnam
- ◆ Indonesia

In the next 25 years it is possible for a translation programme to start in all the remaining languages that need one.

God is providing new resources.

- ◆ New Personnel
- ◆ New Technology
- ◆ Scriptures for All People

John's vision: "...a great multitude that no-one could count from every nation, tribe, people and language standing before the throne and in front of the Lamb. ...they cried out in a loud voice, 'Salvation belongs to our God who sits on the throne and to the Lamb.'"

CM2000 1 January, 2001

Plenary:

World Evangelization: Where We Are & Where Do We Go From Here

***Saturation Evangelism and Small Group
Leadership Development Resource Network***

Dr. Victor Koh and Paul Eshleman

AN OVERVIEW

Our track was built around the objectives of attempting to ensure that the Gospel is being presented to every person in the world and that leaders are being developed to disciple the new converts who respond to the message. We set an initial objective that we wanted all people in the world to have an opportunity to hear the Gospel in their mother tongue, or in an understandable language, and as they respond to the message, become part of a local church in which they could grow toward maturity.

Following the AD2000 conference Seoul, Korea in 1995, we added some specific additional measurable objectives.

- ◆ To ensure that a saturation evangelism plan is being developed for every geographic area containing at least a million people.
- ◆ To mobilize Christians to take responsibility for the remaining unreached people groups in the Joshua 2000 list.
- ◆ To establish training resource centers to help prepare more leaders for small groups of new believers.

THE PROGRESS

Reporting.

During the last five years, the SEL Track has sponsored several meetings to initiate plans to monitor the progress of numerous organizations in getting the gospel to the whole world. Some good initial development work was done by a committee representing Campus Crusade for Christ, The Network, Every Home for Christ, Christian Broadcasting Network, JESUS Film Project, World by 2000 Radio and others.

Unreached Peoples.

August 4th, 2000 saw the accomplishment of one of the primary goals of the last decade. After a presentation by Bruce Wilkinson of Walk Thru the Bible, he challenged the Strategist Task Group at Amsterdam 2000 to consider taking the responsibility for the remaining unreached people groups on the Joshua Project 2000 list. During the course of the next 30 minutes, those in attendance agreed to launch a church planting effort in the remaining unreached 253 people groups during the coming two years. Table #71 at the consultation contained representatives from Youth With A Mission, Campus Crusade for Christ, DAWN, and the Southern Baptist International Mission Board. This group committed to providing the infrastructure needed to

help the enthusiastic pledges made to become a reality. They have met again since the Amsterdam 2000 event to take initial steps.

Coverage.

Saturation Evangelism coordinators were recruited for every country of the world and a plan was developed to ensure evangelism coverage in each country. As the year 2000 draws to a close, it appears that more than 100 major countries will have passed the goals of 100% saturation by the end of the year. Many others are very close.

Results.

Presentations of the Gospel through a variety of means have accelerated greatly. The “JESUS” film has been shown to more than 4.1 billion people, encompassing every country of the world.

Every Home for Christ, World by 2000 Radio Ministry Coalition, Christian Broadcasting Network, Billy Graham Evangelistic Association, The Network, and many other organizations have launched mass evangelism efforts in increasingly remote and unreached locations.

Short-Term Missions.

The Macedonian Project was formed in 1997 to help send people to every Million People Target Area to show or distribute the “JESUS” film and “The Story of Jesus” audiocassettes. Since its inception the group has sent more than 3,000 short-term workers to unreached areas.

Translations.

Another goal that was encouraged by our track was the translation of the Gospel into more languages. There has been an increased effort on many fronts. Wycliffe Bible Translators has committed to complete some portion of the Scriptures in all remaining languages in the next 20 years. Hosanna Ministries have been producing new Audio Translations of the Bible which can be used for follow-up among the pre-literate. The “JESUS” film has now been completed in 630 languages, with 287 in process. There are now only 549 million people in the world who cannot see or hear the film in their mother tongue. Many of these can usually understand a working trade language. Gospel Recordings continues to expand its translations of Scripture and Scriptural portions.

LESSONS LEARNED

Pioneers are rare.

It is extremely difficult to enlist mission organizations to send personnel to totally new areas. Most missions like to send new personnel to areas where they already have bases for ease of supervision and coordination. The result is that we continue to expand in the more-reached places, instead of the most neglected.

Need more leaders with a global burden.

Many decision-makers charged with the allocation of both personnel and financial resources do not feel a personal burden for completing a task of world evangelization.

RECOMMENDATIONS

In order to ensure that the future will see every person having access to the Gospel, several things should be included on the agenda of the church.

Establish a communication forum for leaders.

There will always be a great need for networking groups, such as the Lausanne Committee for World Evangelization, World Evangelical Fellowship, The Great Commission Round Table, etc. These meetings give a platform for informing leaders about the neglected areas of the world.

Lift up the Biblical pattern of Acts 1:8.

Every Christian leader should have a very clear explanation of what his organization or denomination is doing in each of the 4 areas of ministry: Jerusalem, Judea, Samaria, and the Uttermost Parts. Preparing for evangelistic ministry in these 4 arenas is essential.

Use more media technology.

There must be far more emphasis on bringing together those who are working to proclaim the Christian message via the media and technology to ensure that new methodologies and delivery systems are not being overlooked. There will be millions of messages delivered in the world in the coming years. We need to make sure we have done the best job in delivering the Greatest Story Ever Told.

CM2000 2 January 2001

Plenary Title:

Community Transformation

Plenary Overview:

Transforming the city is a call for the new millennium in which, for the first time, one half of the population of the world will live in the city. From Cali, Columbia, called the drug capital of the world, comes the story and with it the principles for transforming any city.

Plenary Speakers:

- **Roosevelt Muriel – A Message from Cali to the World: Unity is Possible**
- **Emeka Nwankpa – Messiah's Sacrifice**

CM2000 2 January, 2001

Plenary:

Community Transformations

A MESSAGE FROM CALI FOR THE WORLD: UNITY... IS POSSIBLE!

Roosevelt Muriel

The united vigils are not an event...
they are the seed of a movement that is being spread throughout the whole world.

1 – WHAT IS HAPPENING IN CALI?

“If, I was God... I would not have chosen a city as “WEAK AND MUNDANE” as Cali, to sow a seed of unity that would go around the world becoming contagious to leaders of many nations, and challenging them to bring transformation and revival through the only road:
The Unity of the Church.”

RECORDS OF THE CITY:

- Headquarters of the strongest drug traffic Cartel
- A city of violence
- Prostitution
- Homosexuality
- Guerrilla
- Alcoholism
- And drug addiction
- The party goes and drunkards of the world called it: “The branch of heaven.”
- Apathy for the gospel

--CHARACTERISTICS OF THE PROCESS OF UNITY AND THE UNITED-VIGILS IN CALI, WITH MORE THAN 45.000 CHRISTIANS IN ATTENDANCE, FROM ALL DENOMINATIONS, AT THE SOCCER STADIUM:

- 1—It has been in operation for more 5 years, 2 and 3 times a year
- 2--It is not in limited to a single church
- 3--It is a visitation of God, to the whole city and all the congregations
- 4--All the churches have grown
- 5--Most Churches had to open one or several new services
- 6--The unity has rotated around the only association of pastors , “Asmicev”.
- 7--The church OF THE CITY has tripled in the last 6 years

8—On occasions there are, on the outside of the stadium, between 5.000 and 10.000 people that could not enter.

9--Through the video “TRANSFORMATIONS”, the little bit that there is in Cali, has been an inspiration, motivation and challenge... so that leaders from the whole world, seek after the oneness of the body and as a consequence receive : Revival

10--It is still an Imperfect seed of unity.

2 - THE THREE GREATEST SINS OF THE SHEPHERDS AND OF THE CHRISTIAN LEADERS, AGAINST UNITY:

A shepherd or a minister that doesn't seek after unity with the body has one of these four problems, or all four:

- a) He/She is wounded
- b) He/She is in pride
- c) He/She is in sin
- d) He/She is bitter with othes

Jesus prayed and He continues to interceed: “That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent me”
(John 17:21)

- *Without Unity... there is not evangelism that is worth*
- *Because... Without unity the world won't believe that JESUS was sent by the Father*
- *Without unity the efforts are dispersed*
- *And the resources are “depleted” from all sides*
- *Evangelism has not had a great impct*
- *The fruit of many ministries is minimum*
- *Many ministries have disappeared on the road*

The three more common sins against unity on the part of the shepherds:

1. The Presumption / Ambition:

Of “being more” or “having more”. Always pretending to be “strong.” Hiding our weaknesses .Putting “make-up” on. And putting on MASKS . Looking many times as what we are not, because we are competing with other ministries. Many times we are not conscious of these attitudes.

2. Being offended easily:

With their brethren by comments, criticism or accusations. We don't use the tool given by God to counteract the Offense: To exercise forgiveness up to 70 times 7. The result than is ministers with hardened hearts, wounded, isolated and they don't look for unity.

3. The critical and accusing tongue:

Since we are wounded and hardened, our tongues are inflamed by the kingdom of darkness against our brothers. We lose control over it. The tongue also accuses, defends itself, covers,

and criticizes. It has become an offense chain that has divided the Body of Christ. The most serious thing, is that this has been inherited from generation to generation.

Why we are so... but so... divided?

Many leaders, shepherds, churches, ministries, denominations and missionaries, taught to the newly converted to have mercy and to love the sinners, prostitutes and thieves.

But, at the same time, thinking that they had more, and that they were better, taught them to reject, to point out, to judge and even to hate, some of the other brothers that are washed by the same blood of Christ, just because they preached the gospel in a different way, with other emphases and in other denominations.

Many of them, didn't look for unity to work in teams with their brothers but rather have dismembered the body of Christ.

Renewal in the Leadership around the world, now with the vision of the Body and not of "My own little Kingdom":

God is renewing the leadership of His church. A generation of men and women that have so much mercy towards outside the Church body as they do inside the Church body. They look to win the city. The country. Or The continent. They know that God doesn't look for "Lone Rangers" or for "Superstars."

An army that heals their soldiers instead of finishing them off :

In a very short time, the church won't be the I army that finishes off its wounded soldiers, but rather it will be a restoring entity that heals its generals and soldiers so that they can return to the battle. And as a healed and restored army we may face the enemy that wanted to keep us in division and internal confrontation.

The Miraculous Fishing of the last days:

God is preparing His church for the great miraculous fishing of the last days. The churches and all denominations are the fishing vessels. The fish are the millions of new believers. The nets, are the shepherds and the leaders.

But these nets are torn, because the enemy of God has sowed weeds among one and the other with the result that we all criticize and accuse each other creating division among ourselves. Offenses have not been resolved with the 70 times 7 pardon grace that we must exercise. But instead we have responded with more offenses. It looks like the leadership of the Church is in "Intensive Care".

As a result we have a "Floating Church" that goes from one place to another without a shepherd. Because they have been hurt, by their previous leaders. Once the shepherds are healthy and show fruits of oneness, these sheep will look for a fold to congregate in.

Finally – Net Menders:

However, God is raising up a new ministry inside the church: THE NET MENDERS, restoration teams made up of men and women that will be used by God to bring a healing in the relationships between the ministers of a city or a nation.

They will help the leaders and the shepherds that have moved with a spirit of “DOMINION AND CONTROL, and MANIPULATION” to be free.

Then, the oneness will come, the revival and the transformation of every place.

The net will then be ready for the great catch of the centuries. Revival.

Net Menders from Cali... to the world:

In Cali God has raised up a team that has repaired, in part, the net of the city. There is still a lot of work to be done. The fruit of this work is the vigils with 45,000 believers of all denominations and multitude of salvations. Teams of net menders, are being raised in Cali and in other places. Finally, the shepherds are recognizing that they need individual help, in their marriages and in their church. The frustration, the solitude, the fear and the bitterness, are too evident, and so is the Power of the Grace and Love of God.

Hallelujah!

1 - PRESUMPTION AND AMBITION:

A. - THE SIN OF “PRESUMPTION AND AMBITION” IT IS BORN IN THE VERY HEART OF DARKNESS

ISAIAS: 14:13... For you have said in your heart I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north. V. 14 I will ascend above the heights of the clouds I WILL BE LIKE THE MOST HIGH.

EZEQUIEL 28:2... Because your heart is lifted up, and you say, I am a god, I sit in the seat of gods, In the midst of the seas, Yet you are a man, and not a god, Though you set your heart as the heart of a god.

B. IT IS THE SAME PRESUMPTION AND AMBITION WITH WHICH ADAM AND EVE WERE “POLLUTED” AND “DECEIVED” :

It is the same deceit from the devil to Adam and Eve, they were also “induced” by him to be bigger and better than that which God had already allotted them:

GENESIS 3:1 – Now the serpent was more cunning than any beast of the field which the Lord God had made, And he said to the woman:

The devil's arguments towards Adam and Eve:

- Has God indeed said?
- You will not surely die
- God knows that in the day you eat of it your eyes will be opened
- You will know good and evil
- ...And you will be like God!

C. IT IS THE SAME TEMPTATION THAT THE DEVIL TRIED TO USE ON JESUS, IN THE DESERT. (BUT HE DID NOT SIN)

MATTHEW 4:1-10... Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said:

--IN THE DESERT, (When Jesus was hungry after a 40 days fast)

- If you are the son of God
Command that these stones become bread

--IN THE SACRED CITY , ON THE PINNACLE OF THE TEMPLE (*When Jesus felt that He had no authority*)

- If you are the Son of God, throw Yourself down
- He shall give His angels charge over you
- In their hands they will sustain you so that you don't trip with your foot in stone

--IN A VERY HIGH MOUNTAIN HE SHOWED HIM ALL THE KINGDOMS OF THE WORLD AND THE GLORY OF THEM:

(When Jesus did not have anything, not even a place to rest His head))

- All this things I will give You, if You will fall down and worship me.

D. IT IS WITH THE SAME TEMPTATION OF "PRESUMPTION" THAT THE DEVIL WORKS IN THE SHEPHERDS AND IN THE LEADERS, EVERY DAY.

Oh, GOD... HOW MANY TIMES WE FALL IN THE TEMPTATION OF PRESUMPTION AND AMBITION. Help us!

The devil will look for "your weak moments" or "your areas of darkness" that have not been surrendered to the Cross of Christ. And it is there where he will try to destroy you. To isolate you from others. And confront you against all others,offending you and wounding you to death.

The tendency of the Church today: THE PRESUMPTION AND THE AMBITION OF being MORE THAN we are!

NOTE: Because of the sin of Presumption, the church seems sometimes to be more A GREAT PARTY OF DISGUISES than a great meeting of saints full of mercy, love and forgiveness.

- Better leader
- Better preacher
- Better doctrine
- Better worship team
- Better Denomination
- Bigger
- More numbers
- More growth
- More appearances
- More masks
- Better... MUCH... Better..

2. HOW TO ENTER IN UNITY AND WIN THE CITY FOR CHRIST?

1. Remove our masks
2. Recognize our sin of presumption
3. Renounce “to Pretend to be strong”
4. Recognize that we are “Wounded”, “Harden” “Offended” and even “bitter” with our fellowmen.
5. Recognize that we have not forgiven enough
6. Recognize that our enemy is not our brother, our enemy is the enemy of God.

THE BLESSING OF THE LEADERSHIP IS IN RECOGNIZING THAT WE ARE WEAK ...SO THAT THE POWER OF GOD MAY BE MADE PERFECT IN THE CHURCH

THE ONLY VALID FORMULA SO THAT THE CHURCH MAY UNITE AND EXPRESS THE POWER OF GOD:

An S.O.S. TO THE LEADERSHIP OF THE CHURCH: While the church and it’s leaders continue to pretend “To be strong” in presumption and ambition, God won’t be able to trust us with His glory or His power. Among other things, Because His power is made perfect in weakness:

“And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.”

(2 Corinthians 12:9)

3. - EXAMPLES OF WEAKNESS... TO SHOW THE POWER OF GOD!

“My grace is sufficient for you, for My strength is made perfect in weakness.”

(2 Corinthians 12:9)

I - JESUS

“He reveals to us the way to please the father's heart and to complete their eternal purpose: My weakness so that God is strong in my and through me”

Study of Jesus in ISAIAS 53 :

“Jesus never walked in Presumption or Ambition... His strength was to walk in weakness”

A. IN WEAKNESS:

God wanted His Son... to walk in weakness so that He would be made strong in Him Isaiah 53:1-10

Verse 2 - There is no form in Him or Beauty

Verse 3 - Rejected / despised / Man of sorrows / Acquainted with grief / Not esteemed.

Verse 4 – Borne our sicknesses/ carried our sorrows / we esteemed Him stricken / Smitten by God / Afflicted

Verse 5 - Wounded for our transgressions / Bruised for our iniquities / The chastisement for our peace was upon Him / By His stripes we are healed

Verse 6 – The Lord has laid on Him the iniquity of us all

Verse 7 - Afflicted / Opressed/ Led as a Lamb to the slaughter /As a sheep before it's shearers/ He did not open His mouth/ Silent

Verse 8 – He was taken from prison and from judgment / He was cut off from the land of the living / For the transgression of my people He was stricken

Verse 9 – They made His grave with the wicked

Verse 10 – Yet it pleased the Lord to bruise Him/ He has put Him to grief

B. IN POWER:

What are the rewards of those that understand the importance of walking in “Weakness and not in Presumption?”

- Verse 8 - and who will declare His generation?
- Verse 10 – He shall see His seed/ He shall prolong His days/ The pleasure of the Lord shall prosper in His hand

- Verse 11-“He shall see the labor of His soul, and be satisfied”/ By His knowledge He will satisfy many/
- Verse 12- Therefore I will divide Him a portion with the great/ And He shall divide the spoil with the strong/Because He poured out His life unto death

II - JACOB

From deceiver to the privilege of becoming “The people of God”

- If I was God I would not have chosen Jacob but to Esau
- Jacob was a deceiver and cheat
- Esau was a homelike man, hunter, good person, calm
- But it pleased God to choose Jacob (the deceiver - the weaker-and the vilest) to be glorified and to show His mercy and power.
- And it is from this deceiver that God brings forth His people “ISRAEL.” Why? What does the Lord want to teach us though this?

III - DAVID:

“From a child to King of Israel”

- A young shepherd
- Saul wants to make him strong in the flesh, by putting on him his “own armor”
- DAVID... prefers to be weak, and to trust only in God
- His only weapons:
 - a- The spirit of God
 - b- 5 stones
 - c – A complete trust in his Faithful God

IV- PAUL AND HIS MOST IMPORTANT TRIP:

From his Ego-centrism to His new Christ-centrism:

Paul’s most important trip was not geographical, it was in the territory of his own heart:

From being centered “in himself and the qualities of his own flesh” to recognize his weaknesses so that the power of God could be expressed through him.

1- THE PRESUMPTION: “I more” / “Blameless”

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.

- Circumcised the 8th day
- Of the lineage of Israel
- From the Tribe of the youngest son (Benjamin)
- Hebrew of Hebrews
- As for the law Pharisee

- Concerning zeal, persecuting the church
- As for the righteousness which is in the law: Blameless
(Filipenses 3:4-21)

2- THE CONFRONTATION OF GOD TO THEIR SELF-CENTEREDNESS:

*But God takes them to see their own deceiving hearts until they say:
“ O wretched man that I am! Who shall deliver me from the body of this
death?”*

(Roman 7:24)

3 -THE REVELATION OF GOD... TO BECOME STRONG:

“My strength is made perfect in weakness” (2 Corinthians 12:9)

Here Paul presents a powerful change

- But how many things were for my gain... I have estimated them as lost
- For th love of Christ
- For the excellence of the knowledge of Christ's Jesus, My Lord
- For His love ... I have lost everything
- And I consider all garbage
- To win Christ... And to be found in Him
- Not having my own justice that is of the law... But the justice that is of Christ's Faith
- The Justice that is of God by Faith.
- In order to know him... And the power of their resurrection
- And the participation of His sufferings... Being like Him in His death
- I continue towards the goal, to the prize of the supreme call of God
- In Christ Jesus
- Our citizenship is in heaven
- He transforms the body of our humiliation, so that it is similar to the body of his glory

AN INVITATION FROM PAUL AND HIS WARNINGS

- Be imitators of me
- There are many out there
- They are enemies of Christ's cross
- The end of which will be perdition
- Whose God is their stomach
- And whose glory is their shame
- They only think of earthly things

WEAKNESS: A SOURCE OF POWER

(1 Cor 1:25)

- Because the foolishness of God is wiset than men
- The weakness of Godis stronger than man

- Not many wise after the flesh
- Neither many powerful
- Neither many noble
- But God has chosen the foolish things of the world to confound the wise
- The weak things of the world to confound the things which are mighty
- And the base things of the world
- And things which are despised, has God chosen, and things which are not, to bring to nought things that are

CAUTION : THAT NO FLESH SHOULD GLORY IN HIS PRESENCE

V - GOD IS LOOKING FOR:

... Weak cities

...Weak men

...Weak churches

...Weak denominations

...Weak shepherds

...Weak ministries

To bring His Power and His Glory to the earth!

SUMMATION:

What divides the church is not: The devil, or the doctrines, or the gifts of the Holy Spirit. This is what the devil has made us believe for centuries.

When the church enters into the weakness way

And abandon the way of Presumption and ambition, when we win the battle of the offense by forgiving 70 times 7, and the leaders stop contaminating their followers with their accusations, criticisms and complains... a unity wave will come on Christ's Body and the great revival will come that we have for such a long time waited for.

And the world will believe.

And Jesus will say: “Thank you Father, because you have heard My prayer: “
That they may be one in us: that the world may believe that you have sent
Me”

CM2000 2 January, 2001

Plenary:

Community Transformation

Messiah's Sacrifice

Emeka Nwankpa

“Who hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” (Isaiah 53:1-5)

This prophecy from the book of Isaiah encapsulates a summary of the sufferings of the Messiah, Jesus Christ, for us mankind on the cross. He suffered in different ways; that is to say, there were many dimensions to his suffering on the cross. If we understand the implications of each aspect, we can then be in a better position to appropriate the blessings and benefits that arise from them. Furthermore we can then apply and enforce their legal power on the earth, in our circumstances and in the propagation of the gospel of the kingdom of God in the nations.

1. His Betrayal

The betrayal of Jesus has some significant things about it. Firstly, the transaction was between Judas Iscariot and the chief priests. (Matt.26: 14-16). Secondly, it was only after this transaction that he lost his personal liberty and therefore could be arrested. Thirdly, he was sold for **thirty pieces of silver**. This money was described in Matthew 27:6 as the price of blood – in other words **blood money**. Furthermore the piece of land it was used to buy was called, the field of blood, (v.8). This transaction was like Jesus being sold into slavery. He thereby paid for the whole matter of **slavery** with all of its implications. It is significant that the highest amount of damages due to the owner of a slave if an ox in an accident killed him, was thirty pieces of silver (Exodus 21:16).

2. The Crown of Thorns

The soldiers who were part of Pilate's palace guard and who formed part of the military garrison of Jerusalem played a significant role in the sufferings of Jesus. One of the things they did was to plait a crown of thorns and jam it on his head. It must have been indescribably painful! In enduring this, Jesus was paying for the curse that God put upon the ground in Genesis 3:16-18 as a result of man's sin. This aspect of his suffering needs to be understood and applied in the breaking of curses on the land, in redeeming land and to enforce the benefits of the sufferings of the Messiah when it comes to farming, laying

foundations for buildings. Satan and the forces of darkness need to be told that their hold upon the land and ownership of it in any way has been paid for.

3. His Stripes

The prophet spoke of the stripes that the Roman soldiers inflicted upon him to the point where his visage was so marred that there was no beauty in him that we should desire him. They damaged his features extensively with those stripes. The stripes paid for our healing. We see further references to attest to the severity and benefit of these stripes in Psalm 129:3, Isaiah 52:14 and 1 Peter 2:24.

4. Hunger, Thirst, Nakedness and want of all things.

In Deuteronomy 28:48 we read a summary of the curse of poverty resulting from sin. As part of his sufferings on the cross, Jesus did not eat anything from the Last Supper till the resurrection. He was thirsty and said as much on the cross. The soldiers took his clothes and gambled among themselves as to who would take them. He was therefore left naked. When he died, he did not even have a grave in which to be buried and the sepulcher owned by Joseph of Arimathaea had to be used. We see that he paid the price for poverty. It is indisputable that hunger, thirst and want of all things are the hallmarks of poverty. See John 19:28; Matthew 27:35; Matthew 27:57-60.

5. The Cross

Jesus could have been stoned to death like Stephen, beheaded like John the Baptist or from the beatings he received. But he had to die the death of the cross because had to be made a curse for us mankind (Galatians 3:13-14).

If he had not died on the cross the blessings of Abraham could not have come upon the Gentiles. Furthermore the promise of the outpouring of the Holy Spirit would not have come.

a) The Darkness.

In Matthew 27:45 we read that from the sixth to the ninth hour there was darkness all over the land. This lasted for three hours. The darkness was a manifestation of the effect of man's sin on creation. It also covered certain aspects of his suffering on the cross. It is to be remembered that one of the miracles in the spiritual warfare between Moses and the magicians of Egypt was the bringing on of darkness over the land for three days as a result of the pointing of the rod of Moses towards heaven at the command of God (Exodus 10:21-23). The Egyptians worshipped the sun, moon and stars, and in fact that the pyramids were built according to the pattern of some of the constellations in the heavens. When this miracle took place the magicians were so disoriented because they drew some of their powers from these elements. Pharaoh then agreed that the children of Israel would be allowed to go but leave their herds behind. This was to give us victory over the powers of the camp of Satan that is derived from the use of the elements in occultism, sorcery and prognostications. It needs to be observed and stated that the regions of the world where the gospel has not made much headway until recently fall into the 10/40 window where the prevalent religions have to do with the worship of the sun, moon and the stars.

b) The rending of the veil

While Jesus was on the cross, the veil in the temple that covered the entrance into the Holy of holies was rent from top to bottom. This veil restricted the access of everybody except the High Priest from entering in there except once a year on the Day of Atonement.

“Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from top to the bottom” (Matthew 27:50-51).

But because of the rending of this veil, we who believe in him have access to God. The hour when he gave up the ghost coincided with the hour when the priests would have been preparing for the slaughter of the Passover lamb, and the sudden rending of the veil would have served notice that something new had happened. The final and perfect sacrifice had been offered on the most powerful altar-the cross. And now a new order would be in operation.

This is explained in Hebrews 10:19-22.

“ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”

c) The opening of the graves and the resurrection of the saints

“ And the grave were opened and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city and appeared unto many.”(Matthew 27:52-53).

It is tremendously significant that while Jesus was on the cross the graves wherein many saints were buried opened without any digging tools. Their resurrection is a foretaste of what will happen when the event commonly described in Christian circles as the Rapture happens. Jesus had tasted death, overcome it and delivered us who all our lifetime were subject to the fear of death. It is significant that many of them arose. This was a selective resurrection. It was not an all-comers affair.

d) Salvation for the repentant thief on the cross.

The Bible records that Jesus was crucified alongside two thieves. These two characters spoke to Jesus through their ordeal. One taunted Jesus by saying, *“If thou be the Christ, save thyself and us.”* The other thief answering rebuked his fellow and said, *“Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward for our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise.”(Luke 23:39-43)* It is clear that though he was on the cross alongside these criminals, Jesus never lost his power to save people. The repentant thief did not have to wait until Jesus would get back to heaven. I am deeply moved by how close this thief was to perdition with the knowledge he had. He knew Jesus had a kingdom, knew that he did nothing amiss (like Pilate knew), but it was only when he admitted his sin and guilt and then made a personal plea to Jesus that salvation came to him.

e) **Confession of the Roman Centurion**

“And when the centurion, which stood over against him, saw that he cried out, and gave up the ghost, he said, Truly this man was the son of God.” (Mark 15:39)

It is remarkable that this battle hardened army officer who had fought many campaigns from Rome to Jerusalem and had supervised the execution detail that crucified Jesus should be affected in this way. He had probably watched the trial and seen Jesus fall under the weight of the cross on the Via Dolorosa. He and some of his soldiers had quickly commandeered Simon of Cyrene, the African to carry that cross because no Jew could carry it once the Chief Priests had said they did not know Jesus. It was close to the holy day and even they the leaders did not enter Pilate’s court as desperate as they were to see him dead because they did not want to be defiled.

He had watched the signs in the heavens as they went dark for three hours, listened to the words that Jesus spoke on the cross including his conversation with the thieves, his intercession to God for those who crucified him, the earthquake and the rending of the rocks. Something hit his battle- scarred soul and he confessed on the evidence before his eyes that Jesus was the Son of God. A Jew first and now a Gentile had confessed on the same day in the same place that Jesus is the son of God because of the events on the cross.

The Blood of His Cross

*“And, having made peace through the blood of his cross, by him to **reconcile all things** unto himself; by him I say, whether they be things in earth, or things in heaven. **And you**, that were sometime alienated and enemies in your mind by wicked works, yet now hath he **reconciled**. In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.” (Colossians 1:20-22)*

As we read through the New Testament we discover that the blood of Jesus Christ that he shed on the cross has provided many blessings for us:

- (i) Peace between God and us.
- (ii) Reconciliation of all things unto himself- this is to be enforced by the church. The blood was not shed for the benefit of man alone. It was shed for the reconciliation of all things unto himself.
- (iii) Reconciliation of man to God.
- (iv) Forgiveness of sins (Ephesians 1:7)
- (v) Redemption (Ephesians 1:7)
- (vi) Justification (Romans 5:9)
- (vii) Sanctification (Hebrews 13:12)
- (viii) Remission of sins (Hebrews 9:22 & Hebrews 10:17-18)
- (ix) Continual cleansing from all sin as we walk in the light (1 John 1:7)
- (x) The blood of Jesus speaks better things for us than the blood of Abel from the mercy seat in the tabernacle of God in heaven. (Hebrews 12:24).

CM2000 2 January 2001

Plenary Title:

***Recommitting to Jesus Christ,
His Commandment & His Commission***

Plenary Overview:

Upon close of the CM2000 event, a special time to recommit ourselves to Jesus and His Commission.

Plenary Speakers:

- **Labib Madanat - Recommitment to Jesus Christ**
- **Hyung Ja Lee - The Great Commission by Jesus**
- **Thomas Wang - Recommitting to the Great Commission of Jesus Christ**
(message not available)
- **Millennial Manifesto – See Appendix**

CM2000 2 January, 2001

Plenary:

Recommitting to Jesus Christ, His Commandment & His Commission

Recommitment to Jesus Christ

Labib Mandanat

Once upon a time I gave my life to Jesus.

Actually I was given to Him maybe several times before...When in the womb by my parents....when I was born by a prayer from my father, maybe by baptism or by dedication or confirmation .I was given to Him, until...once upon a time I gave my life to Jesus. Once, at a specific moment of time, in the past. But because of the nature of the gift it is a living offering...(life) , and because of the nature of the recipient what happened some years ago is as still fresh and valid as if it happened now, it is always a now for Him.

Once upon a time I got married...as long as both are alive we are married ...it is not a contract, it is a new (being). So what has changed, do we need a new another (being)... it cannot be, a new contract...no new contracts. We need a renewal not a recreation.

So why it does not feel fresh? May be you never committed yourself to His commission it was only to Him as your savior not also the savior of the world.

We have added to His commission to His yoke extra luggage...
We have added to his person other relations.

So ...DROP (1,2,3,4..) andWASH (comprehensive) or may be wash and drop, there is power in the washing that releases what is sticky on me.

1. Your "once upon a time" is still as valid and as fresh for Jesus
2. His commission to you is still as clear and as simple....GO...LOVE ...RECEIVE
(Receive the Holy Spirit, Love each other and those who are mine, Go to all)
3. His commitment to you has not changed: I love you, I gave myself for you, I am with you

So Wash and Drop...and GO WITH HIM.

A central verse will be John 21:15

CM2000 2 January, 2001

Plenary:

Recommitting to Jesus Christ, His Commandment and His Commission

The Great Commission by Jesus

Dr. Hyung Ja Lee
Seoul, Korea

Matthew 28:18-20

I thank God for the privilege and the honor bestowed upon me by Celebrate the Messiah 2000 Committee to speak on the Word of God.

1. The text we have just read today is the well-known Great Commission of the Lord Jesus Christ. This is neither a command issued by a commanding general of an army, nor an order by a President. This is a command given to us by Jesus Christ the King of Kings, who has all the authority in the heavens and the earth. We often consider a command given by a commanding general or a president very important and obey it, but we neglect the Great Commission by the Lord Jesus who is the King of Kings and the Lord of lords. This command is not a free option which we have freedom either to obey or disobey.

2. This Command is the last will spoken by Jesus before His ascension.

We have a fable called A Green Frog. There was a little green frog, who would not listen to his mother frog. When he was told to sit down, he would stand up, and when he was told to stand up, he would sit down. When told to go up, he goes down, and when told to go down, he went up. The mother frog got sick and was dying and so she left her last will with the green frog. "When I die, please, bury my body by the stream." She thought he would not obey her and bury her body by the stream but in the mountain. And his mother finally died. The green frog, who have not been usually obedient to his mother frog, thought he should obey her for the first time since he died, and he buried her by the stream according to her last wish. So whenever rain comes the green frog who is so worried if her body be swept away by the rain, cries "Croak, croak..." So goes the green frog fable.

Even a miserly creature like the green frog tries to obey the last will of his mother. We Christians ought to obey all the commandments of our Lord Jesus and particularly His last will, otherwise we cannot be called faithful Christians.

3. Our passage has three parts Missions, Sacrament and Education.

First, **Missions** for the world. The Apostles obeyed this command and the Gospel spread all over the world as we see today. However, there are still many unreached people groups, which have not had an opportunity to hear the Gospel. We must especially reach out to these unreached people groups. The most precious ministry in the world is missions. The greatest expression of love is also missions. Yes, it is good thing to feed the hungry and clothe the naked and provide housing for the homeless, but giving them eternal life is the greatest love of all. Therefore, let us

not neglect such a precious work as preaching the Gospel to them who have not heard the Gospel.

Second, **Baptism** in the name of the Trinitarian God, the Father, the Son and the Holy Spirit. This is a sacrament set up by Jesus. This is, of course, not what we lay people do, but what the ordained ministers are expected to do. However we should reach the unbelievers with the Gospel, but also look after them until they get baptized. We cannot relax simply because they are saved. They should be baptized to be fully identified with Christ. Therefore we must care for them until they get baptized and be received into a local church.

Third, **Teach** them to obey whatsoever Jesus commanded them. This is education. Missions and education must go together. The new Christians should be taught to do all things which the Lord commanded His disciples. Faith without work is dead. The precious teachings of the Lord must be obeyed so they become the light and the salt of the world. Those who obey the Lord are qualified to be called saints.

4. The Lord said, "Behold, I will be with you always unto the end of the age."

In order for us to fulfill the Great Commission, there is one important condition that the Lord has to be with us. Our Lord told His disciples not to leave Jerusalem but wait for what the Father had promised (Acts 1:4) and also "When the Holy Spirit is come upon you, you shall receive power and be witnesses unto me in Jerusalem, all Judea, Samaria and the uttermost part of the earth" (Acts 1:8). Therefore if we desire to fulfill the Great Commission of our Lord, we have to receive the promised power of the Holy Spirit in our ardent prayers. I pray that all of us rededicate ourselves to be faithful witnesses for the Lord Jesus Christ. Amen.

Appendix:

The Millennial Manifesto: Covenanting for the 21st Century

We, the 1,700 registrants representing 106 nations, intended to gather in Jerusalem at the turn of the millennium to celebrate Jesus the Messiah. Although providentially hindered from meeting together with believers in Israel, the land of promise, including Messianic Jews, as well as Arab and Israeli Christians, we rejoice that the gospel of the kingdom has now spread from Jerusalem to all parts of the world. God now receives glory and praise from more peoples, nations, and languages than at any other time in human history. Furthermore, we rejoice that the day is within sight when a reproducing church movement will exist within the social structure of every people group on earth, providing every person in his or her own language with a clear and culturally sensitive witness to the gospel of Jesus. (Hab 2:14; Ac 1:8)

FOUNDATIONAL VALUES

1. FOUNDATIONS

In seeking to obey the Great Commission, we humbly and gratefully acknowledge those who have gone before us. We adhere to the divinely inspired Holy Scriptures as the ultimate authority for godly living, sound teaching, and fruitful service. We value the classical creeds of the Ancient Church and the confessional statements of the Reformation. We affirm the theological and missiological documents of the modern evangelical movement, including the World Evangelical Fellowship Statement of Faith (1951), the Lausanne Covenant (1974), the Manila Manifesto (1989), the Global Consultation on World Evangelization Declaration (1995) and the Amsterdam Declaration (2000). We do not aim to amend these documents but to make use of their insights as they apply to our time and task. (2 Ti 3:16-17; 2 Pe1:20-21)

2. THE TRIUNE GOD

We covenant together to worship the Triune God: Father, Son and Holy Spirit. We affirm that mission flows from the nature of God who alone deserves to be worshipped by every person of every culture and language. The mission to which He calls us is His mission. The Father, having sent the Son and the Spirit, now sends His Church to live and proclaim the gospel among all peoples, thus fulfilling His covenant of grace. (Mt 3:16-17, 12:28; Lk 1:35, 24:49; Jn 3:16-17, 14:2, 15:26, 16:7, 17:18, 20:21; 1 Co 12:4-6; 2 Co 13:14; Gal 4:6;.4:6; 1 Jn 5:7)

GOD THE FATHER

As creator and sustainer of the whole world, God the Father holds us responsible as stewards of his good creation, which is now fallen and marred through sin. We covenant together not to

further abuse or destroy it, but to protect and preserve it. Affirming the image of God in every person and the unity of the human race, we pledge to work for peace and justice within and beyond the Church. By God's grace, we will respond to the outcries of injustice, poverty, war and oppression with relief, development, advocacy and all other worthy means. We oppose the evils of violence, immorality, corruption, consumerism and the exploitation that demeans persons, promotes injustice, and abuses the natural world. (Ge 1:26-27; 3:17-19; Mic 2:8; Ro 8:19-21; Rev 4:11)

GOD THE SON

We affirm that God has fully revealed Himself in His Son, our Lord Jesus Christ, offering all persons eternal salvation from sin and death through faith in Him. We acknowledge the sufficiency of His sinless sacrifice and rejoice in His victory over all evil powers through His own life, death, resurrection and ascension, all of which took place in and around Jerusalem, the very place where we would have gathered. Recognizing the dangers of universalism, religious pluralism and syncretism, we proclaim the uniqueness of Jesus the Messiah as prefigured in the Old Testament, portrayed in the New Testament and confessed by the Church through the centuries. We covenant together to lift Him up both in our personal lives and in our communities and to declare His glory among all peoples by bold witness, humble service and earnest dialogue, each marked by genuine respect for others. (Jn 1:1, 1:18, 5:24, 17:3, 20:31; Ac 4:29, 31; Ro 9:5; 2 Co 5:21; Gal 3:13; Php 2:6; 2 Ti 2:24 - 26; 1 Pe 3:15)

GOD THE HOLY SPIRIT

God the Holy Spirit, who filled all the disciples in this city of Jerusalem on the day of Pentecost, convicts the world of sin and righteousness, applies the saving work of Jesus Christ to individual persons, grants new life through faith in Jesus, sanctifies believers, equips them with His gifts of grace and both motivates and empowers in every context their witness to Jesus. While we affirm that the Holy Spirit has always been present in the Church preserving, guiding and empowering her, we also affirm that in the century now past, a particular outpouring of the Holy Spirit and a deeper, more biblical understanding of His work has equipped the churches for a missionary outreach not equaled since the days of the early church. While we recognize the need for further developing a common biblical basis for teaching and practice with regard to the Holy Spirit and His gifts, we commit ourselves in the next century to missionary service more wholly dependent on His power and guidance. We covenant together to pray continuously and work tirelessly for the renewal and revival of the Church through the work of the Holy Spirit, resulting in missions to the world. (Jn 16:13 -15; Ac 2:4; 2 Co 3:6; 1 Jn 2:27)

3. THE GOSPEL

The gospel is good news of the Kingdom of God which includes the forgiveness of sins, new life in the community of faith, the gift of the Spirit and eternal hope available to every person and for all peoples. Therefore we covenant together to proclaim a holistic gospel. We refuse to divorce the spiritual from the secular, our relationship to God from our relationship to our neighbor, our eternal salvation from our temporal existence. And we reject any dichotomy between church growth and church health, evangelism and social responsibility. Yet we affirm the priority of evangelism that reconciles people to God. While social concern and compassionate service are

essential parts of our mission, the primary goal is to make disciples of Jesus Christ, disciples who enter the Kingdom of God through faith and live as His followers now and forever. (Isa 52:7; Mt 4:23, 9:35, 16:26, 28:19; Lk 24:19; Ac 10:38; Ro 1:16; 1 Co 15:3-5; Gal 3:26)

4. MISSION

God wants all persons to have the opportunity to become true disciples of Jesus within their own social, cultural, and language context. Therefore, as the Church enters the new millennium, we covenant to work together for a worldwide mission movement that will give every person in every segment of the human mosaic an opportunity to hear, understand and respond to the gospel during his or her lifetime; to be incorporated into the life of a local congregation, to grow in ongoing intimacy with God, to manifest the life of Christ and exhibit the fruit of the Spirit as salt and light in the world; and to be empowered to minister effectively both in the Church and in the world. (Mt 5:13-14; Ro 16:26; 1 Co 12:13; Gal 2:20, 5:22-23; Col 1:28; 2 Pe 3:18; Rev 5:9-10)

5. EQUIPPING

As the gospel reaches more places and peoples and the Church grows in numbers, we covenant together in seeking to build up believers in nurture, discipleship, faith and knowledge. We support every effort to provide various levels of training so that every church may have equipped and maturing evangelists, pastors and teachers, and that every mission may have adequate pioneering leadership. We recognize the importance of solid missiology in world evangelization. Therefore, we appeal to churches, organizations and institutions to place evangelism and cross-cultural missions at the very core of the total curriculum of Christian education and missionary training. We call for a balanced theological understanding of the church that includes not just congregational structures, but also missional and educational structures as well. (Eph 4:11-13; 2 Ti 2:2; Jude 20)

6. SPIRITUAL CONFLICT

Christian mission includes both spiritual conflict and truth encounter. The secular notion of a purely material world has been discredited as millions return to old and new forms of religion, animism, magic and witchcraft. Many thus live in fear of and bondage to evil forces. We covenant together to affirm and announce the power of Jesus Christ to liberate those who suffer under oppressive beliefs and powers. We commit to pray for such persons, and to oppose every manifestation of evil operating in individuals, social structures, philosophies, ideologies or religions. In doing so, however we uphold firmly the absolute authority and power of Jesus to free and protect all His followers from spiritual harm as we renounce the devil and all his works. We will guard against Christians themselves being molded by non-Christian worldviews in their thinking and practice, and thus succumbing to the same fear that is overcome through faith in Jesus. (Jn 8:31-32, 36, 17:17; 2 Co 10:4-5; Eph 4:27, 6:10-18; Jas 4:7; 1 Pe 5: 8-9)

7. PERSECUTION

We are aware that in the twentieth century there has been more persecution, harassment, discrimination and killing of Christians than ever before in history. We acknowledge that persecution and suffering are not only part of the Christian life, but also an opportunity for bold witness to the gospel in the power of the Spirit. We affirm the right of the Church to proclaim the gospel in word and deed to everyone everywhere. We reject all forms of coercive proselytism and manipulative pressure, but uphold the right of persons to become followers of Jesus in response to the conviction of the Holy Spirit. We covenant together to endure persecution and hardship for the sake of the gospel, to support prayerfully and defend persecuted Christians, and to use every opportunity to relieve their sufferings. (Mt 5:11; Mk 13:13; Ac 4:19, 5:29; Heb 13:3; 1 Pe 4:12-13)

8. UNITY

We know that God desires that the Great Commission be fulfilled by Christians in the North, South, East, and West as they partner together by sharing resources and giving a common witness to the entire world. Therefore, acknowledging that Christianity's center of gravity has shifted from lands long considered Christian and has become a global phenomenon, we celebrate "the great new fact" that mission increasingly is from all peoples to all peoples. We pledge to facilitate this partnership of equals at every level of leadership and initiative and to support new churches and ministries as they develop culturally appropriate forms of church life, theology, witness and mission. Renouncing competition, duplication, domination and isolation, which have marked the Church at times, we seek, by God's help, to be ambassadors of reconciliation as illustrated by the partnership of black and white South Africans in the leadership of the Global Consultation on World Evangelization in 1997 and of Messianic Jews with Arab Christians in the preparation for Celebrate Messiah 2000. We embrace efforts to create a common platform for ongoing cooperation in mission, such as the newly formed Great Commission Roundtable. We believe in diverse ministries in one universal Body and covenant together to make every effort to demonstrate the unity of the Spirit in the bond of peace. (Ezr 3:1; Ps 133:1-3; Ro 12:5, 15:5-6; Gal 3:28, 5:26; Eph 4:3-5)

CONTEMPORARY REALITIES

9. HISTORY

Standing on the brink of a new millennium and in this decisive hour of mission, we covenant together to build upon the labors of the pioneers who have gone before, including the faithful among the Jewish people. We dare not boast against the roots that support us, the tree into which we have been grafted. We celebrate Jesus who gave his life to unite members of all peoples in one, redeeming all that is precious and unique in their culture. We honor the Apostle Paul who provided for us the most enduring model for transplanting the faith from one culture to another without compromising the gospel. We remember the martyrs whose shed blood nourished the

seed of the church through the centuries. We recognize the monastic communities, scholars and missionaries who advanced the light of the gospel down through the ages. We esteem highly men and women who crossed barriers both in the Church and in the world by entering new lands, penetrating cultural frontiers, and forging new paradigms of missions in a changing world. We are aware that they like us have had their defects and shortcomings but this does not in any way minimize our sincere gratitude to God for using them to awaken the twentieth century Church to the reality of the unreached peoples and to open our eyes to the fact that we were in the sunrise of Christian missions. (Isa 51:1; Ac 7:59 - 8:1, 10:44 - 46, 17:22 - 32)

10. THE BIBLICAL HEARTLAND

The turmoil that continues to trouble this region where we intended to gather also troubles our hearts. Yet we take courage from the words of two amazed disciples from Emmaus: "It is true! The Lord has risen!" Now at the beginning of the 3rd Millennium, Israeli Jews, Muslims and nominal Christians in the Biblical heartland are receiving this Good News and bearing genuine fruit. We honor the many churches that have sown the seed and served the peoples of this land over the centuries. We rejoice that, in the latter part of the 20th century, many Messianic congregations have been established. Muslims have shown increasing interest in the Gospel and international assemblies have flourished. All this has occurred despite opposition, threats and restrictions much like those the first-century church faced. In these and other ways, the church in the Holy Land is a microcosm of the Church worldwide. Therefore, we covenant together to pray for the church of the Biblical heartland in its Messianic Jewish, Palestinian and international Christian expressions that it may grow richly and proclaim with power this amazing message to the ends of the earth: "Christ is risen, indeed!" (Ge 12: 1- 3, 22:18; 26:4; 28:14; Mk 16:15; Lk 24:33-34, 47-48; Ac 3:25; Gal 3:8)

11. WORSHIP

Worship is both a life to live and an event in which to participate. In and through worship, we, by grace, center our whole being on God, humbly glorifying Him in response to His attributes, His acts and His Word. We covenant together to submit our entire being to God, asking Him to awaken our conscience by His holiness, nourish our mind with His truth, purify our imagination by His beauty, open our heart to His love, and enable us to surrender fully to His purpose. We affirm that unity and cooperation are necessary to complete the task of establishing worshipping communities of Jesus' disciples among every people. Furthermore, we affirm the privilege of each people group to employ all worthy elements of their mother tongue and culture as they worship the Triune God both individually and corporately, in spirit and truth. (1 Ch 16:29; Ps 33:3, 95:6, 100:2; Mt 4:10; Jn 4:24; Col 3:23,24; Rev 7:9-12)

12. PRAYER AND REVIVAL

We embrace God's biblical promise and purpose to exalt His Son as Redeemer-King among all people through His awakened Church. In this day of unprecedented opportunity in world evangelization, we draw confidence from God's purpose to advance Christ's Kingdom in the

world. We covenant together to pray and prepare for personal and corporate revival. We believe that revival is a divine pattern evident throughout Biblical and church history. God is faithful and consistent in all His ways: what He has done before, He is able and willing to do again in our generation. We recognize that Revival in the Church can uniquely transform her and make her equal to the extraordinary mission challenges facing her. We rejoice that the Spirit is granting throughout the Church on behalf of the nations a remarkable prayer awakening, often accompanied by fasting. Knowing that God Himself is committed to hear and answer our prayers, we resolve to join enthusiastically in this worldwide prayer movement, trusting God for the visitation of His Spirit that will move individuals and churches to fulfill the Great Commission. (2 Ch 7:14; Job 16: 20 -21; Ps 80:3, 7,14-19; 85:4 - 7; Isa 64:1-12; Joel 2:12-17; Hab 3:2; Eph 6:18; Rev 11:15, 12:10-11)

13. THE MAJORITY CHURCH

At the dawn of the third millennium, most of the world's Christians live in Asia, Africa and Latin America. We rejoice at the spiritual vitality present in these continents that are home to most of the people currently turning to Christ for the first time. Yesterday's great harvest fields have become today's great harvest forces, with the majority church now sending out more than half of the world's Protestant missionaries. In recent decades, excellent leadership in the majority church has arisen to serve global evangelical movements, and to generate national initiatives and whole nation church planting movements with notable results. Many international mission agencies have moved their headquarters to the great cities of Asia in order to draw upon the vast human and material resources of the churches in that region. The churches of South Korea and South Africa successfully hosted two major global consultations, GCOWE '95 and '97 respectively, providing accommodation, meals and excellent logistics. The most successful partnerships and networks for reaching the unreached are functioning within the regions of the majority church, where technology and finance blend with spiritual fervency, faith, resilience and numerical strength. We who represent the churches in the east, west, north and south, therefore covenant together to recognize each other as equals, to esteem one another highly, and to work together for the advance of Christ's Kingdom among all peoples. (1 Ch 12:32; Mt 9:36-38; 1 Ti 3:3:1-13; 3 Jn 5-9)

14. THE POOR AND NEEDY

We rejoice that God's people are becoming more and more sensitive to the needs of the poor even as Jesus, the Peasant of Nazareth, showed deep concern for the poor. Today the majority of the Church is itself poor. Ministry to the poor will therefore be a ministry by and with the poor. We rejoice in the emergence of organizations and networks that promote holistic, incarnational and community-transforming ministries, especially in the economically deprived areas of the world. We are, however, keenly conscious of the enormous social and spiritual ills affecting millions of the poor and needy. We acknowledge that both rich and poor are guilty of covetousness, injustice and indifference leading to sins of commission and omission. In deep repentance, we covenant together to join with the poor in breaking the chains of injustice and oppression, sharing with all the resources that God has given us, and spreading the gospel of the

kingdom which is good news for rich and poor alike.(Isa 58:6-7; Ps 69:33; Pr 14:31; Mt 5:1-12; Lk 4: 16-20; Gal 2:10, 6:10; Jas 1:27, 4:17)

15. THE ROLE OF WOMEN

We rejoice that women all over the world are experiencing God's special visitation. They are awakening to their birthright and inheritance, as they trust God to fulfill all His purposes in and through them. They are learning to follow the leading of His Spirit, as they discover their intrinsic value, not in cultural, geographical and generational imperatives but rather in knowing that they are made in the image of God. The Creator, who designed both male and female to reflect His likeness and glory, calls men and women to serve together as equal partners in His purpose. We therefore covenant together to pursue reconciliation and justice extending not only to race and class but to gender also. As we men and women learn to walk and work together in mutual and godly respect, we are once again free to serve God's plan and purpose in terms of our own special contribution. (Jdg 4:4; Ru 1:16 - 17; 1 Sa 1:11; Joel 2:28 -29; Lk 2:36, 8:3; Jn 20:11-18; Ac 9:36; 16:13-14; 21:8; Ro 16:12)

16. EMERGING LEADERS

Over the past 50 years, courageous young leaders have birthed many churches and mission agencies that have sent tens of thousands of missionaries around the world. These leaders are now in their senior years. Some have graduated to glory. The mantle of authority is passing to a younger generation of leaders who are boldly rising to their responsibility. The unified voice of these emerging leaders overcomes barriers of nationality, language, culture, gender, denomination and theology. Through multiple channels of communication and interaction, a clear set of values and priorities has surfaced among these young leaders. They find their identity more in vision and calling, than in organizations. Intimacy with Christ coupled with praise and worship are core values. A deep longing for unity among the entire Body of Christ compels these young leaders to overcome denominational, and doctrinal differences within the evangelical tradition. They desire mentoring and input from mature leaders as they work in unity to complete the great commission. We, therefore, covenant together to support the emerging leaders, whom God has raised up, to encourage them in their dreams, and to make room for their gifts, ideas, and initiatives. (Da 3:16-18, 28; Joel 2:28; 1 Ti 4:12, 5:1; Tit 2:6; 1 Pe 5:5; 1 Jn 2:13, 14)

17. UNREACHED PEOPLES

We praise God for the epic progress in researching, listing, and profiling unreached peoples. We rejoice that all the unreached people groups of over 10,000 persons have now been profiled and adopted. We appreciate deeply the responses by churches and agencies in mobilizing prayer, leading national initiatives, and commissioning teams to establish indigenous churches among many unreached peoples. As a result the number of peoples without a single indigenous congregation of 100 members is getting smaller and smaller. On one hand, we lament that the goal of a church for every people and the gospel for every person was not fully achieved by the year 2000. We regret, too, the minimal attention which has been given to children in our research

and formulation of strategies for world evangelization. But on the other hand, we celebrate the accomplishments of the AD2000 & Beyond Movement and commend this task to those who follow. We covenant together to press on towards its fulfillment. (Ge 22:18; Ps 72:17; Isa 19:25; 52:15; Ro 15:20; 2 Pe 3:9)

18. NATIONAL INITIATIVES

We rejoice that, during the past decade, churches in many countries have developed national strategies and processes for mobilizing the Body of Christ toward completing the unfinished task within and beyond their borders. Visionary servant leaders have facilitated national initiatives that affirm existing structures and foster cooperative commitments to saturation church planting and to the goal of a pioneer church planting movement within every ethno-linguistic people. We praise God that, in this past decade, united efforts of His people have borne much fruit. And yet much work remains. Therefore, we pray for the hastening of the day when all persons will have a valid opportunity to experience the love, truth and saving power of Jesus in fellowship with other believers of their own people. We encourage God's people everywhere to do their part in establishing a mission-minded church planting movement within every unreached people. We covenant together to seek and discover God's role for each of us in His purpose, regardless of the cost. (2 Sa 24:24; Jnh 3:7-9; Ac 13:43-44; 18: 9-11; Ro 1:8, 10:18, 16:19; 2 Pe 3:9; 1 Th 1:8; 1 Ti 2:4)

19. COMMUNITY TRANSFORMATION

As we cross into the new millennium, we bear witness to the work of the Holy Spirit. In cities throughout the world spiritual breakthroughs are occurring. His presence and power are touching and transforming every sphere of human life—spiritual, political, economic and social - with visible, measurable change and multitudes coming to salvation in Christ. Focused, fervent, future-oriented, faith-filled, persevering prayer led by humble, likeminded persevering leaders who dare to believe God for the “immeasurably more” He has for the city are key for community transformation. Beginning with His church, God is shaking old structures and shaping new patterns of ministry to meet the challenges of a fast-changing world. Diagnostic research enables the Church to profile communities and discern needs. Spiritual action plans include bonding among the spiritual gatekeepers of the city through annual prayer summits, catalytic corporate prayer events; ongoing grassroots prayer involvement; servant evangelism through acts of kindness and social reconciliation. An infrastructure of prayer evangelism cells or small groups in homes, workplaces, schools, or campuses “pastor” the community. Public power encounters and citywide harvest events involve every willing individual and institution. Therefore, we covenant together to see our cities through the eyes of Christ and to serve our cities with the heart and humility of Christ. We will work together to repair our communities, restore the dignity of persons, to renew hope, revive spirits, and redeem lives in the power of Christ's love! (Ps 110:3; Isa 59:16; Eze 3:17; Dan. 10:12-14; 2 Co 4:4; Eph 3:20-21; Eph 6:12; Jas 5:16)

20. GLOBAL PARTNERSHIP

We affirm that partnerships are an important part of world evangelization. We build relationships of trust so we can work together in partnership, to see fellowships of believers in Christ among all peoples that will worship Him. A fundamental question in mission must change from ‘What can I do?’ to ‘How do we fit in, in relationship to what others are doing?’ Partnerships can help us answer this question and provide a forum for practical collaboration. In the past two decades we have seen a new day dawn among God’s people everywhere to worship and work together with God’s people from everywhere. We rejoice in the many dozens of international partnerships emerging and operating among and for the good of the unreached peoples. We believe this effort is pleasing to God, true to His character and to the mission of the church. However, a major challenge is still before us. These partnerships will not emerge or operate without people who have the vision, skills and commitment to both the partnership purpose and process. We, therefore, covenant together to encourage the global Church to identify, recruit, train and support partnership facilitators. (Ex 17:12; Jdg 20:1; 1 Sa14:6-7; 1 Ch 12:22-38; Ne 3:1-32; Mt 18:19-20; Lk 5:17-20; 1 Co 12:12, 20 - 27; Lk. 5:17-20; 3 Jn 8)

In conclusion, we respond to God's grace by recommitting ourselves to the incarnate, crucified, resurrected, ascended, exalted and returning Messiah. We abandon ourselves unreservedly to Him and to His cause. In doing so, we know that we will risk incurring the wrath of a world that rejects us even as it rejected and crucified Him. Yet His Great Commission is not merely an option to be considered but a mandate to be obeyed. Therefore, in the light of His second coming, we covenant together, by God’s enabling grace, to strive toward the goal of the whole Church taking the whole Gospel to the whole world. We will in this century aim to establish a reproducing church movement among every class and kind of people and within practical and relational reach of every person so that every segment of society will be permeated with the love, compassion, truth and saving power of Christ, the Messiah. May the whole earth be filled with the glory of the Triune God! The bride of Christ along with the Spirit says to the One who is coming soon: Come! Amen. Come, Lord Jesus. (Ps 96:3; Mt 28:18-20; Jn 12:24, 13:34-35, 15:18 - 19; Ro 6:13, 12:1; 1 Co 6:19 - 20; 2 Co 5:20; Rev 22:20)