



We are called to disciple the peoples of the earth and as many individuals as possible within each people group.

Rick Wood



Dear Reader,

It is the greatest need in the world today. It is the most fundamental command that Jesus ever gave us. Yet the Church as a whole is not doing it. The Church and the world are suffering greatly today for our disobedience to His command *to make disciples*. Jesus said in Matt. 28:19, “Therefore, go and *make disciples of all nations*.” This verse has been widely misunderstood only to mean evangelizing individuals in countries.

In the Greek it is calling us to “disciple the nations.” The word translated “nations” is *ethne* from which we get the term ethnic group or peoples. This is not a term of political boundaries but of ethnic diversity within the various countries of the world. We are called to disciple the peoples of the earth and as many individuals as possible within each people group. We are called to disciple both peoples and persons.

But what does it mean to, “disciple a people?”

Discipling peoples involves far more than just evangelizing or “getting people saved.” This is an essential first step but it involves so much more. It is not just about planting churches, as critical as this is to the overall process. It involves developing specific strategies and approaches for each people group that will take into consideration their specific cultural and historical backgrounds and the environment in which they live so that believers within that people are disciplined in a culturally relevant way. A one size fits all approach to discipleship will not work.



However, there are

Rick Wood is editor of Mission Frontiers.

some common elements that must characterize all effective discipleship efforts within a people.

1. Discipleship must be **biblical**. God wants us to develop disciples who will think and live out of a biblical worldview. He does not want people to simply give intellectual assent to the truths of the Gospel and place their “Christian beliefs and practices” on top of an underlying worldview that is left largely unchanged. Every people on earth creates a worldview for themselves that enables them to make sense of the world in which they live. Discipleship that results in both radical and social transformation requires a change at the worldview level. biblical discipleship results in elements of their worldview, that are inconsistent with the Bible, being changed over time. Shallow discipleship leads to syncretism, the mixing of some biblical elements with aspects of culture that are incompatible with the Bible.
2. Discipleship must be **intentional and intensive**. Just *attending church on Sunday is not discipleship*. It must be a deliberate effort to teach sound doctrine and encourage the believer to live out an intimate relationship with God in the context of daily life. It cannot be a passive process if it is to be effective. It must be a comprehensive life-long process in order to prepare people to confront their surrounding culture and worldviews with the claims of Jesus Christ.
3. Discipleship must be **interpersonal**. Some call it mentoring, but whatever the label, discipleship must be the personal sharing of spiritual life from one person to another. The classroom lecture style, so popular in the West, can pass on information.

But the application and internalization of biblical truth, values and behaviors that lead to the development of a wholly biblical worldview is intended to take place in the context of Godly relationships. At first the pastor or missionary must do this work, but with time and the multiplication of believers, every believer can become involved in the discipleship process. We cannot make the pastors the only ones responsible for discipleship.

4. Discipleship must be **self-reproducible**, not dependant on outside funds or professional clergy in order to multiply and grow the Church within each people. We must commit ourselves to this process of discipleship within each people if we are to see the unreached peoples reached and the stagnant churches in reached peoples revitalized.

The Disaster of Disobedience

The evidence of looming danger is growing around us daily. Surveys and polls by many organizations paint a picture of growing unbelief and decline in the Church of the West. At the present time, the Church of the so called “Global South” is growing rapidly, but not so in Europe and North America. In the United States we see over half of our young people who go away to college claiming to be “born again” Evangelicals lose their faith by the time they graduate. We address this problem in the two articles from Summit Ministries that start on page 37. The statistics on the beliefs of the next generation are scary. Just 9 percent of our “born again” teens believe in moral absolutes and an astounding 63 percent of teens in Christian schools do not believe Jesus is the Son of God. See the article on page 34. Even if these statistics are only half accurate, we still have a very big problem that must be dealt with if we are to see the next generation of young people be a powerful mission force and not a mission field. Because of the impact of Western culture on the rest of the world, the health of the church in the West must be taken seriously.

I believe the problem is the failure of the Church in the West to adequately disciple its people both young and old. The unbelief we see in the younger generation is also present in the Church

as a whole. It is only becoming more pronounced in each succeeding generation. We must seek to obey the command of Christ to make disciples if we are to succeed in reversing this ominous trend.

Every week our people are being bombarded with the anti-biblical worldviews of Humanism, Marxism and Postmodernism, promoted by the academic, media, entertainment and cultural institutions of the West. These institutions have become tenacious adversaries to biblical faith and values. Ninety-nine percent of the Hollywood elites that produce the entertainment our kids and the world watch believe that it is their job to undermine biblical values. Our kids are literally being entertained to death. Based on the statistics, the Hollywood elites and their accomplices in the culture are succeeding in their goal of destroying the biblical faith of our young people. Our people spend 109 waking hours a week outside of church and just 2 to 4 hours inside the church. We must disciple our people so that they not only can defend their faith, but also become

cultural change agents as they follow Christ and seek to make disciples of the people around them.

The purpose of discipleship is not just to get people saved and going to heaven. It is to glorify God in all that we do and to show to the world what God is like. Our job as followers of Christ is to be agents of change within our respective cultures. Every people group and every culture on Earth has been impacted by the forces of evil and needs to be transformed by the power of Christ. This societal transformation takes place as people come to faith in Christ and begin to obey His commands to love their neighbors as themselves by meeting the real needs of people who are suffering and by standing for biblical values as representatives of the King of righteousness.

William Carey, the pioneer of the modern Protestant missionary movement did just this as he served the people of India in the 1790s. He translated the Bible into dozens of different language, started schools, led people to Christ and challenged the practices within

the Indian culture that were unbiblical, such as widow-burning. As a result, he helped to bring societal transformation and is greatly honored by the people of India. We can and must do the same today within every people group through effective discipleship.

For those in the West, we must be willing and able to confront the dark forces in our own culture and the worldviews that they promote. We must prepare our people to do so. Some recent efforts are noteworthy. The courses provided by Summit Ministries, The Truth Project sponsored by Focus on the Family, and the INSIGHT course provided by our ministry (See p. 44) are all good options to start with. Discipleship will involve more than these courses, but courses like these are a great help for those serious about deep level discipleship. Unless we are developing young people of sound doctrine and solid spiritual disciplines, who are able to defend a biblical worldview and its values and beliefs, we will have nothing to offer the world as missionaries. Effective discipleship is the essential element in the future of world evangelization. f

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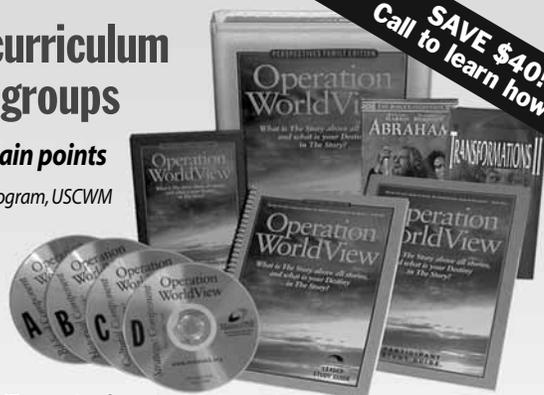
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DISCIPLING ALL PEOPLES:

Today's Imperative and the Vision of Tokyo 2010

DAVID TAYLOR

Every year, hundreds of thousands of American evangelical young people lose their faith while attending college: an estimated 65%. Here they are confronted with a secular humanist worldview, often anti-Christian, which they have not been prepared to engage. Next year a new batch will be sent, and this spiritual holocaust will go right on with few people seeking to do anything about it.

Now why is that? And what is the real problem here? Could it be that we are merely entertaining our young people in youth groups across the country instead of discipling them? On the other side, why can almost all of our great Christian leaders point to someone in their life who mentored them in the faith? Is there a connection here? Many missiologists believe so. But what does all this have to do with frontier missions and the upcoming 2010 Global Mission Consultation in Tokyo?

One historian, Paul Pierson, recently commented on Tokyo's discipleship theme:

I believe the emphasis on disciple making is very important. I believe evangelism is still the irreplaceable core of mission, but unless believers

David Taylor is a member of the planning committee of the Tokyo 2010 Global Mission Consultation. He is the senior editor of the Global Mission Database.

become strong disciples, little impact will be made on our world and the church will easily lapse again into nominalism.

There is much to be said for this observation. Today, over 30% of humanity consider themselves to be Christians. A majority of the world's countries are a majority Christian. But is the world a better place as a result?



Getting Back to the Bible

What does the Great Commission command us to do among the nations? If you had to reconstruct the Church's mission statement based on what we actually do, you might never figure it out. How much of our mission activity really reflects our mandate? After all, nowhere does the Great Commission say, "Go into all the world and get as many people as possible to say the sinner's prayer." Nor does it say, "Go into all the world and get everyone to meet together once a week at 10am to listen to a sermon and sing a few songs." While there's nothing wrong with any of this, it is not the Great Commission. So what are we supposed to be *doing* among the nations?

To answer this question we will have to go back to the very language in which the Great Commission was given. One of the first missiologists in modern history to recognize this was Dr. Donald McGavran, a pioneer missionary in India. His "discovery" was foundational to one of the most effective



movements in missions history since William Carey. McGavran had two great insights from our Lord's Great Commission which were truly revolutionary. First, he recognized and highlighted the concept of *panta ta ethne*—the Greek phrase in Matthew 28:20 for all the world's ethnicities and cultures.

He realized the Great Commission was not so much about reaching geopolitical entities but more to do with reaching all the world's peoples. To put it succinctly, Donald McGavran helped us identify the target. His protégé, Ralph Winter, spent over three decades getting the church focused on those "unreached" people groups in which the gospel had yet to be established.

The second insight of Donald McGavran was just as revolutionary, but more difficult to grasp, and in many ways we are still struggling to get it. Going back to the Greek, he discovered that the Great Commission is very specific in what it commands us to do among the nations. In his first work, *The Bridges of God*, he wrote of these two revolutionary discoveries and how they relate:

The Greek word is really "disciple" . . . The Greek word translated nation in the English Bible means exactly "people" in the sense in which we are using that term. It does not mean a modern nation like France or China or Mexico. Thus the Greek means "Disciple the Peoples."

What Donald McGavran discovered was not only the original meaning of the Great Commission, but he also unearthed a strategy for world evangelization which he called "people-movements" to Christ, or Christward movements among peoples. His research demonstrated that the vast majority of believers, both historically, and through mission efforts in the last two centuries, were often won to Christ through "group decisions." In some cases these group decisions resulted in hundreds of thousands coming to faith in Christ in a very brief time period.

With this frame of reference, the Great Commission takes on a whole new perspective. Consider it afresh with Donald McGavran's translation inserted:

All authority in heaven and earth has been given to me. Therefore

go disciple all peoples, baptizing them in the name of the Father, Son and Holy Spirit, and teaching them to obey everything I have commanded you.

The first thing you probably noticed, as Dr. McGavran did some fifty years ago, is that the "them" in the Great Commission refers not to individuals but to the peoples themselves. Thus we are to teach entire peoples to obey everything Jesus commanded, and we are to baptize entire peoples as well.

Of course, to our Western individualistic-oriented minds this makes absolutely no sense. We simply can't fit it in our worldview. How do you teach and baptize entire peoples! Well, obviously nations can only be baptized one person at a time, just as every individual must personalize what is being taught. But Jesus was anticipating what would happen as the gospel spread throughout the world, in which thousands of people movements would

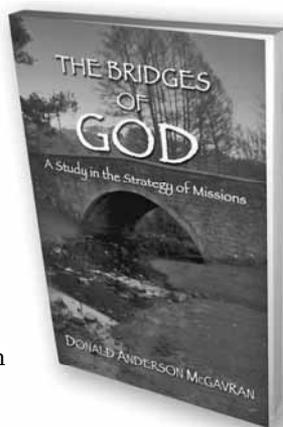
bring millions into the faith. Today, over 2,600 peoples have become a majority Christian. Almost every one of them experienced a people-movement to Christ.

In such movements, leaders make a decision for their group, whether it be on an extended family level, village level, or national level. In these cases, an entire community will undergo baptism at once. The Book of Acts records such an event in microcosm, when the entire household of the Ephesian jailor was "baptized"

following his conversion (Acts 16:33).

Again, these baptisms happened on an individual level, but the point is they did them together as a group.

Were all the conversions in the Ephesian jailor's household "real" conversions? Perhaps not, and that is the whole point. A people-movement is not the end of the Great Commission, it is just the beginning. It is the opportunity to teach a large group of people what it means to follow Jesus. Not all will get it. But if biblically-based schools and curriculum are set up for young people, and Sunday schools in churches, and discipleship programs for junior-high and high-school students, the proportion of people



2,600

PEOPLES HAVE
BECOME A MAJORITY
CHRISTIAN

in society who are being shaped by a Christian worldview will gradually increase over time. This will then have an effect on every aspect of society—from government to economics to education to social justice—all of which the Bible covers.

Enter Tokyo 2010

With this in mind, the theme of the upcoming Global Mission Consultation scheduled for May of 2010 is a welcome advance in the right direction. The vision statement of the consultation is “Making disciples of every people in our generation.” Thus while this statement maintains the “closure” focus of Edinburgh 1910 and 1980—represented by the phrase “every people”—it also captures an equally important dimension of the Great Commission—the purpose of our going, which is *to teach all peoples to obey everything Jesus commanded*.

Discipling peoples is a process, not a one time event or accomplishment. It is something that has to be

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revisited in and by every new generation. The often repeated truism that the Christian faith is just one generation away from extinction is a reality not only for the Church where it is, but

for those seeking to build it where it is not.

Thus it is imperative that we continually ask ourselves: What kind of Christianity are we seeking to establish around the world? Is it a copy of our own—one in which we can't even keep our own young people who have been raised in Christian homes? Or is it built on more solid foundations? The kind laid down by the Master himself, who took twelve young men, and said, “Come, follow me.” Or the kind laid down by the Apostle Paul, who said to the church in Philippi, “Whatever you have learned or received or heard from me, or seen in me—put it into practice” (Php. 4:9) And again to the Church in Corinth, “I urge you to imitate me” (1 Cor. 4:16). How many of our leaders would be willing to say that today! But that is the goal, and until we get there we are not fulfilling the Great Commission.

One of the great contrasts today in Asia is between what happened in Japan and that which occurred in Korea. Japan is a nation which has been receiving missionaries for centuries, and yet evangelicals are still well under 1% of the population. But just next door in South Korea, the evangelical church is thriving, encompassing over 20% of the population and sending out over 23,000 missionaries! This is proportionately five times the amount of missionar-

BUT MY BIBLE SAYS...

Unless you're reading the King James Version, you may have never considered the national or corporate dimension of the Great Commission. That's because all modern translations of Matthew 28:19, beginning with the World Council of Churches' Revised Standard Version, have translated this verse, “Make disciples of all nations,” rather than disciple or teach all nations. These modern translations reflect our individualistic worldview, and although the Great Commission is certainly applicable on the individual level, which makes these translations partially correct, they also can lead to a simplistic or reductionist view of our Lord's global assignment.

All early translations of this verse remained faithful to the Greek's national emphasis until recently. The Latin Vulgate, for example, reads *euntes ergo docete omnes gentes* (going therefore, teach all nations). Roman Catholic missionaries used this phrase as the motto for the schools which they would establish all over the world. The early Protestant reformers also saw the significance of this, and emphasized the importance of Christian education in fulfilling the mandate of Christ.

John Calvin wrote of Matthew 28:19:

The meaning amounts to this, that by proclaiming the gospel everywhere, they should bring all nations to the obedience of the faith.

Now some have wondered, “Is this a form of Christian imperialism?” Certainly there is a tone of imperialism inherent within the Great Commission. Jesus said, “All authority in heaven and on earth has been given to me.” But it is not Christian imperialism; it is our Lord Jesus Christ's imperialism! So while we are to preach with all authority and boldness, commanding all nations to repent and believe and ready themselves for Christ's coming, we do so knowing that many will not listen and that's okay. Our responsibility is to declare the gospel. Then as sufficient response enables, we can begin to bring biblical principles into every sphere of life. And whenever that is possible we have a mandate from the Master to do so, in every generation, among every people on earth. f

ies American evangelicals send out! When financial considerations are mixed in (Korean evangelicals earn three times less than Americans), the contrast is even more remarkable. In fact if Americans sent out as many missionaries as the Koreans, when both numbers and finances are factored in, we would have well over half a million missionaries on the field, as opposed to the current 41,000.

So what was it that produced this amazing church movement, and why is it different from what happened in Japan? And even here in the United States, while we're at it? Although, there are many factors involved, one issue is undoubtedly that of discipleship. The largest church in the world is in Seoul, Korea with 800,000 members and 50,000 cell groups. According to Dr. Yong Cho, a Korean missions leader, the discipleship emphasis of Campus Crusade for Christ and the Navigators has been widespread throughout Korea. This has resulted in vibrant churches with perhaps the most disciplined laity in the world, and the most educated and well-equipped lay-leadership you can find. Daily, Korean churches across the country gather early in the morning to pray as an entire church. Now that's commitment to the cause of Christ! Is it any wonder that God is using the Korean church so powerfully in His Great Commission?

Learning and Acting

The past one hundred years were truly dramatic in the history of the Great Commission. More peoples heard and responded to the gospel in the 20th century than all-previous centuries combined. As a result, the ratio of committed Christians to world population has been steadily narrowing. In the year 1900 there were 20 non-believers for every one committed believer. Today, that ratio is down to almost 7 to 1. One hundred years ago the ratio of local churches to unreached peoples was 100 to 1. Today there are over 1,000 local churches available to reach every one remaining unreached people! (See pages 30-33 for more statistics such as these).

Thus there is much we need to learn from what has

been accomplished since Edinburgh 1910. At that first-ever world consultation of mission leaders, the question before them was the same as it is today: what remains to be done in the task of world evangelization? Following the 1910 consultation they continued to work together on a regional and national basis to make sure that everyone had access to the gospel. Much was accomplished. Indeed, had it not been for World War I, a great depression, followed by another world war and the complete collapse of colonialism over the next 25 years, the plans made at Edinburgh might have succeeded.

Today, one hundred years later, we are closer than ever to finishing the task of bringing the gospel to all the peoples of the world, and initiating disciple-making movements among them. For this reason, Tokyo 2010 will be organized into four major areas:

Celebration, Casting Vision, New Models, and Coordination.

20:1
7:1

NON-BELIEVERS/COMMITTED
BELIEVER RATIO IN 1900

NON-BELIEVERS/COMMITTED
BELIEVER RATIO TODAY

The first track, *Celebration*, will be a time of reflection on what has happened in the last one hundred years of fulfilling the Great Commission. It will be a time of thanks-

giving and praise to God for the great work that He has done. This track will also look at what God is presently doing through mission movements around the world and what we can learn from one another in this regard. Today, the vast majority of the world's evangelicals and missionaries are from the non-Western world; a truly remarkable shift from one hundred years ago, in which the opposite was true!

The second track, *Casting Vision*, will look forward to what remains to be done to fully engage all the peoples of the world with the gospel. Special emphasis will be given to those 3,000 least-reached peoples currently with little or no missionary presence (see pages 10-11). During this time, mission agencies will be challenged to consider what their contribution will be in seeing the entire world fully engaged with disciple-making teams over the next ten years as part of the Finishing the Task movement.

The third track, *New Models*, will look at how disciple-making movements are impacting major spheres and religious blocs, such as Muslims and Hindus, the urbanized and the nomadic, restricted access

contexts, the illiterate, etc. What is God using today to bring the gospel to some of the least-reached areas of the world—many of which are unreached due to the difficulty of deploying long-term missionary efforts? Are there new models for missionary sending which are bearing fruit? New models for training and equipping tomorrow's missionary force? These are just a few of the practical dimensions which will be addressed by the workshops in this track.

Finally, and perhaps most importantly, the fourth track of *Coordination* will look at how we can work together to finish the task. How do we keep the conversation going and develop cooperative plans to move forward? How can we make sure that every people is properly engaged by disciple-making teams over the next decade? How can we help strengthen missions movements around the world which are just developing?

(continued on page 12)

FINISHING THE TASK

“We’ll take all the rest!” Nine years ago, these words launched a movement and network now known as Finishing the Task, which has brought together a coalition of major missions organizations to focus on the world’s remaining 3,000 unengaged unreached people groups (unengaged meaning those groups with no known missionaries working among them).

It all began in Amsterdam, at the Billy Graham conference on evangelization in the year 2000. At that time, the Joshua Project initiative, which had been launched by the AD2000 and Beyond Movement, had just 247 groups remaining that were known to be unreached, over 10,000 in population, and unengaged. To facilitate networking and dialogue, over 600 mission strategists and leaders were gathered around tables in a large room. There was a spirit of unity and cooperation among the group. So one mission leader, Bruce Wilkinson of Walk Thru the Bible, suggested that those agencies present ought to take specific responsibility for one or more of these unengaged peoples until they were all accounted for.

One by one it began to happen. Mission leaders made specific commitments on behalf of their agencies, according to their ability and present area of work. Over 147 commitments were registered. But with just 140 left to go, suddenly everything stopped. No more takers. Paul Eshleman, who was leader of the Jesus Film at that time, and now international director of the Finishing the Task network, remembers, “It was an awkward silence!”

But in the providence of God this awkward silence gave birth to an incredible vision and movement. As Bruce Wilkinson was standing up at the front wondering what to do next, someone came up with a note. It read, “Table 71 will take all the rest.” Seated at table 71 were leaders from Campus Crusade for Christ, Wycliffe Bible Translators, the International Mission Board (of the Southern Baptist Convention), Trans World Radio, DAWN ministries (Discipling a Whole Nation), and Walk Thru the Bible.

Since that time, these groups have continued to meet three times a year, and out of this dialogue has come the Finishing the Task network and movement, which now includes dozens of major mission organizations around the world. The goal of Finishing the Task is to see all peoples fully engaged by missionaries in the next ten years. For larger groups, the goal is to see at least one missionary placed for every population segment of 50,000. For example, among the Marathi speaking Shaikh, a group of 8,000,000, that would be a total of 160 missionaries.

Field partnerships are forming to ensure the strategic deployment of newly commissioned missionaries among unengaged population segments. The latest research has revealed that there are still 3,000 people groups that remain unengaged. In addition to this, there are at least an additional 1,000 population segments of 50,000 that remain unengaged. This means a great deal of international cooperation is urgently needed to meet this need.

FINISHING THE TASK continued

At Tokyo 2010, mission leaders from around the world will be challenged to consider what they can do in response to this reality. If we all work together, mission strategists believe it is possible to fully engage all the peoples of the world in the next ten years.

Four thousand years ago, God promised Abraham that all the peoples of the earth would be blessed through him. Two thousand years ago, Jesus said the gospel would be proclaimed among all nations in the days before His coming. The result would be a great multitude of Jesus worshippers that no one could count from every nation, tribe, people and language.

Could it be that we are just ten years away from the fulfillment of this vision? Time will tell, but one thing is certain, as believers we are living in the most exciting time to be alive in the history of the Great Commission. You don't want to miss out!

To get involved with the Finishing the Task movement, go to www.finishingthetask.com. f

40 Least-engaged Peoples¹

People Group	Country	Population	Religion	M-Need ²	Adopted? ³
Mahisyadas	India	11,964,538	Hinduism	239	Y
Crimean Turkish	Turkey	5,097,667	Islam	101	Y
Bhenrihar	India	4,264,429	Hinduism	85	Y
Shaikh (Marathi)	India	2,335,683	Islam	46	Y
Azerbaijani	Iraq	2,250,072	Islam	45	N
North Syrian Arab	Syria	2,151,167	Islam	43	N
Idiga (Wagdi)	India	1,957,832	Hinduism	39	Y
Khati	India	1,828,065	Hinduism	36	Y
Cyrenaican Arab	Libya	1,673,130	Islam	33	Y
Shaikh (Marwadi)	India	1,526,271	Islam	30	Y
Dimli Kurd	Turkey	1,515,000	Islam	30	Y
Bedouin Arab	Iraq	1,402,171	Islam	28	N
Guhayna	Sudan	1,377,198	Islam	27	N
Berber	Egypt	1,367,326	Islam	27	Y
Daroga	India	1,245,981	Hinduism	24	Y
Mawalud	India	1,112,507	Islam	22	N
Kangean	Indonesia	1,100,000	Islam	22	Y
Middle Atlas Berber	Algeria	1,014,143	Islam	20	Y
Bedouin Arab	Saudi Arabia	987,709	Islam	19	N
Nubians	Sudan	956,074	Islam	19	Y
Bederia	Sudan	903,401	Islam	18	N
Agri	India	887,776	Hinduism	17	Y
Kawahia	Sudan	826,744	Islam	16	Y
Sainthwar	India	826,239	Hinduism	16	Y
Kaibarta (Assamese)	India	706,333	Hinduism	14	Y
Jalia Kaibarta (Bengali)	India	705,928	Hinduism	14	Y
Tatar	Uzbekistan	686,222	Islam	13	N
Gulf Arab	Oman	667,052	Islam	13	N
Aguri	India	662,559	Hinduism	13	Y
Baluch	Afghanistan	650,000	Islam	13	Y
Navithar	India	649,897	Hinduism	12	Y
Mairal	India	635,341	Hinduism	12	Y
Chunari	India	612,348	Hinduism	12	Y
Awan	India	591,623	Islam	11	Y
Yemeni Arab	Saudi Arabia	585,830	Islam	11	N
Egyptian Arab	Libya	585,830	Islam	11	Y
Levantine Arab	Morocco	554,649	Islam	11	Y
Hausa	Sudan	551,542	Islam	11	Y
Nai (Tamil)	India	544,517	Hinduism	10	Y
Makhmi	India	500,000	Islam	9	N

- 1 These peoples have no known missionaries working among them.
2. Estimated minimum number of missionaries needed.
3. Indicates if the group has been "adopted" by a mission agency for future outreach.

Thus the idea behind these task-forces is to look in depth at four inter-related dimensions of the Great Commission:

- 1) From where have we come?
- 2) What remains to be done?
- 3) What is presently working (and what is not)? and
- 4) How can we join together to take the gospel from where it is to where it needs to go?

Looking at the task in these four areas is something that can and should be done at every level of fulfilling the Great Commission, from the village and town level, to cities, countries and regions—and every once and awhile, such as at Tokyo—to the entire world.

Taking a Part

Obviously not everyone can attend Tokyo 2010. In fact, requirements for attendance are that a delegate must be sent by their mission agency as a representative. The purpose of this is to ensure that the consultation will be made up of people prepared to discuss matters of field concern. Most will be mission leaders, many of whom have a wealth of missions experience. The combination of all this knowledge gathered together to “consult” with one another on strategic issues will be invaluable to moving the Great Commission forward. But more importantly, mission leaders represent the ability to “act” on the information they receive. As Dr. Winter often put it, “They are like generals . . .” (See his article “*Seeking Closure*,” pp. 19-23, in this issue for his perspective on this).

With such potential, you can expect the enemy will seek to thwart these efforts. We are therefore urging our *Mission Frontiers* readers to commit to praying daily for this event between now and May 14th. If you are willing to do so and would like to receive prayer updates, send an email to Tokyo2010@uscwm.org and we will put you on the list. If you would like to help contribute financially to this global effort (many non-Western mission leaders will need scholarships to attend), visit www.tokyo2010.org for more details.

Finally, consider the challenge yourself of what you might do over the next ten years to seeing missionary teams deployed to every unengaged people and region of the world. What sacrifices might have to be made personally, as a family, and as a church? With an estimated 1.5 billion unengaged by disciple-making teams, the need is great. But if we all work together, it can surely be accomplished. The question before us then is this, what are we willing to do? Certainly we have the ability, not to mention

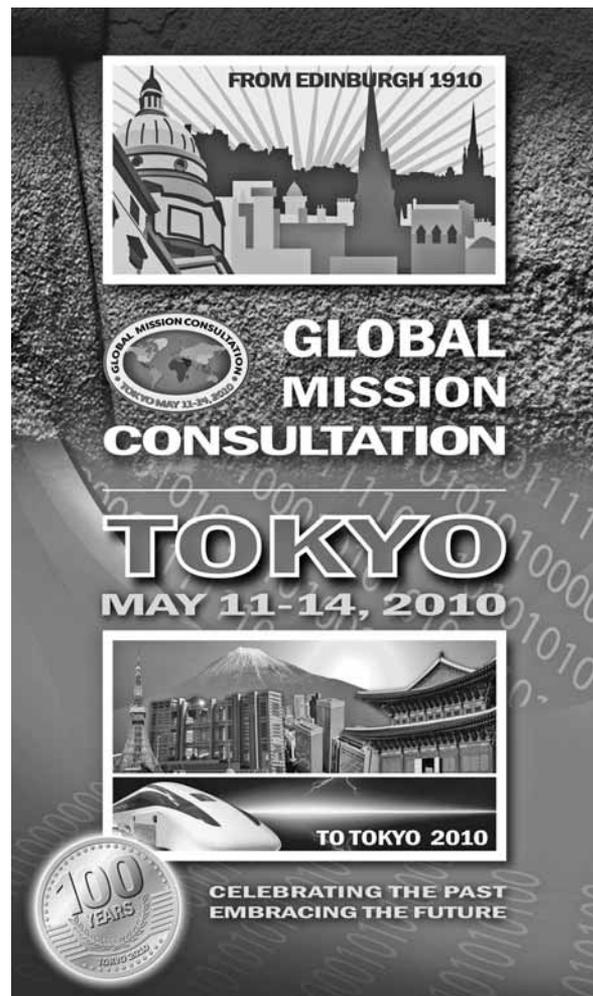
the authority, to make disciples of all nations. But will we?

During the Frontier Mission Fellowship’s recent staff retreat, the newly appointed General Director, Dave Datema, made the following observation:

The last thirty years have meant almost nothing to the vast majority of those living among the world’s unreached peoples.

It’s a sobering reality. Despite the great successes of the frontier missions movement over the last three decades, we still have much to do, and much time to make up for. As Dr. Winter often said, “This is a case of a lot of good effort, but not good enough.”

May the Lord grant the global Church the strength, the will, and the unity to move forward and cross the finish line of reaching all peoples in the timeliest and most efficient way as Providence allows. And may He bless the efforts of Tokyo 2010 as they seek to hear from God and respond to His leading in fulfilling this great assignment. f



ANNOUNCING THE **GLOBAL MISSION** CONSULTATION AND CELEBRATION: A gathering of global mission leaders

Venue: Tokyo, Japan

Dates: May 11-14, 2010

Theme: Making disciples of every people in our generation

Delegates: Leaders and representatives of all the world's mission structures

Purpose: To celebrate what God has done over the last 100 years since Edinburgh 1910, to cast vision for the future (assessing what remains to be done), to introduce new models in frontier missions (for reaching the least reached peoples), and to facilitate coordination among mission organizations to fully engage and disciple every people with the gospel of the Kingdom.

Background: Called for by missiologist Dr. Ralph Winter, organizer of Edinburgh 1980, as a follow up consultation that would assess the progress made over the last one hundred years, examine what remains to be done, make joint plans towards finishing the task, and facilitate the structures needed to ensure the global implementation of these plans.

Distinctives:

- Organized in the pattern of Edinburgh 1910 and 1980: Mission agencies, not individuals are invited. Delegates must be commissioned by their organization to represent them at the consultation.
- Focus on the least-reached peoples, especially the “un-engaged” (today’s term for the “unoccupied fields” of Edinburgh 1910, but with a people-group perspective).
- Exploring/evaluating new avenues of frontier mission sending and field strategy.
- Emphasis on majority world missions (strengthening the missions movement in the non-Western world). Two-thirds of all delegates will be from non-Western mission agencies (in 1980 only one-third were non-Western, and in 1910, less than 1%).
- Special attention given to the “disciple-making” dimension of the Great Commission. Integration of this emphasis into every aspect of the consultation.
- Initiating a global research project, both before, during and following the consultation to assess the progress of disciple-making movements in every people of the world.
- Organized with the intention of facilitating inter-mission coordination and follow-up to plans made to fully engage all the peoples of the world with disciple-making teams.

Partial List of Sponsors: CrossGlobal Link (formerly IFMA), Third World Missions Association, Asian Missions Association, Indian Missions Association, Korean World Missions Association, Global Network of Centers for World Mission, International Society of Frontier Missiology, U.S. Center for World Mission, Global Network of Mission Structures.



More information:

www.tokyo2010.org | tokyo2010@uscwm.org



GETTING IT DONE:

Q & A with Paul Eshleman

Dr. Paul Eshleman, Vice President of Campus Crusade for Christ, International (CCCI), founded The JESUS Film Project and served as its Director for 25 years. Currently, he consults on all of the major evangelism strategies of CCCI as well as provides leadership to numerous coalitions and ministry networks, including the Lausanne Committee for World Evangelism. He serves as Director of the "Finishing the Task" Movement, seeking to enlist churches to take responsibility for the 639 Unengaged, Unreached People Groups over 100,000 in population throughout the world who have never heard the name of Jesus.

Q. What are some of the things you are seeing God do today that are accelerating the fulfillment of the Great Commission?

A. 1. I believe there is a new sense that God is at work and the Kingdom is expanding throughout the world in ways that nobody can take the credit for. I believe He is simply moving in response to the global surge of prayer.

2. As people pray, they are burdened by God's heart for the world and there is a renewed passion by people interested in going to the final frontiers. They want to make sure that everyone gets at least one chance to hear the gospel message. In the last 36 months over 1,100 full-time workers have started church planting efforts in 338 people groups who were previously unreached.

3. Muslims, Hindus and Buddhists are responding in unprecedented numbers. Many Muslims are coming to Christ through media presentations. Recently a man called into a television program from Saudi Arabia. He said, "There are now 50,000 of us here in Saudi who are followers of Isa al masih" (Jesus Christ). Another

man called and said, "We are a thousand Muslims here in Europe who would like to know how we could become followers of Jesus."

4. Fourthly is the rise of new media opportunities through Internet, iPod, cell phones, and other portable media. Last year, Global Media Outreach had

17 million people view their 91 evangelistic websites. Of these viewers, 3 million people indicated that they had made a decision to receive Christ. Nearly 700,000 gave all of their contact information so that they could be followed up by one of the 2,000 GMO Internet missionaries. One church in Orlando, Florida, is itself seeking to raise up 5,000 Internet missionaries to handle the response to its own media efforts. By 2012, technology companies will launch 16 satellites so that all 6.5 billion people on the planet will have access to the Internet and, thus, will be reachable to the Gospel. We have the potential to deliver The Message to every person on Earth.



DR. PAUL ESHLEMAN

Q. You've been working with the Jesus Film for decades, and now you have been working on a new global initiative called *Finishing the Task*. Tell us a little about that, and what led to this decision.

A. Working with the JESUS Film has been one of the great joys and privileges of my life. But several years ago we reached a point in the Jesus Film project where we were finding language groups that had no workers and, thus, no one to help complete new translations of the film or to show it once it

was dubbed. So I began to feel the burden myself to encourage us all to go where the church is NOT. That has become kind of a theme for me in my own life. I want to find all those places in the world and encourage every church and mission organization to dedicate a portion of its resources and people to those neglected areas. The vision of the *Finishing The Task* network is to make sure that everyone on Earth has access to the Gospel. Right now there are just so many people who don't have access—who couldn't receive the message even if they wanted to.

Q. What are some of the ways that *Finishing The Task* is moving the Church forward in engaging all the least-reached peoples and areas of the world?

A. I think the number one thing is continually providing the vision and the updated information on which groups of people currently have no missionary and no one trying to reach them. By continually taking this information to groups of mission leaders, pastors, and executives of Christian organizations they can confirm, "Yes, no one is going there, but we will make a commitment to go," or they can say, "Yes we have just started here but we have information on other groups near us that no one is touching yet." We need to know where one another is working so we don't duplicate efforts. Let's not all go to the same

every mission could dedicate 5% of its resources to the global priorities of the whole body of Christ. It is inexcusable after 2,000 years that we still have 4,600 language groups numbering over 200 million people who do not have one verse of Scripture translated into their language. If "faith comes by hearing and hearing by the word of God..." how will they hear? Why are there still nearly 3,000 people groups with no missionary, no church and no one trying to reach them?

I like the fact Tokyo 2010 is inviting participants as representatives of mission boards, associations, and agencies. I love the idea we will be able to give to every leader the latest people group information. At present, we have most of the people groups mapped as to location, how many workers are needed, background on language spoken, how much of the Bible is translated and available in a language, and which network or denominations are currently sending workers to each specific area.

Q. What is your challenge for Christian leaders today?

A. I would pray that today's Christian leaders would get together and say, "You know, that's right, these people deserve to have the Scriptures as a basis for their faith; yes, we ought to go to these groups where no one has gone before; yes, these people deserve a local body of believers where they can grow to matu-

I LIKE THE FACT TOKYO 2010 IS INVITING PARTICIPANTS AS REPRESENTATIVES OF MISSION BOARDS, ASSOCIATIONS, AND AGENCIES. I LOVE THE IDEA WE WILL BE ABLE TO GIVE TO EVERY LEADER THE LATEST PEOPLE GROUP INFORMATION.

places. Let's divide the task that remains and send our people where no has gone. *Finishing the Task* network can help by giving up-to-date information, helping to coordinate the sending of workers to various groups, sharing information on what's working among certain types of groups, and gathering stories of faith so that we're encouraged to pioneer these groups that have been neglected for 2,000 years.

Q. How can Tokyo 2010 contribute to the goal of engaging all peoples by the year 2020?

A. The watershed consultations of the past decades have had one thing in common: they have brought new information to the missionaries of the world on what remains to be done in the unfinished task of world evangelism. Every mission leader and mission executive should be working off of the same list of priorities. God has not called every denomination or organization to do exactly the same ministry, but

ity in Christ; yes, we should be demonstrating our faith as we proclaim; yes, we need to pay attention to the oral learners of the world; we need to think differently than we have before." If we are all looking at the same global priorities, we can still follow the things that God wants us to do where we are, and at the same time we can work together to most effectively get us toward the fulfillment of the Great Commission as outlined in the Scripture.

Q. Any final comments?

A. These are great days to be alive and the best is yet to come in terms of those that are going to respond. If we walk in humility, and we realize the accomplishment of the Great Commission is by the power of the Holy Spirit, and if we are determined to live holy lives, we will succeed in living and modeling the love of Jesus Christ and those with whom we share will respond. f



STEPPING BACK TO MOVE FORWARD

Q & A with Marv Newell

Marv Newell is the Executive Director of CrossGlobal Link, an association of mission agencies, formerly known as the Interdenominational Foreign Missions Association (IFMA). He served as a missionary for 15 years in Papua, Indonesia, where he was involved in theological education. He then served six years as area director for East Asia with The Evangelical Alliance Mission. Following that he taught missions and intercultural studies for seven years at Moody Graduate School before assuming the directorship of CrossGlobal Link three years ago.

Q. Marv, you are in the process of writing a book on the Great Commission passages of Scripture. What are you learning from this as it relates to discipleship?

A. Making disciples is an integral part of the Great Commission. Jesus gave the Great Commission to the disciples five different times over a period of forty days following His resurrection. In John 20, the first one, He gave the model for mission; He says to model Him when doing mission. Then a week later in Mark 16:15, He mentions the magnitude of the task,

JESUS GAVE THE GREAT COMMISSION TO THE DISCIPLES FIVE DIFFERENT TIMES

and He says specifically there we are to evangelize the whole world. But next, in Matthew 28, He commanded that we “make disciples”; making disciples is the methodology He has given us for world evangelization.

And He said make disciples of *all* the nations, so we know how far we are to do this.

There are three processes in making disciples. There’s the going out (“go”)—that’s the initial reaching others aspect. There’s the bringing in (“baptizing”), which is initiation of new converts as they identify with the Church through their baptism. Then there’s the changing over (“teaching them to observe everything I’ve commanded you”) or the al-



MARV NEWELL

tering of lives through transformational teaching—teaching that actually positively impacts peoples’ worldview and moral conduct—the growing in maturity in Christ. So Jesus made it very clear that making disciples is an integral part in what we do in world evangelization.

Q. How do you think we are doing today in terms of both the Church and the missions movement in fulfilling the Great Commission?

A. Jesus gave three metrics to employ when measuring how far along the task has progressed before it can be considered completed: the *individual metric*: the gospel proclaimed until every human being has had an opportunity to clearly hear its presentation (Mk. 16:15 “all creatures”), the *ethnic metric*: the gospel penetrating into every distinct ethnic group found on earth (Mt. 28:19, Lk. 26:47 “all peoples”), and the *geographical metric*: the gospel proclaimed from Jerusalem until it reaches the remotest parts of the earth (Acts 1:8, Mk 16:15 “all the world”).

I would say that we’ve done a commendable job geographically, getting the gospel globally positioned around the world into every country and geographical region we know about. That’s unquestionably the best success we’ve had. However, that’s just one metric we’re to use. The second metric is reaching into all

have good outreaches going on that make wonderful reports and exciting stories, but we’re not then making the effort to stay long enough and dig deep enough into a culture, to learn the worldview and the mindset of these newly reached people. We need to inculcate Scriptural principles so deeply that their new faith is not just a veneer over their old beliefs, but becomes the rooted belief that makes up the warp and woof of their entire life. And that to me is the weakest component in reaching peoples who are then transformed, not simply evangelized.

8,000

OF THE 24,000 PEOPLE
GROUPS IN THE
WORLD STILL NEED
TO BE REACHED

Q. What would you like to see happen at Tokyo 2010 to move the Church forward in this area?

A. We are going to have people at Tokyo 2010 from all over the globe, which demonstrates the fruit of the Church being globally successful in propagation. We’re go-

WE ARE GOING TO HAVE PEOPLE AT TOKYO 2010 FROM ALL OVER THE GLOBE, WHICH DEMONSTRATES THE FRUIT OF THE CHURCH BEING GLOBALLY SUCCESSFUL IN PROPAGATION. WE’RE GOING TO HAVE REPRESENTATIVES THERE FROM EVERY CONTINENT AND FROM MANY COUNTRIES AND CULTURES. WHAT WE NEED TO DO IS IMPRESS ON EVERY ATTENDEE THAT THE TASK IS FAR FROM COMPLETE.

the people groups. And we know presently that of the 24,000 people groups, about 8,000 or so still need to be reached. So we still have a lot of work to do in this regard. And we know that if we reach the people groups we’re able in turn to reach the individuals that are within them. That’s the individual metric of “all creatures.” So we’ve done well as far as geographical penetration is concerned, but in actually making disciples where there are genuine transformed lives in those regions, that’s the part we seem to be lacking the most.

Q. Why is that? Is there a lack of emphasis on discipleship in our missionary training programs?

A. I don’t think there is a lack of emphasis, so much as a lack of implementation. I’m wondering if those who are taught the principles of doing that very thing, themselves don’t make it a priority, and therefore it just doesn’t get passed along. And so we

ing to have representatives there from every continent and from many countries and cultures. What we need to do is impress on every attendee that the task is far from complete. The reaching into people groups is vitally important, but then to go the next step, which is usually the harder step, of digging into cultures and building long-term relationships so that transformational teaching not only takes place but is evidenced by changed lives. That’s the weak link that needs more emphasis in our mission.

Q. In terms of closure, what are some of the cautions to watch for as we pursue pioneering the gospel in unreached peoples?

A. I believe Ralph Winter had it absolutely right when he helped us to understand that we need to be reaching into every ethnic group. However, I think that we now need to take a step beyond that, and make sure we have enough momentum within those groups that will help the transformational disciple-

ship process be nurtured along within them.

Many times, in order to justify focusing solely on the least-reached groups, some have complained that we have too many Christian workers and missionaries in the already reached areas of the world. But the reason there are those workers in those places is to make sure transformational discipleship is taking place. So we need to bring a balance to those two polar positions, and I'm hoping that the Tokyo 2010 meeting will help bring that about.



Q. You gather North American mission leaders together each year with CrossGlobal Link. Why is it important to do this, and why are global consultations of mission leaders needed every now and then?

A. I've discovered in my role as a director of a missions association that many mission leaders (CEOs) are not trained in missions. Many come from a business background or the pastorate, with very little orientation to the field of missions. These are in a learning curve and they need the exposure we have to offer. For others that are trained in mis-

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sions, they need to be continually sharpening their thinking to be able to competently stay on the cutting edge. As iron sharpens iron, every mission leader needs to be hearing what's being discussed and then be able to channel those discussions back into their organizations, so they're tracking and keeping pace with the general over-all missions movement.

I just conducted a survey of some of my mission leaders to ask them what they value most about being part of an association like CrossGlobal Link. What rises to the top every time is that they appreciate the opportunity to meet together, to fellowship, to talk about ideas, for mutuality, for prayer and discussion. It's a high value, and I believe we're providing just that at Tokyo 2010. Here's another forum for this to take place on the global level.

Q. How can Western missions partner more effectively with non-Western missions?

A. We need to meet and participate with them as equals, and be willing to listen to their ideas and

concerns better than we have in the past. I think we will be more respected and have better acceptance, and we will find ourselves actually doing more worthy things by being willing to interface with that attitude, rather than from a sense of superiority that we mistakenly think we have, based on more education, more experience, or more money.

Q. Do non-Western missions have anything to teach us?

A. They sure do! They have a lot to teach us when it comes to patience, when it comes to seeing the bigger global picture, when it comes to relationship building on a level of trust that is long term—and not just employing business models that come and go as fads, when it comes to an innocent dependency on the Holy Spirit, and not always being in a rush. There is much that comes from their perspectives and worldviews that we can learn from.

Q. What do you see as the role of Western missions today?

A. Our role has changed to some degree because we in the West have changed. We are quick to send out workers whose roles are primarily that of consultants or theological educators—in other words to help overseas churches with things that they indeed need. But this puts us more in a specialty area, and I have noticed that we are getting away from fielding church planters and church planting teams in the numbers we had in the past. I think part of this trend is the Western mentality today that is more short-term oriented. The mindset is that I will give six or eight years to missions before getting on with the rest of my life. However, in church planting where workers must acquire cultural competencies, gain language proficiently and build meaningful relationships, they know it is long-term—fifteen, twenty, thirty years. Additionally, we have limited ourselves because of our orientation now to doing things quickly, in short segments, and then moving on to new priorities. This makes it difficult for the rest of the world to trust us for long-term engagements.

Q. Any final comments?

A. I'm excited about the Tokyo 2010 gathering and I hope that many other mission leaders see the unique value of it. All who attend will benefit by rubbing shoulders with those who are specifically positioned in "mission structures" (as Ralph Winter called them), which are still driving missions today. Of the various global forums slated for 2010, there will be none better that affords global mission leadership interaction. f

SEEKING CLOSURE:



The Story of a Movement from William Carey to Tokyo 2010

RALPH WINTER & DAVID TAYLOR

Editorial Note: This insightful article was first written by Dr. Ralph Winter for the Global Consultation on World Evangelization held in Seoul, Korea in 1995. For this issue of Mission Frontiers, it has been shortened and updated to include developments over the last fifteen years.

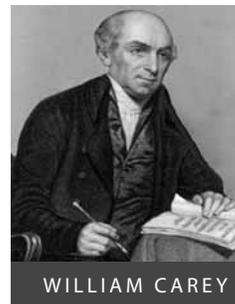
How close are we to “finishing the task?” The question of “what remains to be done” in fulfilling our Lord’s Great Commission has been a driving force of the missions movement from William Carey to the present day. Fulfilling the Great Commission is so large and complex, no one church, agency, or national missions movement can take it on alone. For this reason, missions has often been a catalyst for bringing the Church together. Here in this brief survey, we will take a look at how the concept of closure and mission cooperation has gradually developed over the last two centuries.

As we approach the year 2010, many large global consultations will be held to commemorate the centenary of Edinburgh 1910. One of these in particular, the first of the 2010 meetings (which will be held in Tokyo), has “closure” within its sights. But as the reader will likely discern, the way in which that “task” is being looked at has changed considerably over the last two centuries.

The theme and vision of the Tokyo gathering, which will be predominately attended and led by non-Western leaders has a significant historical context. Their vision statement takes into account both the breadth and depth of the unfinished task: “Making disciples of every people in our generation.”

Ralph Winter was the founder and General Director of the Frontier Mission Fellowship. David Taylor is a member of the Tokyo 2010 planning committee.

As mission leaders from around the world prepare for this global gathering it is appropriate that we take a step back and ask ourselves some probing questions. How did we get here, and why this vision? Is it part of a discernible movement to the final frontiers? What other meetings have had that burden? How does this movement compare?



WILLIAM CAREY

William Carey, 1810
In India for more than a decade, William Carey, in 1806, thought that it would be a good idea if all of the missionaries in the world were to meet together four years later at the Cape of Good Hope, in 1810. The purpose of such a meeting would have been very simply to plan together to finish the task of world evangelization. His proposal may have been the first time any human being thought in such concrete and planetary terms.

Carey was obviously not just a field missionary in India, but (like Hudson Taylor after him, and John

FULFILLING THE GREAT COMMISSION IS SO LARGE AND COMPLEX, NO ONE CHURCH, AGENCY, OR NATIONAL MISSIONS MOVEMENT CAN TAKE IT ON ALONE.

R. Mott still later) he had his eyes on the whole world. His letters inspired people to go to specific, strategic places other than India. His own son went to Burma. Missionaries often recruit for more than their own fields!

Despite his considerable influence by 1806, his idea of a world-level gathering of missionary strategists in 1810 was dismissed by one of his followers as merely “one of William’s pleasing dreams.”



JOHN R. MOTT

John R. Mott, 1910

But Carey’s dream for 1810 didn’t die. It was actually a delayed-action fuse. It went off a century later at Edinburgh, Scotland, in 1910.

William Carey was called into the ministry in August of 1786 and made his proposal 20 years later, after

being in India over a decade. John R. Mott stood up as one of the “Northfield 100” in August of 1886 and made his proposal 20 years later after tramping the world for over a decade on behalf of the Student Volunteer Movement.

By 1906, John R. Mott wielded an enormous influence. He had attended a regional meeting of mission

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leaders in Madras, India, in 1900. By 1906 (exactly 100 years from the date Carey made his suggestion for a world-level meeting of mission leaders) Mott announced his resolve to attempt to head off another “decennial” popular meeting already scheduled for 1910 and to transform it into a radically different type of meeting. He had

been stirred by the significance of mission leaders getting together by themselves to discuss the task before them, and was impressed by the immediate significance of a world-level meeting constituted specifically by missionaries and mission executives. Thus, in 1906 he wrote:

To my mind the missionary enterprise at the present time would be much more helped by a thorough unhurried conference of the leaders of the boards of North America and Europe than by a great, popular convention. I feel strongly upon this point.

Unlike church leaders (parallel to mayors and governors) who provide the all-important nurture and spirit of the mission enterprise, mission leaders are parallel to military generals. They have literally in their hands the troops to carry out expeditionary goals.

Although a world-level conference of a more typical kind was already contemplated for 1910, Mott resolutely switched to the mission-leader paradigm he had seen in action in India. It took two more years for him to convince enough others. The result was that beginning in 1908, with only two years to go (and with the help of his friends, notably J. H. Oldham), Mott drummed up one of the most influential conferences in world history.

Why is 1910 so well remembered? No doubt because it was the William Carey paradigm. That is, it was not based on church leaders who have only indirect connection to the mechanisms of mission. Well-meaning church leaders often speak warmly of causes in great gatherings but do not necessarily have the administrative structure with which to follow through.

No, the meeting at Edinburgh in 1910, following the example of the India regional gathering (plus the gust of wind coming from a similar meeting in Shanghai in 1907), consisted of the electrifying concept which William Carey had proposed.

Granted the 1910 meeting was not immediately succeeded by similar meetings. The next meeting in this stream (Jerusalem, 1928) included a wide variety of church leaders and, as a result, switched back to that all-important sphere of church leaders who guide and nurture the troops but do not command them. At the same time, while there have never been many “liberals” among the missionaries themselves, once you invite a wide spectrum of church leaders you will find that theological debates and issues of liberalism tend to crowd out the kind of strategic mission discussions that are the hallmark of dedicated mission leaders who have most of such discussions behind them.

Thus, unfortunately, the 1910 meeting has become known more for the kind of meetings that followed it (eventually leading into the World Council of Churches) rather than for the meeting it really was.

Edinburgh, 1980

The proposal for a second 1910 type of meeting to be held in 1980 finally materialized after six years when it was first suggested at a gathering of mission leaders. It almost didn’t. It was not easy to defend

the significant features of the 1910 meeting which it followed, namely:

- 1) that its only participants were delegated executives from existing mission agencies, and
- 2) the focus of the conference was exclusively upon "unoccupied fields."

However, in August of 1979, more than a year before the meeting, the sponsoring committee of mission agency representatives voted that those formally participating consist of delegates from agencies with current involvement in or with formal organizational commitment to reaching hidden people groups.

All of the largest non-Western agencies were represented at Edinburgh 1980. Three of the four invited plenary speakers, including Thomas Wang, came from the so-called mission lands. The delegates to this conference, on going back to their countries around the world have been involved in many notable advances of the specific emphasis on finishing the task and upon reaching the unreached peoples (as the necessary precursor to reaching every person).

The cost of the meeting was very low since agencies appointing delegates provided travel costs

INDEED THE MOST UNUSUAL AND POWERFUL FEATURE OF THE 1980 MEETING WAS THE FACT THAT FULLY ONE-THIRD OF ALL OF THE DELEGATES CAME FROM TWO-THIRDS WORLD AGENCIES.

Note that Hidden Peoples were defined as "those cultural and linguistic subgroups, urban or rural, for which there is as yet no indigenous community of believing Christians able to evangelize their own people." This definition, with slight changes of wording, was later adopted by the Lausanne-sponsored meeting in March of 1982 as the meaning of the phrase, Unreached Peoples.

The theme and watchword of the conference was a "Church for every people by the year 2000." Here the seeds of what would become known as the AD2000 and Beyond Movement were deeply sown in the hearts and minds of many mission leaders



from around the world. Indeed the most unusual and powerful feature of the 1980 meeting was the fact

that fully one-third of all of the delegates came from Two-Thirds World agencies. By comparison, in 1910, although a handful of non-Western agencies existed, they were accidentally overlooked! Bishop Azariah, for example, who had already founded two different mission agencies in India, was not invited to send delegates from his agencies. He was, instead, sent to the conference as a delegate of the Church Missionary Society working in South India! That was appropriate, but it revealed the woeful fact that the Mott leadership team failed even to conceive of the possibility of what we now call Two-thirds World mission agencies!

as well as food and lodging expense. At the last minute a grant came from Anthony Rossi which assisted some of the Two-thirds world delegates to be able to come.

The Catalytic Genius of Singapore '89

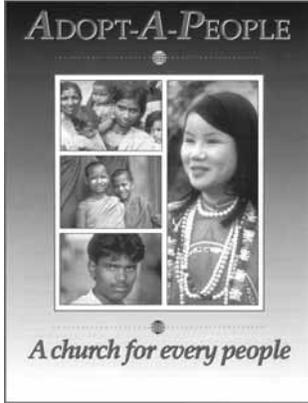
A similar financial plan was followed by the January 1989 Singapore Global Conference on World Evangelization by the Year 2000 and Beyond, sparked by the vision of Thomas Wang. Dr. Wang had been deeply impressed in 1980 by the question of what God might be expecting of His people by the year 2000. He wrote a widely influential article, "By the year 2000, Is God Trying to Tell us Something?" The resulting meeting in Singapore was simple, unadorned, very low budget. A substantial gift from the Maclellan Foundation gave last-minute assistance.

GCOWE '89 gave birth to two more global consultations which were held focusing on the theme of closure and the AD2000 watchword. The first meeting in Seoul, Korea brought together 4,000 delegates from 186 countries.



Out of these meetings came the significant Joshua Project (JP) initiative which focused on the world's 1,739 largest, least reached peoples (over 10,000 in population and less than 2% Evangelical). This initiative brought about a flurry of regional and national cooperative efforts to identify, research, and engage all the major least-reached peoples in the world. At GCOWE '97 mission leaders were challenged to take responsibility for

the 572 remaining unengaged groups on the JP list and churches around the world were challenged to “adopt” one of these



peoples for prayer, giving and sending. (The Adopt-A-People concept and campaign was first launched at Edinburgh '80. Since that time hundreds of agencies around the world have become participants and tens of thousands of churches have adopted their own unreached

group.) The result was that by the year 2000, over 90% of those on the list were engaged at some level of evangelism and church planting.

Following AD2000, much progress has been made in national and regional efforts to identify remaining unreached peoples and see them engaged over the last decade. Much of this can be traced back to the closure focus that came out of Edinburgh 1980. However, much more needs to be done. As stated by Dr. Yong Cho, former general secretary of the World Korean Missionary Fellowship, and now director of the Global Network of Mission Structures:

As of yet, there is still no global network of mission organizations networking together to fully engage all the peoples of the world in a systematic way. We remain largely ignorant of what each other is doing. We need more cooperation in research and joint planning to address this. . . . We can't repeat the mistakes of the past. They will only be amplified by the fact that so many more people will be making them! Are we going to plant a hundred different denominations in Turkey, for example, each with their respective ties to groups around the world, or is it possible that after two hundred years of Protestant missions we can do better than that?

As alluded to earlier, if you want to fight a war you need the backing of the mayors and state governors. But for the planning and execution of the war it is also necessary for the military leaders to get together and weld themselves into a single fighting force. In the early 1990s we certainly saw that kind of wholesome and hearty cooperation between otherwise totally independent agencies in Russia where both the CoMission and the Strategic Alliance for Church

Planting became the intentional integration of more than 50 separate agencies working in great harmony. Why not tackle the whole world in the same way?

The time has come for those who are the active leaders of mission agencies to gather for the purpose of joint planning and action, for the kind of goal setting for each agency which is not developed by the agency itself but by the consensus of the group. It is as if an agency in a “Strategic Partnership” voluntarily gives up its right to determine its own goals and instead takes its orders from the combination of minds and hearts of a number of different agencies which then work in complete harmony. This has already happened many times down through mission history. In recent years Interdev has marvelously spearheaded developments of this kind on a regional level. Why not work together in a similar way at the global level?

Tokyo 2010

As we prepare to look to the future, the question before us is the same as it was in the days of William Carey: How

far have we come and how far do we need to go?

One initiative, led in part by Paul Eshleman of Campus Crusade, is *Finishing the Task*, which is seeking to see all peoples engaged with church planting and evangelism in the next ten years.

When the initiative began there were 639 peoples in the unengaged category with populations greater than 100,000. The total population of these groups is over half a billion. (Half of these groups are in India, and only recently identified as part of a major research effort underway

in that vast sub-continent. None of these Indian groups, for example, were on the original Joshua Project list.)

Today, of these 639 groups, less than 95 remain completely unengaged. This is truly remarkable progress for just under seven years! Engaging these remaining groups is certainly a doable objective. Indeed, this aspect of the unfinished task is very likely completeable in the next decade if we all work together even at a minimal level. No doubt this will be a remarkable achievement and milestone in the history of the Great Commission! But as we ap-



Finishing the Task

AS WE APPROACH THE “FINISH LINE” IN THIS PARTICULAR DIMENSION OF THE UNFINISHED TASK, IT IS APPROPRIATE THAT WE BEGIN TO TAKE A CLOSER LOOK AT THE FRUIT OF ALL THIS EFFORT. ARE WE SUCCEEDING IN FULFILLING THE MANDATE JESUS GAVE US TO “DISCIPLE ALL PEOPLES”?

proach the “finish line” in this particular dimension of the unfinished task, it is appropriate that we begin to take a closer look at the fruit of all this effort. Are we succeeding in fulfilling the mandate Jesus gave us to “disciple all peoples”? Why is the Christianity of certain areas of the world being described as a “mile-wide and an inch deep”? These areas are “reached” by one standard—percentage of Christian adherents, national leaders, etc. But how do they measure up to the Great Commission standard—*teaching them to obey* everything Christ commanded?

With this in mind, the Tokyo 2010 global mission consultation has made the decision to step back and look at this important issue, while at the same time keeping the frontier mission focus of its predecessors. Thus the new watchword, *Making Disciples of Every People in Our Generation* focuses not only on the breadth of the unfinished task—represented by *every people*—but also on the depth of that task—*making disciples*.

Can this be done in *our generation*? The results are up to God. But this is our hope and prayer—that everyone alive at any given time might have the opportunity to say yes to Jesus and be discipled in a culturally relevant fellowship of believers.

In the final analysis, frontier missions is not just about identifying and engaging the unreached peoples of the world—as important as that initial first step is. But perhaps even more important and crucial is “what do we do once we get there?” Thus the real objective of frontier missiology is about building the right foundations from the very beginning. That is why it is imperative that we learn from the past successes and failures of the last two hundred years.

This is the hope and challenge of Tokyo 2010. As a global consultation gathered from the ends of the earth, delegates will be sent by their respective mission agencies to engage this issue in depth. They will be looking inward and outward

at the same time, listening and learning from one another, and by God’s grace returning to the global church with one voice the collective message He gives us. With two-thirds of the delegates coming from the non-Western world (the opposite of what happened at Edinburgh ’80), Tokyo 2010 has the potential to be a truly history-making event. Without a doubt it will represent a significant marker in the transfer of the bulk of mission responsibility to the non-Western world, which comprise 80% of evangelicals today.

Concluding Thoughts

What we see in this brief history is a journey of movements which have taken us ever closer to the heart of the unfinished task—from “evangelizing the whole world,” to “a church for every people,” to “making disciples of every people.” All three are necessary! All three are biblical. And the result of it all should be the fulfillment of our Lord’s Great Commission, which is that *all peoples would be discipled*. Here in this final objective of discipling peoples, the gospel of the kingdom is being applied to every sphere and pursuit of life—from government to economics, and from education to health and science.

Thus the theme and vision of Tokyo 2010 may take us one step closer to that reality—back to the ultimate objective of the Great Commission—which is not just getting people to come forward at an evangelistic meeting, and not just about forming local assemblies of believers, but about discipling entire nations with the gospel of the Kingdom—teaching them to obey everything Christ has commanded from Genesis to Revelation. ¶

For more information on Tokyo 2010 visit www.tokyo2010.org

MAKING
Disciples
of
Every People
IN OUR GENERATION



YWAM'S TRANSFORMATION:

From Short-Term Missions to Discipling Nations

DEBRA BUENTING

“We’re a mission organization that is traditional in every sense,” declared Loren Cunningham in a television special celebrating the birth of YWAM. Cunningham was attempting to paint Youth With A Mission—which he had started nineteen years earlier—as a credible Christian ministry. However, his mission was anything but traditional, as its very purpose was to construct a new model. YWAM recruited young people (most of whom had no formal university education) as well as non-Westerners, and formed a highly decentralized and innovative movement. YWAM would grow to become one of the largest Christian movements in the world, attracting many thousands of students and missionaries, both part-time and full-time, united by shared ethos and vision. The mission would emerge from and reflect the spiritual roots of the founder himself.

Loren Cunningham was the son of two Assemblies of God itinerant preachers. His mother had grown up on the road, living and traveling in a covered wagon



Debra Buenting, (Ph.D. communications), works in communication with Youth With A Mission. She works on various

international projects, teaches several subjects in courses and workshops around the world, and facilitates master’s-level online courses with Spring Arbor University. Her article in this issue of MF is excerpted from His Kingdom Come, published by YWAM Publishing.

and then a truck, crisscrossing the American south with her parents holding revivals and planting churches. His father had grown up in foster homes because Loren’s granddad—widowed with five children—had answered the call to become a traveling preacher to save souls. He had turned down an opportunity to pursue an engineering degree, in order to serve the Lord because it was considered a higher calling. Loren himself was only thirteen when he felt God calling him to, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15 KJV). This New Testament passage was to become the mantra of the mission he would found.

Wanting to channel the enthusiasm and uncomplicated faith of young people, Cunningham started Youth With A Mission in 1960 with the idea of mobilizing young people on short-term mission trips. Despite his ordination by the Assemblies of God, his untraditional ideas were met with considerable criticism as denominational leaders pointed out problems with his plan to send young, inexperienced youth from many denominations, overseas. Despite opposition, Cunningham recruited high school and college students to give up their weekends and summer holidays to go on evangelistic outreaches in the U.S. and Canada, the Caribbean, Latin America, and the South Pacific. These young “YWAMers,” as they were called, would talk to people about God in their homes, on the street, and in special evangelistic meetings. In a 1969 book about YWAM, *Journey with the Followers*, the ministry was described as, “an interdenominational movement of young people organized for the sole purpose of reaching this generation with the Gospel of Jesus Christ.”



However, despite a clear goal of going and preaching, the first YWAM outreach was actually more practical in nature. Cunningham recruited two twenty-one-year-olds to go to Liberia, in Africa, to help build a road through the jungle to a leper colony. The young men also transported U.S. government donations and shared their testimonies as they traveled with resident missionaries to neighboring villages.

During an evangelistic outreach to The Bahamas in the summer of 1964, Hurricane Cleo killed over a hundred residents and left thousands of others homeless. Cunningham had a revelation, as described in his book, *Is That Really You God?*

I realized that many of us were in danger of not stressing properly one major part of the Gospel message. Jesus told us there were two important things to do. One was to love God with all our hearts, souls, minds and strength—teaching people to do—that is evangelism. The other command was to love our neighbor as ourselves—to take care of people, as much as is in our power to do. These were the two sides of the same Gospel; loving God and loving neighbor. The two should be almost indistinguishable—so linked that it would be hard to tell them apart.

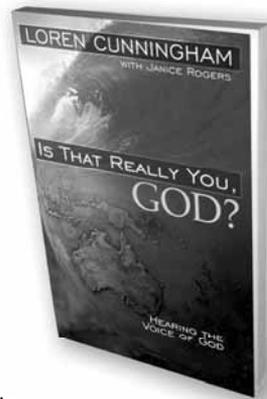
During the 1960s YWAM's staff consisted of a few dozen volunteers who had raised their own financial support, a policy that is still practiced today. Real growth did not come until YWAM began its School of Evangelism in 1969. Cunningham's short-term, non-formal education model was innovative and served as an alternative to the years of formal schooling mandated by most missionary agencies. The first class included several key figures who would become the first generation of YWAM leaders.

The 1970s: A Decade of Discipling

The 1970s brought an emphasis on discipleship courses, short-term outreaches, and establishing operating locations all over the world. Cunningham was gifted in recruiting young missionaries. The theme of "going" was emphasized in a message he preached entitled, "Go Means a Change of Location." "God says go," he would preach, "whether it's across the street or across the world." The theme continued in 1985 with the publication of *Go*, a coffee table-style book of photographs of YWAMers involved in ministry that coincided with the mission's twenty-fifth anniversary. It also contained basic information about the mission and listed

operating locations. This was followed by the annual publication of the *Go Manual*, which continues to serve as an annual directory of international YWAM training and ministry opportunities. "Go Festival" recruiting events were held on several continents and "Go Teams" served as YWAM's shortest mission outreaches.

A subtle shift occurred in the mid-1970s in the name of the entry-level training course required of all long-term staff. The School of Evangelism (SOE) was replaced by the Discipleship Training School (DTS). The new name accurately reflected the mission's training emphasis during that decade.



In 1978 YWAM started a non-formal university in Hawaii called Pacific and Asia Christian University (PACU), later renamed University of the Nations (U of N), which included nonformal training programs at YWAM centers around the world. The U of N was to be a missions-oriented university dedicated to fulfilling the Great Commission. The formation of colleges was to reflect a message Loren had developed in the mid-1970s.

His *Seven Ways to Change a Nation* became *Seven Mind-Molders* and eventually *The Spheres of Influence*. The seven were: church, family, media, government, education, business, and the arts. Today the corresponding U of N colleges are identified as: Christian Ministries, Counseling and Healthcare, Communication, Humanities and International Studies, Education, Science and Technology, and The Arts. Several U of N centers eventually started to serve the mission with additional resources, including Community Development, Environmental and Stewardship Resources, and Field Ministry Internships.



The 1980s: A Decade of Mercy Ministries and New Frontiers

In the 1980s, YWAM was a loosely organized yet vision-filled movement of mostly twenty- and thirty-somethings that had concentrated its efforts on evangelism and training. A high priority was placed on individual and team guidance, a belief in hearing God's voice through personal and corporate revelation. When news of the refugee crisis in Southeast Asia flooded the press in the late 1970s and early 1980s, YWAMers were moved with compassion.

Cunningham said at the time that YWAM had been meeting human needs in 150 nations for more

than nineteen years. “But,” he said, “God is calling us to do it in a new level because the need is greater, because of a new level of refugees ready to receive the gospel of Jesus Christ throughout the world.”¹ Certainly the publicity surrounding the refugee crisis became a wake-up call to the ministry that, as a whole, had previously suffered from little social consciousness. Despite short periods of fasting and prayer for the poor of India, it was the first time many YWAMers had seriously grappled with the issue of poverty and a Christian response.

YWAM Relief Services was born in 1979 and became a highly publicized ministry in the 1980s. Because guidance, obedience, sacrifice, and flexibility were values already instilled in the mission, YWAM was able to quickly rally workers to staff refugee camps along the Thai-Cambodian border. Doing new things in new ways had been part of YWAM’s history, so learning to work with refugees was viewed as a new and exciting challenge. YWAMers collaborated with the United Nations High Commission for Refugees and various nongovernmental organizations (NGOs) to distribute food and clothing, administer medical and dental services, provide primary education and vocational training, and offer banking and postal services in refugee camps. YWAM also established Bible studies and churches, and offered counseling to victims of war and abuse.

YWAMers worked in Southeast Asian refugee camps until they closed in 1995. While continuing work in that region, they also responded to crisis situations in other places including Ethiopia, Pakistan, Uzbekistan, Afghanistan, and Iraq, and regions devastated by the 2004 tsunami.

Another compassion ministry called Mother’s Choice was opened in Hong Kong to give unwed mothers (often ostracized by their families) a place to stay during their pregnancy. It quickly became a refuge for the mothers’ babies as well as for children who had become wards of the state. A few years later, a similar ministry called Mother’s Love was started in China.

Although YWAM had not released formal statements or papers, it had been a signatory to the 1974 Lausanne Covenant, which included a section on Christian Social Responsibility. YWAM also affirmed the 1981 Christian Magna Carta, and the 1988 Manila Covenant, the latter of which affirmed “the Lordship of Christ over every sphere of life,” and expressed a commitment “to love people in both word and deed” and to “perform acts of mercy so that men and women will embrace the truth of the Gospel.”

The 1990s: More Integrated Thinking

By the 1990s, some of the more influential ministries in YWAM were Frontier Missions and Strategic Missions, which were at least partly influenced by the church-planting emphasis of the U.S. Center for World Mission, and by pressure from more traditional mission agencies. YWAM’s Frontier Missions described itself as “A movement within YWAM that focuses on church planting among the least evangelized peoples of the world.”²

Because of the focus on church planting among unreached people groups, there had been some tension surrounding some Frontier Missions (FM) efforts that were not directly related to evangelism and personal discipleship. However, at times YWAM Frontier Missions workers were convinced that meeting physical and other needs is a valuable component of demonstrating the gospel. As a former YWAMer involved in holistic work stated, “You can’t try to do evangelism in India, for example, without being faced with overwhelming physical needs and the incredible sense that word without deed is not truly life giving.”³

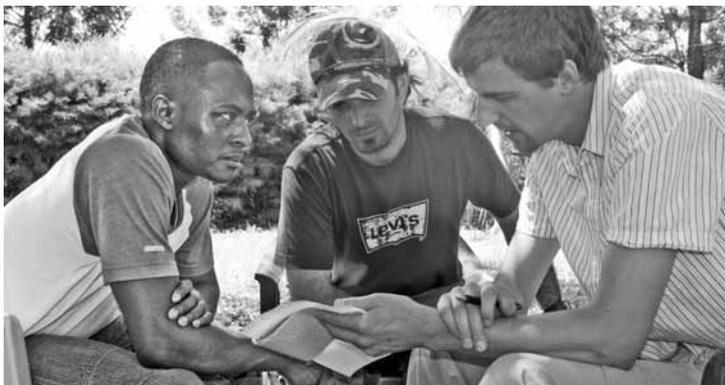
While YWAM Strategic Frontiers (SF) also planted churches, it differentiated itself from FM in two main ways, by working: (1) closely with the Western church in forming strategic alliances with indigenous churches; and (2) to empower indigenous churches to transform all aspects of life. SF took its cue from the U.S. Center that planting churches is a key first step to societal transformation.

At the same time, YWAM Mercy Ministries (MMI) began to shift its focus from short-term relief to long-term development goals. In the 1990s, MMI staff began to grapple with strategic solutions to human poverty and to voice these concerns to the mission at large.

At a 1990 Mercy Ministries conference, a covenant was drafted and several key issues were discussed. They included integrating approaches to relief and



LOREN CUNNINGHAM AND RALPH WINTER



development, trends for the 1990s, and focusing on unreached peoples. MMI was starting to understand the rest of their “Go!” mandate, which appears more completely in the Matthew reference than in Mark’s. “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and *teaching them to obey everything I have commanded you*” (Matt. 28: 19–20, italics added). This is what David Moberg had described in his 1972 book, *The Great Reversal*:

Too many Christians have failed to recognize the full import of the Great Commission of Jesus Christ. They emphasize the evangelistic and missionary commands of its first three instructions (to go, make disciples, and baptize them), but they totally overlook the fourth, “teaching them to observe all that I have commanded you” (Matt. 28:20). It is here that Christian social concern lies.

YWAM’s University of the Nations began to champion holistic ministry by inviting church leaders to address Christian holism, often referred to as “community development.” In U of N courses and workshops, Darrow Miller of Food for the Hungry shared his perspectives on world hunger, explaining some of the less obvious reasons for poverty and proposing a biblical response.

Miller published a book in 1999 titled *Discipling Nations: The Power of Truth to Transform Cultures*. The book was endorsed by Loren Cunningham, who wrote, “Darrow Miller points the way to the frontiers of the 21st century for all who are committed to the Great Commission. *Discipling Nations* is a ‘must’ for mission leaders.” The idea of discipling nations became a vital element of YWAM rhetoric in the late 1990s and into the new century.

Several YWAMers also began forming theologies of discipling nations and spread them through articles and teachings. Landa Cope’s study, teaching series, and book *The Old Testament Template: Relearning to Disciple Nations God’s Way* underscored the need to understand and teach biblical principles for the domains outlined by Cunningham in the 1970s. Cope stressed the church’s responsibility to imple-

ment and teach them at individual and corporate levels.

The New Millennium

As YWAM entered the new millennium, a more holistic worldview began to exponentially permeate the rhetoric and ministry. The 2004 tsunami catapulted Mercy Ministries to yet another level as they sought to bring short-term relief and long-term development and recovery into predominantly Buddhist and Muslim regions. Long- and short-term teams worked in cleanup and rebuild-

ing as well as counseling, providing kid-safe zones such as preschools and daycare centers, sponsoring community support programs, and aiding with livelihood restoration. In other regions, they continue to “meet the felt needs of individuals and communities, children at risk, refugees and those living on the edge of survival in both crisis and long term development situations.”⁷⁴

The publication of the book, *His Kingdom Come: An Integrated Approach to Discipling the Nations and Fulfilling the Great Commission*, was an effort to continue fueling a movement that understands and embraces Jesus’ mandate to “go and disciple nations.” (see page 29 in this issue of *Mission Frontiers* for comments on this book by Ralph Winter). In 2001, “Transforming Cultures through Kingdom Thinking” was the title of the YWAM North American Leaders Conference in 2001, with Darrow Miller as the sole speaker. Unlike colonial and paternalistic models of the past, the philosophy behind “kingdom thinking” is to enable people to “achieve all that God has for them.” In other words, it is to help individuals and nations realize biblical transformation at every level. There is growing comfort with the phrase “the kingdom of God,” one that evangelicals came to avoid because of ties to the social gospel during the Great Reversal.

Used increasingly in the mission, “kingdom of God” terminology describes a theology that seeks to transform nations using the entire Bible. YWAM International Chairman Jim Stier wrote in a 2001 article:

we must preach both the gospel of salvation and the gospel of the Kingdom of God. [But] The Kingdom doesn’t exist without personal salvation. To teach a type of personal salvation that doesn’t produce integrity, compassion, and social involvement is to reduce the gospel to a mere ticket to heaven.... Many times you can only bring substantial and lasting help to individuals by changing the whole community or nation at the level of its collective conscience and values.... We need to show them the life of Christ in the way we love one another, the way we live, relate to one another, and

do business. This will eventually effect society's institutions, laws, and attitude.⁵

At the time of this publication, YWAM has more than 16,000 staff at some 1,100 operating locations in more than 170 countries. The idea of discipling nations seems to be slowly moving from a wake-up call to bona fide holistic ministry in various parts of the world. Terms such as “business as mission” and “global response” are increasingly used as YWAMers talk about their ministry expressions. Voice for the Voiceless is a prayer initiative to draw attention to gender injustice. YWAM is increasingly involved in HIV/AIDS, both raising awareness of the issue and working with orphans and others who have been affected. However, despite all these efforts in business, working for justice, and other compassion ministries, there is still much work to be done.

YWAM is currently working on a statement of what discipling the nations and realizing the Kingdom might look like. We are also thinking about what discipling the nations is not. It is not about using power to make the world into what the Church wants it to be. It is not about forcing conversion on the world's peoples. For this reason, the current discussion has nothing to do with liberation or dominion theology. Advancing the Kingdom is not about advancing Western culture and theologies. God loves all nations and cultures. It will take all nations and cultures to paint an accurate picture of who God is and what God's Kingdom will look like. It is not political. It does not equal all American “ideals” like the “American dream.”

Reconnecting

When we look at history, we see the Church originally had a sense that God cared about and was involved in every aspect of life. Christians were leaders in science, the arts, education and many other fields. Catholic monks carried their missionary message throughout Europe, encouraging converts to develop every aspect of their lives, from private devotion to academic scholarship.⁶ Martin Luther believed that the work of monks and priests was no more holy in the sight of God than the efforts of “the rustic laborer in the field or the woman going about her household tasks, but that all works are measured before God by faith alone.”⁷ He fought vigorously for the education of poor children and low-interest loans for workers. William Carey brought the gospel to India, translating the Bible into several languages and dialects. He also founded a university, an Agricultural and Horticultural Society, and a savings bank; published dictionaries and books on grammar and botany; fought for the conservation of forests; and

openly resisted the cultural tradition of widow burning.⁸ William Wilberforce worked with the British Parliament to abolish slavery and helped found the Society for the Prevention of Cruelty to Animals. Puritans, Pietists, Moravians and Methodists fed and clothed the poor, established schools, and fought for social issues such as the rights of women and slaves.⁹ William and Catherine Booth, who started The Salvation Army, met both physical and spiritual needs of the poor, addicted and otherwise “undesirable” populations. And Martin Luther King, Jr. “led a social movement that confronted systemic evil—the evil of racism—and made national policy makers end legal segregation and the denial of black peoples’ right to vote.”¹⁰ His efforts moved a nation towards racial equality.

Along with many Christians of the new millennium, the YWAM movement is realizing that it does not have to choose between the salvation of individuals and the redemption of society. Its workers are reconnecting with the reality that the kingdom of God is a central theme of the Bible that invites all people of faith to work toward shalom, and help reverse the Great Reversal. ¶

Endnotes

- 1 Paul Martinson, “The Development of Leadership in Youth With A Mission: A Study in a Contemporary Mission's History, Leadership Development and Current Leadership Challenges,” (Unpublished manuscript, 1996).
- 2 “What is Frontier Missions?” March 15, 2001, www.ywamfm.org/frontier.html (accessed July 8, 2004).
- 3 Steve Goode, personal communication, April 27, 2001.
- 4 B. Boorujuy and J. Bull, *Faces of the Poor: YWAM Thailand*, video (Amsterdam: ProclamaMedia Productions, 1989).
- 5 Jim Stier, “Disciple all Nations: God's Character Demands It,” *The International YWAMer* (June 2001), www.ywam.org/articles/article.asp?AID=96 (accessed April 20, 2007).
- 6 Pierson, P.E. “Missions and Community Development: A Historical Perspective,” in Elliston, E.J. (Ed.). (1989). *Christian Relief and Development: Developing Workers for Effective Ministry*. Dallas, TX: Word, pp. 7–22.
- 7 Selected writings of Martin Luther available online from books.google.com.
- 8 See Mangalwadi, V. & Mangalwadi, R. (1999). *The Legacy of William Carey: A Model for the Transformation of a Culture*. Wheaton, IL: Crossway Books.
- 9 Pierson, P. E., pp. 7–22.
- 10 Mike Miller, Personal communication, January 27, 2009. Miller has extensive experience in confronting systemic social ills by helping organize communities into “people of power.” He is the author of an upcoming book (September 2009) titled, *A Community Organizer's Tale: People of Power in San Francisco*. Heyday Books.

HIS KINGDOM COME:



An Integrated Approach to Discipling the Nations and Fulfilling the Great Commission

What are we supposed to be doing among the nations?

In many ways, the last ten years of Dr. Winter's life was focused on this issue. Having spent three decades getting the church refocused on the final frontiers, he felt that the most productive use of his time in the last decade of his life was to look at strategy issues of how we can best reach the major non-Christian blocs of the world. Why have these groups remained resistant to the gospel message? Is there something defective in what we are preaching? Is it a methodology issue? Like McGavran, he decided to go back to the Bible and see what the guidebook has to say.

He was not the only one looking into this issue. God was speaking to others as well. Thus when the book, *His Kingdom Come*, was released, representing the current thinking of many of YWAM's leaders, Dr. Winter was ecstatic. Here was a summary of much of what he had been saying for the last decade. In a review for the *International Journal of Frontier Missiology*, he commented:

I am very excited about this book. It is important evidence of a major organization turning very gradually and definitely into a nation-building kingdom type of mission, in addition, of course to the ongoing stress on personal conversion.

The theme of YWAM's book was how to disciple all peoples with the gospel of the kingdom. What YWAM's leaders began to see was that the Bible itself is a manual for how to disciple entire nations. Not only that, but discipling nations is the mission of the Church.

His Kingdom Come is a collection of 30 articles written by YWAM's senior leadership team. It is organized much like the *Perspectives course*, with sections focusing on the biblical, historical, and stra-



tegic dimensions of discipling nations. Dr. Winter recommended that it become the textbook of a new missions course.

Jerry Rankin, president of the International Mission Board of the Southern Baptist Convention, observed of *His Kingdom Come*:

The reader will be impressed that the task of discipling the nations is not for an elite few who go as professional missionaries but is the responsibility of every church and every believer.

This is certainly true, and is a positive move in an important direction. The Great Commission is a mandate for the entire church. Discipling nations is something every believer everywhere is called to participate in, whether it be right where they are among their own people, or by assisting those who are being sent to the least-reached population segments of the world. For too long we have emphasized only the latter when it comes to obedience to the Great Commission. But by virtue of the greatness of this assignment to disciple all the peoples of the earth, clearly the entire body of Christ is needed. And that is the beauty of the Great Commission—it is something so great we can't possibly do it without God's power and without the full cooperation of the global church.

Will YWAM be able to integrate this approach in frontier mission strategies among unreached peoples? One frontier YWAM missionary recently commented that those involved in YWAM Frontier Missions feel left out of this new emphasis. That is certainly unfortunate and unnecessary. Ralph Winter immediately saw the significance of national discipleship thinking in frontier mission strategy. He saw it decades ago, as did Donald McGavran. Thus there is no need for a polarization to occur within YWAM over this issue. Quite the opposite, this emphasis shows how everything we do—whether it be pioneering disciple-making movements among a totally unreached people, or moving a reached people closer to the ideal of national discipleship—is all integrated together and is the ultimate goal of fulfilling the Great Commission. f



THE AMAZING COUNTDOWN

facts

Editorial Note: The Amazing Countdown Facts was first compiled by Ralph Winter in the 1980s to demonstrate the tremendous potential of the global body of Christ for fulfilling the Great Commission in our generation.

The statistics have been updated by the research office of the U.S. Center for World Mission for the year 2010.

“**A**nd this Gospel of the kingdom will be preached in the whole world as a testimony to all nations (ethne), and then the end will come.” Matthew 24:14

(“Ethne” is the Greek word translated here as “nations.” It means peoples or tribes rather than countries.)

“You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.” Revelation 5:9

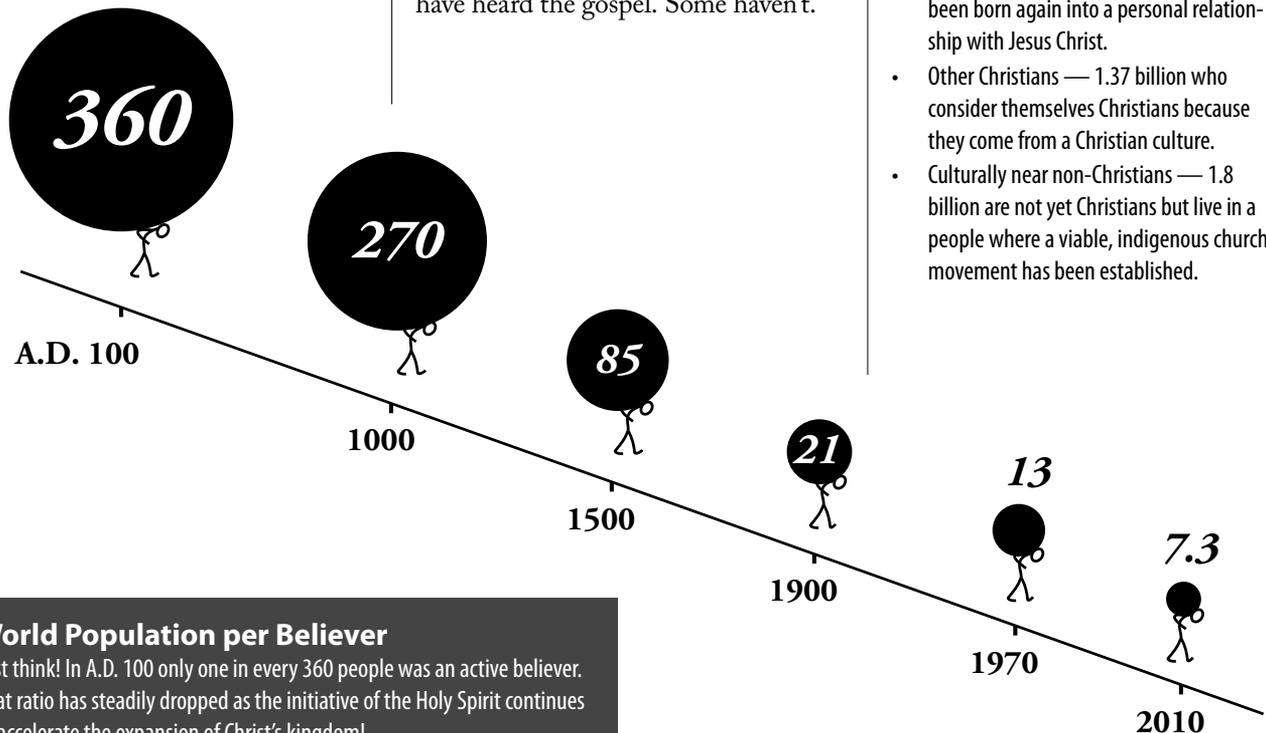
The World for Whom Christ Died

On our planet live over 6.7 billion people within approximately 24,000 of these nations and languages and peoples. Some of these 24,000 peoples have heard the gospel. Some haven't.

Those Who Have Heard – the “Reached” Peoples

In the first place, there are about 16,000 peoples that have embraced the Gospel, resulting in strong churches led by national (non-missionary) leaders with a serious commitment to finish evangelizing the rest of their people. (Missionaries refer to this as a “viable, indigenous church movement.”) 4 billion people live in these “ethne.”

- Christian Believers — 800 million have been born again into a personal relationship with Jesus Christ.
- Other Christians — 1.37 billion who consider themselves Christians because they come from a Christian culture.
- Culturally near non-Christians — 1.8 billion are not yet Christians but live in a people where a viable, indigenous church movement has been established.



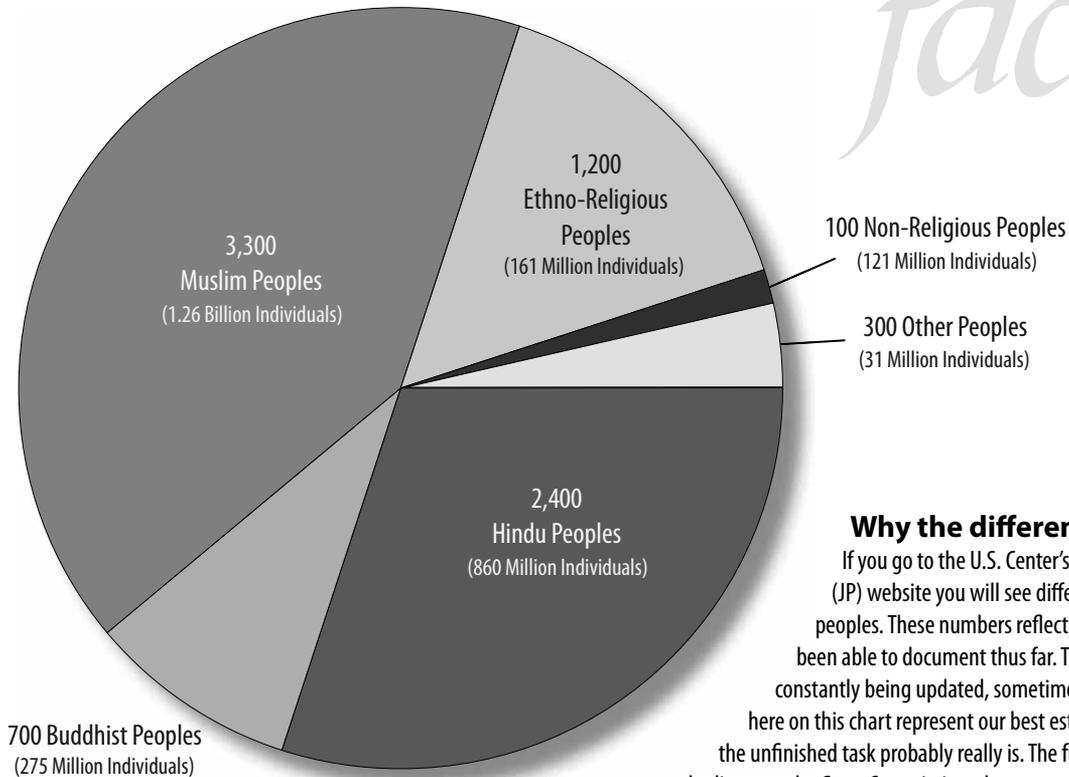
World Population per Believer

Just think! In A.D. 100 only one in every 360 people was an active believer. That ratio has steadily dropped as the initiative of the Holy Spirit continues to accelerate the expansion of Christ's kingdom!

Those Who Haven't Heard – The "Unreached" Peoples

On the other hand, an estimated 8,000 peoples don't yet have a native church movement, and therefore no access to the Gospel! Almost 2.7 billion individuals live in these peoples. The Bible says that "God our Savior . . . desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:3-4).

THESE 8,000 UNREACHED PEOPLES ARE DIVIDED INTO 6 "MEGASPHERES":



Why the different numbers?

If you go to the U.S. Center's Joshua Project (JP) website you will see different numbers for peoples. These numbers reflect what we have been able to document thus far. The JP numbers are constantly being updated, sometimes daily. The numbers here on this chart represent our best estimates of what the unfinished task probably really is. The further we go in obedience to the Great Commission, the more we will know!

Finishing the Great Commission

Despite the tremendous progress of the Gospel shown on the previous page, being able to actually finish the Great Commission still seems like an impossibility to some. That's because most of us tend to look at the immensity of the job, without realizing all that God has placed at our disposal to do the job. The task before us is no doubt very large, but God has given His Church everything we need to do just as He commanded!

What Is Needed ?

- Personnel — At a minimum level, an estimated additional 32,000 missionaries are needed to engage the least-reached population segments among the world's 8,000 unreached peoples. Well over half of these will come from countries other than the U.S.
- Finances — Each of these 32,000 new missionaries will need an average of \$20,000 per year to support their work. This means that \$640 million more is needed annually.
- Prayer — Prayer will always be the most crucial need in world evangelization. Missionaries can be sent out and work really hard, but if people back home don't pray, very little will be accomplished. Exactly how much prayer is needed? All we can really do is make an estimate. Each missionary should be covered by at least an hour of specific prayer daily—both for the people group they work with and also for personal needs. So we need a foundation of 32,000 more hours of prayer daily.

WHAT ARE THE RESOURCES?

- Personnel — There are 800 million Great Commission Christians in the world. So, assuming an average church size of 100 persons, we only need one new missionary from every 250 churches in order to send out the additional 32,000 that are needed!
- Finances — Worldwide, believers give \$17 billion on average to missions; about 5.5%

of all giving to Christian causes, or about \$2,125 a year per church. To make up an additional \$600 million needed would require only \$80 more per year from each church! That's only 80 cents more a year per person! If the U. S. alone had to supply this need through its approximately 144 million born again adults, the cost would be only an extra \$4.16 each.

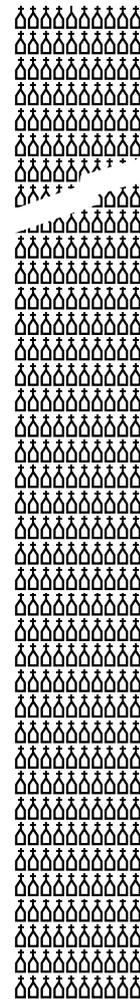
- Prayer — Prayer is something that everyone can do. Assuming the "hour a day" rule mentioned earlier, a church of about 50 praying members could readily supply the prayer support for an entire team of four missionaries if they only prayed 5 minutes a day.

The Final Proof

Aside from all these interesting facts, figures and charts, we have one more proof which leaves no doubt that all peoples will be reached — God's Word!

In Matthew 24:14 (quoted earlier) Jesus Christ prophesied that the Gospel will be proclaimed to every people before the end comes. Then, in Revelation 7:9, the Apostle John writes, "I looked and there before me was 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." With John we see the future; as we imagine this glorious scene there is no room left for doubt. All peoples will be present to worship God!

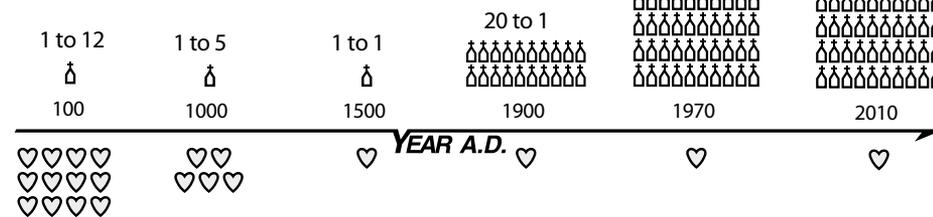
1000 to 1



Congregations of Active Believers per Unreached People Group

Just think! In AD 100 there were twelve (see heart shapes below) Unreached Peoples per congregation of believers. By AD 1000 that was down to five. Jumping ahead, to 1900 there were twenty times as many such congregations per group to be reached. That astonishing trend has continued until there are more than 1,000 congregations today per group to be reached!

150 to 1



THE AMAZING COUNTDOWN facts

These charts demonstrate the amazing progress the Church has already made, just how close we are to finishing the task, and the resources available for discipling the nations.

Year (A.D.)	Total World Population (Millions)	Active Believers (Millions)	World Population per believer	Unreached People Groups	Christian Congregations per Unreached People Group
Column	1	2	3	4	5
100	180	0.5	360 to 1	60,000	1 to 12
1000	270	1	270 to 1	50,000	1 to 5
1500	425	5	85 to 1	44,000	1.1 to 1
1900	1,620	78	21 to 1	40,000	20 to 1
1970	3,700	277	13 to 1	18,000	150 to 1
2010	6,700	800	7.3 to 1	8,000	1000 to 1

By AD 1430, (1%) were BBCs* (One to 99 after 1430 years)
 By AD 1790, (2%) were BBCs. (One to 49 after 360 years)
 By AD 1940, (3%) were BBCs. (One to 32 after 150 years)
 By AD 1960, (4%) were BBCs. (One to 24 after 20 years)
 By AD 1970, (5%) were BBCs. (One to 19 after 10 years)
 By AD 1980, (6%) were BBCs. (One to 16 after 10 years)
 By AD 1983, (7%) were BBCs. (One to 13 after 3 years)
 By AD 1986, (8%) were BBCs. (One to 11 after 3 years)
 By AD 1989, (9%) were BBCs. (One to 10 after 3 years)
 By AD 1993, (10%) were BBCs. (One to 9 after 4 years)
 By AD 1997, (11%) were BBCs. (One to 8 after 4 years)
 By AD 2010, (12%) were BBCs. (One to 7 after 13 years)
 * BBCs = Bible Believing Christians

FINISHING THE TASK!

As you can see, the possibility for reaching each remaining unreached people group early in the 21st century is a very real possibility. The job is clearer than ever, and every needed resource is available. Among the many significant initiatives today to link these resources with this task is the Adopt-A-People movement.

As the name implies, Adopt-A-People links a local congrega-

tion—through “adoption”—with one Unreached People group. Several churches (or even several hundred) will adopt the same people and focus their prayers, finances and energies together through one or more mission agencies to the end that a strong, vibrant, evangelizing church movement is established in that people. Mission agencies provide a very concrete and specific mechanism for participating churches to channel resources to their adopted

people. And adopting introduces the kind of direct involvement that helps keep churches challenged and on the task.

Most importantly, as thousands of congregations successfully adopt and reach their Unreached People, we will literally see the completion of this task! God has given every resource to do the work. We have no excuse not to do it.

It can be done. It must be done. Will you help?

For more information on how your church can adopt a people, contact:

USCWM Mobilization Department
 1605 Elizabeth St | Pasadena, CA 91104
 Tel: 626-398-2200 | Fax: 626-398-2263 | Email: mobilization@uscwm.org

Valley of Vision

BY STEVE HOLT

"The Philistines stood on the mountain on one side while Israel stood on the mountain on the other side, with the valley between them." (1 Sam. 17:3)

In the valley of vision are the hearts, minds, and future of a generation. Every generation is faced with a valley of vision. Every generation is faced with a valley of decision. The struggle of leadership for each generation of a culture is a struggle for vision. The writer of the Proverbs reminds us, "Where there is no vision, the people are unrestrained." (Prov. 29:18 NAS). Without a clear vision, people are out of control, unable to make decisions, unbridled in their passions.

The view from the valley always affords two mountain tops. These mountains, lying on opposite sides of the valley, represent two distinct worldviews, two distant visions, and two vastly different futures. Each generation will have to decide which vision, which mountain, which future it wants. As I see it, every generation must decide which of two distinct visions it will follow. There is the Vision of the Philistines and the Vision of David.

On one side of the valley stand the Philistines of our culture. Represented by the Goliaths of our time, the Philistines call out to us with all of this world's values, systems, power and authority. Like the Philistines of three thousand years ago, who controlled

the iron (note the weapons of Goliath in 1 Sam 17:4-7) and had the advantage over Israel militarily and economically, the world under the sway of the Evil One has control over the media and political kingdoms of the earth. The Goliaths of our time taunt the people of God with the same words of the giant of antiquity, "I defy the armies of Israel this day..." (1 Samuel 17:10).

Across the valley stands another mountain, the Israel, the church of a generation. Represented by the Davids of the people of God, are those young people who possess little of what the world considers "successful" but are deeply concerned for the glory of God and the cause of Christ. They echo in their hearts the words of David as he faced Goliath,

"You come to me with a sword, with a spear, and with a javelin (the world's values and vision). But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand... Then all this assembly shall know that the Lord does not save with sword and spear; for the battle is the Lord's, and He will give you into our hands." (1 Samuel 17:45-47)

And so in 2009, this current generation of young people, sociologically called the "Bridger Generation" (those born after 1984), face two visions, two mountains, two hopes for their future. They must decide which vision they will follow. Without overstating my case, I believe I'm correct in saying that no generation has so faced such an onslaught of perversion, rebellion and satanic temptations as the current one. Let's look at the statistics.

The Philistine Vision

George Barna reports that 83% of teenagers in this country today believe that "moral truth depends on

Steve Holt was for 10 years a missionary in Japan. He has an MA in Missiology from Fuller Theological Seminary. Steve planted and is the lead pastor of Mountain Springs Church in Colorado Springs, a growing and vibrant church of 3500 members. He is the husband of Liz and the father of seven. Steve has a passion for seeing the next generation living as worshippers and warriors for the glory of Jesus.

the circumstances,” and that “only 6% believe that moral truth is absolute.” Perhaps most disturbing of all is that “only 9% of born-again teens believe in moral absolutes.” These are the lowest numbers ever recorded in our country for a demographic group.

Chuck Colson has said, “I can’t think of a more urgent need than enabling young people to understand their faith and preparing them to defend it against the onslaught of secular thought they encounter in their schools and in popular culture.”

What is causing such a meltdown in our youth? Why have they lost confidence in biblical and moral absolutes? A Media Tidal Wave is drowning our young people:

- Television and movies are dripping with violence, sex, and alcohol: nearly 61% of all TV programs contain violence, with children’s programming being the worst.
- Each year teens absorb nearly 15,000 sexual references, with less than 170 of them referring to abstinence, birth control or sexually transmitted diseases.
- A recent analysis showed that 70% of all prime-time programming depicted alcohol, tobacco, and illicit drug use.
- Consider MTV, whose parent company, Viacom, recorded revenues of \$6.84 billion in 2004. While MTV would never say they aim to destroy a generation, it is in fact doing that by seeking to make money off young people, no matter what it takes.
- The company has organized a cradle to the grave program for kids, starting with Nickelodeon, then Nick Jr., then finally MTV.
- In a recent MTV survey of its audience the question was asked what they thought of the moral code of the 7 deadly sins (or also known as the 7 capital vices), which are lust, glutton, greed, sloth, wrath, envy and pride. The survey showed that the audience not only didn’t consider these sins but actually as virtues!

Who creates all this entertainment for the Philistines of our culture? Sociologists conducted a survey of 104 of Hollywood’s elite, asking the most influential writers and producers a number of ideological questions. The findings showed:

- 5% believe that homosexuality is wrong
- 16% believe that adultery is wrong
- 93% seldom or never go to worship services
- 97% believe in a woman’s right to abort
- 99% believe that TV should be more critical of Judeo Christian values!

A study of 1,792 teens showed that watching violence on TV made one more violent, and watching sex on TV made one more likely to engage in sex! Now a brand new study done by RAND Corpora-

tion, published in *Pediatrics*, shows beyond a doubt they are related! The new study found that those who watch such programming are twice as likely to engage in the activity!

The largest consumers of internet porn are kids between the ages of 13 to 17 years old. Nielson Media Research tells us that one of the highest rated television shows among girls 12-17 years old is “Will and Grace,” a show portraying two lead characters as homosexuals. There are 300,000+ pornographic web sites for teens; the number grows daily!

But it must be different with our Christian kids, right? The Nehemiah Institute that provides testing to over 20,000 students from 1000 schools has found that 85% of Christian kids that attend public school do not embrace a biblical Christian Worldview!

93% OF HOLLYWOOD’S MOST INFLUENTIAL WRITERS AND PRODUCERS SELDOM OR NEVER GO TO WORSHIP SERVICES

What about teens in Christian schools? Statistics are basically the same
63% don’t believe Jesus is the Son of God
58% believe all faiths teach equally valid truths

- 51% don’t believe Jesus rose from the dead
- 65% don’t believe Satan is a reality
- 68% don’t believe the Holy Spirit is a real entity

Every day 71 million young people in America are being hammered with the “bronze javelin” of our Philistine culture. Every day in America:

- 8000 teens become infected with an STD. This year, 3 million teens will be infected.
- 1000 unwed girls become mothers . . . every day in America!
- 1106 teen girls have abortions
- 500 adolescents begin using illicit drugs
- 1000 teens begin drinking alcohol
- 135,000 kids bring a gun or weapon to school . . . every day!

Josh McDowell writes,

The issue here is that our young people lack a relationship with spiritual mentors who are models of Christlikeness, and these youth are building their faith and lives on a false foundation—a distorted view of who Christ is, why He came to earth, and what the Bible and truth really are. And that has completely falsified the intent and purpose of Christianity. They read the same Bible, talk of a personal relationship with God, and say biblical truth is important to their lives, but their beliefs and behavior are not consistent with what the Bible identifies as a true follower of Christ. We need to help our young people rebuild their faith and relationships with spiritual mentors from the ground up based on the true foundation of Christ.

The Davidic Vision

Every generation, faced with seemingly insurmount-

able odds, needs a fresh Davidic vision. Young Davids must be raised up who, like the sons of Isacchar, “[have] an understanding of the times, [and know] what Israel should do...” (1 Ch 12:32). The historic David who entered the valley of Elah was inexperienced, naive and seemingly too immature for such a fight. But what God found most needful could not be seen or observed through age, ability or experience. God saw something even the prophet Samuel couldn’t recognize. For God even had to say to Samuel,

Do not look at his appearance or at his physical stature, because I have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart. (1 Sam 16:7)

Nothing has really changed in 3,000 years. God is still looking at the heart of young men and women who have been called out by Him to make an impact upon their generation. This new generation is poised for a mighty encounter with the living God. In spite of the defiant armies of the Philistines, there is much to be hopeful about. 56% of the Bridger Generation say they are “looking for meaning in life,” and “consider spirituality and faith to be a positive dimension to life.” 44% even say that the Bible is a “great influence” in their lives.

Like Jesse of old, the often forgotten father who raised up young David, 78% of the Bridgers say that the most influential people in their lives are their parents.



Josh McDowell continues,

It may feel better to identify Hollywood, MTV, and today’s culture as the main source of our problem, but the fact remains that we as parents have the greatest influence and opportunity to instill our values and faith within our children. Sure the culture is a powerful enemy and has had a devastating influence on our young people, and it is true that this influence has distorted their perception of Christianity, truth, and reality. But would our young people be where they are today if parents and the church were models of Christlikeness, relationally connecting with their kids, engaging in a concerted effort to reveal who God really is, and leading them to respond as a true follower of Christ... If we’re going to reclaim the next generation, then the home and the church must join forces together like never before.

Our youth are looking across a great valley and they see two mountain tops. We all stand in the valley of vision. As a parent of seven children, I take this charge very seriously. Now is the time to pray for, challenge, mentor, and equip this next generation for Christ. There are young Davids just waiting for a robust and compelling vision. May we provide it with vigor, joy, and hope. f

References:

The Last Christian Generation by Josh McDowell, Green Key Books, Holiday Florida, 2006; *Battle Cry for a Generation* by Ron Luce, Cook Communications, Colorado Springs, Colorado, 2005; *The Father Connection* by Josh McDowell, Broadman and Holmen Publishers, Nashville, Tennessee, 1996; *Real Teens* by George Barna, Regal, Ventura, California, 2001; 2007 National Day of Prayer message by Dr. John MacArthur

WHAT WILL THE NEXT GENERATION LOOK LIKE:

- Builders (born 1927-1945): 65% Bible based believers
- Boomers (born 1946-1964): 35% Bible based believers
- Busters (born 1965-1983): 16% Bible based believers
- Bridgers (born 1984 or later): 4% Bible based believers

While many today might classify themselves as believers, only 4% of this next generation would affirm themselves as Bible-believing Christians!

Think about it, with 35% of the Boomers saying they are born again believers, they still produced:

- Morally corrupt films and TV programs
- The sexual revolution that has changed the sexual habits of two generations
- A pornographic industry unprecedented in history
- Civil initiatives promoting gay marriage

- Abortion that has seen the killing of over 50 million babies
- Battles to remove the 10 commandments from all public buildings
- The advent of the ACLU
- Fights to take “under God” out of our Pledge of Allegiance
- Almost 50% of our marriages ending in divorce

Ron Luce, the founder of Teen Mania, writes, “If these are the struggles we face now, with 35% of the largest generation of Americans affirming a belief in Scripture, can you imagine what America will be like when today’s teens become the next generation to dominate the population, with only 4% currently claiming to be Bible-believing Christians.” f

Battle Cry for a Generation by Ron Luce, Cook Communications, Colorado Springs, Colorado, 2005.

STUDENTS ABANDONING THE FAITH:



Why It Happens and What We Can Do

CHUCK EDWARDS & JOHN STONESTREET

For over 45 years, Summit Ministries has been training students to face the challenges to their Christian faith by helping them navigate the world of ideas, answer the tough questions that often leave Christians speechless, and engage the significant cultural issues of our day from a biblical worldview.

A biblical worldview approach to life and learning has never been more needed than in today's pluralistic/postmodern culture. Christian students face hostility to their faith from one side, and apathy to anything of importance from the other side. Students re-entering American culture from the outside are particularly vulnerable, especially if they are unaware of the vast cultural changes that are waiting for them. Sadly, the casualties are high.

Decline in student spirituality

When it comes to the spiritual life of teenagers, the statistics are not very encouraging. According to a recent study by the Higher Education Research Institute at UCLA, the number of students



Chuck Edwards joined the Summit team in 1999 as a traveling speaker and writer. He travels nationally and internationally

speaking to students and adults and is a featured speaker at Summit's adult and student conferences.

who frequently attend religious services drops by 23 percent after three years in college.¹ The research also confirms that 36 percent rated their spirituality *lower* after three years in college.

Another study, the "College Student Survey," asked students to indicate their current religious commitment. Comparing the responses of freshmen who checked the "born again" category with the answers they gave four years later, we find that on some campuses as high as 59 percent no longer describe themselves as "born again."² That's a fallout rate of almost two-thirds!

Recently, the Barna Group reported on the spiritual involvement of twenty-somethings. The findings: only 20 percent of students who were highly churched as teens remained spiritually active by age 29.³

However you factor it, these are significant numbers! Why are so many students walking away from their faith? Our own research and experience of working with teens suggests several reasons for this defection.



John Stonestreet is the Executive Director of Summit Ministries. A popular speaker at camps, conventions, and conferences, he

works annually with parents, teachers and students on developing a biblical worldview.

20%
OF STUDENTS
WHO WERE HIGHLY
CHURCHED AS TEENS REMAINED
SPIRITUALLY ACTIVE BY AGE 29.

1. Increase in Liberal Professors

Frankly, many students fall prey to the anti-Christian rhetoric of their professors. That many professors disdain Christianity is not an alarmist myth. In fact, a study published by Gary Tobin of the Institute for Jewish and Community Research showed

that in a sample of 1,200 college and university faculty, 53 percent held unfavorable feelings toward evangelical Christians while at the same time holding favorable opinions of most other religious groups. In addition, college and university faculty were far less likely to self-identify as Christian than

ABOUT SUMMIT MINISTRIES

Summit Ministries exists to equip Christians to defend and champion the Biblical worldview by training them in worldview analysis, apologetics, cultural engagement and leadership.

David Noebel founded the Summit in 1962 to help ground Christians in their faith, thereby enabling them to face the barrage of challenges whirling about on college campuses. Today, Summit Ministries offers conferences for students and adults, curriculum for all ages and contexts, worldview resources for Christians and advanced institutes for young scholars.

Our strategies are both *defensive* and *offensive*.

Defensively, our summer Student Leadership Conferences take students through a two-week course which grounds them in the Biblical Christian worldview and trains them to identify, analyze and respond to its major challengers (Islam, Secular Humanism, Marxism, New Age and Postmodernism). Conferences are held in Colorado, Virginia, and Tennessee.

Our Adult/Educators Conferences train parents, teachers, and ministry leaders why the Christian worldview is superior and defensible, and how to train the next generation to engage the culture.

To expand our worldview training of students, Summit Ministries Curriculum provides a worldview framework for any educational plan, whether traditional Christian schools or homeschool. Through our elementary curriculum *Building on the Rock* students develop the foundations of a Biblical worldview. Our junior high curriculum *Lightbearers* trains students to apply the Biblical worldview to key areas of thought and culture. *Understanding the Times*, our high school curriculum, exposes students to the major competitors to the Biblical Christian worldview while training them to defend a biblical perspective as the absolute truth about life and the world.

Our Worldviews in Focus Series, which includes two twelve-week series, *Thinking Like a Christian* and *Countering Culture*, is designed for small group Bible Studies and Sunday School contexts.

Summit.org provides our constituents with the best books, articles and audio resources on Christian worldview, worldview analysis, apologetics, cultural issues and leadership.

Offensively, Summit Ministries seeks certain students to confront and challenge the dominant culture (especially in colleges and universities) by emerging as leaders in academia and other positions of influence. There are two components of this Summit strategy.

First, Summit Semester educates 30 select high school graduates in the foundations of Christian thought. Through a “great ideas” curriculum that explores and integrates theology, church history, literature, science and worldview studies, students receive a strong preparation for future academic challenges as a Christian thinker who can contribute to the world of ideas.

Second, Summit Oxford offers outstanding students who have completed at least two years of collegiate level study the opportunity to spend one or two terms at Oxford University in England, one of the premier institutions of higher learning in the world. At Summit Oxford, students will experience Oxford’s world-class education, while in the context of Summit’s Christian worldview training and under the watchful eye of a Summit Scholar-in-residence. Summit Oxford students bolster their academic credentials in ways that will open doors for further study and advancement.

Information on the various opportunities offered by Summit Ministries can be found on our website: www.summit.org. f

the general public and are far more likely to refer to themselves as secular/liberal than as conservative/religious.⁴

Tobin's findings echo the results of an earlier survey of college faculty summarized in the March, 2005 issue of the *Washington Post*. The article revealed that 72 percent of professors and instructors in colleges across the U.S. are liberal.⁵ That's a marked increase from just 20 years ago, when those who identified themselves as liberal was only 39 percent. This figure is also in sharp contrast to a Harris poll that found that only 19 percent of the general public describe themselves as liberal.⁶

The *Post* article goes on to report that 51 percent of college faculty rarely or never attend church or synagogue, 84 percent are in favor of abortion, 67 percent accept homosexuality, and 65 percent want the government to ensure full employment!

No wonder students are bolting from a commitment to Christian ideas; they simply believe what they are being taught in class.

2. Lack of Adequate Grounding

Let's face it: many Christian students have no idea *why* they believe what they believe. When asked to defend the Christian faith against direct or indirect challenges, they are unable to do so. Further, without the ability to defend their faith, they may begin to falsely conclude that it is not defensible. This is especially true of students raised in a Christian environment where they assume that they have "heard it all."

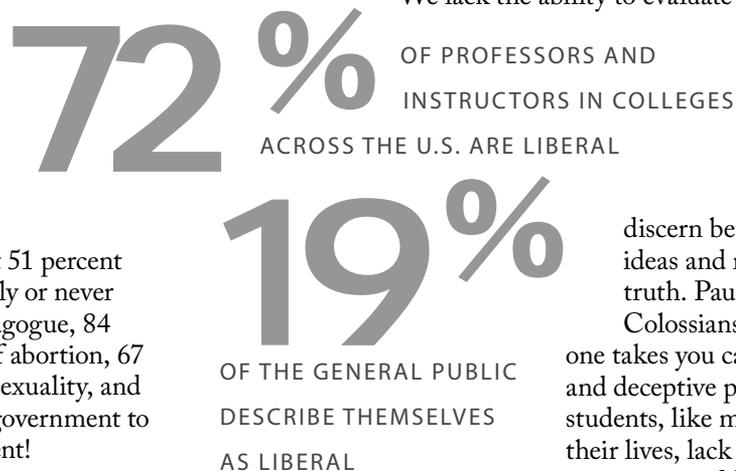
However, it is not just direct attacks on their faith that require students to know *why* they believe what they believe. Living in the age of information presents two unique challenges to this generation of students. First, they encounter daily an overwhelming amount of information. Of course, information isn't neutral; it contains, argues or embodies ideas. Students today swim in a deluge of information. Whether or not there is an absence of the true or the genuine, there is often an inability to find it amidst all the noise and distraction.

Second, they experience this information, with its inherent ideas, differently than previous generations.

Information today (especially via the internet) comes without context, without a clear source, and often without a compelling narrative. Their lives look more like a random episode of *Seinfeld* than the start-to-finish *Cosby Show*. Today's generation are not linear thinkers.

The result? In his book, *Amusing Ourselves to Death: Public Discourse in the Age of Show Business*, Neal Postman argued, even before the advent of the Internet, that the West had become a silly culture. Entertainment had destroyed our ability to think. We lack the ability to evaluate and prioritize information.

In the Information Age it is essential that students are equipped to discern between competing ideas and respond with the truth. Paul warns his readers in Colossians 2, "See to it that no one takes you captive through hollow and deceptive philosophy..." Many students, like many of the adults in their lives, lack discernment and thus are captives of false ideas.



3. A Wrong View of Christianity

Sometimes, students have a reaction against Christianity. There are a number of reasons for this: past hurts, moral failures or rebellion. On the other hand, some students simply just don't *get* Christianity. In other words, they really don't have a strong understanding of what Christianity actually is.

How is it that Christian students, who are so deeply engrossed in church culture and who have more access to the Bible, Christian literature, youth programs, and other resources than any generation that has lived since the founding of the Church, can be so confused about the central doctrines of Christianity and why they matter? How is it that this generation possesses such a truncated, neutered view of the Gospel of the Kingdom? How is it that they just don't "get it"?

The disconnect between true Christianity and what teens believe is dramatically revealed in a recent book, titled, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, written primarily by Christian Smith, a University of North Carolina sociologist. Smith and his colleagues conducted the largest survey to date of teens' religious beliefs. Based on these extensive interviews, Smith writes

that many students who claim to be Christians believe a host of ideas that are not anything close to orthodox Christianity. What they *actually* believe is something Smith identifies as “moralistic therapeutic deism.”⁷ On this view, the only point of faith is to be good, to feel good, and to have a God to always call on for help without expecting anything in return. This is a far cry from a biblical view of God and our relationship to Him.

Reversing the Trend

As parents, educators, and church leaders, what can we do to keep our young people from dropping out of church or converting to the “no longer born again” category?

First, we must understand that the battle is for the hearts *and* minds of students. For too long many churches have been content to focus on the emotions, shying away from a serious discipleship of the mind. Yet, Jesus said that loving God involves both heart *and* head (Matthew 12:29-30). And Paul, in Romans 12:1-2, insisted that serving God involves renewing the mind.

Second, our instruction should revolve around the fact that Christianity is a robust faith. This means that when it comes to life’s most pressing issues, we have answers that are superior to all other philosophies. As the Apostle Paul put it, “We demolish arguments and every pretension that sets itself up against the knowledge of God and we take captive every thought and make it obedient to Christ.”⁸ To demolish an argument, we must have a *better* argument! This means Christians must think well, and hard and long.

Third, we must teach students that Christianity is a comprehensive world and life view. A biblical worldview seeks to explain the reality of God’s truth in *every* area: from philosophy and science, ethics and economics, to psychology, sociology, law and, yes, even politics. In this way, no matter what course in school a student takes, he or she will be able to discern when the professor is presenting an anti-biblical bias.

Finally, parents and teachers must commit to developing a Christian worldview themselves. Students who see a Christian worldview being lived out through their parents and teachers are much more



likely to embrace that view for themselves and to stand strong when that worldview is under attack.

With biblically-based convictions firmly etched in their minds, Christian students will be prepared not only to withstand the attacks on their faith, but also they will be in a better position to help their friends understand God’s truth, and even make a positive contribution to shaping society for God’s glory. With this kind of preparation, the downward spiral of spirituality can be reversed. And when future surveys are taken, more students will respond on the positive side of the spiritual ledger. ^f

Endnotes:

- 1 Quoted in the report, Preliminary Findings on Spiritual Development and the College Experience: A Longitudinal Analysis (2000-2003). Online article: http://www.spirituality.ucla.edu/results/Longitudinal_00-03.pdf
- 2 Taken from the “College Student Survey.” Cooperative Institutional Research Program, U.C.L.A. Online article: http://www.gseis.ucla.edu/heri/css_po.html.
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HELPING STUDENTS “GET IT”



JOHN STONESTREET

In my previous article, I argued that a major project for those of us who work with students is to help them “get” Christianity. While a significant number of Christian students reject Christianity during their university years, far more struggle to embrace a faith that is not really authentic or orthodox. Theirs is a “moralistic therapeutic Deism” as Christian Smith put it; a tame faith that is privatized and perhaps personally meaningful but which is not publically true, culturally significant, or fundamentally informative to the rest of their lives.

Rather than trying to make Christianity as attractive and entertaining as possible, we ought instead to be sure that what we are communicating to them is *actually* Christianity. As I noted, this is very challenging in a culture of information overload, where students are bombarded daily with a multitude of messages, most of which, encourage them toward a mentality of adolescence.

Still, there is good news. Adolescently minded cultures like ours inevitably have a leadership vacuum. So, there remains a terrific opportunity for influence for those who produce the leaders, especially if they produce networks of leaders who can think deeply and contribute broadly to a wide variety of cultural institutions.

How can we do this?

Challenge students, instead of coddle them.



Frankly, it is my opinion that we aim too low with teenagers.

John Stonestreet is the Executive Director of Summit Ministries.

A popular speaker at camps, conventions, and conferences, he

works annually with parents, teachers and students on developing a biblical worldview.



Students do not need more entertainment, whether it is from the television, the Wii, the iPod or the youth group. *We will never effectively prepare students to engage our entertainment-driven culture by replacing it with Christian entertainment.*

It is foolish to expect students to take Christianity and the world seriously if all they have been exposed to at youth group is games, pizza, and mindless mini-therapy lessons that may or may not come from the Scriptures. The church should be the place where we no longer believe (and students no longer experience) the myth of adolescence.

Instead, students need (and want) to be challenged: with the Scriptures, theology, tough questions, and cultural dilemmas. We see this every year at our

Summit student leadership conferences—students endure 70+ hours of lecture and instruction on worldviews, apologetics, culture and character. Then they call home and ask for more money, *so they can buy books!*

I think there is something of the *imago dei* in these students that screams in rebellion against the low expectations they face everywhere. For proof, see the movement of teenagers started by Brett and Alex Harris' recent book *Do Hard Things*.

Give them a thorough education in worldviews and apologetics.

Because everyone has a worldview—a basic way in which they see, understand, and interact with the world—education is at its most fundamental level a worldview-shaping enterprise. It is the responsibility of a Christian institution to challenge students with the Christian view of life and the world, while exposing the non-Christian worldviews that others hold and which are behind historical movements and cultural expressions.

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First, *students need to know what they believe*. Many see Christianity as merely a private faith rather than as a robust view of reality that offers a tried and true map for life. If students are convinced that the

core of the Christian faith is how they can get to heaven and have a happy life, rather than as the Truth about all of life and the world, they do not know what they believe.

Of course, there simply is no substitute here for equipping students to dive deeply into the Scriptures. At the same time, however, it is important to help them dive into the Scriptures *in the right way*. Unfortunately, many students have only seen the Bible handled poorly by other Christians. Often, their only experience with the Scriptures include it being replaced by therapeutic clichés, utilized and memorized completely out of context, tacked on but not central to a lesson, strangely pieced together with other verses to make a point, proof-texted to supplement a devotional book or song lyric, or largely ignored.

When the Scriptures are handled this way, bits and

pieces of the Bible only get co-opted into the student's existent worldview. *They may know the Bible, but they don't think biblically*. Rather, the student remains as the central arbiter of truth and interpretation.

The goal is that the Scriptures would transform the student's mind (i.e. worldview). I fear we may have a generation of students who see the Bible through the lens of their culturally inherited worldview, rather than seeing the culture through the lens of the Bible.

Second, *students need to know what others believe*. There are non-biblical worldviews that are battling for hearts and minds as well as our culture. Historically, Christians from Justin Martyr to Augustine to Pascal to Edwards to C.S. Lewis, not to mention the Apostle Paul, exhibited a strong understanding of the competing worldviews in their culture.

We at Summit Ministries contend that, at minimum, students need to have a handle on at least six major Western worldviews before going to college: secular humanism, Marxism/Leninism, postmodernism, Islam, New Age and Biblical Christianity.

Third, *Christians must know why they believe what they believe*. Too many Christians cannot answer, and are even afraid of, the challenging questions about God, Jesus, the Bible, morality or truth. Unfortunately, too many adults dread the moment that a student asks them a tough faith question they cannot answer. This avoidance, of course, does not remove the question. It merely delays the question until the student is in an environment where the question will be entertained (like college!). We ought to see these questions as opportunities for the student, and ourselves, to dive even deeper into this faith we claim is true. Plus, God is big enough for the question.

Show them that Christianity is not just about what we are against, but what we are for.

Proverbs says that without vision, the people "cast off restraint." One of the main reasons that students are casualties of immoral choices is that

they lack a big vision for their lives. While they may know what they are *not* supposed to do, they fail to understand the life of meaning, purpose, and impact to which Christ calls them. Christian students often get the impression that we are merely saved from, and not "to."



The picture of redemption in Scripture is far broader than this, however. We often forget how many words used in the Scripture for redemption are “re” words: renew, regenerate, reconcile, redeem, re-creation, etc. The implication is that salvation is a return to the real life God intended for us before the fall. Christ not only came to save us from death, He came to save us to life—an abundant life at that!

This life is not merely our “spiritual” lives either. Rather, the Scriptures offer us the true Big Story of the world: from creation to new creation.

One final word about the *spirit* from which we approach the next generation: a few months back, I received a thoughtful and appropriate criticism to a talk I often give which I call “Why Students Walk Away From Their Faith (and what we can do about it...)” The letter asked if I was coming at this issue from a position of fear—fear of the world and the enemy—and very appropriately suggested that Christians should not be fearful.

I must say that I fully concur with this point. The fear of God casts out all other fear. As the late

HISTORICALLY, CHRISTIANS HAVE SOUGHT TO UNDERSTAND, AND RESPOND TO CULTURAL CRISES. THEY UNDERSTOOD THAT THESE CRISES WERE THE SITE OF THE BATTLE OF WORLDVIEWS.

Confront them with, rather than isolate them from, the major cultural battles of our day. Challenging students to love God fully by thinking deeply, discerningly and truthfully about His word *and* His world is foundational to what a truly Christian education is. Any other educational means and methods that do not include this as a goal cannot, in my opinion, really be considered Christian education (even if there is a plethora of rules, Bible references and verses to memorize).

According to the way the Scriptures describe the grand narrative of God’s redemptive plan for creation, Christianity is neither a religion of ascetic withdrawal nor a dualistic philosophy that denigrates certain human activity as less than spiritual. Rather, followers of Christ are called to dive deeply—and hopefully *headfirst*—into the significant historical and cultural issues of the human situation. As G.K. Chesterton once said, “If Christianity should happen to be true—that is to say if its God is the real God of the universe—then defending it may mean talking about anything and everything.”

This is what ought to be meant when the language of worldview is used in education. Historically, Christians have sought to understand, and respond to cultural crises. They understood that these crises were the site of the battle of worldviews. Unfortunately, many Christians today are unaware of, disinterested in, or avoiding issues like embryo-destructive research, euthanasia, emerging technologies, the arts, film, fashion, legislation, human trafficking, politics and international relations. In Gethsemane on the evening before His death, Christ prayed these astounding words for His followers: “Father, do not take them from the world, but protect them from the evil one” (John 17:15). Our prayer, and preparation, for our children should be no different.

Richard John Neuhaus wrote: “We have not the right to despair for despair is sin. And, we have not the reason to despair for Christ has risen.” I hope I am not approaching this issue from fear, though I can certainly see how it could be seen that way.

I hope I am approaching this issue from a perspective of realism, for students really are walking away from or checking out of the faith with which they were raised, and we should confront this reality as biblically and resourcefully as possible. This is not something we can ignore. As the historian Will Durant aptly noted: “From barbarism to civilization requires a century. From civilization to barbarism takes but a day.”

I can say in all truthfulness that as I write this, I really do have hope. Fundamentally, I have hope in Christ—He has risen. The day He died was actually the day that death died, and nothing can ever undo that reality. I also have hope in the Church, despite my critical words about it. I am part of this institution which Christ established and announced that against it the gates of Hell could not stand. (My reading of Church History has done more than anything else to secure my belief in those words).

Finally, I have hope because annually I work with many students—both here and abroad—who do, or are fighting to, “get it.” They want their lives to matter for Christ, they want to take the Gospel into all the world (including every corner of culture), and they want to think well about and in this world. They will be better than my generation has been. They will love God better, serve others better, care more deeply, and think more clearly. They want to read *good* books, and they want to live for something bigger than themselves. †



THE POWER OF A BIBLICAL WORLDVIEW

Insight's Role In Redefining and Solidifying My Faith In Jesus

RACHEL SHIVERS

“I wouldn’t say I follow a particular religion, but I do consider myself a spiritual man,” answered the car salesman in response to my question concerning his faith background.

As I inquired and listened, he explained his self-concept as a spiritually-minded person, desiring to do what is good, right and just because “in the long term, that’s the best way to live.” He dropped the terms “neo-pagan” and “spiritual relativist.” After mentioning negative experiences with what he called “fundamental Christians,” he asked if I had a particular faith.

“I don’t necessarily adhere to any one version or denomination of Christianity,” I said “But I am fascinated by Jesus and compelled to follow Him.”

“Oh yeah?” the man replied, his curiosity piqued.

“From what I understand,” I said, “Jesus, like you, was more concerned about what was happening inside a person—in their spirit—than what religious forms they followed on the outside.” At that point, the man stopped trying to sell me a car and started pursuing a conversation about Jesus.



Rachel Shivers is a former Insight student and staff member. She currently serves as a foster parent with her husband, Lucas, while

pursuing an M.Ed. in secondary education at Rockhurst University, Kansas City, MO.

This exchange ignited an invigorating discussion about Jesus and the Kingdom of God. In the past, I may have been less bold because I didn’t know what to say, or I may have been offensive by sending the message that “you’re wrong, and I’m right.” In both instances, I would have missed the opportunity to share about the Man at the center of the all-encompassing drama of history: Jesus.

Having developed a biblical worldview—as well as gaining a working understanding of several other worldviews and religions—I feel equipped to grow in and authentically share my faith while being salt and light in a world absolutely full of competing and conflicting ideologies and messages.

How *Insight* helped transform my worldview

In the 2003-2004 school year, I participated in a one-year Intensive Study of Integrated Global History and Theology (*Insight*). Using history as a backbone; scores of texts; local experts; guiding questions; inter-faith dialogues; and our collective experiences, a colorful assortment of young Christians from various backgrounds came together to discover a biblical worldview and God’s purpose in blessing the nations through restoration in Jesus.

Throughout *Insight*, my fellow classmates and I inductively investigated how the story of God’s redemptive purposes for the earth has been unfolding from the beginning to the present. Along the way we explored a vast range of issues and topics from human origin theories to postmodernism. These we

Insight

examined from several competing and complementing views from the secular world, various Christian traditions and other faith backgrounds.

Insight helped equip me to love God with all my mind. Thoughts matter to God. Satan's main tactic is to distort the truth and tell lies to keep us from God's wholeness and God's purposes. From lacking knowledge to building understanding; from a Christian mindset to a Kingdom mindset; from a proselytizer to a storyteller, *Insight* transformed the way I view and interact with God, the people He created and the world that surrounds me.

From lacking knowledge to building understanding

One of the key challenges believing students face in a pluralistic and relativistic society is the tendency toward a protective and defensive mindset. Christian students often do not have the intellectual opportunities to explore the challenges to our faith without getting lost in all-too-convincing "evidence" against Christianity. Profound questions and struggles cannot be helped by shallow slogans or inch-deep faith but the road to searching out the answers can be fraught with casualties.

Insight provided me the opportunity to encounter and wrestle through some of the deepest questions confronting students today. In the words of recent *Insight* '07 alumnus, Joy Magee,

I walked into the *Insight* program . . . assuming I would be taught how to 'defend my Christian beliefs.' I was very wrong! Rather than telling me what to think, *Insight* challenged me to face scary questions and to intelligently weigh everything I believe. *Insight* has given me a thoughtfully dynamic worldview so that I am not afraid to ask difficult questions in pursuit of Truth.

Based on an inductive and Socratic method of learning, *Insight* guides students to investigate several sides of each issue, often reading from a secular perspective and from primary source documents when possible. Through a worldview training integrated in the program, students are encouraged to consider the worldview of each author and how that affects their reasoning and direction of their argument.

"I can't pick up a newspaper without questioning the history that has led to that event and the worldview of the person writing it," said Bethany Wearden from class of '05. This skill transfers to university experiences in order to read texts critically and realize more than one compelling view on these issues. This prevents students from accepting what they hear without careful consideration. The message from any professor or text is not only the result of study, but also the result of a specific worldview. Their convictions are often much more complex than when presented as the authority on the issue.

Insight exposes students to diverse stances across the spectrum and allows students to go beyond shallow answers to build thoughtful understandings. "We were given the opportunity to evaluate and discuss literally mountains of information and come to conclusions on our own," said Andrew Spangler, class of '07. This exposure and time of grappling through tough issues within a safe context prepares students

for the information, ideas and concepts they will be exposed to at secular universities. It prepares them to think for themselves rather than accept a persuasive presentation.

If the first time students ever heard that the Protestant Reformation was a blood-bath or that missionaries harm local cultures, students likely have little historical or biblical perspective

by which to process, understand or challenge these claims. A thorough investigation like *Insight* enables students to encounter hard facts of the Christian legacy without losing heart. By grappling with the incongruencies between the ideals of Christian faith and the track record of broken humans falling short of God's glory even in their pursuit of Him, students lay a dynamic foundation to their faith. Yes, there were unnecessary and violent casualties during the Protestant Reformation, but they were as deeply rooted in cultural differences as they were in religious controversy.

For example, many evil things were done in the name of Christianity during the colonial era. However, in contrast, believers with authentic relationships with Jesus defended the human rights of natives. My studies at *Insight* helped me learn to



discern the difference between Western culture and the Kingdom of God. Often the Western church has been caught in the middle, with individuals and institutions varying in their degree of conformity to the world or conformity to Christ. Had I not investigated these issues and previously wrestled through the profound ramifications of Christianity's track record, encountering these claims during my undergraduate and graduate studies in history and education could have had a demoralizing or shattering effect on my faith.

Since I've examined several sides of complex issues and come to understand first the validity of the biblical worldview and second the basis of other people's convictions and beliefs, I'm able to stay strong in my faith without attacking others in the process of relating to them in order to communicate truth. I am not afraid to face the facts because I've already faced so many. Because I've investigated these issues, I can't be "thrown" by what the church has politely forgotten to tell you when you discover it in the world. Because I've studied the progression of history from the beginning to the present, I perceive and identify the forces at work in our culture today rather than being swayed by them. Issues like science versus religion melt away when a student discovers that a biblical worldview—the certainty that a God of order reveals Himself through discoverable laws in His creation—laid the foundation for modern science to develop.

From Christianity to the Kingdom

I came to *Insight* in search of the "Truth." Immediately, my own preconceptions about the world, the Bible and following Jesus were put to the test! Having strong Catholic, Lutheran and Southern Baptist influences in my life, I was particularly wary of (what was in my mind) the "soft" doctrine of non-denominationalism and the feelings-based faith of Pentecostals.

I had a passionate commitment to follow Jesus and a firm belief in the Bible as the standard for all of life and faith. I was, however, unaware of how my limited worldview influenced by understanding of the Word. The genius of *Insight* was bringing together young people who are all committed to Jesus but who come from diverse backgrounds, from rural to urban, from domestic to international, from conservative to liberal, from dispensational to charismatic.

After sharing life together for a year, I found my fellow classmates to be authentic and genuine disciples of Jesus, pursuing the Kingdom of God, regardless of their theology or practice. This helped me overcome my narrow understanding of the "right" way to follow Jesus. By a closer look at Scripture and the



testimony of other believers, I found my worldview in severe need of change.

INSIGHT helps with overcoming the smallness of the Christian mindset to embrace a full history in which all events and traditions make sense and can be evaluated in context of the master narrative of God's glory being expressed among all peoples, places and cultures. "I used to see history in broken segments. Now I see history as one glorious, single drama of God's work in the world. Everything becomes more meaningful," said Magee.

Viewing the broad strokes of God's redemptive history enabled me to realize that the church as I had experienced it is often focused on specific niches or aspects of biblical truth. These emphases can distract from the larger purpose and picture of God's purposes. *Insight* gave me the opportunity to examine my faith in light of not only competing worldviews from the world, but competing paradigms within the church. It broadened my horizons to understand that my life is about fully giving myself to the Kingdom of God – a whole new upside-down way of life in which I participate with God in transforming this world from the inside out.

At its heart, the Kingdom is not a religion; it is a whole new reality which transcends time, place and culture. The character of the Kingdom – doing the will of God through a dynamic relationship with Jesus and the Holy Spirit and living out love, service, faith, hope and the fruits of the Spirit – can be expressed in every culture, though it may look different. Through this revelation, I found a new oneness with other followers of Jesus. We can find commonality in the Kingdom and draw people from all backgrounds to worship God in spirit and truth through Jesus.

From a religious proselytizer to an engaging story teller

In addition to deepening, challenging, enriching and solidifying my own journey with Jesus, the most powerful result of developing a biblical worldview

ABOUT INSIGHT

Insight is a one-year, college-level academic program of the U.S. Center for World Mission that prepares future World Christian leaders through intensive study of God's purposes in the world throughout history.

Students: Spend a year building a strong biblical worldview and earn 36 units of college credit from Trinity International University. *Insight* is offered at several locations across the U.S. such as Pasadena

CA, Minneapolis, MN, Madison, OH, Detroit, MI and Boone, NC. Visit www.yearofInsight.org to learn more and contact a specific location.

High School seniors may take *Insight* to fulfill High School requirements and gain college credit in the same year.

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has been my increased ability to help people see Jesus beyond the hindrances placed in the way by both religious and secular culture. When talking with people from any worldview, I focus on the nature and essentials of the Kingdom, rather than specific applications for any one context.

I've learned to build bridges from the partial truth embedded in all ideologies to form relationships of trust and understanding, which can bear the weight of the truth of the Kingdom. I've learned to go beyond convincing people into Christianity. Instead, I listen. I understand. I hear where they are coming from. Having honest conversations to wrestle with potential followers of Jesus through their own questions can be a powerful witness.

John's gospel came to my mind in answer to the salesman's curiosity to my non-religious but definitely committed comments about Jesus. Using the story of Jesus talking with the Samaritan woman at the well, we discussed thirsts that can only be satisfied in God, and what it means to worship in spirit and truth, rather than on a particular mountain, in a specific temple or with the "right" church.

As Jesus' words years ago resonated with the salesman today, I gained a credibility to talk about the Kingdom of God as an alternative to the systems of the world. Because of my experience with investigating other faith systems, I acknowledged the truth embedded in several issues he brought up and then used them as a bridge to talk about the person of

Truth: Jesus. I used this story to help this man encounter the teachings and person of Jesus beyond his current worldview and despite the baggage he carried from past encounters with Christians.

For this man, encountering Jesus – and possibly even following Jesus – is something much more accessible than convincing him that Christianity is the way to go over his current mishmash of neo-paganism and spiritual relativism. This is a biblical worldview: not defending Christianity, but acting as an ambassador of Jesus to help people encounter the power of God's truth by starting with what light they already have grasped and connecting them with Jesus and His words of truth.

I am able to do this because I've grappled through the issues and I can understand where this man is coming from without it causing me to fall away from Jesus. I am not shaken because I've allowed my faith to be tested and re-formed through a process of examining events and ideologies in light of Scripture and God's purposes. I acknowledge the abuses and failures of Christianity as a religion, as well as the marks of truth in other religions and worldviews without having my faith in following Jesus and pursuing the Kingdom with a likeminded community threatened. That is the power of a biblical worldview. †



What Assumptions Are Driving What You Do?

Glenn Schwartz



The Importance of Assumptions

A few years ago a bishop in Mozambique told a story about a woman who approached him to buy a Bible. He told her he did not have any left that she could afford. She was puzzled by his response and asked what he meant. His response was that he had some cheap Bibles, but they were all gone. All he had left were expensive ones. She reached into her pocket and produced enough money to pay for one of the expensive Bibles. Just by looking at her, he assumed she could not afford what she really wanted. He now says (with embarrassment) that he jumped to the wrong conclusion about what she could afford.

How many times have we looked at people and decided what they could afford? In terms of overcoming unhealthy dependency it is important to consider the assumptions on which we make our decisions. Our beginning assumptions will most likely determine whether unhealthy dependency develops and how long it will last.

Assumptions are like self-fulfilling prophecies. When they take root they tend to lead us in the direction they are pointing. To go a different direction often requires special effort, not only to change course, but also



to acknowledge that our beginning assumptions may need to be changed. This process requires wisdom, courage and, often, genuine humility.

Examples of Assumptions

One of the main assumptions behind the dependency syndrome is the belief that some people are poor, and always will be.¹ This may include no hope for change and therefore someone will need to subsidize them – possibly forever. In relation to those in need, they may also have a series of assumptions. They may feel they are victims of “fate,” a destiny over which they have no control. Their assumption leads them to believe that is the way life is and that it will never change. Both of these forms of fatalism can lead to unhealthy long-term dependency.

Several years ago I learned about a group of native North Americans who suffered from an unhealthy self-image which allowed others to do for them what they could have done for themselves. Someone did some research, trying to discover the root of the depression and discouragement they were experiencing. The researcher asked a fundamental question: “Was there ever a time when your people felt good about themselves?” The answer was a clear “yes.” The researcher then asked what they felt had caused the change. An elderly man responded by saying, “The change came after the government took pity on us and began providing for us. Before that we had a healthy self-image.” Sadly, when their dignity has been destroyed many such people turn to alcohol.

One must not conclude that there is only one factor behind that kind of group depression. But, it is interesting to note the role of the government’s assumption. What if the government had begun with the assumption that there were some roadblocks to development that needed to be removed, allowing those people to create their own healthy means of support? A change in the government’s basic assumption could have helped them to preserve their dignity and self-respect and develop optimism and hope for the future.

One of the negative effects of faulty assumptions is that a spirit of “entitlement” develops, and those in need become convinced that they deserve the help they are getting. More than that, their children see the entitlement mentality at work, and the next generation develops its own series of assumptions: “If our parents could not exist without the benefits of entitlement programs, then we will most likely need them, too.” Think about the series of assumptions woven into that mentality at several different levels.

Overcoming unhealthy dependency may mean challenging some of the most basic presuppositions held by both givers and receivers. Business as usual based on the old assumptions will not solve the problem. One way to think of it is that genuine spiritual transformation includes a shift in the assumptions we make about life. Think about your own conversion experience, and reflect on how many of your basic assumptions about life were changed (or should have been changed) in the process. f

1 We even quote the words of Matthew 26:11 where Jesus says the poor you have with you always. Interestingly, we are not quick to condemn ourselves to being poor forever.

Glenn Schwartz is Executive Director of World Mission Associates, based in Lancaster, Pennsylvania. The author welcomes interaction by e-mail at glennschwartz@msn.com.



In Pursuit of Effective Models of Mission

Greg H. Parsons



In June, I was sitting with a friend of mine from Asia and he shared this story with me. He is involved in mobilizing and training missionaries from a country there. He had just returned from a meeting of missionaries from his nation who work in a Muslim country.

As he shared with some 100-field missionaries there, he learned that they really don't know what to do as missionaries. They are learning the language, and some know it well. They are living their lives, which can be tough of course, but for many that is all they are doing.

But one couple was different. They too, didn't know what to do, but they decided to put their children in the local public school. It was not an easy decision, as is often the case with kids' schooling.

In the process, the school principal was honored that they enrolled. They met various teachers and of course, the parents of the other children. It has opened all kinds of relationships and connections with the people in their neighborhood. They are anticipating it opening doors for the gospel.

Why is it that I've heard of this problem before? Why would the problem of missionaries not really knowing what to do happen so often?

Here are some reasons that come to mind, reflecting on the situation in the U.S.:

We model an approach to our faith that does not train our people to think or see new fellowships of believers established in our own culture (much less another). When a church here does see new believers following Christ, we often don't plant new churches. Instead, we build more/bigger buildings because, "it will be more efficient and we can have more programs and staff." The few who do establish new churches, expect to have several committed couples and a full-time pastor or two.

WE MODEL AN APPROACH TO OUR FAITH THAT DOES NOT TRAIN OUR PEOPLE TO THINK OR SEE NEW FELLOWSHIPS OF BELIEVERS ESTABLISHED IN OUR OWN CULTURE (MUCH LESS ANOTHER).

We fight against an entertainment and vacation mentality in our world, but we run our youth programs to, well—entertain. The students aren't involved in leadership. They don't teach or learn from each other. They are not in accountable relationships that help them to grow in faith and discipline. We feel the need to compete with their text-message-Facebook world—in which they feel connected—but what we do at school or church makes them feel "talked at." As thin as relationship building can be in the "computer age," we must understand it and how to leverage it more effectively.

We in the West still struggle

with cultural superiority. We are indoctrinated to believe that living in America is the best possible option. We are told that this nation is (or was) a God-fearing nation and that is why we were blessed. We sing, "God Bless America" but do we think or pray or sing, "God Bless China" or India or Saudi Arabia? This can make adjustment to another place difficult.

We have a version of Christianity that is more focused on saving people than on what happens after

that. We tend to focus more on outward obedience and looking right morally (as we define it) than on issues like spiritual pride, which can eat away at one's spiritual life and effectiveness in ministry. Often, we have not confronted the spiritual idols that drag us down and play with our expectation of God in life and mission.

But we all know stories of those who break the mold and make a difference. A brother I know, "Bill," went to a dangerous (at the time) Latin American country and worked under a Spanish-speaking pastor in

(continued on page 50)

Greg H. Parsons is General Director of the U.S. Center for World Mission.



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the 60s. Bill wasn't church planting, he was working with the church there and figured that this Latin brother knew more about what needed to be done than he did.

This turned out to be a wise act of submission and servant modeling which surprised the people, who were used to missionaries who acted superior and often didn't bother to learn Spanish well. Bill poured himself into language learning and became as "Latin" as he could. Since that time, he has had his devotions and spiritual journal in Spanish. He planned on staying there the rest of his life, he didn't think of it as a 2 or 4 year assignment he would reevaluate each trip home.

Later, when the older pastor left, they asked Bill to take his place. While having Americans pastor churches in other parts of the world is a pattern we would not promote, Bill had won the respect and commitment of the people as a servant. He was one of them. They even paid his salary, not counting on funds from America.

Perhaps you are from another country and you can think of other "issues" that might impact your mission workers. Feel free to share those with us. f

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September 28–October 2 **Doing Oral History: Helping Christians Tell Their Own Story.** Dr. Jean-Paul Wiest and Ms. Michèle Sigg.

October 12–16 **Nurturing and Educating Transcultural Kids.** Ms. Janet Blomberg and Ms. Elizabeth Stephens.

October 19–23 **Leadership, Fund-raising, and Donor Development for Missions.** Mr. Rob Martin.

November 3–6 **The Gospel of Peace at Work in a World of Conflict.** Dr. Peter Kuzmič.

November 9–13 **The Church on Six Continents: Many Strands in One Tapestry.** Dr. Andrew F. Walls. *OMSC Distinguished Mission Lectureship.*

November 30–December 4 **Grounding Theology in Cultural Context: Lessons from the South Pacific.** Rev. Randall Prior.

December 7–11 **Climate Change and Catastrophe: Paradigms of Response in Christian Mission.** Dr. Allison M. Howell.

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January 11–15, 2010 **Viewing the Atonement Through a New Lens.** Dr. Mark Baker.

January 18–22 **The Gospel and Our Cultures: Postcolonial Anthropology for Mission in a Globalizing World.** Dr. Michael Rynkiewicz.

January 25–29 **Ethnicity as Gift and Barrier: Human Identity and Christian Mission.** Dr. Tite Tiénou.

February 22–26 **Digital Video and Global Christianity.** Dr. James M. Ault.

March 1–5 **Christian Faith and the Muslim World.** Dr. Charles Amjad-Ali.

March 15–19 **Gender and Power in African Christianity.** Dr. Philomena Njeri Mwaura.

March 22–26 **Whole Gospel, Whole World, Whole Person.** Dr. F. Albert "Al" Tizon.

April 13–16 **Incarnational Mission in a Troubled World.** Dr. Jonathan J. Bonk.

April 19–23 **Models of Leadership in Mission.** Rev. George Kovoor.

April 26–30 **Music and Mission.** Dr. James Krabill.

May 3–7 **Personal Renewal in the Missionary Community.** Rev. Stanley W. Green and Dr. Christine Sine.

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