



TOKYO 2010

GLOBAL MISSION CONSULTATION

Handbook

May 11~14, 2010

"Making Disciples of Every People in Our Generation"

“All authority in heaven and on earth
has been given to me.
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.
And surely I am with you always, to the very end of the age.”
Matthew 28 :18-20

Tokyo2010 Global Mission Consultation Handbook

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“Making Disciples of Every People in Our Generation”

Preamble

We affirm that mission is the central theme of Scripture, through which God reveals Himself to be a God who communicates and works through us by action and word in a world estranged from Him. Furthermore, we recognize that fulfilling and bringing completion to Jesus’ Great Commission (Mt. 28:18-20; Mk. 16:15; Lk. 24:44-49; Jn. 20:21; Acts 1:8) has been the on-going responsibility of the Church for over 2000 years.

In this era of missions, we of the Tokyo 2010 Global Mission Consultation value and commemorate the 1910 Edinburgh World Missionary Conference, a hallmark event which stands out as an inspiration and impetus to the modern global mission movement. We celebrate a legacy of 100 years of mission that has transpired since that first world missionary conference.

However, the world has dramatically changed since that conference was convened a century ago. Missions is no longer the predominant domain of Western Christianity. Rather, the preponderance of mission activity today is being engaged by Majority World Christians outside of the West. Christ’s ambassadors are coming from everywhere around the world and going to anywhere and everywhere in the world. We rejoice that today’s mission force is global in composition, bearing a diversity of thought, practice and resources that enriches and energizes Christ’s global Cause as never before.

Yet, the corresponding reality is that the present day mission task is so large and complex that no one church, agency, national missions movement, or regional mission block can take it on alone or independently. Also, the understanding of the essence of what is entailed in the remaining task has altered considerably in recent years.

Declaration

We, the representatives of evangelical global mission structures, being intent on fulfilling the ultimate objective of the Great Commission, have gathered in Tokyo May 11-14, 2010 at this Global Mission Consultation to make the following declaration. We set forth this declaration in obedience to Christ’s final command, as a means of calling Christ-followers everywhere to whole-heartedly embrace and earnestly engage in “making disciples of every people in our generation.”

Mankind’s Need

We affirm that all people are lost apart from faith in Christ. The clear statements of Scripture reveal that every individual, without exception, is a sinner by nature, choice and practice (Rom. 3:9-18, 23). As such, all are under God’s wrath and condemnation (Jn. 3:18) because their sin is an affront to the perfect and holy nature of God (Rom. 1:18; 2:2-5). The tragic result of sin is man’s alienation from God, leading to everlasting death (Rom. 6:23), and creation’s bondage to corruption, subjecting it to futility (Rom. 8:18-21).

God’s Remedy

We further affirm that out of love, God sent His only Son, Jesus Christ (Jn. 3:16), to reconcile the world to Himself, so that mankind’s sin will not be counted against him (2 Cor. 5:19). God’s justice for the penalty of sin was satisfied by the atoning death of Christ as a sacrifice on man’s behalf.

Through Jesus’ vicarious death and victorious resurrection, mankind is brought into a restored relationship with God. God offers forgiveness and salvation to all who, through faith, repent of their

sin and believe solely in the redemptive work of Christ on the cross on their behalf (Rom. 1:5,16,17; 3:21-26; Eph. 1:7; 2:8-10). Therefore the message of the Great Commission is that “repentance and forgiveness of sins will be preached in His name to all peoples” (Lk. 24:47). Salvation is found in none other (Acts 4:12), nor in any other way (Jn. 14:6).

Our Responsibility

Because of the reality of mankind’s dire need and God’s gracious remedy, Jesus left with His followers the missional priority of making disciples of every people (Mt. 28:18-20). By this mandate we acknowledge both the breadth of the unfinished task – all peoples – and the depth of the task – making disciples, as its focus.

We recognize the breadth of our task as geographical, by going “into all the world” (Mk 16:15); as ethnical, by engaging “all peoples” (Mt. 28:19; Lk. 24:49); and as individual by proclaiming the gospel to “every creature” (Mk. 16:15).

Furthermore, we recognize that the depth of the task contains three essentials that comprise legitimate aspects in discipling peoples (Mt. 28:19-20):

Penetration (“go”): making a priority of going to those who have had little or no exposure to the gospel. Messengers go and encounter non-believers by way of person-to-person encounters, broadcasts, podcasts, printed material, recordings, electronic communications, or any other innovative means used as a channel of penetrating witness. Thus, the importance of the ministry of evangelizing.

Consolidation (“baptizing”): gathering new believers into a relationship with Jesus and other believers, which is evidenced by the identifying rite of baptism. To conserve the fruit of evangelism and then be able to systematically disciple believers takes a local body of believers living in corporate harmony. Thus, the importance of the ministry of establishing churches.

Transformation (“teaching to obey”): teaching Christ-followers to observe His commands with the outcome of transformed lives. The new believer’s worldview must be adjusted to a biblical worldview; his lifestyle changed to increasingly conform to the image of Christ; and his ethical conduct progressively marked by biblical morals. Ideally, this results in individuals applying the gospel of the kingdom to every sphere and pursuit of life—from government to economics, from education to health, and from science to creation care. As a consequence whole communities, cultures and countries benefit from the transforming power of the gospel. Thus, the importance of the ministry of teaching.

Finishing the Task

Although none dare predict when the task of making disciples will be brought to completion, we leave Tokyo cognizant of two realities:

- 1) We are closer now to finishing the task than in any time in history.
- 2) God has entrusted this generation with more opportunities and resources to complete the task than any previous one. We have more mission-minded churches, more sending structures and bases, more

missionaries, more material resources, more funding, more and better technology, more information and data, a deeper understanding of the task, and a clearer focus of our responsibility than previous generations. God will require much of our generation.

However, we caution that all these advantages must be matched with a corresponding will to serve and sacrifice, coupled with genuine reliance upon the Holy Spirit. We acknowledge that we are engaged in spiritual warfare in which the presence and empowering of the Holy Spirit is essential (Acts 1:8). We give evidence of our reliance on God and His Spirit through frequent and fervent prayer on behalf of the world, the work and the workers (Col. 4:3-4; 1 Th. 5:17).

Our Pledge

Therefore, as representatives of this generation's global mission community, we pledge to obey the Great Commission. We covenant together to use all that God has entrusted to us in this obedience. We will seek to know where people are unreached, overlooked, ignored, or forgotten. We will pray for the Holy Spirit to give strength and guidance as we join with others in changing that neglect, to love and make disciples in the way of the Cross.

We confess that we have not always valued each other or each other's work. We repent of those wrongs and will endeavor to bring an end to competition where it exists, and reconcile where there is hurt, misunderstanding and mistrust. Furthermore, we will endeavor to recognize that each part of the Body has its very own purpose, whether risking their very lives to show God's passion for the salvation of others, or supporting those who lead us forward, or caring for those who quietly support, or fervently praying that His will be done throughout the whole earth. We will respect all mission-engaging individuals and groups as special vessels for God's glory, each endowed with abilities that extend His Kingdom in multiple ways.

Finally, we recognize that finishing the task will demand effective cooperative efforts of the entire global body of believers. To facilitate cooperation and on-going coordination between mission structures worldwide, we agree to the necessity of a global network of mission structures. With this in mind, we leave Tokyo pledging cooperation with one another, and all others of like-minded faith, with the singular goal of "making disciples of every people in our generation."

* The Tokyo Declaration was drafted by a committee made up of representatives from CrossGlobal Link, Third World Missions Association, and the Global Network of Mission Structures.

Opening Video Script

Almost four thousand years ago, God made a promise to Abraham:

I will bless you . . . and all peoples on earth will be blessed through you.

The story of how this blessing has advanced from one people group to the next is the most remarkable story in the history of the world. But it is still unfinished.

We are gathered here from the ends of the earth as part of this story. We represent both the fruit of its progress and the seeds of its ultimate completion.

We are closer than ever to seeing its fulfillment: representatives from every nation, tribe, people and language worshipping Jesus in spirit and in truth—from Jerusalem to the ends of the earth.

One hundred years ago, the leaders of every major mission agency gathered together just as we are doing today. They came with one objective and one question: What is it going to take to complete world evangelization in our generation? It was the first time in history that mission leaders had gathered representing every major mission sending nation to assess what remained to be done and make plans together to complete it.

There was a lot of progress coming out of Edinburgh. In 1910, over 90% of the world's people groups were still unreached. Now, a century later, less than 25% of the world's peoples remain without an indigenous church. In fact, more peoples heard and responded to the gospel in the 20th century than all previous centuries combined. Just think about it: It took almost 1900 years to reach 10% of the world's peoples. But in less than one hundred years an additional 65 % have been reached—six times as many in almost 1/20th the time.

And, look at the growth of the church. In 1910 evangelicals in Latin America numbered less than 100,000. Today there are over 150 million evangelicals in the region. Of the 800 peoples in Latin America, about 750 were unreached one hundred years ago. Today, less than 300 unreached peoples remain.

In 1910 evangelicals in Africa numbered about 1.6 million. Today there are over 175 million evangelicals on the continent. Of the 2,800 peoples in Africa, less than 100 were reached one hundred years ago. Today, just under 1,100 unreached peoples remain.

In 1910 evangelicals in Asia and the Pacific numbered about 4 million. Today there are over 200 million evangelicals in Asia and the Pacific. Of the 4,500 peoples in this region, less than 200 were reached one hundred years ago. In the last one hundred years, an additional 2,200 peoples have been reached, with around 2,100 remaining to be reached with a church-planting movement.

The progress in mission sending from the non-Western world has also been phenomenal over the last century. In 1910, the evangelical church was sending out around 25,000 cross-cultural missionaries, 99% of which were from the Western world. Today, the evangelical church sends out over 220,000 cross-cultural missionaries, 78% of which are from the non-Western world.

The resources available today to complete the task of world evangelization are unprecedented in history. In 1900 there were just 20 evangelical churches available to reach every unreached people group. By 1970 this ratio had climbed to 150 evangelical churches per unreached group. Today, in the year 2010, there are well over 1,000 evangelical local churches for every unreached group.

Another encouraging sign is that the ratio of non-believers to every believer has also steadily shrunk over the last hundred years. At the turn of the century there were 21 non-believers for every believer. In 1970, this ratio had fallen to under 13 to 1. Today there are just 7 non-believers for every believer.

Altogether, there are over 650 million evangelical Christians across the world worshipping Jesus in millions of congregations. Over 80% of these are in Asia, Africa, and Latin America, the exact reverse of what was true in 1910. Without any doubt, the center of global evangelicalism is shifting. cause of the tremendous progress that's been made over the last 100 years, the Church of Jesus Christ has truly become a global movement.

But we're not done yet. Our family is not yet complete. There are still 3,700 unreached peoples with no known missionary activity. In addition, there are large unreached groups that are still very under-engaged. Some of the groups will require hundreds of additional missionaries to be sent. Altogether, the task is going to require at least 30,000 missionaries to fully engage all the remaining least-reached peoples with church-planting movement initiatives.

Over the next ten years, many more missionaries than that will be deployed by mission sending agencies around the world. If we all work together, it is very possible that by the year 2020 we can say for the first time in history that we have taken the good news of Jesus Christ to every "nation, tribe, people and language."

With hundreds of thousands of missionaries now being sent from everywhere to everywhere, and millions of churches on every continent catching a global vision, the very real potential for seeing the Great Commission fulfilled in our generation lays before us. And if we will work together in love and respect, Jesus promised he would draw all men to himself. So from the council in Acts 15 to our gathering here in the year 2010, the Holy Spirit has been bringing his church together to prayerfully consider how we might more effectively reach the nations with the gospel of the Kingdom.

May His presence be with us in great power, as we pray, think and plan together once more, that all peoples might be fully discipled unto the glory of God, while we look forward to the day of Christ's return.

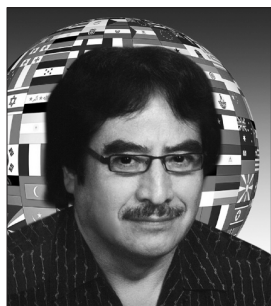
Statistical Sources:

International Mission Board People Group Database

World Christian Database

USCWM Global Mission Database

Greetings from the Tokyo 2010 Congress Chairman



The great significance of the Tokyo 2010 Consultation is that for the first time the Holy Spirit is gathering all four corners of the world for the sake of Global Missions. I believe what is most important now is to witness what I call the “miracle of the century.” For the first time ever, the Holy Spirit is truly uniting His entire church.

On behalf of the organizing committee of the Tokyo 2010 Consultation, I wish to extend a cordial welcome to you, my esteemed missions’ executives, pastors of missionary churches, and leaders of missionary ministries. Here, my esteemed guests, you will each play a vital role as we synergize together to further the work of the Holy Spirit.

Soon in Tokyo, our Universal Evangelical Church will promote a massive paradigm shift concerning the Great Commission of Christ. Each flag from each nation participating commemorates the dawning of the new “Era of World Digital Evangelization.” The culmination of the Great Commission is at hand. Our slogan “Making disciples of all nations during our generation” will characterize us in the coming decades. We dedicate this new vision to you esteemed guests. Once more we welcome you all to our New Global Missions Network.

Dr. Obed R. Alvarez
Tokyo 2010 Chairman



Welcome to

Greetings from the Tokyo 2010 General Coordinator



Greetings and welcome to Tokyo!

Welcome to this historic gathering—the 2010 Global Mission Consultation!

Hundreds of mission agencies have sent representatives here to celebrate God's work through missions during the last 100 years. Our purposes in this consultation are to confront the challenges opposing mission work today and to foster new opportunities and international partnerships for the sake of His Kingdom.

Mission work for the past 100 years has been entirely focused on spreading the Word to all nations and reaching out to the unreached. Although we still need to be focused on the unreached, we also need to examine the way in which we are reaching them, and the fruit of our efforts over the last century. As a result, here in this Congress we will specifically address fulfillment of the second part of the Great Commission: making disciples of all peoples in our generation.

I pray that this Congress will be a great blessing in your life and ministry. I pray that you return to your respective countries and homes refreshed, brimming with new ideas, and encouraged by new friends and partners working in unity for the Lord's will.

As General Coordinator it is my pleasure to serve and assist you in anything you might need during these next four days. Please feel free to contact me at anytime during the Congress.

May the Lord bless you,

Dr. Hisham Kamel
Tokyo 2010 General Coordinator

Greetings from the Tokyo 2010 Host Committee



Welcome to Tokyo 2010!

Really and truly it is a tremendous privilege and honor for Japanese churches to be able to have such a historical world mission consultation celebrating the 100 year anniversary of the Edinburgh World Mission Consultation 1910. As the host committee we have tried with all our might to prepare for this, though we still feel lacking in many areas. So we ask for your patience when you might face some inconveniences.

By the way, who decided Tokyo as the Venue? It is our Lord. So this Tokyo 2010 is not our own, but our Lord's. The Lord Himself leads us and guides us in this historical consultation for His glory. In our Lord, there is no failure, but only success and victory.

Since many of our delegates are coming from the non-Western world, we have sought to find places for homestays. So, not only pastors, but also church members have been involved in the historical world mission consultation Tokyo 2010. And more than that, even missionaries from Korea, Philippines, Africa, South America and so on, offer their homes and churches for homestays. Thus, international cooperation has been realized. Such things occur very rarely! Hallelujah!!

I have a dream. Someday the Japanese church will send out countless missionaries to all over the world to contribute for the accomplishment of the world mission, hand in hand with missionaries from all nations. And one more dream is this. Someday all denominational walls would disappear, all theological misunderstanding melt away, all hatred of competitions gone with the wind. And tension between churches and missions will fade away, and a beautiful unity and harmony will come true among all churches and missions in the world.

May this Tokyo 2010 be the starting point for it! May our Lord bless you all!

Maranatha, come Lord quickly!

Dr. Minoru Okuyama
Chairman, Japanese Host Committee



Welcome to

Greetings from the Frontier Mission Fellowship and the U.S. Center For World Mission



Dear Fellow Delegates,

It is indeed a special privilege for me to welcome you as delegates to the Tokyo 2010 Consultation and Celebration where we will focus our attention on the theme “Making Disciples of Every People in This Generation.” I look forward to meeting you.

We are here because my late husband, Dr. Ralph D. Winter, in 2003 initiated this gathering in commemoration of the Edinburgh 1910 meeting. He felt the need of a global conference where the delegates would be sent from mission structures as opposed to being invited, and where the majority would be non-western. These factors make this conference unique from the other 2010 meetings that will follow later this year.

Many have been, and are even now, praying for our gathering here this week, that God would work His work in and through us to not only reach the unreached peoples of the globe, but to also bring them to maturity in Christ enabling them to, in turn, reach others with the Good News of Jesus Christ. As we work together, think through what we are hearing from the plenary addresses and in the workshops, as well as collaborate with our fellow delegates, may we learn from each other as we listen to the Holy Spirit’s instructions for our future.

I want to challenge you with the thought that what happens after we all leave Tokyo will ultimately be of greater long-term value in building the Kingdom than what occurs here these four days. It was Ralph’s hope that an international network of mission structures would result. The technology is available to us. I sincerely hope that your association will be part of it.

Warmly in Christ,
Barbara Winter
(Mrs. Ralph D. Winter)

Greetings from the World Evangelical Alliance



Celebrating the Edinburgh Missionary Council 100th anniversary, the world mission agencies and the missionaries are calling for the Tokyo 2010 Global Mission Celebration, originally initiated by Dr. Ralph Winter.

This will be an opportune time for all those who share the vision of world evangelization, looking forward to another 100 years into the future, keenly sensing the nearness of the Lord's Second Coming and attempting to finish the Lord's last command to the Church.

People shall come together from four corners of the earth for the celebration, casting new visions, sharing new opportunities and strategies, and enhancing more effective cooperation for the common cause.

I do highly commend the Tokyo 2010 GMC to all.

Dr. Sang-Bok David Kim,
WEA Chairman

Senior Pastor,
Hallelujah Community Church, Korea



Welcome to

Greetings from the Tokyo 2010 Planning Committee Chairman



Bringing together such a diverse group as those represented here at Tokyo 2010 was no easy task. Indeed, I can only imagine what it must have been like for the leaders in 1910 and 1980, John Mott and Ralph Winter, who planned the Edinburgh conferences for the world's mission agencies. In 1910 they had no email, no video-conferencing, no computers, no satellites, no phones, and no airplanes to jet across the world at a moment's notice. In 1980, there was much less technology than today.

How did they manage? I think after all the preparations for Tokyo 2010 I have learned the secret. Despite all the technology available to us today, there is nothing that can replace what the Holy Spirit accomplishes through face to face interaction. Regional or geographic divides are one thing to overcome, but they pale in comparison to the relational divides that separate us. The distances of culture, tradition and pride can only be shortened by the ministry of the Holy Spirit.

It is our prayer that we might see Pentecost again in our day. Before the day of Pentecost, the disciples were afraid, hiding-out, and still wondering who was going to the greatest. But one day changed all that. Following Pentecost there have been many other defining moments in history when God's people have come together, and history was never the same. You can't plan for a Pentecost, but you can ask God for one. And so this is our prayer—that the Holy Spirit might touch us once again as we gather from the four corners of the earth to re-group for that final push to see all peoples reached and discipled in our generation.

Pentecost was God's requirement for this mission. He said before you go, wait! We cannot hope to see the fulfillment of the Great Commission today without more of this kind of waiting. We need to take a step back, come together, and ask God to send us his power once again to complete the task before us.

This is all about Him!

May the One who gave his life for all peoples be glorified in and through us here at Tokyo 2010.

Warmly in Christ,

Dr. Yong Cho,
Chairman, Tokyo 2010 Planning Committee
Director, Global Network of Mission Structures

TOKYO 2010 SCHEDULE & PROGRAM

The congress will officially begin at 5:50 pm on Tuesday, May 11th. The business of the congress will come to a close on May 14th at 5:00 pm. Following this will be a celebration in the evening, coordinated by the Japanese church.

Morning Plenaries

Each morning of May 12, 13 and 14, we will meet in plenary session to hear what God is saying in important areas relating to reaching all peoples with disciple-making movements in our generation. Plenary sessions will begin at 8:30, starting with a devotional. Four presentations will be given, each lasting about 40 minutes.

Afternoon Workshops and Task Forces

From 1:30 to 5:00 workshops will be held in two different tracks on May 12 and 13. The first track is called Celebration, New Models and Coordination. The second track is called Casting Vision. Delegates are encouraged to attend one track on May 12 and the second track on May 13. The second track, Casting Vision is especially designed for leaders representing mission agencies. Every mission agency at Tokyo is encouraged to send at least one delegate to the Casting Vision track. Here we will look to the next ten years and ask God to show us what He would have us do to see all peoples engaged with evangelism, church-planting and disciple-making teams by the year 2020. On May 14th, we will meet in eight regions during the afternoon from 1:30-2:45 to examine what remains to be done and models of cooperation to reach the remaining least-reached peoples in each region.

Evening Sessions

The evening sessions in the main hall will be coordinated by the Japanese church and mission community. Business meetings for regional mission leaders will also be held during this time on the 7th floor to strengthen regional mission alliances. Those interested in these regional meetings should speak with a member of the Tokyo 2010 planning committee to secure an invitation.

May 11 Schedule

Registration (3:00-5:00 PM)

Registration will take place in the lobby of the Sun Plaza. For security purposes, all delegates must register and receive an ID before attending the opening evening session. Sandwiches and coffee will be made available during this time. Dinner will not be served until after the opening ceremony.

Opening Ceremony and Celebration (5:50-9:00 PM)

The opening ceremony will take place in the main hall. Worship will begin at 5:50.
Main speaker: Tsugumichi Okawa, Senior Pastor, Yamato Calvary Chapel

Dinner and Departure

Dinner boxes will be handed out to each delegate as we depart from the main hall.

May 12 Schedule

Morning Plenaries (8:30-12:25)

Time	Plenary Session	Presenter
8:30-9:00	Devotional: Consecration	Dr. Steve Douglass
9:00-9:45	Kingdom Mission: DNA of the Missionary Task	Dr. David Cho
9:45-10:30	The New Renewal Missionary Movement	Dr. Obed Alvarez
10:30-10:45	Break	
10:50-11:40	Keynote: State of the Unfinished Task	Dr. Paul Eshleman
11:45-12:25	The Biblical Foundation for Discipling Every People	Dr. Marv Newell

Lunch (12:30-1:25)

Track One: Celebration, New Models and Coordination (1:30-5:00)

1:30-2:15 Regional Celebration and Overview of Missions Movement

Room	Floor	Workshop	Facilitator
Bird	6	Middle East	Dr. Hisham Kamel
TR2	7	East Asia (Japan)	Rev. Satoshi Nakamura
TR10	7	West (U.S., Europe)	Dr. Paul Pierson
Blossom	11	Latin America	Rev. Decio de Cavarlho
Anemo	11	East Asia (China & Korea)	Dr. Kyo SeongAhn, Dr. Thomas Lee
Etoile	15	Africa	Dr. Seth Anyomi
Forest	15	South East Asia	Dr. Rey Taniajura
Leaf	15	South Asia	Rev. Susanta Patra

2:30-3:45 New Models

Room	Floor	Workshop	Facilitator
Bird	6	Discipling Nations Discussion Forum	Dr. Marv Newell
Window	6	New Renewal Missionary Movement	Dr. Obed Alvarez
Moon	6	New Models in Missionary Sending	Rev. Timothy Olanade
TR1	8	Making Disciples of International Students	Rev. Leiton Chinn
TR2	8	Media that Transforms Nations	Calvin & Carol Conkey
TR3	8	Women in Missions: Role in Discipleship	Mrs. Winter, Abraham, & Hupp
TR4	8	Contextualizing the Gospel	Rev. Daniel Kikawa
TR5	8	Making Disciples in the 4/14 Window	Drs. Eun Moo Lee, D. Brewster
TR6	8	Contemporary Mission Training	Dr. Don Smith
TR8	7	Making Disciples in the Chinese Context	Rev. N. Takeuchi & Dr. T. Lee
TR10	7	Making Disciples in Business Contexts	Mr. David Bae
Blossom	11	Making Disciples in the Muslim Context	Dr. Hisham Kamel
Anemo	11	Making Disciples in the Hindu Context	Mr. H.L. Richard
Etoile	15	Making Disciples in the Buddhist Context	Dr. Alex Smith
Forest	15	Technology and Missions	Mr. Bernard Wagner
Leaf	15	Making Disciples in Nomadic Contexts	Dr. Malcolm Hunter
Aqua	15	New Challenges in Emerging Missions	Rev. Gabriel Barau

4:00-5:00 Coordination

Room	Floor	Workshop	Facilitator
Bird	6	Research Task Force	Dr. Todd Johnson & Mark Harris
Window	6	Crisis Response and Development TF	Mrs. Betsy Brown
Moon	6	Missionary Care Task Force	Mrs. Carol Lewis
TR1	8	Global Discipleship Assessment Task Force	Dr. Jeff Lewis
TR2	8	Media and Arts in Missions Task Force	Calvin and Carol Conkey
TR4	8	Charismatic and Pentecostal Task Force	Rev. Grant McClung
TR5	8	Next Generation Mobilization Task Force	Dr. Lee Hyun Jeong
TR6	8	Frontier Mission Training Task Force	Dr. Paul Strand & Dr. Rudy Giron
TR8	7	Unreached Peoples Intercession Task Force	Blackie Swartz & Grace Gesto
TR10	7	Business as Mission Task Force	Mr. Mark Plummer
Blossom	11	Muslim Peoples Task Force	Rev. Amos Aderonmu
Anemo	11	Hindu Peoples Task Force	Rev. H.L. Richard & S. Patra
Etoile	15	Buddhist Peoples Task Force	Dr. Alex Smith
Forest	15	Technology and Missions Task Force	Mr. Bernard Wagner
Leaf	15	Nomadic Peoples Task Force	Dr. Malcolm Hunter
Aqua	15	Associations and Networks Task Force	Dr. Yong Cho and Dr. Paul Han

Track Two: Casting Vision (1:30-5:00)

Room	Floor	Time	Workshop	Facilitator
Cosmo	13	1:30-2:15	Engaging All Peoples	Drs. Paul Eshleman, Alex Abraham
Cosmo	13	2:25-3:10	World Evangelization	Steve Douglass
Cosmo	13	3:20-4:05	Scripture for Every People	Ron Green & Ivan Sikha
Cosmo	13	4:15-5:00	Reaching Oral Learners	Samuel Chiang
Crescent	14	1:30-5:00	Church Planting Movements	David Garrison & Kent Parks

Dinner (5:30-6:30)

A light dinner will be served in the banquet rooms on the 11th and 13th floors.

Celebration (7:00-9:00)

The evening celebration time will be held in the main hall.

Main speaker: Talo Sataraka, Senior Pastor, New Hope International Fellowship

May 13 Schedule

Morning Plenaries (8:30-12:25)

Time	Plenary Session	Presenter
8:30-9:00	Devotional	Dr. Chong Young Yee
9:00-9:45	Making Disciples: A Way Forward in Missions	Rev. Gbile Akanni
9:45-10:30	Japanese Challenges: Buddhism, Shintoism, Others	Dr. Minoru Okuyama
10:30-10:45	Break	
10:50-11:40	Beyond Christianity	Rev. Kevin Higgins
11:45-12:25	Indian Religions: Challenges and Outreach	Rev. Susanta Patra

Lunch (12:30-1:25)

Track One: Celebration, New Models and Coordination (1:30-5:00)

1:30-2:15 Regional Celebration and Overview of Missions Movement

Room	Floor	Workshop	Facilitator
Bird	6	Central Asia	Rev. Alexander Kim & Rev. Konstantin Tkhai
TR2	8	East Asia (Japan)	Rev. Ken Joseph
TR10	7	West (U.S., Europe)	Dr. Paul Pierson
Blossom	11	Latin America	Rev. Decio de Cavarlho
Anemo	11	East Asia (China & Korea)	Dr. Kyo Seong, Ahn, Dr. Thomas Lee
Etoile	15	Africa	Dr. Seth Anyomi
Forest	15	South East Asia	Dr. Rey Taniajura
Leaf	15	South Asia	Rev. Susanta Patra

2:30-3:45 New Models

Room	Floor	Workshop	Facilitator
Bird	6	Insiders Discipling Insiders	Rev. Gavriel Gefen
Window	6	Making Disciples in the Jewish Context	Rev. Takashi Yokoyama
Moon	6	Increasing the Effectiveness of Field Missionaries	Mrs. Carol Lewis
TR1	8	Business and Mission Partnership	Mr. Jacob Williams
TR2	8	Making Disciples in the Local Church	Dr. David Yoo
TR3	8	Making Disciples in Global Migration	Dr. David Cheol Han Jeon
TR4	8	Member Care Around the World	Rev. Philip Chang
TR5	8	Making Disciples in the Post-Christian World	Dr. Daniel Chae
TR6	8	Discipleship in the Context of Globalization	Dr. Jehu Hanciles
Aqua	15	Shintoism and Judaism of the Old Testament	Rev. Koji Soma
TR8	7	Multi-Cultural Teams	Dr. Sherril Silzer
TR10	7	Contextualized Approaches to Reaching Japanese	Dr. Gary Fujino
Blossom	11	Making Disciples in the Muslim Contexts	Dr. Hisham Kamel
Anemo	11	Making Disciples in the Hindu Context	Mr. H.L. Richard
Etoile	15	Making Disciples in the Buddhist Context	Rev. Paul Ariga
Forest	15	A Church Planting Model in Japan (In Japanese)	Rev. Kyudong Kim
Leaf	15	Discipling the 4/14 Window/Children	Pamela Ayres & B. Winter
Flower	6	Making Disciples in the Fields of Science	Rev. Minoru Usamir

4:00-5:00 Coordination

Room	Floor	Workshop	Facilitator
Bird	6	Research Task Force	Dr. Todd Johnson & Mark Harris
WIndow	6	Crisis Response and Development TF	Mrs. Betsy Brown
Moon	6	Missionary Care Task Force	Mrs. Carol Lewis
TR1	8	Global Discipleship Assessment Task Force	Dr. Jeff Lewis
TR2	8	Media Task Force	Calvin and Carol Conkey
TR4	8	Charismatic and Pentecostal Task Force	Dr. Grant McClung
TR5	8	Next Generation Mobilization Task Force	Dr. Lee Hyun Jeong
TR6	8	Frontier Mission Training Task Force	Dr. Paul Strand & Dr. Rudy Giron
TR8	7	Unreached Peoples Intercession Task Force	Blackie Swartz & Grace Gesto
TR10	7	Business as Mission Task Force	Mr. Mark Plummer
Blossom	11	Muslim Peoples Task Force	Rev. Amos Aderonmu
Anemo	11	Hindu Peoples Task Force	Rev. H.L. Richard and S. Patra
Etoile	15	Buddhist Peoples Task Force	Dr. Alex Smith
Forest	15	Technology and Missions Task Force	Mr. Bernard Wagner
Leaf	15	Nomadic Peoples Task Force	Mr. Malcolm Hunter
Aqua	15	Associations and Networks Task Force	Dr. Yong Cho & Dr. Paul Han

Track Two: Casting Vision (1:30-5:00)

Room	Floor	Time	Workshop	Facilitator
Cosmo	13	1:30-2:15	Engaging All Peoples	Paul Eshleman & Alex Abraham
Cosmo	13	2:25-3:10	World Evangelization	Bill Wolfe
Cosmo	13	3:20-4:05	Scripture for Every People	Ron Green & Ivan Sikha
Cosmo	13	4:15-5:00	Reaching Oral Learners	Samuel Chiang
Crescent	14	1:30-5:00	Church Planting Movements	David Garrison & Kent Parks

Dinner (5:30-6:30)

A light dinner will be served in the banquet rooms on the 11th and 13th floors.

Celebration (7:00-9:00)

The evening celebration time will be held in the main hall.

Main speaker: Dr. Yong Jo Ha, Senior Pastor, Onnuri Community Church in Seoul

May 14 Schedule

Morning Plenaries (8:30-12:25)

Time	Plenary Session	Presenter
8:30-9:00	Devotional	Rev. Gabriel Barau
9:00-9:45	Rationale For Mission Structures	Dr. Sung Sam Kang
9:45-10:30	Reaching the Secular Peoples of Europe	Dr. Stefan Gustavsson
10:30-10:45	Break	
10:50-11:40	Islam Global Outreach	Dr. Hisham Kamel
11:45-12:25	Global Peoples and Diaspora Missiology	Dr. Enoch Wan

Lunch (12:30-1:25)

Regional Coordination (1:30-2:45)

Room	Floor	Region	Facilitator
Blossom	11	North East Asia	GCTF Team*
Anemo	11	Arab World (N. Africa & Mid East)	GCTF Team
Etoile	15	SE Asia and Pacific	GCTF Team
Forest	15	Turko-Iranian World (Central Asia)	GCTF Team
Leaf	15	Europe	GCTF Team
Cosmo	13	South Asia	GCTF Team
Sky	13	Sub-Sahara Africa	GCTF Team
Crescent	14	Americas and Caribbean	GCTF Team

* Global Coordination Task Force

Afternoon Plenary Reports and Presentations (3:00-5:00)

Time	Plenary Session	Presenter
3:00-3:45	Reports from Coordination Task Forces	Led by coordination facilitators
3:45-4:00	The Last Mile Calling Project	Jacob Williams
4:00-4:30	Recognizing and Honoring Lifetime Service	Obed Alvarez
4:30-5:00	Final Challenge	Dr. Yong Cho and David Taylor

Dinner (5:00-6:00)

A light dinner will be served in the outside courtyard of the Sun Plaza.

Celebration (6:00-8:30)

The evening celebration time will be held in the main hall.
Main speaker: Dr. Young-hoon Lee, Senior Pastor, Yoido Full Gospel Church

There will be a total of 12 plenary addresses on May 12, 13 and 14—four each day, presented from 9 am to 12:30 pm. Each plenary subject was carefully chosen by the planning committee to address a crucial issue that relates to the fulfillment of the Great Commission in our generation. For each subject, the planning committee sought out experts who not only had authoritative knowledge and understanding in the particular field, but also a lifetime of experience to match it.

The complete text of these plenary addresses are included here for the purposes of advance review and later reflection. In a few cases the papers exceed in length what will actually be presented, given the time constraints. Short biographies of each speaker are included below.

Plenary Speakers



David Cho

Dr. David Cho is the founder and former director of the Third World Mission Association (TWMA), which was formed in 1989. In addition to the TWMA he has founded numerous other mission-related organizations, including the East-West Center for Mission Research and Development, the Asia Missions Association and the Asian Society of Missiology. Dr. Cho has been actively involved in diplomatic missions to North Korea for over twenty years.



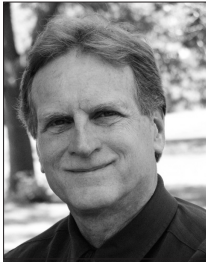
Obed Alvarez

Obed Alvarez has served as International Director of the New World Mission Association in Peru, South America since 1977. NEWMA now has over 850 full time missionaries in 30 countries. Alvarez founded the Latin American School of Missiology, the first school of missions in Latin America, and has written 14 books on mission. He has served as a church planter in the various regions of Peru, as well as serving as a missionary for 7 years to England, France, and the U.S. He was part of the founding board of the Third World Mission Association in 1989 and currently serves as its President. He also serves as the Chairman of the Tokyo 2010 Consultation. Alvarez is a graduate of Fuller Theological Seminary and lives with his wife Cynthia and their three sons.



Paul Eshleman

Dr. Paul Eshleman is Vice President - Networks and Partnerships, for Campus Crusade for Christ, International and consults on all of the major evangelism strategies of CCCI. Paul founded The JESUS Film Project and served as its Director for 25 years. This 2-hour film on the life of Christ has been translated into over 1,000 languages. It has been shown in every country of the world and has been viewed or heard over 6 billion times worldwide. Paul also provides leadership to numerous coalitions and ministry networks, and leads the Strategy Working Group for the Lausanne Committee for World Evangelism. He serves as Director for the “Finishing the Task” Movement, seeking to enlist churches to take responsibility for over 1,100 Unengaged, Unreached People Groups throughout the world who have never heard the name of Jesus (www.finishingthetask.com).



Marv Newell

Dr. 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. Marv Newell's new book *Commissioned* focuses on the Great Commission, with a special emphasis on discipleship and every believer's role in fulfilling our global assignment to disciple all peoples.



Gbile Akanni

Gbile Akanni is a teacher of God's Word. He is particularly involved in discipleship, leadership development and ministerial oversight in the body of Christ. He currently leads the Living Seed Team, an interdenominational, trans-denominational ministry raising men and women for revival and cross-cultural mission outreach in the nations. He is the author of a number of publications including, "What God Looks for in His Vessel," "Becoming Like Jesus," "Pathway to Leadership" and "Tapping God's Resources for Life and Ministry." Brother Gbile lives in Gboko, Nigeria with his wife and children.



Minoru Okuyama

Dr. Minoru Okuyama is principal of the Missionary Training Center and World Mission Center in Japan. In 1993 he served as the chairman of the Asia Mission Association and in 1996 as chairman of the Third World Mission Association. He holds honorary doctorates in missiology from the Asia Missiological Graduate School and World Link University.



Kevin Higgins

Dr. Kevin Higgins has lived and worked among Muslims in four countries. In one of those countries, through the work of Kevin and others over an 18 year period, movements to Jesus have emerged in more than 10 language/culture groups. Since becoming International Director of GLOBAL TEAMS in 2000, Kevin has also served in the role of leading others in the work of training and coaching missionaries to work among people groups least aware of the Gospel. GLOBAL TEAMS now numbers more than 150 missionaries from almost two dozen countries. He is also currently pursuing a PhD. related to Bible Translation at Fuller's School of Intercultural Studies. Kevin is married to Susan, and they have three daughters, Rachel, Sarah and Emma.



Stefan Gustavsson

Stefan Gustavsson is director of Credo Academy, a Christian study centre in Stockholm, focusing on cultural analysis, world view studies, apologetics and evangelism. He is the author of a book on Christian apologetics, and writes regularly in different magazines in Sweden. Stefan also serves as general secretary of the Swedish Evangelical Alliance. He is married to Ingrid and they have three children.



Susanta Patra

Susanta Patra is the director of the India Missions Association, the largest association of missions in the world, representing 55,000 missionaries. He is the founder of a mission agency called National Fellowship which is reaching 377 unreached peoples in North India, and which sends out over 650 missionaries. Formerly Susanta was a pioneer missionary among the Bengali. He is married to Asangla, and they have three children, Khristina, Martina and Nathan.



Samuel Sung-Sam Kang

Dr. Sung-Sam Kang is the General Secretary of the Korean World Mission Association. He and his wife, Sarah, were South Korean missionaries in Nigeria beginning in 1980, where they served until 1991 as church-planters and founders of a Bible college. Dr. Kang is the former dean of the Graduate School of World Mission at Chong Shin University.



Hisham Kamel

Dr. Hisham Kamel is founder and president of the Arabic Communication Center, the first Christian media organization founded by Arabs. He is also the founder and pastor of the Arabic Presbyterian Church in Temple City, California. He has authored numerous books including *Jesus and the Quran: Communicating the Gospel to Muslims*. His noted seminars include *Understanding Arabs and Muslims* and *The Challenge of Islam*.



Enoch Wan

Dr. Wan is currently serving as the Vice President of Great Commission International. He is a member of the board of William Carey International University and Executive VP of the Evangelical Missiological Society. Dr. Wan has served on the Board of Directors of the American Society of Missiology, as Chairman of the Board - China Academic Consortium, VP of the Evangelical Missiological Society – SE Region, contributing editor of the Great Commission International Bi-monthly, *Chinese Around the World*, etc. Dr. Wan is the founder and editor of the online journal www.globalmissiology.org.

Kingdom Mission: DNA of the Missionary Task

PROLOGUE

A. Revolutionary Change in World History

Europe was a dark continent until the 15th century. Jacques Barzun, Professor of Cultural History at Columbia University, New York, in his book *From Dawn to Decadence*, said, “The Modern Era begins, characteristically, with a revolution.” He again said that the West was torn apart from the time of Martin Luther’s Ninety-Five Theses, which is commonly called the Protestant Reformation, but the train of events starting early in the 16th century and ending—if indeed it has ended—more than a century later, has all the features of a revolution. Since that revolution of religion in Western Christendom, the division of Europe through endless revolutions in the West has continued. It was also extended, as colonialism, to the African continent and huge Asian territories.

Stormy contrary winds blew from Asia. Since the end of the 19th century, a little island kingdom in North Eastern Asia, Japan grew rapidly as a super dominating power of Asia. The Ching Dynasty of great China was defeated by Japan, in 1895. Russia, a giant country of Eurasia, was also defeated by Japan in 1905, which began dominating the Yi Dynasty of the Korean peninsula, becoming a supreme power in Asia Pacific. A little island kingdom, Japan, emerged victorious from decisive struggle with Western powers.

B. Great Awakening in America, D. L. Moody and John R. Mott

A great historian, Kenneth Scott LaTourette, said that the 20th century is the great century of the expansion of Christianity and of Western culture. However, the expansion of Protestant Christianity began in the 18th century, as a result of William Carey’s *ENQUIRY* in England and of the Great Awakening in America.

According to Jacques Barzun, a great cultural historian, “From the start, religion had been an intellectual force; in the 18th C, it exerted a renewed influence on the broadest class. America, like England, witnessed a resurgence of religious passion, which put forward old ideas: consciousness of sin and recognition of God’s mercy; self-reform imperative to ensure grace and salvation. The movement was known in England as Methodism, in America as the Great Awakening.”

- World history in the 18th century shifted significantly, as the English colony in America chose independence as the United States of America in 1776. The French revolution ran from 1789 to 1793.
- While these changes of world history were taking place, John and Charles Wesley in England, and Whitefield in America, were leading great evangelism and mass revival movements.
- In 1792, William Carey in England wrote *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*.
- In America, D. L. Moody’s Summer Bible School for university students was held at Mount Hermon, Massachusetts in July 1886. That was the cradle of the Student Volunteer Movement which placed the greatest emphasis on world mission. Among over two hundred students, John R. Mott was seated at the feet of Dwight Moody.
- Moody’s greatest impact upon John R. Mott: John R. Mott inherited the best of Moody’s outlook. The warm-hearted spirit and enthusiasm of evangelical Christianity and world missions shaped his deepest personal predictions. John R. Mott became an advocate of world mission and made a world voyage from 1901 to 1909, three times around the globe from North America to Great Britain, France, Italy, South Africa, India, China, Korea, Japan, Philippines, Indonesia, Scandinavia, Russia and Eastern Europe.

Three years earlier than Edinburgh 1910, the International Conference of World Christian Students Movement was held in Tokyo in 1907. John R. Mott, who was preparing the Edinburgh 1910 World Missionary Conference, launched the most dramatic international conference in Tokyo in 1907. It was the first Christian international conference in Asia.

The Conference was held from April 1 to 6 with 627 delegates from 25 countries. The greeting message was delivered by the Mayor of Tokyo. Messages were also sent by President Theodore Roosevelt of the United States and the Japanese Minister of Education and Foreign Affairs. Speakers were Professor Alexander Macalister of Cambridge University and Dr. Uemura of Tokyo Theological Seminary, and others from Germany, Holland, the United States, China, India and Africa. John R. Mott delivered the closing message. The Interpreter for John R. Mott was the Honorable Dr. Tchi Ho Yun, a Korean delegate and former Deputy Minister of Foreign Affairs of the Yi Dynasty of Korea, who was fluent also in English and Chinese, as well as Japanese.

John R. Mott wrote that the distinctive features of the Edinburgh Missionary Conference were recommended by the model of the Tokyo 1907 Conference.

I. Genes of Christianity and the Historical Regeneration of the DNA of Mission

Today, we as global leaders of mission structures are here to celebrate the centennial of Edinburgh 1910. The theme given to me is “KINGDOM MISSION: DNA of the Missionary Task.”

Let me first discuss what is DNA and then move to the historical regeneration of the DNA of mission.

What is DNA? DNA is Deoxyribonucleic Acid which contains the genetic instructions used in the development and functioning of all known living organisms and some viruses. The main role of DNA molecules is the long-term storage of information. How did Christianity produce DNA in the history of mission? DNA of fig trees produces figs. DNA of olive trees produces olives. Those who have the DNA of the apostolic ways of mission will conceive apostolic mission and reproduce apostolic churches. Let us examine how the genes and DNA of Apostolic mission have shifted throughout the two thousand years of the history of mission.

A. AD 30–313, DNA of Apostolic and Patriarchal Mission

- (1) Genes of the Apostolic Mission were carried by the homeless, stateless and poorest of scattered refugees.
- (2) Apostolic Mission was passed from oppressed powerless nations to wealthy powerful nations and a ruling superpower empire.
- (3) Apostolic Mission was Itinerating Mission, crossing in all the directions of every culture.
- (4) The center of Apostolic DNA Mission was the eschatological mission which proclaims the Second Coming of Jesus.
- (5) The DNA of Apostolic Mission survived martyrdom.

B. AD 313–550, DNA of the Roman Emperor’s Mission

- (1) AD 313, through the Milan edict of Constantine, Christian mission became the compulsory mission of Roman Emperors.
- (2) The Emperor’s Mission was a conqueror’s mission, using ruling power and armed force.
- (3) The Emperor’s Mission tended to make Christianity a syncretistic religion, often mixing it with heathen religions.
- (4) The Emperor’s Mission created many heterodoxies.
- (5) At the center of the Emperor’s Mission were endless theological disputes.

C. AD 550–1600, the DNA of Papal Mission in the Medieval Roman Catholic Church

- (1) This was compulsive mission for the expansion of Papal Roman power into the heathen world.
- (2) It was a crusade mission for conquest of the Islamic world by the combined powers of Pope and Emperor.

- (3) It was the Holy Roman Empire which oriented controlled power toward secular mission.
- (4) Monasteries were the center of Medieval Roman Catholic mission.
- (5) Central to the Medieval Catholic mission was Glory for Roe; Gold and God were mingled together.

D. AD 1600–1750, the DNA of Mission in the Reformation Era

- (1) The central idea of mission in the reformation era was the authority of the Bible.
- (2) The mission began translation of the Bible from Latin to the other European languages such as German and English.
- (3) It was a mission for the liberation of the church from Latin culture, making it understandable to every culture of the nations.
- (4) The mission was Gospel centered, emphasizing salvation by faith

E. AD 1750–1945, the DNA of Mission in a Colonial Age

- (1) It was Mission from Western Christendom to their colonies in Africa, with colonization of Asian nations.
- (2) The Colonial mission included Conquest, Ruling, and Exploiting, and these were mingled together with mission.
- (3) Mission was subverted by substituting Westernization for Christianization.
- (4) Mission was the denominational expansion of Western Christendom instead of the planting of a national church.
- (5) The peculiarity of Colonial mission was this mixture of Colony, Commerce and Christianity together.

F. AD 1945 – 2000 Shifting DNA of Mission After the End of the Second World War

- (1) Western missionary Moratorium from de-colonized Asia and Africa.
- (2) Formation of World Council of Churches, 1948.
- (3) Restriction of missionary entrance into newly independent decolonized countries.
- (4) Dissolution of International Missionary Council, 1960.
- (5) Regeneration of the Evangelical Mission Forces, 1966.
- (6) Arising of new mission forces from the non-Western world, 1960.
- (7) Centrality of mission character was transformation of power and shifting the paradigm of mission.

G. AD 2000 – Current DNA of New Mission Forces from Non-Western Christendom

- (1) From the age of Western Christendom shifting to the age of a global religion.

In 1960, among the total Christian population of the world, only 30% were in the non-Western world; 70% were in the Western world. However, by the year 2000, 78% of the world Christian population was in the non-Western world and only 22% of the Christian population was in the Western world. According to Bryant L. Myers, in “The New Context of World Mission,” an article in the Mission Handbook, 1998~2000, the Christian population of the non-Western world has increased to five hundred million, which is five times the size of the Western Christian population, which is a little over one hundred million.

- (2) Shifting the Center of Mission from the Western World to the Non-Western World.

In the 1970s, the number of non-Western missionaries was less than 1,000, while Western missionaries numbered nearly 60,000. But by the end of the 20th century, the number of missionaries from the non-Western world had far exceeded the number of missionaries from the Western world. While the growth rate in the number of Western missionaries had only doubled, now 120,000, up from 60,000, the growth rate of non-Western missionaries was over 180 times, which means 180,000 missionaries, up from 1000.

(3) Shifting the ecclesiastical view from the institutional church to a non-institutional, churchless Christianity and the cell church.

According to The World Christian Encyclopedia, there were over two hundred million believers existing outside of institutional churches across the world in AD 2000.

- In India, over twenty four million, with hundreds of thousands Bible believers among Hindi peoples.
- In Africa, over fifty two million indigeneous Christian communities outside of institutional churches.
- In mainland China, more than seventy million Christians in the house churches, which are outside of the official Three-Self churches of China. Ralph Winter began to refer to this as “the coming era of churchless Christianity.” These new trends of non-traditional believers’ fellowships are the beginning signs of a regeneration of the Apostolic DNA of New Testament churches.

III. DNA of the Edinburgh 1910 World Missionary Conference

A. The worldview of the Edinburgh 1910 World Missionary Conference was dualistic, dividing our one world into a Christian world, in contrast to the Non-Christian world. Because of this dualistic worldview, the main theme of the Edinburgh Missionary Conference was “carrying the Gospel to the Non-Christian world.” Not to the whole world. At the end, the conference adopted two different official messages. One was to the church in the Christian world. The other was to the Christian church in the Non-Christian world. That was very much apart from a Biblical worldview and from the Great Commission which was given to the apostles: “you will be witnesses for me in Jerusalem, in all Judah and Samaria, and to the end of the earth.”

As we see both from the theme and the messages of the conference, Edinburgh 1910 was lacking in a one-globe worldview. Since Edinburgh 1910, Western Christendom has always considered itself as the sending church and the non-Western world was considered to have the receiving church. This exclusive view of the non-Christian world was passed on until the end of the Second World War. That was why the Berlin Congress of World Evangelism in 1966 needed to proclaim the theme of “One Race, One Gospel, One Task” to shift away from the dualistic worldview of Edinburgh 1910, thus restoring a Biblical worldview.

Carl F. Henry, Chairman of World Congress on Evangelism, said “all men are one in humanity created by God Himself – we recognized the failure of many of us -- to speak with sufficient clarity and force upon the unity of the human race.” He also said that we need to surmount the ugly barriers that separate Christians as believers. “We pray for signs of victory. And wait and watch for man-made walls to tumble – walls segregating races, walls dividing nations, walls embittering social classes. We who honor the God of the Bible are expected above all else to expose the wall of hostility that parts modern man from his Eternal Maker; we are expected to disclose how Jesus Christ can level this most distressing of all barriers.”

B. The Edinburgh 1910 World Missionary Conference formed a Continuation Committee to prepare the way for the International Missionary Council charged with actualizing the spirit of Edinburgh. However, the Continuation Committee was paralyzed by the First World War which broke out in 1914.

After the war, John R. Mott, as the Chairman of the Continuation Committee, expected to launch the International Missionary Council in 1920. Finally in 1921, the International Missionary Council (IMC) was organized at Lake Mohonk, New York. Seven years after that, the first IMC Conference was held at Jerusalem in 1928. The next one was at Madras, India in 1938. Finally IMC was dissolved and merged with WCC at New Delhi, India at 1961.

The first regeneration of the DNA of Edinburgh was the IMC, and the IMC was dissolved in 1961. Another stream of DNA from Edinburgh 1910 was the “Faith and Order Conference,” which was organized at Lausanne in 1927. Another inherited cell of DNA of Edinburgh 1910 was the “Life and Work Conference” which was organized at Stockholm in 1925.

These three regenerations of the DNA of Edinburgh 1910 were finally merged to form the World

Council of Churches. And the evangelical stem cell of DNA from Edinburgh 1910 was transmitted to evangelical mission forces through a regeneration process since 1966, in conferences at Wheaton, Berlin and Lausanne.

The dualistic worldview of Edinburgh 1910 had continuously manipulated the division of Christianity. Finally in 1974, at the Lausanne Congress (and its successor conferences), a new voice arose from newly emerging mission leaders in the non-western world.

In 1974, I was appointed as a plenary speaker on mission strategy at the Lausanne Congress. My paper at Lausanne, entitled “Innovation of Mission Structure for the New World,” I stressed the need to move away from the one-way mission of the Western world to a two-way approach to missions. I also emphasized that both East and West have needs and resources, and input and output must therefore come from both sides. The East and the West should join hands in order to research and analyze the availability of resources and the areas of need, and in this way to produce new forces for mission from both worlds.

The Concept of Innovation of World Mission Structure

C. In 1980, the cells of DNA from Edinburgh 1910 were simultaneously on display in three different attempts at analysis of the mission challenge: at the Mission and Evangelism Conference of WCC, Melbourne, Australia; the Consultation on World Evangelization, Pattaya, Thailand; and the World Consultation on Frontier Missions, Edinburgh, Scotland.

IV. How to Regenerate Apostolic DNA of Mission in the Future

I recently shared some of this thinking with a publisher of a leading pastors’ magazine. He said that many evangelicals talk about the Apostolic Christianity, but they are not sure what Apostolic Christianity is really like.

Most theologians and preachers know well the stories of Apostolic Christianity and the early churches, and also their ways of mission better than we think. If we have any virtue it is this – that in a world that has lost apostolic faith, we cling firmly to the faith of the Apostles. In this Tokyo conference, so help us God, let’s regenerate the DNA of Apostolic mission for our future.

The DNA of Apostolic mission was given to them by the Great Commission of Jesus.

- (1) The DNA of Apostolic mission made them to be witnesses of Jesus who will come again as King of the Kingdom of God.
- (2) The Apostles were not commissioned as social reformers, nor as rehabilitators of the nation of Israel.
- (3) The charge in the Commission was not only to the lost sheep of one’s own home country, but also to the whole world, to the whole creation, and into the uttermost part of the world (Act 1:8).
- (4) Jesus ordered the Apostles to wait for the Spirit’s Coming. The Great Commission of Jesus Christ promised to send the Holy Spirit and promised that they would be clothed with power from on high (Luke 24:49).

The Apostolic DNA of mission was inherited, therefore, from the Holy Ghost. We can affirm that all human efforts in mission, whether in the general operation of mission or in special ministries and projects of witness, are bound to be ineffective without the work of the Holy Spirit.

In modern missiology, there is too much stress on man-made theories, or strategies which depend on the intellectual discovery of methodologies. The mandate of the Apostolic DNA of the missionary task can be learned from the Great Commission. The calling of the Apostles was to proclaim the forgiveness of sins, on the basis of Christ’s saving Name, on the condition of repentance, to all the nations, and to wait for the final judgment and Coming Kingdom of God. We must readily confess that modern mission has been guilty of many failures and it has distorted the message of witness to the fact that Jesus is coming again very soon.

V. Kingdom Mission and New Christianity

A healthy distrust of world power and success is all the more necessary given the remarkable reversals of Christian futures over the ages. Numerous times in history, the faith has seemed to be on the verge of extinction.

As I have analyzed the historical regeneration of the DNA of mission in the first section of this presentation, from AD 324 to 1000, Christianity shifted to become the religion of emperors and the domination of Papacy. In the period from AD 1000 to 1800, there was a stubborn faith of exploited subject peoples, or barbarians of the irrelevant fringes of the great civilizations. In AD 1900, the power of Euro-American Christendom ruled the world.

In a post-Christendom era, beginning in the 21st century and to year 2500, what attitude should we take? Some prophetic scholars are saying that the future world will be an era beyond Christianity. Ralph D. Winter, in his article “The Future of Evangelicals in Mission” expressed his view of the “Kingdom Mission” as follows: “Note also that this perspective is no longer a tension between God and Man, as our Reformation heritage tends to portray, but is a much larger war between the Kingdom of God-plus His-people against the Kingdom of darkness. However, seeking to destroy the ‘dominion’ of Satan must not be confused with the tendency to seek the ‘dominion’ of society by the saints through worldly power, which is sometimes called ‘Dominion’ philosophy.” And “By contrast in Heaven’s war against Satan our priority is to recruit soldiers, freeing people from ‘the dominion of Satan,’ (Acts 26:18), by winning their allegiance to a supreme deity whose attributes are portrayed definitively in Jesus Christ. But even that is a priority which is merely ‘prior’ if we are going to accumulate active, effective soldiers. Obviously, recruitment before battle is a priority, but merely a priority. As these new soldiers, with their transformed lives, then seek along with Christ and by the empowering grace of God to ‘destroy the works of the Devil’ (1 Jn. 3:8), their good deeds will, as in Matt. 5:16 ‘glorify their father in heaven.’ These ‘communicating’ deeds will then validate and empower further evangelism that will be able to gain still more recruits for the battle of the kingdom. But note: merely recruiting and not battling does not win wars.”

Ralph D. Winter also emphasized his view of Kingdom Mission as below: “I believe that the mission movement – more so than the church movement and considerably more so than the secular world – holds the key to a great new burst of credibility which could win new millions. An unexpected trend of current philanthropy clearly indicates the potential assistance of people in high places who grow in a highly Christianized society, even if they haven’t regularly gone to church. But what is crucially true is that they need to understand that their efforts will ultimately be dismayingly ineffective without a certain minimum of transformed individuals whose character is essential to their major efforts. They need to realize that missions have a virtual monopoly on transformed individuals who can be trusted.” And he concluded that “the works of Christ in the gospel, Christ’s references to the coming of the kingdom of heaven, and the present outworking in this world of the ‘Thy will be done’ phrase of the Lord’s Prayer are actually echoed by the Great Commission itself. Looking closely at Matt. 28:20, it isn’t just the teachings that Jesus commissions His disciples to pass on. It is the actual enforcing, so to speak, of obedience to those teachings, ‘teaching them to obey everything I have commanded you.’ This implies the conquest of evil when the Lord’s Prayer is read in this light: ‘Thy will be done on earth.’”

“We must not forget that God is the one who asked us to pray, ‘Thy kingdom come, Thy will be done on earth as it is in heaven.’” Thus Ralph Winter emphasized the Kingdom Mission as both social and personal transformation.

A. Jesus Christ Knocking on the Door from Outside of the church

According to the witness of the Apostle John, the church in the last days of the world will be “neither cold nor hot and Jesus is standing outside of the door and knocking.” That means no room for Christ, no place for the word of God in the church at the end of the world. The Apostle John saw an open door in heaven and heard the voice saying, “come up here and I will show you what must happen after this.”

B. The Decline of Old Christianity and the Ascension of a New Christianity

According to Philip Jenkins, “one central fact in the changing religious picture is massive relative decline in the proportion of the world’s people who live in the rationally advanced nations (in Europe and America).

Philip Jenkins again said that when the Western Christian leaders look at the non-Western world, they see what they want to see. He also said, “Who knows, [as the] Non-Western world changes, perhaps some of their churches too will someday favor ordaining women, and even blessing the marriages of homosexuals. If a single lesson emerges from all the recent scholarship on the rising churches, it is they define themselves according to their own standards despite all the eager efforts to shape them in the mold of the Old Christendom.”

The new streams of Kingdom mission of the future will not be from the old Christendom but from the new Christendom. And the center of that mission will be eschatological mission until He comes on earth for the final judgment of the world. The missionary task in the final age of mission is not to do project enterprise mission but to proclaim clearly that He is Coming Soon! And to prepare to do battle with the work of Satan, to defeat Satan.

We are in a tumultuous time. Much of the world is becoming increasingly dark as we move toward the future. Most of the peoples are living and moving without clear direction. The only light in this hopeless dark world is the Word of God which was given to us to proclaim to every people, every language and every culture of the world.

Many prophetic writers have called our time the end of the world. This is very much true. At the brink of the last age of an old world, we should not attempt earthly, humanitarian ways of mission which we were accustomed to historically. The Kingdom mission is shifting back to the Biblical and Apostolic way of mission.

The Apostle John saw a new heaven and a new earth; we too must proclaim the coming of a new heaven and a new earth. The old heaven and the old earth will disappear. The Apostle John saw “a great multitude that no one could count, peoples and languages, standing before the throne and in the front of the lamb.”

What will be the DNA of the missionary task in the future? What should be our voice of proclamation in the future? We must proclaim that the old things will pass away very soon. There will be no more works of Satan. A new heaven and a new earth, a paradise, will be coming soon. His angel said that this “must happen soon.” Jesus Himself says “I am coming soon. Happy are those who obey the prophetic words in this book.”

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The New Renewal Missionary Movement

I. Introduction

The Characteristics of the New Renewal Missionary Movement

1. Every Evangelical Missionary work comes out of Renewal Movements as a New activity of the Holy Spirit.
2. The importance of the Theological Breakthroughs
3. New Key Leaders in Missions
4. The New Missions Structures
5. The New Historical Context

Mathew 20:1-16

“For the Kingdom of heaven is like a man that is a Householder, who went out early in the morning to hire laborers into his vineyard.

And when he had agreed with the laborers for a denarius a day, he sent into his vineyard.

And he went out the third hour, and saw others standing idle in the market place,

And he said to them, Go ye also into the vineyard and whatever is right, I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did the same.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatever is right, that shall ye receive.

So when evening was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a denarius.

But when the first came, they supposed that they should have received more; and they likewise received every man a denarius.

And when they had received it, they murmured against the householder,

Saying, these last have worked but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day.

But he answered one of them and said, Friend, I do thee no wrong. Didst not thou agree with me for a denarius?

Take what is thine, and go thy way; I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will mine with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last; for many are called but few chosen.”

God wants more workers for His fields. There is no part in the Bible where we find that the Lord doesn’t want any more workers, that He already has enough. You will always find that the Lord wants more workers today.

So, what kind of workers does He need today?

There are two types of workers:

1. All those who are ready and willing to obey the command of the Great Commission.
2. Those who love and are willing to risk all for missionary cause.

This passage speaks to us about the 2000 years of missionary work. It says that this master hires workers. The great question is: why does God want workers? The only way to understand this is that God needs people who will dedicate themselves exclusively to His work. God only wants to hire missionaries. This is the whole message. He doesn’t want doctors, who are only doctors or engineers who are only engineers or title lawyers, who are only title lawyers. No! God wants to hire missionary doctors, missionary engineers and missionary title lawyers.

As the famous Oswald Smith said, “I am an evangelist, but first I am a missionary. I am a pastor, but first I am a missionary. I am a teacher, but first I am a missionary.” God hires missionaries, He keeps hiring missionaries, and He will continue to hire them until His work finished.

We are going to look at several time periods of Renewal Missionary Movements but there are three things we should understand before we look at them:

1. As far as the Lord is concerned everyone is idle or unemployed if they are not working for Him. When the Lord went to contract missionaries, what were they doing? They were unemployed. But many times we say, I am not unemployed. I am a doctor; I have plenty of work. But as far as God is concerned you are unemployed. As the word says, “He who has ears to hear let him hear.” No one on earth is going to argue with God, saying that he is too busy. God is going to tell you if you are a missionary, you are not unemployed, because you are fulfilling the plans of the Creator of all things.

We should understand that all are unemployed if we are not living out God’s plan for us. It doesn’t matter if you are a doctor, a senator or the president, you will always be idle as far as He is concerned if you don’t have a part in missions. The president of the Republic is just as idle as far as the Lord is concerned, if he is not doing anything to advance the missionary cause. What is his investiture worth if he is still a sinner and his destiny is hell?

2. The Lord has agreed to pay His workers a worthy salary. He says in his Word: “I will pay you a denarius.” What was a denarius? It was equivalent to the minimum wage that was given to a Roman soldier, and a Roman soldier was well paid in the time of Jesus. God is not unjust; He gives us a good salary. So, we see that God pays for missionary work, and He pays well. I would not have any authority to tell you this if I had not experienced it. But, yes, it is true that He pays well. And what He pays us serves.
3. The last will be first and the first will be last many times, and we can even bless others. There are cultures that have problems in this area; they always want to be first. Many denominations fight with others, trying to show that they are first. Today we have to lay aside this attitude. “The one who believes himself to be first will be last,” is what our God wants to communicate in this parable; competition doesn’t exist in missionary work. Today there are ministries that have been at work for 50 or 100 years, but this doesn’t mean that they are the first. God can raise up another ministry to do

the same work in less time. This is what the Lord of the Harvest wants to communicate.

With these three points in mind, let's look at the following time periods of Renewal Missionary Movements.

II. Period 1: The Messianic Missionary Movement

The Word of God says the master of the vineyard went out very early. According to Greek culture, the hour was 6:00am. The first group hired was the Jewish Christians. Jesus Himself hired the first missionaries. When Jesus was walking by the edge of the river, he saw Peter and Andrew, completely involved in the task at hand, fishing. But in Jesus' eyes they are idle, so He contracted them without losing any time. He changed their profession; He made them fishers of men, the profession of Jesus.

Then, He found Matthew, a tax collector. Matthew considered himself busy, but Jesus considered him idle, and He hired him, too. And one-by-one God Himself chose individuals from the Jewish culture to take responsibility for the early missionary work. Of course, all of us know of the great missionary work that this culture achieved: a fantastic spread of the Gospel in all the Middle East that inundated all of the old World. "And those who are turning the world upside down have arrived here." All this missionary euphoria lasted until the year 313 with the Edict of Milan.

For this great work that was done by the Jewish Christians, God paid a just salary for this culture. Even today it is difficult to find a poor Jew. The Jewish Christians worked for three centuries and the salary that God gave them has lasted until the 21st century.

III. Period 2: The Western Missionary Movement

Again, the owner of the missionary work went out at the third hour, 9 o'clock in the morning, to hire more workers. After the Jewish Christians, the Gospel was passed to the Europeans. This became the second group chosen. We all know that the Gospel arrived in Europe through a woman named Lydia (Acts 8:16). If it is true that Europe was chosen, the question is: What were the Europeans doing before there were completely idle: the Barbarians, the Vikings, and the Pirates were idle people without direction. But the Christian missionary work redeemed them and with their successes and in spite of their failures they carried the Gospel to different continents of the world. For example, they invaded Africa, Asia and Latin America through the conquerors and colonization. And as they went they carried Christianity. No European can deny that his culture was permeated with the Sacred Scriptures, in other words the European culture owes a debt to the Bible. There is no way to explain the evolution of the European culture apart from Holy Scriptures.

Of course, we see again that God paid a good salary to the Europeans, who are blessed until today. Now we understand that the Macedonian that Paul saw was a white European.

Regarding who are the first or the last, this causes a great conflict to the Europeans, compared to those who don't care if they are first or last.

IV. Period 3: The British Missionary Movement

Since the Lord of the harvest was not satisfied with the progress of the missionary work, He went out again at the sixth hour, 12 o'clock noon, to look for more workers. And this time He finds the English culture. The English are the third group chosen by God. For 250 years they were responsible for

spreading the Gospel throughout the entire world. We have Hudson Taylor, William Carey and John Wesley, who were responsible for spreading the Gospel through denominations. The Methodists, Anglicans, Baptists, Congregationalists, Mennonites and Presbyterians are the fruit of all these 250 years of missionary work. In short, the great contribution of this period is the founding of the denominations. Now the great question is: “What were the English going before they were hired?”

They were the worst. Children were dying in the streets of hunger. Pestilence and illnesses were their daily bread. Unemployment and exploitation of children were terrible in England. It is there that the Lord of the mission contracts this ethnic group. And for the great missionary work that they accomplished during these 250 years, God blessed the nation and gave them a just salary. In other words, the English culture also owes a great debt to the missionary cause, and this includes the Queen and her dynasty.

In the area of being first or last, here we find a great conflict. To the English it is difficult to accept the last position; they always want to be first.

V. Period 4: The North American Missionary Movement

One more time the Lord of the vineyard went out at the ninth hour, 3 o'clock in the afternoon, and this time He chose the North Americans. This new group did one of the greatest missionary works of the last ten decades of the 20th century.

It is here that the Pentecostals and Assemblies of God are born, among others (Post-denominationalism or Neo-denominationalism), and then the independent Charismatic churches appeared. Again, we ask: “What were the North Americans doing before they were hired? They were gravely idle with no future, but for the cause of the Gospel they were blessed.

And everyone knows they owe what they have to the missionary work they did. Our God paid them very well. That is why they use the expression “God bless America,” even though they would fail to say, “because of the missionary work.”

But unfortunately, since the 60's the fervent missionary spirit and enthusiasm for the Gospel has declined due to secularism and liberalism. Much of the money given previously to missionary work is being distributed today to Buddhists, Muslims and religions of India. Something is dying in the heart of the North Americans.

As with the English, it seems that this group likes to be the first. But now it appears that God is giving the missionary torch to another cultural group: the missionaries of the New Renewal Missionary Movement.

VI. Period 5: The New Renewal Missionary Movement

And about the eleventh hour He went out, and found others standing idle, and said to them, “Why stand ye here all the day idle?” They said unto Him, “Because no man has hired us.” He said unto them, “Go ye also into the vineyard, and whatever is right that shall ye receive.”

The eleventh hour, 5 o'clock in the afternoon, is when the day is ending, the night is coming and there will not be any more time to work. At this time He goes out to look for more workers and He sees the Third World, and He chooses them and He passes the missionary torch to them. According to the verses mentioned above, at five in the afternoon God finds another quantity of idle persons. Where are the majority of idle people in the world? (Asia, Africa, the Middle East, and Latin America) and God Himself is contracting them.

Missionaries have traditionally gone out from the North, the East and the West but never have there been missionaries going out from the Southern Hemisphere. And, what a coincidence, that is where we find the countries of the Third World. What a privilege for me to represent the Third World Mission Association (TWMA) the new army that the Lord of the Harvest is raising up! Asia, Africa, Latin America and the Middle East are working together for the first time, ready to finish the task of world evangelism. The New Missionary Movement was raised up in the 70's by our Asian brothers and then in the 80's the Africans joined in, and in the 90's the Latin-Americans and in the year 2000, our brothers from Middle Eastern countries, making up today an army of 500,000 missionaries, working full time in more than 1000 different languages, represented by 2450 missionary societies.

We are now in the eleventh hour, where no one is concerned who is first or last and we are sure the Lord of the Harvest will pay all of us the same way. I believe that this is the acceptable time for all missions, churches and pastors to join hands, so that together we can respond to the Lord of the harvest and to the challenge of the eleventh hour, that, is, to the challenge of fulfilling the Great Commission. We invite all of you to work with us, so that God will find us working when Christ returns.

VIII. Challenges of the New Renewal Missionary Movement

- Institutionalization vs Renewal
- New Digital Global World Evangelization
- New Models of Evangelization
- New Schools of Missionary Training
- New Models of Finances in Missions
- New Partnership in Missions North, South, East and West

The State of the Unfinished Task

I. INTRODUCTION

We are living in one of the most exciting times in all of human history. If I could choose any time to be alive, I would choose right now because I believe that we may well be living in the generation that will see the fulfillment of Matthew 24:14, “This gospel of the kingdom will be preached as a witness to all of the nations, and then the end will come.”

We have been hearing great reports of what God is doing throughout the world. The numbers of people hearing the Gospel are unprecedented. Let me give you just three examples:

- A. Example: Jos, Nigeria - In the midst of great persecution there are some great victories. A friend of mine in Jos has spent the last five years sharing Christ with Muslim scholars, imams, mullahs, and sheikhs. He has shared the Gospel with over 4,000 of these scholars and seen 1,430 indicate decisions to receive Christ. In the recent uprisings there one of his staff members was hacked to death with a machete and another one was shot in the head. Despite the dangers, he believes that Muslim leaders are open if someone will just share with them.
- B. Example: Iringa, Tanzania - We have to stop making decisions about who is open and who is not open to the gospel. My wife Kathy and I went to Tanzania for the premier of The JESUS film in the Kihehe language. At the end of the showing one of the young film workers got on the microphone and asked the crowd of about 900 people how many wanted to receive Christ as their Savior. A man in the crowd shouted out, “We all want to receive Christ!” They all prayed out loud as he led all 900 in a prayer of repentance.
- C. Example: Global Media Outreach - Some of you are doing things on the internet. Global Media Outreach is having a million people every month indicate a decision to receive Christ. 15% are leaving all of their contact information so they can be followed-up by 4,000 e-missionaries.

There is much to report about what God is doing in the world. But our focus this morning is “The Unfinished Task.” What is it that Jesus wants us to do? His last words all center on taking the Gospel to the whole world. He was very definite about it. In fact, He talked about it five times in the first five books of the New Testament. You know the scriptures but let me remind you again what He says about the Great Commission.

II. THE SCRIPTURAL FOUNDATIONS

A. The Great Commission: Tells us what we are to do and where.

1. Matthew 28:18-19 defines the depth of the Great Commission, “... go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you.”
2. Mark 16:15 emphasizes the breadth and quantity of the sowing. “...Go into the entire world and preach the good news to all creation.”
3. Luke 24:46-47 says that as surely as Christ rose from the dead so will repentance be preached to all the Nations. That’s the surety of the Great Commission.

4. In John 20:21, we see Jesus as the model of the Great Commission. "...As the Father has sent me, I am sending you." Jesus came to seek and to save the lost. So should we.
5. Acts 1:8 speaks of the extent of the Great Commission that begins in Jerusalem and stretches to the ends of the earth. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

B. The Great Commandment: Tells us who we are to love and how.

When Jesus was asked what the greatest commandment was, He replied, "Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and love your neighbor as yourself." The second one was like it, "to love your neighbor as yourself." He also gave us a clear command as to the people we were to love:

Love God (John 14:15)
Love your neighbor (John 13:34)
Love strangers (Matthew 25:35,36)
Love your enemies (Luke 6:27)

III. THE PRESENT SITUATION

The centerpiece of all of these priorities is the Matthew 28 passage "making disciples of every nation." In the 1970's, Dr. Ralph Winter introduced us to the truth that nations are not really the countries of the world but the people groups of the world -- the *panta ta ethne*. He also spoke of the idea of missiological "closure," or finishing. His idea was that the irreducible, essential mission task of making disciples in every people group was a completable task. In fact, it was one of the only tasks given to God's people that has a completable dimension to it.

It's hard to keep track of our progress of evangelizing every person. But the idea of "making disciples of every people", or raising up a church within every people, is a good approximation of what fulfilling the Great Commission could mean.

So how are we doing in getting the Gospel to every people group? We want to look more closely at the actual list of groups later on in our session. But there are still groups who have no access to the gospel. The scriptures speak continually of reaching "all" and "every." I believe it is at the heart of God to care about one lost sheep, one lost coin and one lost son.

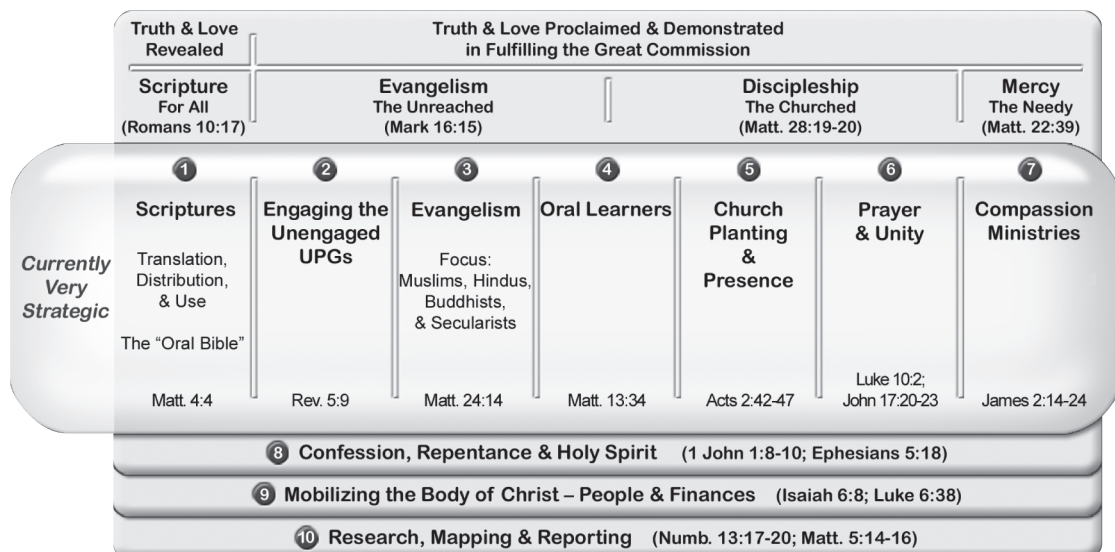
IV. WHAT IS THE UNFINISHED TASK?

In the video we began with we saw the incredible needs of the world. John Piper talked about the pioneer missionaries who are opening up new territories to the gospel, but he also spoke of the huge numbers of people that still have not heard the message. In the Old Testament we read about the men of Issachar who "understood the times and knew what Israel should do." That is our subject this morning. What should the Church be doing? What should the priorities be in terms of evangelization in our generation? I want to talk to you today about ten elements which I think outline the global evangelization priorities for the Church. As leaders, we need to know where the Great Commission is not being fulfilled. First, let me give you five assumptions behind these priorities.

V. THE ASSUMPTIONS BEHIND THE TEN ELEMENTS

- A. First of all, the focus of these priorities will be towards seeing a disciple-making breakthrough in every people group of the world. Evangelism is not enough. “Teaching others to observe all that Jesus has commanded” must be an ongoing process.
- B. Secondly, these priorities concentrate on where the Church is NOT. They don’t try to address every mission that the Church is called to do. The purpose of addressing these priorities is to accelerate the proclamation and demonstration of the Gospel where it has not yet been proclaimed, i.e. those people groups, language groups and geographic locations that have not yet heard the message, where the Church has not yet been established.
- C. Thirdly, this presentation assumes that every part of the world is called to go to every part of the world. No country is exempt from sending and no country is exempt from receiving. There is no room for triumphalism. Our lives should be characterized by obedience to God, servanthood to one another and humility with grace. No sanctified business plans or entrepreneurial ventures can replace the supreme importance of His blessing.
- D. Assumption #4: We have not lived out our faith as we should. Every believer should be a humble reflection of Jesus. Our message is hollow if our lives do not back up the words we speak. The Holy Spirit is still the source of our power. And we need to be sure we are living lives that are holy and pure.
- E. Finally, we haven’t loved one another and worked together enough. God has given each person and organization unique gifts and callings. We should honor those callings. But I believe all of us can give some percentage of our time and resources to help with the priorities of the whole body of Christ. If we know what the priorities are, we can “stimulate one another to love and good deeds” -- to do what hasn’t been done thus far. Let’s look at these ten elements.

VI. ESSENTIAL ELEMENTS OF THE GREAT COMMISSION



VII. THE TEN ELEMENTS

Over the last several years, I have been meeting with a number of groups to talk about Global Evangelization Priorities. We believe that these ten priorities are currently the most strategic. You may add some or delete some. But, in light of the times we are living in, we believe these are some of our highest priorities in terms of what the Church should be doing.

I think the primary reason for the unanimity around these themes is that they are based on Scripture. Most of our failings in world evangelization can be traced to our failure to do what God has told us to do. In 2 Peter 1, we have the promise that God has given everything we need for life and Godliness. Therefore the Scriptures ought to be the basis of our strategies. We don't need slicker methods. We just need to be more obedient followers of the Word.

I want to address these needs starting with Number 10. We will go quickly through those at the bottom and then spend the majority of our time on the first five priorities.

A. Number 10 – Research, Mapping and Reporting

Researchers are helping us to see who the most neglected people are on the Earth. We need them to tell us where the Church is not. Do you know who the least-reached people are in the areas where you serve? What enemies are not being loved? Which people haven't seen a demonstration of the Gospel?

B. Number 9 – Mobilize the Body of Christ: People and Finances

There is a crying need for every leader to challenge people for the Harvest. I hope you will leave this conference ready to recruit people and finances toward one or more of these priorities -- especially the top three or four.

C. Number 8 – Confession, Repentance and the Holy Spirit

We in the Church have a lot of things we need to confess and repent about. We need to be people of humility who realize that the power to see lives changed does not come from better methods but cleaner vessels. World evangelization is an empty enterprise without the empowerment of the Holy Spirit. Bill Bright often said that if he had only one message to give, he would talk to Christians about the power of the Holy Spirit and the necessity to be filled with the Holy Spirit every moment of every day.

D. Number 7 – Demonstration of the Gospel

Equally as important as the Great Commission is our Lord's Great Commandment in Matthew 22- to love God with all your heart and your neighbor as yourself.

1. This is an area where we need a lot of work. Though we agree we need to do both proclamation and demonstration we don't have enough models of doing them together effectively.
2. 86 % of Muslims, Hindus and Buddhists don't personally know a believer.
 - a. Example: I asked a lady from Iran who was cutting my hair how many people had invited her to their home for a meal since she arrived in the United States. She said, "No one has ever invited me." I asked her how long she has been here and she said, "Twenty years."
 - b. Example: Campus Crusade for Christ took 10,000 students to help rebuild homes after Hurricane Katrina hit the U.S. Over 1,000 of those students were non-believers. Many of them came to faith when they saw the Christians caring for both the physical and spiritual needs of life.
3. Some of you have been doing an outstanding job of caring for the poor and bringing justice to the oppressed. I know I personally need to do more. We can all do more where we live and serve locally. But there are some countries where the need is so great and the Church is so small we really need to work together on our projects. I am thinking of countries such as Sudan, Eritrea, Somalia and North Korea.

E. Number 6 – Prayer and Unity

The foundation of prayer and unity is critical to the fulfillment of the Great Commission. When you search the Scripture for the words of Jesus on evangelization strategy, He says in Luke 10:2, “Pray the Lord of the harvest to send out workers into His harvest field.”

1. There are more people praying for world evangelization than ever before in history. During the Global Days of Prayer over the last decade as many as 200 million people have been meeting simultaneously across the world in repentance and prayer. There are international houses of prayer around the world where people are praying 24 hours a day seven days a week.
2. Another critical part of Our Lord’s plan is the unity of the believers. In John 17:23, He tells us the world will know about His love and deity as we love one another. We use the resurrection as our apologetic for the deity of Christ. Jesus says it is believers loving one another. So how are we doing loving one another?

Let’s move now to the top five priorities.

F. Number 5 – Church Planting and Presence

Number 5 on our list is Church Planting and Presence. It has always been the plan of God that people would be brought to maturity in Christ through the fellowship of a local church. If 1 billion people come into the Kingdom during the next decade, we will need millions of new house churches to care for these converts.

However, we have a problem. Throughout the world we have only a few countries with updated information on where the Church is NOT located today. Certainly there are security issues, but we all need to know every village, barrio or ward of a city that has no church.

The country of Thailand did a survey last year. They have over 80,000 villages. They found 59,000 villages with no church. Haryana state in India did a survey; in various districts they found blocks of villages – a hundred at a time – that had no church, no missionary and no one planning to go to start a church.

Some surveys have been done in other countries, but I want to call us to do the research together in each country to know which villages, barrios and wards currently have no church. We need several ministries who will mobilize leadership to see a survey taken of where local churches do not exist, in every part of the World.

G. Number 4 – Reaching Oral Learners

I believe the subject of Orality, or reaching oral learners, is one of the break-through ideas in mission strategy that is just starting to gain momentum. Two-thirds of the people throughout the world are oral learners. That is, they prefer to learn through proverbs, music, poetry and especially stories. It’s the way we learned before we went to school.

As mission leaders we must rethink how we are delivering our evangelism, discipleship, and church planting strategies. We need to follow the pattern of Jesus from Mark 4:33-34, which records that ... “he did not say anything to them without using a parable (or a story).”

There are 41,000 denominations throughout the world and 4,700 mission agencies. We need to begin training them in how to teach the scriptures using stories from the Bible. When people are trained effectively they will see every person involved in a Bible Study able to repeat the story without error to their family and friends. One of the best ways to effectively build pastors for the millions of house churches will be to teach them how to tell stories from the Scripture.

The staggering thing is that even in media-sophisticated countries the majority of people want to get

their information through media: films, radio, television and the internet. We call this “secondary orality.” 58% of high school graduates in the United States say they will never read a book voluntarily after they graduate. 42% of university graduates say the same thing.

1. We all need to learn how to share the Gospel through stories. This afternoon you will learn how to craft a Bible story so that it sounds natural and people won't forget it. And, in the orality process you will learn to begin by asking what the story tells us about God. In the West, we don't spend enough time on that question, and move much too rapidly toward application. But the truth is, what a person believes about God is the biggest factor in his spiritual growth.
2. Post Falls is a small town of about 25,000 in Idaho in the United States. Real Life Church has 8,500 people attending each week and 7,000 lay people in small groups - all teaching the Bible through storytelling.

Now we get to the top three evangelization priorities that I believe we have in the Church today.

H. Number 3 – Increasing Evangelization

Focus On Muslims, Buddhists & Hindus

1. Keep evangelism a priority. In many of our ministries we have stopped asking people to receive Christ. Jesus was very clear when He said, “Except you repent you will perish.” Our post-modern generation doesn't like being asked to make a decision.
2. Secondly, increase translation of tools of evangelism. Example: JESUS Film is looking for partners to help translate the picture into 865 more languages.
3. Thirdly, we need to deliver the Message the way people want to receive it – i.e., the right platform.
 - a. Internet – If it is available, internet strategies are extremely cost effective.
Example – we talked about Global Media Outreach earlier. They want to expand to 30 more language groups. Some of you should get involved.
 - b. Cell Phones - Large numbers of people are now responding to evangelistic messages through twitter and other phone technologies. Tech companies are getting ready to launch 16 geo-synchronous satelTOKYO lites so that there is no place on Earth that is not covered. It's called the O3B Plan and stands for the Other 3 Billion people not currently connected to the internet.
 - c. iPads, iPods, laptops and all the rest.
4. We need more intentional demonstration of love and prayer for the largest religious blocs throughout the world: Islam, Hinduism and Buddhism. If you add in the folk Chinese of China, the total population of the three groups is 3.5 billion people -- over half of the world's population. In Habakkuk 1:5, the Scripture says, “Look among the nations! Observe! Be astonished! Wonder! Because I am doing something in your days - You would not believe if you were told.”
5. We need to believe that people will respond to the message if we are faithful to go and tell them. Let me tell you a little of what's happening through a media outreach to Muslims:
 - a. Seven television stations are broadcasting across the Middle East. People are calling in to receive Christ.
 - 1) A man called in and said, “I want to know how to receive Christ.” The host started to tell him. The man interrupted him and said, “Wait, let me put you on speaker phone. There are 175 sheikhs here with me that also want to know.”
 - 2) Germany – A man called in and said, “We are 1,000 Muslims here in Germany who would like to follow Jesus.”
 - 3) Saudi Arabia – A man called to say, “There are 50,000 of us here in Saudi who are now following Isa. We come from the villages of Isa along the border.”
 - b. Let me share with you a brief excerpt of a conversation with a man named Abadi from Saudi Arabia calling into one of these programs:

“We take a call now from Mr. Abadi, from Saudi Arabia - Good evening.

(Mr. Abadi):

The truth is that I read the Holy Bible in spite of the fact that it was very difficult and dangerous to get one. I was really touched by it. I compared its teaching to the teachings of the prophet, and I found great differences between the teaching of Christ and the teaching of Mohammad. In one you have mercy and forgiveness, and in the other you have killing and violence. I'm very convinced with the teachings of Jesus Christ, even more than what you think. But my problem is that I have not been praying since the death of my dad. Because he used to force me to pray, and I did not want to upset him because he was an old man. I used to pretend to fast and sometimes I did fast. Also, as you know, rules are enforced here and you can be whipped, imprisoned or severely punished if you do not fast. I want to be truthful to you, I pray sometimes while watching some of the Christian channels, and I listen to their prayers, and I try to do them and I feel great joy when I do so. But, I have great internal struggle because of all the things I inherited, I need to get rid of this inheritance, what is the best way to do so? What is the best way to call upon Christ, if He exists, and if He is God?

I want Him to reveal Himself to me, to talk to me and to touch my heart.

Please explain this to me I'm tired because of it.”

Would you like us to pray for you on this live show?

“I would be very grateful to you, if it will help me and lead me, I will be very grateful.”

Would you like to give your life to Jesus Christ, and give Him your heart and seek Him with all your might?

“Yes. I'm taking a risk calling for this reason.”

Brother Abadi, join me during this prayer and repeat after me. Dear Lord, I surrender my life into your hands. (Caller repeats) Dear Lord, I give you my heart, I give you my life.

O Lord, O Lord, O Lord, I give you my heart, I give you my life, O Lord.

I surrender my thoughts, my mind, and my conscience and everything else to You.

I surrender my thoughts, my mind, and my conscience and everything else to You.

Dear Lord, remove all the bad things and the hindrances. All the dark things that are stuck inside me, O Lord. Wash all my sins, O Lord, and purify me. Dear Lord, we thank you for our brother and for all the viewers who are watching this program.”

c. Afghanistan - A mullah tried to give the call to prayer. Every time he spoke, he quoted Jesus saying, “Come unto Me all you who are weak and heavy laden and I will give you rest.”

d. Iraq - Two imams met weekly to eat lunch together. One led a mosque; the other led a madrasa. In the same week, they each had a vision of Jesus appearing to them. Both men have turned to Jesus and are following Him as new disciples.

e. The Challenge: What Do We Need to Do?

Reach out to leaders, show love by inviting Muslims to our home.

1) Will you commit to the Lord to go to visit a Muslim mullah, Buddhist monk, or Hindu priest? Go in friendship. Pray a blessing on them. Demonstrate love to them.

2) Will you invite a Muslim, Buddhist or Hindu into your home sometime in the coming year?

I. Number 2 – Engaging The Unreached People Groups

As of a few years ago there were 639 unengaged, unreached ethno-linguistic people groups with populations over 100,000 that were still beyond the reach of the Gospel of Jesus Christ. They numbered 535,000,000 people. In recent years, over 470 of these groups have been engaged by over

4,000 full and part time workers. At present, there remain about 3,500 people groups that are still unengaged. The total population of these groups is over 350 million.

These groups don't represent the largest percentage of the world's population, but they have been waiting 2,000 years for the gospel. The most pressing need is to recruit at least one full-time worker for every 50,000 people in the group.

1. Look at the Unengaged Unreached People Group List. Read the column headings on the front page with me from left to right just above Afghanistan. The first column shows the Finishing the Task number (FTT), then Country, People Group Name, Population, Language, Primary Religion, and then seven resources—Written Scriptures, Oral Scriptures, JESUS film, Christian Radio Programming available, Gospel Recordings, Churches, and Believers. Finally, the last two columns show the number of workers needed in order to have one full-time worker per 50,000 populations (WN) and the number of workers confirmed (WC).

I want to challenge you to pray about making a tentative commitment to send some workers to one or more of these groups. It's like a faith promise offering. If God provides the workers you will send them. This afternoon and tomorrow we will have a workshop where we will talk about the first steps in moving someone to one of these groups. Before you leave the Congress we will be distributing an interest form where you can indicate those groups you might want to consider sending some workers to during the next three years.

Go to www.finishingthetask.com to find out which Unengaged People Groups are in your areas of ministry.

J. Number 1 – Scripture Translation

Scripture translation is the number one needed priority throughout the world because it's impossible to do ministry without a Biblical foundation.

Here are a few facts about the 8,000 languages in the world:

1. Only 448 languages have a complete Bible.
2. Another 1,185 groups have a New Testament.
3. 843 language groups have only a portion of Scripture.

It is estimated that there are 2 billion people in these 2,000 language groups without any Old Testament. It is extremely difficult to make disciples without the Old Testament Scriptures explaining the character of God.

4. 2,000 language translations have begun work but, as yet, do not have one complete book.

BUT HERE IS THE TRAGEDY:

5. 2,252 language groups do not have one verse of Scripture and no one is working on them.
6. So what are we going to do to change this? Launch the OralStory Bible.

Pioneer missionaries in these oral people groups are going back to the methods of communicating Scripture as they existed before the invention of the printing press. At that point, people remembered perhaps 50-60 stories they heard as the Scriptures were read from hand-copied scrolls. Since most people could not read, stained-glass windows reminded them of the key tenets of the faith. With this

understanding, they made their decisions to follow Christ.

The same thing is happening today through story-telling the Scriptures. It is a breakthrough strategy that makes the Scripture available to all. Every Christian leader should be recruiting OralStory Bible teams. As people become more literate they can look forward to a written Bible.

7. We need to recruit and send out 4,000 teams immediately. You can use the same interest form to indicate whether or not you might be able to sponsor one or more teams which could be deployed for two years to produce an OralStory Bible for one of these groups that as yet has no Scripture.

VIII. CLOSE

This has been a very fast introduction this morning. This afternoon there will be a Finishing The Task track beginning at 1:30 p.m. We will have 45 minute sessions on each of the top four priorities where we will have a chance to hear from people who are involved in these priorities.

May God bless you as you consider these priorities for the decade ahead.



TOKYO 2010 COMMITMENTS

Title: _____ Name: _____ Delegate #: _____

Church or Organization: _____

Position: _____

Address: _____

Address: _____ Country: _____

email: _____ Office Phone: _____

Cell Phone: _____

Trusting that God will provide the direction and resources, our church or organization will fulfill the following commitments:

① Unengaged, Unreached People Groups:

Number of groups on the UUPG list I/we will Engage within the next 3 years: _____

(List the People Group name and number from the UUPG List)

People Group Name:

FTT
Number:

People Group Name:

FTT Number:

② Evangelism:

☐ I/we would like more information on implementing a Short Film strategy.

☐ I/we want to be a partner in internet evangelism with Global Media Outreach by:

☐ Recruiting e-missionaries.

☐ Helping to develop the website in the following languages: (see Evangelism section of your notebook)

☐ I/we will help translate/show the JESUS Film in the following new languages: (see the list of 865 languages)

③ Orality:

Number of people I/we will send to be equipped as trainers in Orality for our church/org.: _____

☐ We would like to host a training conference for our staff on Orality and reaching oral learners.

④ The Oral Story Bible:

Number of Oral Bible teams our church/organization will send out in the next 3 years: _____

⑤ Church Planting and Research:

☐ I am interested in helping to survey my/our country to determine which villages, towns, or city sections have no church. Please contact me when specific plans are developed.

Return this form on Thursday evening, May 13th at the Evening Session

www.tokyo2010.org

Biblical Foundation for Making Disciples of Every People

Introduction

Making disciples of every people is a direct command from Christ. It is to be our first priority not because it was Jesus' last command, but because it is first and foremost His highest priority! It is central to what through the ages has become known as "The Great Commission" – those five post-resurrection statements of Jesus passed on to us through the disciples.

In the days following His resurrection, Jesus met with His disciples on several different occasions. You'll recall reading in the Gospels about Him meeting them in a room in Jerusalem, on a mountainside in Galilee, by the Sea of Galilee, and on the slopes of the Mount of Olives. He met with His disciples at several different times and in a variety of places in order that He might impart to them final instructions that were crucially important to Him.

To be sure, during His post-resurrection appearances Jesus passed along other information to His disciples as well. But His final days with them was bookended with instruction about the up-coming worldwide mission they were to inaugurate. He first told them about it on the evening of Resurrection Day. He last instructed them in it 40 days later, just moments before His glorious Ascension.

One of the most common mistakes made when reading through the Gospels is to treat these instructions as though they were synoptic. Upon examination of the contexts and settings where Jesus conveyed them, it becomes apparent that Jesus gave these mission statements on five different occasions, in five different addresses, at five different geographical settings, with five different emphases.

That being so, it becomes evident that these statements are sequential rather than synoptic, and incremental in adding more and more information. Chronologically, Jesus gave them in an order much different from the biblical order if one starts reading beginning with Matthew. Noting the contexts surrounding these passages reveals the true order in which they were given.

On the evening of resurrection day, Jesus met with ten distraught disciples in a room somewhere in Jerusalem (Jn. 20:19). For reasons we do not know, Thomas was absent and Judas was dead, making only ten disciples present. At that meeting found in John 20:21, Jesus gave the Model for Mission, when he said, "As the Father has sent me, so I am sending you."

Eight days later when Thomas was present (Jn. 20:26), Jesus gave to the eleven disciples the added information of Mark 16:15. Here we see the Magnitude of the Mission, "Go into all the world and proclaim the gospel to the whole creation."

About a week or so following that, He met with all eleven disciples a third time, after they had walked to Galilee to meet with Him on a mountain. It was there that Jesus gave the most detailed of the commissions, recorded in Matthew 28:18-20, where He conveyed the Methodology for Mission centered on the phrase, "make disciples of all peoples." We will get back to that phrase in a moment.

Approximately a week later on the eve of His ascension after the disciples had made their way back to Jerusalem, Jesus gave the commission found in Luke 24: 44-49. Here He makes clear what the Message of Mission they are to proclaim is, by the succinct phrase, "repentance and forgiveness of sins will be proclaimed in my name, beginning in Jerusalem."

Finally, possibly after an interval of only a few short hours, Jesus led His disciples out of the city to

the Mount of Olives (Acts 1: 11). There He gave His farewell mission statement recorded in Acts 1:8, mentioning the Means of Missions, “But you will receive power when the Holy Spirit has come upon you.”

The model, the magnitude, the methodology, the message and the means of mission. All five were important to Jesus and are important to us today in our understanding of the biblical foundation for making disciples of every people.

“Make Disciples of All Peoples”

Let us now return to Matthew 28:18-20, where the command “make disciples of all peoples” is found. Jesus said it this way:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all peoples, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

A very important principle stands out from this instruction: the making of disciples is more than just the making of converts. Our mission is not complete when a person gives a simple assent to the gospel message. The raising of a hand, the walking of an aisle, an uttering of a sinner’s prayer while a start, is not the culmination of the task. It is only the beginning. Granted, the good news is shared, and it is believed, but the mission doesn’t stop there. Evangelism initiates the process of a person becoming a consistent follower of the Savior in whom they now believe. But this is not the full picture of making of disciples or even “discipleship” as some put it.

Making disciples is the process where mature believers build personal relationships with new believers for the purpose of producing growing and competent followers of Jesus. The process develops over a period of time and demands the context of nurturing.

Producing authentic, lifelong followers of Jesus is thus the goal of making disciples. These individuals evidence their genuineness in the faith by their progress in spiritual maturity that in turn transforms their beliefs, behavior and worldview. Thus I suggest an appropriate definition of a disciple to be:

A consistent lifelong follower of Christ whose life is progressively being transformed into the image of Christ’s. He joyfully walks with Christ, is constantly being informed by Scripture, prayer, the Holy Spirit and other believers, with the chief end of glorifying God.

The making of a disciple then becomes a path rather than an achievement. Jesus’ disciples understood firsthand what this discipleship process entailed. Over the past three years Jesus had lived with them, walked with them and told stories to them. They followed after Him and fellowshiped with Him as everyday experiences became lessons on loving God, loving others, and denying self. Thus they would have intuitively understood that all He had modeled to them, they were to likewise do for others.

The three essentials of disciple making

Furthermore, we recognize that the depth of the task contains three essentials that comprise legitimate aspects of discipling peoples (Mt. 28:19-20): First, by reaching out - going to those who have little or no exposure to the gospel.

Second, by bringing in - by gathering them into a relationship with Jesus and other believers that is evident by the outward sign of baptism.

Third, by changing over - by teaching them to observe His commands, which in turn would change their former worldview and moral conduct, resulting in a transformed life.

It is important that we examine these three essentials of making disciples a little more in depth.

1. First essential: Reaching out: “Go”

The first essential in making disciples is to go out and encounter those who are not yet Christ followers. They may not yet be Christ followers because they have not yet had the opportunity to hear about Christ! Placed first in the sentence it shows this is the first step in making disciples. It shows the duty of believers to take the gospel from where it is known and believed to where it is not known nor believed, to penetrate into every people group on earth.

2. Second essential: Bringing in: “Baptizing them”

This is the task of gathering new believers into a relationship with Jesus and other believers, which is evidenced by the identifying rite of baptism. Jesus doesn’t mean the practice of baptism as a magical rite that automatically brings people into relationship with God without a change of heart. Sadly, it has deteriorated into that very thing in some church traditions. Rather baptism is the culmination of the consolidation process of the repent-believe-baptize experience of salvation.

This public symbol of initiation is very meaningful for the believer. It is a picture of beginning a new life in Christ and of allegiance to Him and to His church. The ordinance is a powerful outward expression of a new identity and a changed life within. Indeed because of these implications, there are new believers in some hostile cultures who delay its application for fear of repercussion. Antagonistic nonbelievers understand its powerful significance!

That believers are to be baptized in the name of the Father, Son and Holy Spirit demonstrates the believer’s new relationship with the triune God. The names of the three persons of the Trinity are invoked in baptism to show the significance of all three in the salvation experience. God the Father is the author of grace, Jesus the provider of grace and the Holy Spirit the applicator of grace. The three work together in harmony to bring lost souls to the place of redemption. This Christian rite rightfully recognizes all three persons of the Godhead, and teaches the new believer that this is the God who now is to have their allegiance. Baptism then pictures all that is implied when a person repents of sin, believes in Christ and is placed into the fellowship of believers.

3. Third essential: Changing over: “Teaching them to obey”

The making of a disciple does not stop with the initial belief experience nor the subsequent initiation experience. There is an educational process that follows to keep the new Christ-follower learning and growing in his/her new faith. Some today would equate this with “spiritual formation.” Whatever the label, the important thing is that there be an on-going growth experience. A new believer’s worldview must be changed; his lifestyle adjusted to increasingly conform to the image of Christ; and his ethical conduct increasingly marked by integrity. When transformation is apparent in these areas, that believer in turn is in a position to teach others also and thus duplicate the process.

Teaching has a final goal – obedience so that transformation is experienced! New believers are taught with the goal that they become obedient followers of all Christ commanded. Among other things that Jesus taught, they are to live out the great commandment (Mat. 22:37-40) and show great compassion (Mat. 9:36). It takes growth experiences in community with other believers for that to be most effective.

This is why believers are congregated into local churches (and why some have labeled this passage the “church planting” commission). This is why missionaries have established Bible schools and seminaries the world over. This is why seminars, webinars, church based training and a host of other teaching ministries are so important. Growth happens best in the presence of other believers. It is the local church that best facilitates the fellowship of believers. Thus by implication the establishment of local congregations is an outcome of the making disciples.

Superficial or genuine outcomes?

Thus, all three activities – going, baptizing, teaching – are essential components of making disciples of every people. When done correctly, lives are genuinely changed for the better. This is the ultimate

objective of making disciples – the transformation of lives. Transformed lives in turn transform communities, cultures and even whole countries.

However the lack of genuine changed lives has become the greatest omission of the Great Commission the world over! All too often “proselytes” are made instead of “disciples.” When this happens churches get filled with bodies who exhibit little evidence of changed beliefs and behaviors. This results in spiritually apathetic “believers” who quickly deteriorate into dysfunctional gatherings or become nominal Christians. They become victims of aberrant doctrine, heresy and deviant cults. Although they wear the label “Christian” many are not Christ-followers at all. They are superficial followers of “the way” in need of a conversion experience.

This sad state has become the bane of the Church the world over. It causes skepticism when it comes to the validity of certain ministry reports. Although it is common to read reports about myriads of conversions and prolific church planting movements, what is the value of those reports if they do not evidence the bearing of the fruit of transformed lives? Superficial conversions and inflated statistics only promote non-authentic outcomes.

Therefore, it is incumbent on God’s messengers to engage in these three essential processes of making disciples. Taken together, they have the transformation of lives as the final goal. Only then are people genuinely disciples of Christ. Only then is the intended outcome of “making disciples” achieved among all people groups. Only then will sinful societies, corrupt cultures and degraded communities be transformed for the better.

Conclusion

Just how best to make disciples has never been universally uniform nor has a predominant strategy been agreed upon. And that is good.

Given the varied cultural contexts in which the gospel is being proclaimed, making disciples could not be squeezed into a one-fits-all straight jacket. It is rightfully varied in methodology by Spirit-driven and creative believers the world over. What works best in one culture does not mean it can be uncritically transferred to another. Each cultural setting demands its own unique disciple-making application. However, it has been universally proven that the best place for making disciples to happen is in conjunction with the local church.

Thus the task before us remains large, but not undoable. Penetrating, consolidating and transforming every people group remains our highest priority, too! By utilizing the opportunities and resources God has entrusted to us and by the means of prayer and the Holy Spirit, this generation has the ability to disciple every remaining people group. We can make disciples of every people in this generation - if we have the will to do so!

Making Disciples: The Way Forward in Missions

Preamble and Introduction

We praise the Lord for His dealings and goodness to our generation. It is appropriate for us to look back at God's great work among us over the past years. We celebrate the great exploits He wrought through the fathers in the faith. It is worthy of mention that the mustard seed has grown and brought forth great branches and many birds of the air from all over the world have come to nest on it. Several men and women have jeopardized their lives to make this a reality. Indeed God is building His Church and the gates of hell cannot prevail against it. Africa was like a jungle that no one understood. It was called "the dark Continent" probably not just because the peoples are dark skinned but the entire land sat in the region of darkness and death waiting for the light of the gospel. Though Africa was not left out on the day of Pentecost and in the early days of apostolic mission, it fell back into darkness as the early efforts of the apostles who went into North Africa was not sustained with concerted discipleship. God has moved again over the past three centuries to send the light into the nations of Africa and other lands called the third world countries.

Today, we celebrate Africa and Asia being lightened with the gospel light though at the expense of several lives of early missionaries who died in their thousands due to the harshness of our terrain. She is taking her place in the purpose of God as one continent that must produce the manpower for the end time mission enterprise. We celebrate our past leaders in mission, who took the bull by the horn and poured out their lives as a drink offering on the soil of our nations. We celebrate the many Church denominations that have taken roots in the land, such that whole tribes have turned to embrace Christianity even if it is just nominally. We celebrate the impact of the gospel in bringing education, health care and social development. It is on record that it was the missionaries that initiated and facilitated these laudable developments in our lands. We celebrate with grateful hearts what the Lord has done for us.

I could go on and on enumerating our high points of celebration except that my heart is drawn so strongly to look at where we are in God's purpose today. The story of Joshua comes so strongly as a clear illustration of our experience.

After the death of Moses the servant of the Lord, it came to pass that the Lord spoke to Joshua the son of Nun, Moses' assistant, saying: "Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them--the children of Israel. Every place that the sole of your foot will tread upon I have given you, as I said to Moses. From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory. No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you." Jos 1:1-5 NKJV

Now Joshua was old, advanced in years. And the Lord said to him: "You are old, advanced in years, and there remains very much land yet to be possessed. This is the land that yet remains: all the territory of the Philistines and all that of the Geshurites, from Sihor, which is east of Egypt, as far as the border of Ekron northward (which is counted as Canaanite); the five lords of the Philistines--the Gazites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avites; from the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians as far as Aphek, to the border of the Amorites; the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal Gad below Mount Hermon as far as the entrance to Hamath; all the inhabitants of the mountains from Lebanon as far as the Brook Misrephoth, and all the Sidonians--them I will drive out from before the

children of Israel; only divide it by lot to Israel as an inheritance, as I have commanded you.
Now therefore, divide this land as an inheritance to the nine tribes and half the tribe of
Manasseh. Jos 13:1-7 NKJV

This story will form the outline of my submission to this august Assembly of God's servants and Mission executives. Permit me to draw issues of our strategy for the future from this story, while we apply our hearts to the realities of our modern day. My concern in this paper is the future and not the past. There is nothing we can do to affect our past. The past is past already. Our only opportunity to make a difference is what we do now and henceforth. And our response in this consultation will form the basis of the Church's advance in the coming days. We cannot just end this consultation as a mere talk shop.

I will look at disciple-making as the way forward for us in mission.

Indispensable Realities that Warrant Disciple-making

1. Moses, My servant is dead

This is one reality we must face squarely in our thinking. There is no everlasting man of God, though we serve the Everlasting and Ever living God. The anointing on a man's life can be great and so effective; it does not stop the carrier from going the way of all the earth. We serve a tenure and there is the limitedness of our lives and times. A man on stage today is the man in the grave tomorrow. We must think seriously about finding replacement sons if our mission will not abruptly terminate with our demise. Finding replacement is not at your death bed. It is only what you can do while you are on your feet and on the run. All who waited till their death bed to find heads on which to transfer the grace and anointing they carried for years have only wasted their opportunities. Their success actually became failure as they did not raise successors. Don't give up the ghost with the baton on your breast. Labour to raise men and women who would take over from you, if possible while you are still alive to provide some supervision. Every missionary in a mission field must seek to disciple and raise local men and women who can anchor the burden, the vision and the mission. This was the way Paul laboured. They pioneered Churches but did not leave until they had raised and ordained faithful men who were able to teach others also. Paul raised Timothy and commissioned him to do the same (Acts 16:1-4; 2Tim.2:2). Christ at the onset of His ministry called men to be with Him that He might make them fishers of men and commissioned them to do the same (Matthew 4:19-22, 28:19-20; John 17:18; 20:21).

2. A living dog is better than a dead lion

"But for him who is joined to all the living there is hope, for a living dog is better than a dead lion. For the living know that they will die; But the dead know nothing, And they have no more reward, For the memory of them is forgotten." Ecc 9:4-5 NKJV

"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them." No matter how great Moses was, he is now dead. Singing about him will not bring him here. We may speak so much of our fathers in mission: Hudson Taylor, William Carey, etc and other great founders of mission work in the past and recent generations, brothers and sisters hear the word of the Lord "Moses My servant is dead." It is your turn now to arise. It is your own chapter now. It does not matter what we have or do not have, a living dog is better than a dead lion. Destiny has come upon us and this is the generation we have to serve. David served the Lord in his own generation and fell asleep with the fathers. We must arise now and go over our own dauntTOKYOing Jordans as well. What we need to do here in this consultation is to seek to see our duty face to face. We must listen to God on what strategy He is lending us for our own generation. I perceive very clearly that we need to invest time to study and understand again the "Discipleship strategy" and how to run with it.

Joshua arose in response to this call and began to run. You may think he achieved much and he had

declared another celebration in Chapter 11 and 12 until God came with undeniable verdict of the reality of his own life and ministry as well when he could almost do nothing any more.

3. “You are old, advanced in years, and there remains very much land yet to be possessed.”

What a thought we must keep at the back of our minds. It is that years are rolling in and out on us. Joshua was confronted with a reality he could not look away from: “You are old and advanced in years.” If there is a way to tie down our years from advancing or if we ourselves may not advance in years, it would have been easy. Look at your heads, my friends! You were not grey-haired like this a few years ago. You are advanced in years but I do hope that you have advanced in your mandate. Are your years remaining sufficient for the very much land of your calling remaining to be possessed? Do you measure the time of your life consumed already in proportion to the fraction of your mandate you have accomplished? What is the fraction remaining compared with the fraction of your usable years? This arithmetic may depress many, but it is a reality we must face if we are thinking rightly about the way forward. If you will not be able to finish or run with the vigour of your younger days, who are you preparing to step into your shoes or rather bear the burden with you and remove from you? Is it when you would have been finally stricken that you will instigate a crash program?

If we must arise, we must arise right away. Time clicks quietly away and our world is growing more complex and sophisticated in wickedness. Lands conquered before have grown wild again and have become fresh mission fields. We may not classify them in the 20-40 windows, but they are becoming tougher than the unreached people groups we are familiar with in mission circles. I am speaking about Europe, North America and what you call “First world countries.” Secularism, humanism, spiritism and other philosophies have ravaged the land and the youth of those nations are groping in “enlightened darkness” seeking for direction. It is time for God to raise men and women from our midst to be sent back as missionaries to confront the land and rescue the trophies our fathers died to secure. Such missionaries must be the ones that are dead to pleasure and mammon. The omission of Joshua in the pursuit of his mandate only became apparent at the close of his own chapter:

And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel. And Joshua the son of Nun, the servant of the LORD, died at the age of 110 years. And they buried him within the boundaries of his inheritance in Timnath-heres, in the hill country of Ephraim, north of the mountain of Gaash. And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel. Jdg 2:7-10 ESV

It was the omission of concerted discipleship to raise replacement sons. The smooth transition between Moses and Joshua was possible because Moses had spent time to pour his life on Joshua in consistent discipleship. There was no man on which to place the Spirit that was on Joshua at the point of his own departure. He had colleagues who were his age mates. They outlived him just for a short while when they also began to pack up in death. Where is the Joshua generation behind our “Moses?” And where are the younger men and women we hope to pass the baton to? This is the burden for disciple-making as the way forward in missions. Elisha poured water on the hand of Elijah as he followed him about in discipleship. Timothy agreed to be circumcised in order to follow Paul in discipleship, though he had been saved at Lystra. This deliberate and concerted relationship with men and women in discipleship is critical for the Church and especially for mission in the coming days.

4. “This is the land that yet remains”

God is very meticulous. He is very empirical as well. At the onset of Joshua’s calling, God gave him the scope and dimension of his mandate. When Joshua needed the sun to stand still and for the moon to remain over the valley of Ajalon for him to execute judgment on the occupants of the land, God answered him. He gave him all the resources needed for his ministry but alas, a wrong strategy did not allow Joshua to finish. While the public thought he had finished, God came with a chart of the land that yet remained to be possessed. We may roll out drums to celebrate ourselves and only begin to

decorate our territories if we lose sight of the scope of our mandate and what still remains for the Church to do in the nations. “This is the land that yet remains to be possessed” came to me as a reality from which I cannot run away. The scope and focus of this paper will not allow me to delve into this. I do hope there is another person who will help us see where we have reached and the yet many lands to be possessed. We need objective analysis directly from the Spirit of God. We now have men in our ranks who are specialists in propaganda and exaggerated publicity. The media pictures of mammoth crowds we see in crusades are no more reliable. Digital technology has made hypocrisy and manipulation the easy thing to do right on the computer. We must be ready to face God and let Him give us the reality of what remains for us to possess. Again, this will help us to examine our strategy very objectively and honestly.

What God told Joshua to do at this point is to “Now therefore, divide this land as an inheritance to the nine tribes and half the tribe of Manasseh.” This is still the call unto raising men who can face the unconquered lands when our “Joshuas” have become too old to go. To have sendable men and women, they must be raised. This was what Paul foresaw and he began to raise Timothy, who was also to commit the same truth to other faithful men who would be able to teach others also.

The disciple-making strategy in mission

To think of disciple-making as different from the great commission is very absurd to me. The only commission we are actually given is “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.’” Amen. Matt. 28:18-20 NKJV

It is the crux of the great commission. It was that with which Jesus Himself started His ministry on earth. It was the method of all the earlier prophets who were used of God even in the Old Testament. Leaders were only secured from among those who had come along in discipleship. It was the only means by which God recruited men for His work.

I perceive there is a misconception and a conspiracy in recent times concerning this matter of discipleship in our commission. Many have thought and even taught that discipleship is like a “New Converts Class” that runs for few weeks. Others seek to replace the biblical word with other concepts alien to the Bible like “Mentoring,” “Coaching,” etc. I would have kept mute about this trend, except that the coming generation may not know the God of the Bible as we introduce concepts of the modern day business models of ministry which Christ’s life would not tolerate, if we are His disciples indeed. The import of discipleship was lost as we began to promote crusades and crowd-pulling meetings as the measure of success in ministry. Discipleship is Christ’s method of growing His Church. He had the most powerful crowd-pulling anointing and could easily have emphasised the crowd ministry but He rather focused on disciple-making. It is slow and does not allow the popular tractions of our day. Many even in His own day left Him as He began to speak to them of the meat that perishes and the meat that endures to everlasting life. All the parables He gave to illustrate the kingdom show the pattern of discipleship. It is like the mustard seed which is planted and buried away from sight. It grew and brought forth large branches. Christ Himself would not rush at the crowd. He was satisfied to sit upon the twelve and watch them grow to 120 before He left them for heaven. Disciples, when properly raised, will multiply themselves. The multitude ministry will not give us the way forward in mission in the coming days. I believe the only way for us to adequately respond to the great commission is to make disciples the way Jesus and the Apostles made them. To raise more labourers for the harvest of the unreached peoples, we must follow His pattern of raising men, which is concerted discipleship. Disciple-making is the core of the great commission. The instrument that God uses to tie a man down for His use is Discipleship. He uses discipleship to separate a man from people or things that might have hitherto been riding his life or may want to ride his life in the future. Mk. 11:1-6; Mt. 4: 21-22. Compare with Luke 18:22-25.

Permit me to briefly bring an input here on the definition and concept of discipleship as practiced all through Scriptures. This may help to set the focus on how to actually make disciples if we are serious about moving forward in effective and authentic mission work.

What is Discipleship?

- (i.) Discipleship is a process of reproducing or imparting the life of a teacher to a pupil. It is a life-long process, a systematic and cumulative way of making someone (a student, a pupil, a trainee, an apprentice, a raw material, and a disciple) to be conformed or transformed into the image, the stature and the full personality of the Master, the Lord Jesus Christ. (Luke 6:40)
- (ii.) Discipleship is God's means of achieving His eternal purpose and central goal of calling any man to Himself to be conformed to the image of His only Son, the Saviour Jesus Christ, in order that Christ might be the first born among many brethren. (Rom. 8:28-29, Heb 2:10-11) Without this conformity to His image, such that we become of the same stock (quality, nature and personality) with Him, He will become ashamed or shrink to call us brethren. Discipleship is the only means designed by God to bring us into the measure of the stature of the fullness of Christ, growing up into Him in all things and all the ministry gifts have been given to achieve this (Eph. 4:11-16).
- (iii.) Discipleship is God's family training scheme: (Gal. 4:1-2, Hab. 12:7-11)
For an heir who is a child to be brought into his inheritance, he is kept under training and tutelage till he grows to walk into the heritage of his father. It involves discipline and training of character. The tutors and governors of the Kingdom are men and women appointed by Our Father God, to watch over our growth and development until we become like the Son whom He loved. This is discipleship. Not to partake of this family training is to grow wild and become a bastard and even a vagabond.
- (iv.) Discipleship can be likened to a "Master-Apprentice" or "Teacher-Pupil" relationship, with a predetermined curriculum and behavioral objective, between the Christian and the LORD Jesus Christ. It is a personal apprenticeship under the Master Jesus with a view of becoming like Him. But the other peculiar aspect of this is that Christ delegates others of His disciples to make other disciples for Him. This is why it becomes a mandate for each one of us in response to the great commission. (Luke 6:40; Matt. 4:19-20; Matt.11:29, 30; Matt. 28:19-20)
- (v.) This process has a beginning, an entrance and a definite starting point (which are not unconscious, but deliberate) when the pupil voluntarily yields his neck to the yoke of the master to learn of him Matt.11:28-30, 1 Kings 19:19-21. Men of old have taken others along in a discipleship relationship with a clear focus of preparing them for the Lord's use.
- (vi.) Discipleship is a process and not just an event, because the conformity to His image will not take place in one experience. It consists of a systematic set of steps, exposures and training, carefully arranged in order until God's goal is achieved. It is not a program nor a course, nor an activity, but a relationship. It is a life-connection, which is not physical or visible, the flow of the divine new lifestyle in exchange for the old lifestyle. This exchange of lifestyle involves most of the time, falling and rising, correction and whipping; you may sometimes weep and bleed, it can be painful to bend to a new shape and focus, a man who is set on his old ways of living. It calls for a very close association with the Master and with the human hands God is using to raise the disciple. (Heb.12:6; Ps.118:18; Job.5:17-18; Prov.3:12; John. 15:15).
- (vii.) It involves direct encounters and interactions with the Master Himself in prayer, in His word, in service and in following in His footsteps. Jn.8:31-32; 15:8-10, 1Pet.2:21. This is the need for God to raise men and women among us who are audio visuals for the believers, so that they can see how to live the life into which they have been called. (Jn 1:14-16, 1Jn.1:1-4)
- (viii.) Discipleship for each person is unique and peculiar to the individual. The pace, the

instrumentality, the arrangement of lessons and dealings as determined by the Master is also unique. The path each must tread to glory, the portion of service and talents allotted to him are also unique. No disciple should compare Christ's dealings with him with another disciple's experience with Christ. To whom much is given, much is required. Consider Christ's dealings with Peter in John 21:15-25, Thomas in John. 20:19-20, 24-29. Compare these with the labourer in Matt.20:1-6. "Take what is thine and go thy way... is it not lawful for me (The Master) to do what I will with mine own?"

In making disciples, we must be personal with the individual. We must give him the space to be himself in learning to follow the Lord. This is the labour of travelling until Christ be formed in the life of the individual. It is such men upon whom we have so labored that will be able to raise others. They are the missionaries of tomorrow.

- (ix) Discipleship is not a spurious kind of thing. It is systematic and cumulative. It is ordered and arranged by the LORD Himself. He exposes the individual disciple to diverse experiences at various times and stages of his development. He gives due meat in due season (Prov.16:9; 20:24; Isa.28:9-10).

- (x.) When the disciple has made real progress in his discipleship relationship with the LORD, his character, deeds and manner of life and speech show obviously to those around that he "... had been with Jesus" (Acts 4:13; Matt. 26:69-73; Acts 11:26).

Making Disciples is the essence of the Great Commission. It is the pivot of every call we have received. The expectation of God over the lives of all that come to Him is for them to be conformed to His image. The conditions He gave all those who wanted to follow Him is still the condition for becoming His disciples today. Unless we confront men and women with His conditions, we may be raising churches that are alien to His dream and expectation. Mission will not produce strong churches if we do not diligently raise disciples along the terms He set for all He calls to Himself. We must not be intimidated with the modern trend as to short-measure His terms.

Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. (Luke 9:23 NKJV)

And He said to all, If any person wills to come after Me, let him deny himself [disown himself, forget, lose sight of himself and his own interests, refuse and give up himself] and take up his cross daily and follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying also]. (Luke 9:23 AMP)

And in Luke 14, He even stated these terms more clearly and more emphatically. Though many went back from following Him, He did not lower the standard. The rich young ruler went away sorrowfully as he was confronted with the terms of following Jesus and our Lord did not run after him. What must be done in the nations is to demand for His men and women to be persons who have been evacuated of self and have known the power of the Cross on their daily lives.

Now great multitudes went with Him. And He turned and said to them, "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me cannot be My disciple. For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it-- lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.' Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. So likewise, whoever of you does not forsake all that he has cannot be My disciple." (Luke 14:25-33 NKJV)

The term of discipleship is the same and unwavering, whether in the Old or New Testaments. It remains sure and unchanging for all generations, all races of men, all classes and categories of men.

- (i.) Look at Abraham facing the same terms in Gen. 12:1-3. The destination is always not too clear, when disciples agree to follow their master. It is a step of unconditional surrender in faith.
- (ii.) Moses: Heb. 11:24-27
- (iii.) Look at the Levites in Exodus 32:26-29.
What conditions were they fulfilling? Obviously they were fulfilling the conditions for discipleship. Compare this with Luke 14:26. You will discover that they are similar.
- (iv.) Look at Elisha in 1Kings 19:19-21.
How does this compare with Luke 9:57-62? Analyse Elisha's estate, what he abandoned, what he chose to become, in order to be useful in the hands of God.
- (v.) Look at the Disciples: Matt 4:18- 22; 9:9 What are the implications of these terms on their lives?
Beloved, God has maintained His own position with all men, at all times, on this matter of DiscipleTOKYO ship. It is not now (with us) that He will change. We cannot make disciples if we are not already His disciples indeed. This may look confrontational, but there is no other way to do genuine mission work unless we first submit our necks to His yoke in discipleship and we are willing to draw others into the same lifestyle.

Japanese Challenges: Buddhism, Shintoism and Others

Introduction

I was a Buddhist and a Shintoist before I became a Christian. Just like my case, we Japanese embrace two religions at the same time. So I was the typical Japanese. In my papers I am not about to clarify what is the Buddhist or Shintoism in such a short time. But from the evangelization point of view, I will make clear how to reach the Buddhists and Shintoists.

1. Difficulty of proselytizing Japanese

Generally speaking, people of Turkey are one of the most modernized Muslim countries which has been challenged to join the EU. So, seemingly, they are so easy to be evangelized. But actually it is very difficult to proselytize them.

Why so difficult? Some specialists of the Muslim evangelization answered me that for the people of Turkey to leave Islam means to stop being Turkish. They are so proud to be Turkish. Very similar to it, ostensibly Japanese are so easy to be Christians, but in fact very difficult to win the souls of them.

Last year (2009) the Japanese Protestant church celebrated its 150 year anniversary, but Christians number less than 1%, obviously not to be compared with South Korea or China.

2. The reasons for the difficulty

We must know that it is not because of the quality of Japanese pastors or missionaries. Because even though at present, high quality missionaries from many foreign countries are working in Japan, who if they do their ministries in their mother lands, surely they can establish big churches, but in Japan, they can not save many Japanese, rather they suffer in their ministries. For example: a missionary who succeeded in saving countless people and established a big church in south Asia, came to Japan, but he could not win many souls and went back to his home with big disappointment. And it is not because of the methodology of evangelization as well. At present, in Japan there are so many “church growth seminaries,” “cell group studies,” etc. The more days, the more methodologies have come up. But still Christians number less than 1%. Of course some denominations go up in number, some down, but totally it has not changed significantly.

As I have proven above, the reasons why Japanese Christians number so few are not because of the quality of the Christian workers or the methodologies of the evangelization. If so, what is the reason?

The reason is the Japanese themselves, that is, Japanese mentality. Some anthropologists say that Chinese and Koreans resemble more closely Europeans than Japanese in mentality, because Chinese and Koreans make more of the truth or principle than human relationships, but the Japanese make more of the human relationship than truth or principle.

It is a very precise and important observation, some enquête <French> (a kind of a public opinion poll) prove it. For example: NHK (Nihon Hoso Kyokai) chose 1000 people at random and did enquête of religion. Christianity reached the highest point (36%). And once again NHK did enquête choosing only very common and ordinary Japanese, excluding extreme ones, such as political left wing members, etc. Surprisingly as much as 70% of them chose Christianity as the most desirable religion.

Thus, Japanese people are aware that Christianity is the best religion. If so, why Japanese people do not come to church? Because they are afraid of disturbing human relationships of their families or neighborhood even though they know that that Christianity is the best. Thus Japanese make much of

human relationship more than the truth. Consequently we can say that as for Japanese, one of the most important things is harmony; in Japanese “Wa.”

3. Japanese Buddhism

If that is the case, we wonder what has been making such Japanese mentality, and spontaneously we come to think of Buddhism. But at the same time we know that same Buddhism has made different mentalities in Korea and China. Thus we have to think about Japanese Buddhism.

In this essay we have no time to use a surgical knife to investigate the complicated Buddhism in detail. Anyway as every educated Japanese knows, a figure who had contributed for the magnification of Buddhism in Japan was Shōtoku-taishi. (AD 574 - 622)

He emphasized so much “Wa” (harmony) as this spirit has infected the heart of Japanese so deeply and so long up to now. Consequently those who harm the harmony are bad, whether they are right or not has been beside the question.

We can see the tendency in all spheres of Japanese society, even in Christendom. For example, the Japan Evangelical Missionary Association (JEMA), which consists of about 2000 missionaries working in Japan, has been able to have interdenominational fellowship beyond the barrier between the evangelical and charismatic. But in the Japanese church there is still a big wall between them. If some pastors who belong to evangelicals try to penetrate the wall, they would be branded as abominable, disturbing the harmony.

Of course, everywhere there are some who seek the truth, but the majority of Japanese make more of human relationships than truth as the anthropologists say, which hinders many Japanese from coming to the Gospel. Unlike Japanese, however, the Chinese and Koreans make more of the truth than human relationships. Thus there are many Christians in both China and Korea, since Christianity is the truth.

1982, when I launched “The living water project” through which one million Bibles would be sent to the house churches in China, pastor Jiro Fukui, who had been in China as a missionary before the world war, was so happy and encouraged us saying, “Chinese people make much of the truth.” But at first stage I could not understand the real meaning of it. Gradually, however, I have understood Fukui’s claim.

When the Chinese have been challenged to choose the truth or the human relationship, they choose the truth sacrificing the human relationship, but Japanese would choose the human relationship sacrificing the truth. Utterly same as the Chinese, Koreans also choose the Truth.

Thereupon, the anthropologists assert that Japan is “human relationship oriented society,” but China and Korea are “principle-oriented society.” The people in the human relationship oriented society are able to make a living without the principle, but in principle oriented society, people can not lead a life without principle or truth. More than 20 years I have been touching Chinese Christians through sending Bibles to them, and learned many things through the fellowship.

In China, countless young people have been losing their principles of life in the communism ideology through the political confusion, a hegemonic struggle, between the Maotoutonism and the modernization group. Then, they have found the unshaken principle of life in Christianity, and have come to the churches in crowds.

At present in China, Christians number more than the communist party. The number in the Chinese communist party is approximately 50 million, and Christians number more than that. And we can say that Korea is a Christian country. There are so many churches, not only in big cities, but also even in small villages in very remote places, there are huge church buildings. What are the reasons which make the difference with Japan? And what makes Japanese so human relation oriented? Obviously, it

is the Japanese Buddhism. As I mentioned above, the harmony (Wa) has been emphasized so much in Japanese Buddhism, rather than truth.

At the same time, automatically, absoluteness has been hated, and relativism is highly valued. Countless Japanese say, “I respect Christianity, but I do not like her absolutes.” As I have proven above, emphasizing harmony and the relativism of Japanese Buddhism hinders the Japanese from coming to the Gospel. (In anything, there are some exceptions, e.g. Nichiren Buddhism emphasizes the truth and absoluteness highly valued.)

4. Shintoism

Then, what about Shintoism? Shintoism is the original Japanese religion and very complicated.

An ethnologist, Masaki Sugata published several books on Shintoism. And in one of his books, he consumed 22 pages to explain about the many kinds of names of gods in Shintoism. Shintoism is utterly polytheistic and very animistic. In animism, any thing could be god: mountains, rivers, animals, even human beings, etc. Some Shinto shrines worship foxes, others snakes, and so on. However, many specialists of Shintoism insist that actually Shintoism was not polytheistic, but monotheistic when it began.

“Amenominakanushi” in Kojiki means “the god who sits on the center of heaven.” Then, there is comprehension of the Creator, a very high view of God. But the problem is this: why such a high view of God does not get into the heart of Japanese? When and through what were the Japanese influenced by polytheism? Perhaps, Shintoism failed to impart monotheism to the descendants. At present, Shintoism has completely been possessed by animism. And animism from the Shintoism prevent the Japanese from coming to the Gospel. As everybody knows, according to the evolutionary presupposition, in the beginning there was polytheism, which gradually evolved to monotheism. But actually and historically, from the beginning there was monotheism, but because of sin, often human beings have fallen into polytheism.

Anyway, Shintoism could never succeed monotheism to the Japanese. (Touching on the relationship between Shintoism and Judaism of the Old Testament, Mr.Koji Soma will make this clear in his workshop.)

5. The miracles among Animism world

If so, is there any hope of their salvation among them? Actually, the miracles have been occurring. All of a sudden, through some political and social upheaval, countless people have come to Jesus among the mountain peoples of Myanmar and India, and the Dayak people in the jungle of Kalimantan, Indonesia, who had been rejecting the Gospel for a long time. Obviously, it was not in vain to sow the seeds of the Gospel for hundreds of years. We have to know that the seeds of the Gospel have life and power. They never fall to the ground in vain.

Who knows, someday suddenly countless Japanese people may come to Jesus in crowds. In 1968, I baptized countless Dayak people (head hunters) in a jungle of west Kalimantan (Borneo) in Indonesia and established many churches. But I did not sow even one seed of the Gospel. Then who had sown the seeds?

The American Reformed church did it. More than a hundred years ago, with almost no reaping. But they did not stop sowing. And one day, all of a sudden, the time to reap had come. Someone who does not know the truth would say, “It is no use to distribute tracts, or visit house to house to preach the Gospel. Radio or TV ministries are also not effective, etc.” He does not know the power of the seed of the Gospel. Let me say once again, “The seed of the Gospel never falls to the ground in vain.” Let us do our jobs!

Conclusion

Now we know what we should do in our evangelization. In any countries or any mission fields, we just obey the commandments of Jesus. Jesus commanded us very clearly saying “go into all the world and preach the Gospel to all creation”(Mark 16:15) And “God was pleased through the foolishness of what was preached <Keryugma> to save those who believe“ (I Cor 1:21). The early churches and the apostle Paul obeyed the command 100% and preached the Gospel to all people (Acts 5:28, 19:10). Why is it so important to preach the Gospel to all people? Because it links so tightly with the end of the world (Mt 24:14); that is the accomplishment of our task of the world mission. That’s why we have to preach the Gospel to all people “in season and out of season,”(2 Tim 4:2) in fertile mission fields or the barren ones. Then the end will come. Maranatha, come Lord quickly!!

Beyond Christianity—Insider Movements: The Place of the Bible and the Body of Christ in New Movements to Jesus

The title I have been given makes reference to “Beyond Christianity” and to “insider movements.” The conference organizers have thereby drawn our attention to what God is doing to draw people to Himself at or beyond the edges of what most of us would associate with Christianity. More specifically, some mission thinkers and practitioners, including myself, have experienced and advocated for what we see God to be doing to bring men and women within non-Christian religious traditions to saving faith in Christ outside of the forms and expressions of discipleship that are typical of what we would call “church.”

When we read through the scriptures, we cannot fail to be repeatedly amazed at the surprising ways in which God Himself works beyond the borders of our expectations, whether those borders be cultural, linguistic, national, or even religious. God initiated a relationship with Job long before He called into being the covenant people of Israel. It was a Roman soldier who appears to be the first in the Gospel of Mark to see in any clear way the true nature of Jesus. And we see this in many examples both before and after these two lives.

However, these examples neither prove nor disprove what some of us have sought to describe based on what we see “in the field.” How then do we assess such things? How do we understand them? Is this some form of pluralism or inclusivism, or are these movements truly the fruit of the Kingdom spreading like yeast in the dough? And how do we address each other as we seek, within the wider Body of Christ, to sharpen each others’ thinking and reflection?

Before I seek to address these questions, I want to set the stage by looking back in time.

Charles VanEngen summarized the reflections of the missionary, Bishop, and New Testament scholar, Stephen Neill, as he looked back at the great Edinburgh 1910 conference. VanEngen refers to a video lecture series by Bishop Neill in 1984 entitled “How My Mind has Changed about Mission.” In that presentation, Neill described “nine grounds for sober optimism” on the part of the Christian missionary movement in the early 1900’s:

1. The geographical exploration of the planet was nearly complete.
2. There was increased safety of human life in the world (keep in mind the Edinburgh conference was pre-World War I).
3. The health of missionaries was much better.
4. Converts had been won from every major religion, everywhere; every social system had yielded some converts.
5. Major languages had been learned.
6. The Bible was available in the most widely spoken languages.
7. The churches themselves had become engaged in missionary work overseas.
8. The gigantic Student Christian Movement was in place.
9. Third-World churches were already becoming missionary churches in their own right.

All of these points suggested, at the time, an encouraging future for the missionary movement. Neill also observed several impending changes, unforeseen in 1910:

1. Many lands would soon be closed to foreign missionary endeavor.
2. There would be a recovery and rise of the great non-Christian religions.
3. There was to be a decline of the church, mainly in the West, and in the most firmly established

churches. In the language of later writers, “Christendom,” or institutional Christianity was in some ways coming to an end.

Had the attendees at Edinburgh been blessed with prophetic foresight to be able to discern these three changes, I think it is safe to assume that they would not have seen them as cause for optimism. However I will outline what I see to be eight developments that have either taken place, are taking place, or were only barely on the radar screen 25 years ago. Several of these can be argued to be Providential responses to the three unforeseen challenges identified by Neill:

1. The concept of unreached peoples has fully supplanted the older, geo-political “mission fields” concept and become a major focus in mission planning and strategy. So called “closed countries” are an entirely different strategic phenomenon when we look instead for people groups, members of whom may be living next door.
2. There is far more sophisticated thinking and planning, partnership, and also significant progress, in the area of Bible translation. Not only has the number of translation projects continued to increase, but so has the quality and acceptability of them.
3. The growth of mission sending in the so-called global south has continued to increase since 1984. The missionary movement is not a western Christian movement. Among many other benefits, this also greatly diminishes the impact on missionary endeavor due to countries being closed to western citizens or missionaries.
4. The “business-as-mission” movement has taken us from the older tent-making models to new and vital ways of not only creative access to closed countries but also models of ministry in which all of life, including business, is seen as having Kingdom implications.
5. A rapidly growing “member care movement” has the potential to dramatically impact the long term effectiveness and health of missionaries in the field.
6. Though there are certainly exceptions, I see a greater proactive pursuit of strategic partnerships among and between different organizations.
7. The critical task of mobilization has gained greater acceptance and specific mobilization strategies such as the Perspectives movement have influenced thousands, if not millions, of believers directly and indirectly.
8. Finally, I mention the increasingly reported phenomena of men and women coming to vital faith in Jesus “beyond Christianity” in what have come to be known in some circles as “insider movements.” Many of us see in this growing reality a Providential response to what Neill described as the resurgence of the major world religions. It is also intriguing to observe that as mainline denominations decline, there has been rapid growth in new indigenous churches globally, as well as in these responses to Jesus among peoples who do not express their discipleship in forms that would be recognized as Christian.

This last point in my list is the topic I have been asked to take up in our gathering. The subject has taken a major place in recent missiological reflection. Diverse publications have published articles from different perspectives, including EMQ, Mission Frontiers, IJFM, and Christianity Today. The body of literature is growing, as is the number of conferences and seminars.

This has all served to clarify a number of the major biblical and theological issues. But it is also clear that for many the question of whether such movements are in keeping with God’s intentions and ways or not is a deeply emotional issue.

Since not all agree that the emergence of such thinking is a ground for optimism, much less a

Providential response to other religions, how might missionaries, missiologists, and mission leaders from all perspectives continue to assess what God is doing? My subtitle suggests two focus points: the Bible and the Body. And each of these is in fact connected to the theme and the vision for this gathering in Tokyo.

If I were to summarize my thesis as to how we might continue together to assess what God is doing I would say this: under the authority of the Bible, and as members of the His Body. I will explore the implications of this as we proceed.

On the one hand, in this gathering we are being called back to our core, the Great Commission mandate to make disciples. The Tokyo 2010 reminder that we are called to make disciples of all nations most directly echoes Matthew and this must also draw our attention then to the phrase in Matthew, “teaching them to obey all that I commanded you.” As we examine the topic of movements to Jesus beyond Christianity, or what some would call Christendom, we will highlight the foundational place of the Bible as the source of health and vitality for any movement claiming to be a movement of Jesus’ disciples, and for our own assessment of such movements.

Relative to the Body, the vision of this gathering is to “Celebrate the Past” and, “Embrace the Future,” and this points us to consider what God has done through His people, His Body, in history. It also encourages us to anticipate what He might do among and through us in the future. Regardless of where we might differ about these movements, we differ as members of that Body, as brothers and sisters in Christ. I will make the plea that we work hard to identify the core values and convictions in which we agree, and that having identified them, and without brushing aside our differences, we learn to address our differences from a foundation consisting of our common identity as members of His Body.

As should be clear by now, I have chosen to let the themes and vision of this conference guide me in this address: “Making disciples of all nations...Teaching them to obey all that I commanded...” I take this up below in the section titled: The Bible.

“Celebrating” and “Embracing.” I will take the liberty to apply those two words in a way that the conference organizers did not, perhaps imagine. It is my goal that we would all be able to celebrate and embrace not only the past and the future respectively, but each other as well, extending the right hand of fellowship.

First, I will briefly describe a foundation for unity. Then I will return to the two themes, the Bible, and the Body.

Core Values: Reframing the Discussion

Much of the dialogue in the publications and events cited above has focused on either defending these new movements or questioning their validity. I have actually been writing this address while preparing for and participating in a gathering of proponents of such movements as well as followers of Jesus within various non-Christian religious traditions. Before proceeding, I would like to outline an underlying set of convictions that have been shaping our conversations. Though the words are mine, they are describing three recurring assumptions that surface over and over in our reflection:

1. The Bible is God’s Word and is both supreme in its authority, and sufficient in its application, for every dimension of discipleship, teaching, training, and devotion in any movement.
2. The Kingdom of God spreads in and through social networks. It is like yeast in the dough. As such we can and should expect that in many situations, men and women and families and friends will come into the Kingdom together, as “pre-existing webs of relationship.”

3. Men and women enter the Kingdom directly, on the basis of what the King has done for them and through faith in Him, without passing through Christianity. There are movements around the world taking place “beyond Christianity.” But such movements are inside the Kingdom and under the leadership of the King.

Moving forward from this basis of key concepts, I want to articulate what I believe missionaries and missiologists on all sides of this issue actually share in common. Though we may differ on important issues, there is in fact much in the preceding two points around which we can or should agree.

The Bible

What is the place of the Bible in new movements to Jesus outside of Christianity? I have already stated that a common core value among those of us who have been proponents of new movements to Jesus outside of what most would call “Christianity” is a clear affirmation that the Bible is the authority and rule for discipleship, transformed lives, and the shape of the community. I have coined a phrase as an attempt to more concisely explain this core value, or assumption:

The Spirit of God uses the Word of God to teach and correct the People of God.

While all of us gathered here in Tokyo might use slightly different terms, I am sure we share this passion and heart. It is our common desire to see everyone, everywhere become disciples of Jesus. I am sure that I share this core value with every Christian missionary and mission leader, including those who are skeptical of movements to Jesus “beyond Christianity.”

However, I confess that I often wonder whether there has been a tendency in the missionary movement to equate the Great Commission statement about passing on “everything He taught” with various confessional expressions of that teaching. In such cases the confessional tradition can become the filter for evaluating obedience to the Word, rather than the Word itself. The Word stands over every human attempt to summarize or synthesize the teaching of the Word, no matter how time honored or sacred such a formula may have become within a particular Christian tradition or denomination.

Connection to institutional Christianity is no guarantee of faithfulness to the Gospel. Those of us here from mainline denominations may well attest to this in our own experience. Therefore, the Bible must take the highest place within any movement, whether that is what some are calling “insider movements” or whether it is a traditional denomination. Surely we all desire that our work, our structures, our expressions of church, our organizations, and indeed our very lives would be brought to stand under the authority and the continual reforming, transforming work of His Word.

I have seen with my own eyes the signs of the touch of God’s favor and mighty hand in several movements that are beyond what many of my hearers would recognize as Christianity. And I want to say in the strongest possible terms that the goal of the leaders of such movements is to live and grow under scripture. The role of the Bible in these movements to Jesus is then not only important, but of ultimate authority in the ongoing process of being conformed to His ways as a people. This applies equally to each of us here, as well as to the discourse we engage in as we seek to assess new movements. I return to that theme in my conclusion.

If these assumptions are true, then I believe we have things we can celebrate and embrace together. These movements are taking place beyond Christianity, but not outside of the Kingdom. We serve the same King, and we do so as fellow members of His Body.

The Body

I am convinced that there are authentic Kingdom movements to Jesus currently flowing in communities that are beyond what most of us know as Christianity. And I am convinced that such movements are something we should embrace and celebrate. Not everyone agrees that these are truly authentic. There are important questions over which sincere and godly people on both sides of this issue genuinely disagree.

My purpose here is not to persuade anyone about this. These questions and issues do need to be openly addressed and fully discussed and digested, but this is not the forum for that. However, I believe that the time has come for us to agree together on a new way for this conversation to proceed among us who are either supportive or skeptical of such movements. In the words of this conference, I believe we can find a way to embrace one another, and to celebrate what God is doing in and through us all.

For those who delight in these movements, we can and should celebrate that God has been and is at work in other situations as well. Many have sacrificed much, and for long, for the One Who saved us all. Also, this approach to Kingdom movements is not some cure-all panacea; we did not create it, nor do we own it. Indeed, if we are right, then this is not a human “approach” at all, but an act of God.

We should beware of any fallen human tendency to triumphalism or spiritual grandiosity. I know that those who find themselves more skeptical of the paradigm I have described might have authentic questions about whether God is at work in the ways assumed here. Yet at a minimum, is it not possible to celebrate the reality that there are men and women born within other religious communities expressing a deeper love for Jesus outside of traditional or familiar church forms? Can we not celebrate that Taliban are leaving violent jihad? That people are treating their families and wives differently? That lives are being changed? At a minimum can we not acknowledge the possibility that God is in fact drawing people to Himself in ways we do not fully understand?

Surely we can celebrate God’s hand among us, even if we continue to hold, on each side of the discussion, what we see to be valid and important questions about each other’s approaches? Can we not and must we not embrace each other as members of the Body?

Conclusion: A Different Approach?

I draw this paper to a close in the form of making two pleas to both my fellow proponents and to those who find themselves skeptical.

First, thus far the debate and discussion has largely been carried out at a distance. We need to meet face to face in order to hear each others’ voices, see each others’ faces, and be able to make certain we actually understand and listen well, before we articulate where we differ and why. I have made this plea before. I repeat it here. It is likely that the best way forward is to begin one on one or in smaller gatherings. This will be more time consuming than a “conference,” but also more fruitful and more real.

Second, I mentioned before that the Word of God should be the authority under which we conduct our discourse, our interactions with one another as we seek to assess what God is doing. Therefore, drawing from several biblical passages, I would like to close by making a plea for a change on both “sides” in the rhetoric of our public discourse in speeches, addresses, articles, and other media. Indeed, I would plea that principles such as the ones immediately below might form the basis of an agreed “ethic” for our publications, public statements, dialogues, and disagreements.

1. From Philippians 1:12-18.

Can we learn from Paul to delight in the advance of the Gospel even through instruments with whom we might disagree?

2. From Ephesians 4:14-16.

Can we learn from Paul and, even when we disagree, learn to speak the truth in love?

3. From Romans 14:1 to 15:13.

Can we learn from Paul and seek to refrain from judging the consciences of one another?

4. And from Acts 5:33-39.

Can we learn from Gamaliel and be humble enough to realize that even in our sincerest and deepest desires to follow Him and seek His truth; we still see through a glass darkly and have much to learn?

Can we all affirm that we do not want to be found opposing God?

What if we who support this paradigm are wrong, in full or in part? As we seek to live under and learn from His Word, God is able to correct and deal with us.

And what if skeptics are wrong? If God is at work in the movements we are describing, if this is something poured out from Him by His Spirit, then He too is able to correct the views of those who at present are not convinced.

In summary, I am proposing two things: meeting face to face as members of the Body, and agreeing to an “ethic of discourse” for our conversations. Knowing that He is Lord, and that His Spirit through His Word will teach and correct His Body, we can, in fact, relax. We can celebrate. We can embrace. May God use us all, broken vessels that we are, as He makes disciples of Jesus among all the nations. Amen.

Indian Religions: Challenge and Outreach Models

Revelation 7:9-10: After this 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. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.”

India is the land of spirituality and philosophy. It is considered to be the birthplace of many religions. Indian religion is varied in approach and different in meaning. Hinduism, Jainism, Buddhism and Sikhism have their birth place in the Indian subcontinent.

Religion adds meaning and purpose to the lives of the Indian people. It is actually the practice of each religion in India that enhances the beliefs of a direct communication with God. That belief is in one or more deities. It is incorporated with rituals, ceremonies, ethical guidelines and life philosophies. Indian people are more conscious today than ever before of the need of keeping their traditions and customs handy so the future generations would not lose their religious heritage.

The history of religion in India today has taken various shapes & turns. Some of those shapes & turns have been due to the media hype, political propaganda to get mileage and a new sense of revival to religious identity. These changes have created a new sense of adaptability, ownership, fundamentalism, fanaticism, extremism and passion. Moreover these shapes and turns have given birth to numerous special religious movements in the country. Religion mixed with post modernism has extended space for newer forms of religiosity. Hence we witness various new forms and mixture of religion in India today.

Though religious pluralism is a daily affair of life yet it is to be noted that this pluralism influences & affects the human mind, religiosity, daily lifestyle and even personality. Our people suppress their real deepest spiritual needs under the complexity of their lifestyle, philosophic views and scientific post-modern concepts.

I saw a young administrator at the school. He was wearing an attractive sport coat, dress shirt and necktie – and faded blue jeans and athletic shoes! My first reaction was, “The bottom half of him does not fit with the top half!” This gave me a realization that I had a reaction based on the idea that there should be consistency in one’s dress, as well as in one’s thoughts. This is so true yet so complex in the daily life of our people today.

To our people several religious aspects are nonnegotiable. They all admit their religion is ‘Sanatan’ (Eternal or Universal) and it is Universal though the practice of religion differs from one to another. They are all not the same. It is wrong to say that their religion does not meet their inner needs. It may not meet all their needs but it does meet some needs.

Though it is complex in all its forms & formulas, yet let me draw up a definition which would help us to have some kind of understanding of the person inside. With all its complexity, I believe the person inside the personality is one who needs the Gospel. The Gospel transforms the person inside out.

Indian Religion is a coherent system of beliefs and practices based on a supernatural beings, forces, places or entities, resulting in behavior and welfare varying from different degrees and is reflected in private & public lives.

Let me pull out three thoughts in the context of this definition;

A. Beliefs and Practices: Indian religion & religiosity is known by the people's beliefs & practices. Sometimes beliefs direct their practices yet some other time practices reveal what they believe.

- Philosophic Beliefs and Practices – They can philosophise anything & everything like the Existence of God, Sin, Salvation, etc.
- Religious Beliefs and Practices – They can follow every ritual very promptly. It is indeed because of a sense of fear.
- Popular Beliefs and Practices – They are open to new ideas. They love to taste, learn and experience the new.
- Mystic Beliefs and Practices – They follow after the millions of GURUs for mystical experience. To them 'GU' is darkness and 'RU' is the light. They believe that their GURUs will bring them from darkness to light.
- Secular Beliefs and Practices – They believe that their religiosity will not bring food to their tables. Hence they are ready to practice a double-standard lifestyle. When it is required, we shall call our deities for help. Some of them practice communism and religion at the same time.
- Sectarian Beliefs and Practices – In each of the Indian religions, there are countless numbers of sects. These sects are so dissimilar to the others in the same religion. Hence their beliefs & practices create conflicts and these conflicts make them sectarian.
- Animistic Beliefs and Practices – These are the ones who believe that their deities are super-sensuous but can be represented in matter. Hence their deities can exercise control over the natural world, human welfare and human destiny.

B. Syncretistic Disposition: Indian religion would not be complete without a syncretistic component. Hindus have hundreds of superstitions. Jain will not kill a mosquito because a deity may be present inside. In all the Indian religions there are myths which seek to explain strange phenomena.

For example, Hindus have ten mythological avatars (incarnations). They are Matsya or Fish Avatar, Kurma or Tortoise, Varaha or Wild Boar, Narasimha or Half Lion - Half Man, Vamana, the Dwarf like Man, Parasurama, Sri Rama, Krishna, Buddha and Kalki.

A more saddening aspect is that these lead our people to more deceptions and bondages. Therefore the Indian 'Rishi' (Seer) had 3 prayers.

1st Prayer is for TRUTH - "asato ma satgamaya" - From unreal, lead me to the truth.

2nd Prayer is for LIGHT - "tamasoma Jyotirgamaya" - From darkness, lead me to the light.

3rd Prayer is for IMMORTALITY - "mrtyorma amrtamgamaya" - From death, lead me to immortality.

C. The Unfinished Task: We would have finished the task of disciplining our nation had we been a little more creative. However the mission is still POSSIBLE. There are several factors to the unfinished task that can be finish-able.

- Inadequate Understanding of who a Hind or Sikh or Jain or Buddhist is. Just to say that the person is a Hindu or Sikh or Jain or Buddhist means nothing today irrespective of religious lifestyle. Indian religiosity can be multi-dimensional. A person's inner man does not depend on the religious outward identity. However some of these would help us to discover who the person is in the inside. Some of those dimensions are: Ritualistic, Experimental, Doctrinal, Ethical, Social & Institutional, Material and Mythical.

- Inadequate Strategies in reaching the religious people of India. We Indians love short-cuts. We love to follow the old missional *modus operandi* like 'Reach the reachable' or 'Win the winnable.' We are still comfortable with the old methods or approaches taught to us hundreds of years ago. Our pre-made notion is that everyone is a sinner going to hell. Therefore we just have to attack the people with the sin approach. Without any understanding of the Task Field or the challenges ahead, we move in to evangelize & disciple our nation.
- Inadequate Outlook in the area of the gigantic tasks of bringing 1.2 billion Indians to the saving knowledge of Christ and discipling them to be a follower & a witness. We do win souls but fail to make them soul-winners. Our church planting movements have become 'miles wide but inches deep'. Many have succeeded greatly because they have followed properly the SATURATION PRAYER BEFORE VENTURING OUT (Matthew 12:29, Mark 3:27); PEOPLE RESEARCH TO IDENTIFY THE DEEPEST SPIRITUAL NEEDS & WORLD VIEWS (Acts 17:17-21), INDIGENOUS APPROACHES (Acts 17:22-28) and a TRAINED & FOCUSED TASK FORCE TO REAP THE HARVEST.
- Inadequate Mindset is another area where we need to correct ourselves. It seems we are always in a hurry, we want results, we want to please our donors and our minds are not occupied with long & lasting results. The less important take the most important roles in our mission endeavors. We need to have a shift from the old paradigm to the new.
 - From building walls to building bridges! (Matthew 5:13-14).
 - From measuring accomplishments to measuring impacts. (Matthew 13:33).
 - From encouraging the new converts to live for Jesus to equipping them to win at least 5 people each year! (Ephesians 4:11-12)
 - From "serve us" to service—from inward to outward focus. (Mark 10:45).
 - From duplication of ministries to partnering with other ministries in the accomplishment of the Great Commission! (Ecclesiastes 4:9).
 - From just fellowship to functional unity!
 - From condemning the work or a worker or non-responsible people to blessing them and praying for it.
 - From being a minister in a congregation to being a minister in the marketplace! (Lk 19:41).

We need to be a 'Tilting Glass' in order to disciple the 1.2 Billion Indians. When our life is poured out and the more it is poured out, the less will be beneath us. Tokyo 2010 is the time, the glass is ready to turn & fall to the ground. May we become that tilting glass in our nation! This is because the Gospel has the capacity to impact our nation. I call this 'Mosquito Bite Effect.' Each of us is to be one mosquito.

Powerful Models: The interesting aspect of these models is that all of these begin with sharing of the Gospel and end with discipleship that leads to multiplication.

- One on One model – It is necessarily effective because of the personal touch aspect. This is simple and every Great Commission Christian must be involved in it.
- Marketplace model – This is to witness in our workplace. It is believed today in India that every Christian is a missionary in their workplace, society and family. Hence more & more are getting involved in sharing of the Gospel and bringing colleagues, neighbors, friends and family to the saving knowledge of Christ.
- Friendship model – This model is powerful in the urban areas. In this a Christian starts friendship with a specific person, sincerely maintains the friendship and does everything possible to show the Agape love which is completely foreign to the other person. Many Christian families organize special parties (like birthday, wedding anniversary, Easter, Christmas etc.) and consciously invite non-Christian families to their homes for the occasion in order to share their faith in a meaningful way.

- Literature model – India is no longer illiterate today. We are the largest English speaking nation. More people are educated today than ever before. The love for literature was there before and is still growing. Evangelism through literature has not lost its hold. Appropriate Gospel books, journals, tracts and literature have been effective. More & more writers & producers are bringing out need-based literature. Such literature which is focused to be thought provoking, convicting to the soul and enlightening to the mind & heart, is being produced & distributed in India daily.
- Orality model – This is used to help people who are physically challenged. Special Braille literature for the blind, evangelism through dance & drama, JESUS film and gospel CDs & cassettes have been very effective in reaching the 23 million people.
- Apologetics model – Our Christians are getting better in learning apologetics and confronting people of other faiths. Through various training, we have learned to win the hearts of people through giving them a proper understanding of life, sin, faith and salvation.
- Creative model – More and more creative models are being discovered by our people today. However these creative methods are applicable to certain groups of people and could not be copied to reach out to others. They are, such as, reaching out to the Call Center Employees, IT professionals, Indian Elites, etc.
- Small Group model – Due to growing opposition to the Gospel, reaching out to the masses effectively through the crusade model is almost fading away. Our people are now focusing on smaller groups where they can reach to the hearts of the people directly.
- Socio-cultural model – This model is used differently from place to place, region to region and culture to culture. For example, in some of the areas in northern India where Bhajans are the attraction, the Gospel is presented through Bhajans. Another interesting model is called 'Langer' in Punjab where people are invited to a simple meal. After the meal they anticipate a meeting where something new would be told to them.
- Holistic model – India is getting tighter due to opposition, militancy and persecution. Our people are using holistic care methods more. The Gospel is being shared through medical aid, educational assistance, self-help projects and emergency reliefs.

Conclusion:

From Kashmir on the north, Gujarat on the West, Arunachal Pradesh in the East and Kanyakumari, Lakshadweep & Andaman Nicobar Island in the south, Indian mission history is unique. The Edinburgh 1910 movement took shape in a huge way only after Indian Independence. However the last 64 years, the Indian missionaries have experienced different forms of change. There were many new initiatives formed. The results were witnessed in the multiplication of disciples, churches, missions & missionary movements. The growth of Christianity (unofficially is up to 6%) is derived because of the following:

1. Indigenous approaches & strategies based on people's research.
2. More Christians are witnessing today than ever before. It is due to constant motivational initiatives like Marketplace mission, Tent-making mission, etc.
3. Greater desire for relationship & networking.
4. Stronger opposition and threats by the anti-Christian elements.
5. Emergence of non-formal missionary training that focuses on the effectiveness & creative approaches.
6. Birthing of many new missions, missionary churches and mission movements.
7. More cross sections of people are being reached like the middle class, influencers of the country/state/city, film industry, politicians, many hidden groups of people in the country like eunuchs, disabled and prostitutes.

8. Intensive prayer movements that have changed history in different parts.

Hence the best is yet to come! The vision of John will be fulfilled. A billion Indians will be found before the throne. The spirit & movement of Edinburgh 1910 will come to pass. Now let us rejoice in the work of the Lord. As we celebrate the Edinburgh 1910 movement, let us recapture the spirit of Edinburg and together disciple the nations in our generation.

Rationale for Mission Structures

1. Biblical Background of Mission Structures

The term “Mission Structures” is not found in the Bible. Yet the concept of “Mission Structures” is found in Acts 13 when Antioch Church sent off missionaries Paul and Barnabas by the direct orders of the Holy Spirit, and the Antioch Church willingly obeyed Him. “While they were worshipping the Lord and fasting the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ So after they had fasted and prayed, they placed their hands on them and sent them off.” (Acts 13:2-3)

At a glance of the whole book of Acts a few characteristics of Mission Structures are found. First of all, the idea of Mission and Missionary sending of/out is of Divine origin. Mission is not just human activity but God’s, and the Church’s prime ministry ought to be missionary work. Second, so-called mission structures were initiated in the Church by the Holy Spirit. Therefore, mission is based on the Church, the Body of Christ. Third, mission structures first began as a Modality model but gradually became a Sodality model. The missionary band, Paul and Barnabas, sent off by the Church of Antioch did have prayer support from the Church but they were not instructed nor cared for by the Church and they themselves decided the work direction by the guidance of the Holy Spirit. That is, their Mission Structure was so-called a semi-autonomous sodality. And yet they always considered Antioch Church as their sending base. At this juncture we may think of why it became a Sodality model. Effectiveness seems to be a reason. The mission field was far away from the Church. The context was not well exposed to the church, but the missionaries themselves knew how to approach each people group. In the process of missionary work, the missionary team became a Sodality. It was most effective. Fourth, the financial system of the first Mission Structures in the New Testament was faith mission, self-support, tent-making or business as mission as known today.

We have two questions. One is why did God allow persecution to the Christians at Jerusalem? Because the Church of Jerusalem was ignorant of the Lord’s Great Commission. They devoted themselves to the Fellowship and domestic evangelism, but were ignorant of the Great Commission. And then, why did God use the Church of Antioch instead of using the Church of Jerusalem in terms of the Great Commission in Acts 1:8? The answer is perhaps the Church of Antioch might have been more mission-minded and more ready than the mother Church of Jerusalem. The following comparisons between the Churches of Antioch and Jerusalem tell us some factors.

Church Details	Antioch Church	Jerusalem Church
Geographical & Cultural Contexts	World City and Diverse Cultures (Acts 11:19)	A Center of Judaic Culture
Community Formation	Jews Diaspora and aliens (Acts 11:19-21)	Jews (Hebraios + Hellenists)
Leadership	5 Leaders: Multi-Nationality (Acts 13:1)	12 Leaders: One Nationality
People Group	Jews & Gentiles (Acts 11:19-20)	Jews
Relief Ministry	Serving Other Communities (Acts 11:27-30)	Serving Same Community (Acts 2:44-45; 4:32)
Great Commission Call	Voluntary Obedience (Acts 13:2-3)	Obedience by Persecution (Acts 8:1, 4)

In conclusion of this section, we see 'Mission Structure' in the book of Acts began as 'Modality' and gradually became semi-autonomous 'Sodality'. God used both 'Modality' and 'Sodality' as His means for world evangelism from the New Testament era.

2. Historical Development of Mission Structures

The missionary passion of the Early Church in the New Testament was fervent as we saw in the book of Acts. After persecution the Christians scattered all over the world and made disciples of Christ and established churches wherever they went. Even under the severe persecution under the power of the Roman Empire, the Christians had lived as missionary models and marched on preaching the Gospel of Jesus Christ.

However, the Church of God has not always been obedient to the Great Commission. And God has given missionary hearts to the people of God in Christian history. For an example, William Carey (1761-1834) wrote a thesis, *An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathens* (1792). Four months later after his thesis presentation, the Baptist missionary Society (BMS) was formed and he was sent out to India in June, 1793. When Carey said the phrase "Means for the Conversion of the Heathens", he meant Mission Structures to have been used by God for the Great Commission. Indeed his team was used very effectively. In modern history of Christian mission, the majority of most influential Mission Structures are sodality mission agencies. To mention a few there are the Baptist Mission Society (BMS), the China Inland Mission (CIM=OMF), the Sudan Interior Mission (now called Serving In Mission=SIM), the Africa Inland Mission (AIM), Wycliffe Bible Translators(WBT), etc in the Global North.

In the Global South, there are hundreds of emerging mission structures today such as COMIBAM in Latin America, Evangelical Mission Society (EMS) in Africa, etc. The Korea World Missions Association (KWMA) has more than one hundred fifty member mission agencies including both denominational and interdenominational mission structures such as Korea International Mission (now transmuted to Global Partners=GP), Global Mission Fellowship (GMF), University Bible Fellowship (UBF) and Campus Ministry International (CMI, graciously separated from UBF), Global Mission Society (GMS), Christian Campus Crusade (CCC), Pauline Mission (PM) etc. Many denominational mission agencies have become sodality structures which are semi-autonomous such as the Global Mission Society (GMS, Presbyterian Hapdong), KMS (Koshin Mission Society), PMS (Presbyterian Mission Society), Korean Baptist Mission Society (KBMS), etc. In Korea's case, the trend is for most denominational missions to become sodalities.

In conclusion of this section we find that Ralph Winter insists in his thesis, "The Two Structures of God's Redemptive Mission," that the most effective way of world evangelism is partnership between the two structures of mission modality and sodality. Therefore these two Mission Structures ought to work together to finish the remaining tasks for His Kingdom and His Glory.

3. Korean Case Studies For Mission Structures

In the case studies of Mission Structures in the Korea World Missions Association among 150 member agencies there are only 15 denominational missions (modalities) of which about 1/3 of them became semi-autonomous mission sodality structures. And the rest of them are also seeking ways to transmute sodality structures. Why? Because sodality structures are more effective than modality structures. For instance, Global Mission Society (GMS) of the missionary arm of the Presbyterian Church of Korea (Hapdong) which has sent over 2100 missionaries to 90 countries, used to be directly under the PCK (Hapdong) headquarters as one of the 24 commissions. Every commission's leadership and its members' term of one year service expires. One cannot expect specialty nor policy continuity in

mission. This kind of mission modality structures of PCK (Hapdong) began in 1907 and discontinued and GMS came into being in 1991.

The Korea World Missions Association has been trying to develop its member mission structures as healthy as possible for 20 years. And the year 2010 is a memorial year of 125 years of the Gospel of Jesus Christ in Korea. In this case study, I would like to share what and how God has been working through and in Korean Churches and mission structures for world mission as follows.

1) Statistics of Korean Missionaries (1980~2009)

<Table 1> Ratio between National Christians and Missionaries

Year	Ratio between Korean Christians and Missionaries
80's	6,250:1 (Missionary 1,600 & Christians 10 Million)
90's	4,669:1 (Missionary 2,570 & Christians 12 M)
June 94	3,636:1 (Missionary 3,300 & Christians 12 M)
1996	2,726:1 (Missionary 4,402 & Christians 12 M)
2008	716:1 (Missionary 19,413 & Christians 13.9 M, 125 Denominations)
2009	680:1 (Missionary 20,840 & Christians 13.9 M of 2008)

<Table 2> Annual Growth Rate of Korean Missionaries

Year	Growth Rate
1979-1996	4,633%
1990-1992	56.6%
1992-1994	27%
1994-1996	34.5%
1996-2008	341%

<Table 3> Number of Countries and Nations Korean Missionaries Serving

Year	Number of Countries
1979	26 Nations
1994	119 Nations
1996	138 Nations
2008	168 Nations
2009	169 Nations
1992-1994	27%
1994-1996	34.5%
1996-2008	341%

<Table 4> Annual Statistics of Korean Mission Movements

Year	Missionaries	Increased	Growth(%)	Agencies	Nations
1974	24	10	10		
1979	93	69	287.5	21	26
1982	323	230	247.3	47	37
1986	511	188	58.2	89	47
1988	1,280	769	150.5	92	72
1990	1,645	365	28.5	74	87
1992	2,576	931	56.6	90	105
1994	3,272	696	27.0	118	119
1996	4,402	1130	34.5	113	138
1998	5,948	1546	35.1	127	145

1999	7,841	1893	31.8	130	156
2000	8,208	367	4.7	136	162
2001	9,514	1306	15.9	136	162
2002	10,646	1132	11.9	166	163
2003	11,614	968	9.1	108	143
2004	12,159	545	4.7	100	13 Regions
2005	13,318(14,086)	1159	9.5	134	13 Regions
2006	14,896(16,616)	1578	11.8	189	173
2007	17,697(18,625)	2801	18.8	254	168
2008	19,413(20,503)	1716	9.7	168	
2009	20,840(22,130)	1427	7.4	256	169

<Table 5.> Major Missionary Sending Churches in the World

No	1	2	3	4	5	6
Country	USA	India	Korea	UK	Canada	Brazil
Missionary	64,084	41,064	20,840	8,164	7,001	5,801

2) Mission Consultation and Missionary Forums

Since 1990, KWMA has held five times of National Consultation on the World Evangelization, once every 4 years. At the same time 5 times of Nationwide Mission Conferences since 1990 for the purpose of revitalizing Korean Churches into the Great Commission Awakening. The 5th NCOWEV will be held on June 30-July 3, 2010 in Seoul, Korea. The main theme of NCOWEV is “Mission Korea, Blessed Korea”(Is 46:9)

Since 2001, KWMA has held 10 times of Annual Missions Leader’s Forum of which many issues and trends of mission have been dealt with. And we have Annual Mission Leaders’ Forum declaration paper.

3) Training Programs and Continuing Education Programs

KWMA operates ‘Missionary Care School’. Two terms (one term consists 8 weeks) a year. It’s curriculum includes Missions Administration, Mission Financial system, Missionary Total-care System, Crisis Management Service System. This school opens mainly for mission executives and home office workers. Also we have a combined pre-field Missionary training program and a continuing education program for the home assigned missionaries.

4) Major Supportive Organizations and Movements

- Korean Missionary Kids Education and Development(KOMKED),
- AAP, CPM, and Frontier Mission
- Missionary Counseling Center
- Mission Research & Development
- Crisis Management Services (for contingency)
- Target2030 Movement
- MT2030 Movement
- Other necessary supportive organizations

5) Appraisal/Evaluation System for Mission Structures

The following forms of ‘Appraisal or Evaluation System for Mission Structures’ has been formed after 2 years discussion and finally in 2004 a draft for it was made. The main purpose of this evaluation system is to encourage and make a healthy mission structures. We have been operating this system since 2006.

The following forms are not a complete and perfect evaluation system but we are happy to share what we have and we are ready to receive your corrections and advices for supplementation.

Appraisal Indexes for a Mission Structure

1. General Resume of an Agency

Agency Name			Name of CEO	
Founding Date			CEO's Assumption Date/ Service Term	Assumption Date : Term of Service:
Number of Personnel	HQs: Total Number (Full-Time: ; Part-time:) Number of Missionaries: Number of Countries: Bona Fide: Associate:			
Agency Address				
Phone		FAX		
Home Page		E-Mail		
Office Property & Fixtures	Office Building (Rented: Owned: Other:)			
	Number of Computer: Number of Personnel for a Computer:			
	Publications:			
	* Please fill the Number of Office Fixtures below: Computer(), Copier(), Fax(), Beam Projector(), Phone(), Desk(), Scanner(), CD Lighter(), Vehicle(), Conference Hall(), Guest House (), others()			
Main Ministries in the Fields	* Tick Being Applicable To the Below Items: Language Program(), Church Planting(), Discipling(), Bible School(), Leadership Nurturing(), Pastoral Training(), Seminary(), Sunday School(), Literature(), Education(Kindergarten & Institution(), Medical(), Relief(), Computer(), Teaching(), Praise(), Missionary at Large(), Partnership(), Counseling(), Sports(), BAM(), Technology & Professional Training (), Media(), NGO(), Tribes/People Groups(), R & D(), the Disables(), Drug & Healing(), Administration(), Bible Translation(), Illiteracy(), Missionary Training(), Diaspora(), Campus(), Women(), Youth(), Young Adult()			
Mission Fields	S. Asia(), S.E. Asia(), N.E. Asia(), C. Asia(), Eurasia(), E. Europe(), W. Europe(), S.E. Africa(), W.C. Africa(), N. Africa & M.E(), L. America(), N. America/Caribbean(), S. Pacific(), Oceania(), Home Foreign Mission().			

2. History of An Agency

Dates	Contents and Details

3. Organizational Structures and Network

4. Assessment System For A Mission Structure

Items	Index Details	Valuation Index					Remarks	
1. System of Operation	1) Major Founding Purpose	1Point=Existence, -1Point=None			E, N		+, -	
	2) Ethos	1Point=Existence, -2Point=None			E, N		+, -	
	3) Divine Calling	1Point=Existence, -3Point=None			E, N		+, -	
	4) Board of Government	1Point=Existence, -4Point=None			E, N		+, -	
	5) Frequency of Board Meeting	1Point=1Meeting, 2Points=2Mts, 3Points=3Mts, 4Points=4Mts, 5Points=5Mts Over	1	2	3	4	5	Verification Needed
	6) Participation Level of the Board Meetings	1Point=20% Under Participation 2Points=20%~39% Participation 3Points=40%~59% Participation 4Points=60%~79% Participation 5Points=80% Over Participation	1	2	3	4	5	Same
2. Personnel (Home Office Staff)	1) Staffing Relevancy	1Point=7 Persons Lack/Over 2Points=5-6 Lack/Over 3Points=3-4 Lack/Over 4Points=1-2 Lack/Over 5 = /	1	2	3	4	5	Same
	2) Appropriateness of Staffing Process	1Point= internal Recommendation, 2Points= Recommendation by t Churches or Related Agencies, 3Points=Recommendation by Both Churches and Agencies, 4Points= Partial Public Nomination, 5Points= Public Nomination	1	2	3	4	5	Same
	3) Posting Relevancy of the Staffs	1Point= Free Posting, 2Points= Posting by Talents, 3Points=Posting by Expert, 4Points= Posting by Talents and Expert, 5Points= Posting by Talents, Expert, and Experiences	1	2	3	4	5	Same
	4) Appropriateness of Personnel developments	1Point= Lack of OJT. 2Points= Office Self OJT. 3Points=Domestic OJT Program, 4Points= Overseas OJT Program 5Points=Overseas OJT Program in Korea	1	2	3	4	5	Same
	5) Staff's Managing Competency (20% of staff to each item)	1Point=management Experience, 2Points=Management Experience +a Certificate of Qualification 3Points=Management Experience+A Certificate+Aacademic degree 4Points=M. Ex+A certificate+academic degree+Field Experience 5Points=M. Ex+A certificate+Degree+Field Ex+Field Language	1	2	3	4	5	Same
	6) Staff's Conflict Management Skills (Care System)	1Point=Lack/None of Care system 2Points=Care System Setting 3Points=care System Setting and Operation 4Points=Care System Setting+ Operation+Effectiveness 50% Under 5Points=Care System Setting+ operation+Effectiveness 50%~100%	1	2	3	4	5	Same

Items	Index Details	Valuation Index					Remarks	
3. Financial Policies	1) Financial Planning System	1Point= No Planning System 2Points=Short-Term Planning with 1 Field Among Personnel, Material, Information Resources, 3Points=Short-Term Planning with 2 Fields Among Personnel, Material, Information Resources, 4Points=Short-Term Planning with Personnel, Material, Information Resources 5Points=Semi-Long-Term Planning with Personnel, Material, Information Resources	1	2	3	4	5	Same
	2) Level of Financial Security	1Point= Over 40% Lack Against Financial Planning System 2Points=30%~39% Lack Against Financial Planning System 3Points=20%~29% Lack Against Financial Planning System 4Points=10%~19% Lack Against Financial Planning System 5Points=10% Under Lack~Satisfaction Stage	1	2	3	4	5	Same
	3) Level of Effective Financial Expenditure	1Point= No Curtailment of Expenditure Against Financial Planning 2Points=1-5% Curtailment of Expenditure Against Financial Planning 3Pts=6-10% Curtailment of Expenditure Against Financial Planning 4Pts=11-15% Curtailment of Expenditure Against Financial Planning 5Pts=16-20% Curtailment of Expenditure Against Financial Planning	1	2	3	4	5	Same
	4) Degree of Financial Transparency	1Point=Not Open of the Balancing Accounts 2Points=Partial Inside Open of the Balancing Accounts 3Points=Inside Open of the Balancing Accounts 4Points=Partial Outside Open of the Balancing Accounts 5Points=Outside Open of the Balancing Accounts	1	2	3	4	5	Same
	5) Appropriateness of Mission Fund Raising	1Point=No Fund Raising for the Mission Budget 2Points=10%~19% Fund Raising for the Mission Budget 3Points=20%~29% Fund Raising for the Mission Budget 4Points=30%~39% Fund Raising for the Mission Budget 5Points=40%~50% Fund Raising for the Mission Budget	1	2	3	4	5	Same
	6) Level of Effectiveness of the regular Financial Support	1Pont=Over 4Times Per Month Delaying or Lack of Support 2Points=3 Times Per Month Delaying or Lack of Support 3Points=2 Times Per Month Delaying or Lack of Support 4Points=1 Time Per Month Delaying or Lack of Support 5Points=In-Time Support as Planned Budget	1	2	3	4	5	Same
	7) Welfare System for Missionaries and the Staff	1Point=None 2Points=1-5% of the Support Rate 3Points=6-10% of the Support Rate 4Points=Over 11% of the Support Rate 5Points=Separate Fund for the Personnel Welfare	1	2	3	4	5	Same

Items	Index Details	Valuation Index					Remarks	
4. Ministries A.. Direct Ministries	1) Ministry Planning	1Point=None 2points=Among Ministry Plan, Promotion Plan, Evaluation Plan, Stressing weight to only 1 item 3Points=Among Ministry Plan, Promotion Plan, Evaluation Plan, Stressing weight to 2 items 4Points=Embracing Ministry Plan, Promotion Plan, Evaluation Plan 5Points=Embracing Ministry Plan, Promotion Plan, Evaluation Plan, Time, and Other necessary items	1	2	3	4	5	Including all Ministries like Recruiting,, Education, Training, Sending, Supporting Missionaries
	2) Application of Planned Ministries	1Point=No Application 2Points=Application to Stress Weight to 1 item 3Points=Application to Stress Weight to 2 items 4Points=Embracing Application to 3 items 5Points=Embracing application to 3 items, Time, and Other necessary Items	1	2	3	4	5	
	3) Productivity/ Effectiveness of Accountable Ministries	1Point=Under 60% Transaction of Accountable Ministries 2Points=60%-69% Transaction of accountable Ministries 3points=70%-79% Transaction of accountable Ministries 4points=80%-89% Transaction of accountable Ministries 5points=90% Above Transaction of accountable Ministries	1	2	3	4	5	
	4) Outcome of Ministries	1Point=Under 60% Achieved one's Goals/Objectives 2Points=60%-69% Achieved one's Goals/Objectives 3Points=70%-79% Achieved one's Goals/Objectives 4Points=80%-89% Achieved one's Goals/Objectives 5Points=90% Above Achieved one's Goals/ Objectives	1	2	3	4	5	
	5) Effectiveness of Support and Care for Missionaries	1Point=Under 60% Transaction of Planned Support/ Care system 2Points=60%-69% Transaction of Planned Support/ Care system 3Points=70%-79% Transaction of Planned Support/ Care system 4Points=80%-89% Transaction of Planned Support/ Care system 5Points=90% above Transaction of Planned Support/ Care system	1	2	3	4	5	Missionary Total-Care System
	6) Ministry Selection and Concentration on Conforming with Agency's Purposes and Goals	1Point=Under 60% Achieved the goals 2Points=60%-69% Achieved the goals 3Points=70%-79% Achieved the goals 4Points=80%-89% Achieved the goals 5Points=90% Over Achieved the goals	1	2	3	4	5	Such as Ministry of Area/People groups
4. Ministries B. Network Ministry	1) Network System of the Supporters/ Churches	1Point=Prayer Network 2Points=Prayer Network+Information Joint 3Points=Prayer Network+Information Joint+Visiting 4Points=Prayer Network+Information Joint+Visiting+Human Resources Network 5Points=Prayer Network+Information Joint+Visiting+Human Resources Network+Mission Conference/Meetings Participation	1	2	3	4	5	Network System & Scheduled

Items	Index Details	Valuation Index					Remarks
4. Ministries B. Network Ministry	2) Network System with Other Agencies	1Point=None 2Points=Ministry Connection 3points=Ministry Connection+Meetings Participation 4Points=Ministry Connection+Joint Meetings+Holding Joint Conferences 5Points=Ministry Connection+Joint Meetings+Holding Joint Conference+Sharing Mission Information	1	2	3	4	5
	3) Network System with the Mission fields	1Point=None 2Points=Care Network 3Points=Care Network+Field Visiiting of Executives and Supporters 4Points=Care Network+Field Visiiting of Executives and Supporters+Accountable Field Office 5Points=Care Network+Field Visiiting of Executives and Supporters+ Accountable Field Office+Mission Partnership	1	2	3	4	5
5. Mission R & D.	1) Ministry Data Filing System	1Point=None 2Points=Ministry Data Collecting 3Points=Ministry Data Collecting and Filing 4Points=Ministry Data Files Sharing 5Points=Ministry Data files usage	1	2	3	4	5
	2) Mission R&D Sharing	1Point=Prayer Letter 2Points=Prayer Letter+Internet Letters 3Points=Prayer Letter+Internet+Mission R&D Publication 4Points=Prayer Letter+Internet+Mission R&D Publication+Home Sharing 5points=Prayer Letters+Internet+Mission R&D Publication+Home and Abroad Sharing	1	2	3	4	5
	3) Mission R&D Budgets	1Point=None 2points=1-5% of Home Budgets 3points=6-10% Home Budgets 4points=11% Above of Home Budgets 5Points=Separate Fund System for R&D Budgets	1	2	3	4	5
	4) R&D for Field Contexts	1point=Field Religions 2points=Field Religions+Culture (Language+History) 3Points=Field Religions+Culture (Language+History)+Politics and Constitutions/ by-Laws 4points=Field Religions+Culture (Language+History)+Politics and Constitution/ by-Laws+Economic Power 5Points=Field Religions+Culture (Language+History)+Politics and Constitution/ by-Laws+Economic Power+Other Mission Groups and Partnerships	1	2	3	4	5
	5) Education/Training System	1point=Missionary Candidates 2Points=Missionary Candidates+Interesting Groups 3Points=Candidates+Interesting Groups+Home Staff 4Points=Candidates+Interesting Groups+Home Staff+Continuing Education Program 5Points=Candidates+Interesting Groups+Home Staff+Continuing Education Program+MKs	1	2	3	4	5
							Training Center Setting: +2 Points

Items	Index Details	Valuation Index					Remarks
6. Contingency System	1) Sudden Supporters Change	1Point=Support Discontinues 2Points=Handling Skills when Supports' 5% Cut against Last Budget 3points=Handling Skills when Supporters' 5%-10% Cut 4Points=Handling Skills in-case-of 10% -15% Cut 5Points=Support as usual or Increased	1	2	3	4	5
	2) Exchange Rate Crisis Management	1Point=None 2Points=Handling System of 10% Exchange Rate Up 3Points=Handling System of 10%-15% Rate Up 4Points=Handling System of 15%-20% Rate Up 5Points=Handling System of 20% above Rate up	1	2	3	4	5
	3) Field Crisis Management System	1Point=None 2Points=CM Service Plan 3Points=CM Service Plan+CM Training for Home Staff 4Points=CM Service Plan+CM Training for Home Staff & Filed 5Points=CM Service Plan+CM Training for Home Staff & Filed+CM Efficiency	1	2	3	4	5

5. Conclusion and Suggestions

William Carey suggested Means for world mission. And as Dr. Ralph Winter mentioned, God has been using two mission structures as Means for fulfilling His Great Commission throughout the history of world mission. These two structures are expected to have partnerships and co-operation for accomplishing the remaining frontier tasks.

Allow me to suggest a few terms to be used. In connection with the two structures Modality and Sodality kindly add two more, as follows: 'Mo-sodality' and 'So-modality.' 'Mo-sodality' means a semi-autonomous structure such as Global Mission Society of PCK (Hapdong), PMS (Hapshin) Baptist Mission Society, etc. And 'So-modality' means that Sodality goes to make disciples and establishes Modality such as Missionary Alliance which has become Modality.

Last of all, we need to do not only church planting but also mission planting. In this sense I would like to suggest to add one more stage "Parachute" (missionary sending) stage to the 4 Stages: Pioneer Stage, Parental Stage, Partner Stage, and Participant Stage. Participant Stage is not enough. It needs one more stage, "Parachute Stage" for healthy mission structures within and around churches on the mission field. Thank you.

Islam Global Outreach

Islam is the fastest growing religion in the world today. Almost one in every five persons is Muslim. In the third millennium for the first time in history, Muslims will outnumber Christians. Islam is a religion of worship. Five times every day, each devout Muslim throws himself or herself down before God up to 34 times and prays. His or her head will touch the floor and repeat a declaration of faith which says:

“I bear witness that there is no god but Allah and Muhammad is the messenger of Allah.”

These committed people are growing and multiplying in number faster than any other religion in the world. And, surprisingly, Islam is growing fastest in the Western world. In the United States today, Islam is the second largest religion after Christianity. There are more Muslims today than Christian Methodists. The number of Muslims is growing at twice the speed of Christianity.

Since 1900, the number of Muslims has doubled every 24 years (maximum speed), or every 30 years (minimum speed). The first doubling took place from 1910 to 1944; the number doubled from 200 million to 400 million. The second doubling took place between 1944 to the year 1979; the number doubled from 400 million to 800 million. And the third doubling is happening right now. By 2003, the number had doubled from 800 million to 1.6 billion.

In the case of Christianity, sadly the story is different. Since 1900, the number of Christians doubled every 47 years (maximum speed) to every 65 years (minimum speed). The first doubling took place from 1900 to 1960. The number of Christians doubled from 560 million to 1.12 billion. The second doubling happened from 1960 to 2005, when the number of Christians doubled from 1.12 billion to 2.24 billion.

What does it mean?

First: It means that every time the number of Christians doubles, the number of Muslims doubles twice. Between the years 2027 and 2031, the number of Muslims will be more than the number of Christians.

Second: It means that the challenge ahead for the church is the greatest in history in the coming millennium. It seems that God is still giving us a chance to work harder for His Kingdom in the coming years.

Many people consider the growing numbers of Muslims, and the fast spread of Islam, to present a threat to the Church and Christianity. Some go so far as to think it threatens the Western world or even the whole world.

Time magazine, in April 16, 1979, said about the growing number of Muslims in the world: “Islam is the world’s youngest universal faith and the second largest, with 750 million adherents, to about 985 million for Christianity. Across the eastern hemisphere but primarily in that strategic crescent that straddles the crossroads of three continents, Muslims are rediscovering their spiritual roots and reasserting the political power of the Islamic way of life. Repelled by the bitter fruits of modernization and fired by a zealous pride in its ancient heritage, the Umma (world community) of Islam is stirring with revival. The West can no longer afford to ignore or dismiss the living power of the Prophet’s message.”

Alarmed, some went too far and wrote alarmist books and magazines warning the world to beware of Islam and the Muslims. Some tried to cast all Muslims as terrorists and fanatics who have come to kill and destroy the non-believing world.

Many people fall for that, because we want to believe what the media and other people say. However, Islam does not represent a threat to the Church. It represents a CHALLENGE to the Church of Jesus Christ and for every believer who takes the Great Commission seriously.

When you think that more than a fifth of the world today are Muslim, and look at them with the eyes of Jesus Christ, we feel love and compassion toward them. More than a fifth of the world deserves a chance to hear the Good News of Jesus Christ.

We can not convert anybody to Christ, because conversion is the work of the Holy Spirit. Yet, our obligation is to share the Good News with every one and pray that the Holy Spirit will open their hearts.

Why Share The Gospel With Muslims?

The answer is JESUS, Jesus loves the whole world including the Muslim world. When the Bible tells about the love of the Father in John 3:16 the Bible says: “For God so loved the world that He gave His One and only Son that whoever believes in Him shall not perish but will have eternal life.”

God loved the WORLD, the first world, the second world and the third world. And we are obligated as His children to share His love with everyone in the world. And when Jesus died on the cross, He died to save the whole world. The Salvation of Christ became available to everyone in the whole wide world who can believe in Salvation by the grace of God. Jesus came to the world to save the lost, and as He loves you and me, He loves all our Muslim brothers and sisters. He died for them as He died for us. Not only that, but He commanded us in the Great Commission to go to the whole world and proclaim the Good News.

We, as Christian believers, enjoy free Salvation by the blood of Jesus. We have to share what we have tasted with others. As we experience the forgiveness of God through the work of Christ on the Cross, we have to tell others who are searching for the right path.

Looking at the world through Jesus’ eyes, it will look different. Start looking to the Muslim world in a different way. Look at them with the love of Jesus. Think what is going to be their eternal fate if they do not accept Christ, for how can they listen without someone like you or me sharing with them?

Surprise!!

Most people think that all Arabs are Muslims and all Muslims are Arabs. This is not true. Six out of every seven Muslims are NOT Arabs. And not all Arabs are Muslims, because a large number of Christians live in the Arab world, especially in Egypt, Sudan, Lebanon, Jordan and Syria.

More than half of all Muslims live in Asia. Countries like Indonesia, Bangladesh, Pakistan, Iran and the former Soviet Union have more Muslims than the Arab world. Most of these people are found in what we call the 10/40 window. They are the most needy people in the world for hearing the message of Salvation and Forgiveness through Jesus Christ.

Why Is Islam Growing?

As I have demonstrated, the number of Muslims is increasing more rapidly than the number of

Christians. In some cases and some countries, the number of Christians is in decline and the number of Muslims is rising. The question comes to mind, WHY?

I want to share with you two reasons for this growth. Islam is growing faster than Christianity not only in the Arab world, or in Asia, but also in places like Europe, America, Latin America and Australia for two simple reasons:

The first reason is BIOLOGICAL. As we know, Islam allows polygamy. A man in Islam has the right to marry up to four women at the same time!! The Qur'an, the Muslim Holy Book, says:
“Marry women of your choice, two, or three or four” (Surah 4: 3)

I always wonder why it did not start with one wife. The verse says “Two, or three or four.” The permission of the Qur'an encourages the number of Muslims to increase rapidly.

We also need to understand that according to this verse, a man can marry four women and divorce them, and marry another four, or divorce two and marry another two, but he cannot keep more than four at one time. This of course increases the number of children of every Muslim man, as well as the size of the Muslim family. Simply put, more wives generate more children.

The second reason is EVANGELISM. Islam is not growing only because of the biological rate, but also because many people are accepting and converting to Islam. According to the Los Angeles Times, in Southern California alone, there are one million Muslims and 55% are African American!

More people in the United States are converting to Islam or choosing Islam today than ever before. When we think of that large number of noted African Americans who have converted to Islam, we need to ask why?

I find four reasons.

- Some think that Jesus was a white prophet to the whites and that Muhammad was a black prophet to the blacks. This is not true!! Jesus was not white! Jesus only looks white in the movies, but in the real life, Jesus was from the Middle East. He had dark skin, not white and not black. In the same way, Muhammad was not black. He also was from the Middle East, and he had a dark skin but not black. But, many people still believe in the myths.
- Some would say that Christianity is the religion of the white people, and we need not forget that the white people took the Africans as slaves. This is partly true, but we have to understand that according to history, the Arabs were the first people to take Africans as slaves. I am not defending the white people for what they did, but I am saying that this has nothing to do with Christianity. But many African Americans believe it.
- American churches failed to open the door and present the love of Christ to the African Americans, which made them not only leave the church, but leave Christianity. A long time ago many churches were white only congregations with no blacks allowed inside the church. Even today, if you visit most of the big churches in America, look around. They are mostly white. This made many African Americans (and now some other ethnic groups as well) feel left out, so they left Christianity.
- Liberal teachings in the church today compel more people to leave the church and join Islam. As of now many churches are not preaching Christ and salvation. They preach social teachings and liberal theology. The Bible does not have authority in these churches, and they ignore the Word of God. This has offended many African Americans.

These four reasons drove many African Americans from the Church and Christianity into Islam. Of course not only African Americans but also people of all kinds have left the church and Christianity for Islam. Moreover, many Muslim countries spend great money to spread Islam, while many churches

have stopped supporting mission work.

As a result of the four reasons just mentioned (and some others) we have now in the United States “The Nation of Islam,” or the Black Muslim cult.

Aren’t Muslims Fanatical?

This is one of the questions many people frequently ask, and to be honest, I cannot understand why people keep asking this question. We need to overcome the stereotype. Everyone has heard about the Arabs and Muslims. The media, in the West often portrays the Arabs and Muslims as full of aggression and hatred. Because of that, many Christians think that all Muslims are fanatical and totally resistant to the Gospel, and therefore it isn’t worth trying to evangelize them.

But, let me answer that by saying it’s nonsense! There are over one billion Muslims on earth today. This figure alone suggests a huge opportunity even if only a small percentage are found to be receptive. It’s harvest time in the Muslim world!

The fact is that even though most of them live in societies in which sharing the Gospel of Jesus Christ is a crime, more Muslims are coming to know Jesus Christ than at any previous time in history.

Islam is a religion that was founded by the warrior “prophet” Muhammad in the seventh century A.D. (the term translated “prophet” associated with Muhammad is better rendered “messenger” or proclaimer). The word Islam means “submission to Allah” (God).

Islam is a religious system that totally ignores the saving grace of Jesus Christ. Having been twisted out of Judaism and Christianity and having all the appropriate characteristics, Islam is unquestionably a huge and curious cult.

The Holy Book of Islam is the Qur’an. Many people assume that it is a sort of Arab version of the Bible, but it is far different from the Bible. Unlike the Bible, it has very little historical background within it. The Qur’an is also not prophetic and contains little of the apocalyptic writings associated with Christianity.

Five Important Facts

1. The Muslim Is A Human Being.

The Muslim is a human being that has spiritual, social and informational needs. Muslims are very devoted people who like to worship God. As with any human being, they have a gap in their hearts that can only be filled by Christ. Our task is to meet their spiritual need. The Holy Spirit is the only one who can fill this gap.

The Muslim needs to be loved and to love. No other religion can provide the love of Christ. That means that the communicator and every Christian should love his Muslim brother.

Dr. McGavran opens our eyes to an important point. He says:

“The great obstacles to conversion are social, not theological. A great turning of Muslims and Hindus can be expected as soon as ways are found for them to become Christian without renouncing their brethren, which seems to them a betrayal.”
(1970:215-216).

2. The Muslim is Born In The Image of God.

The Muslim is born in God’s image. He or she belongs to the same great grandfather, “Adam.” God

created the Muslim in His image and God wants him or her to be found.

Jesus came to earth to save the lost. Muslims are not our enemy; they are created in God's image and need more love and mercy. You need to deal with them as those to whom God sent His Son. God loves them, and wants them to be His sons. God wants them to be saved because He created them in His image and wants them to have relationship with Him.

3. The Muslim Is Active Not Passive.

The Muslim is active not passive. Sometimes we deal with Muslims as passive. We often think that they have to hear what we are saying and accept it without any obstacles or resistance. The Muslims interact with the message even if they choose to reject it. This means that they are active not passive. Charles Kraft has said,

“Receptors are active, even when they seem to be ‘just sitting there.’ They are not simply passive recipients of whatever is sent their way. They interact in a transnational process in which the results are negotiated on the spot rather than predetermined. Nothing compels receptors to interpret the message in the way intended by the communicator, though mutual trust and goodwill help a lot.”

They also give feedback, which can help in improving the message.

4. The Muslim Has Beliefs and Attitudes.

In dealing with Muslims as Muslims you will find them religiously oriented. They have beliefs which they have learned from childhood. And they practice them every day. These beliefs affect their attitude as well as their experiences. Their attitude can be positive or negative depending on their past experience and feelings.

5. The Muslim Has a Filter.

Every human being has a “filter” in his or her mind. This filter distills the knowledge and the message, so that he or she can accept it or refuse it. Every Muslim has a filter working, like a water filter. To communicate the gospel effectively, we have to consider the Muslim's filter.

Let us meet Tass, a former PLO leader.

Problems Facing the Great Commission Work in the Muslim World:

1. The price the Convert pays from his or her family and community
2. Dissipating the new convert in closed countries
3. Dealing with the convert who has more than one wife
4. The Muslim's world view, learning experience, beliefs, attitude and personality - all of them affect his or her way of accepting or rejecting the message

Global People and Diaspora Missiology

I. INTRODUCTION

On the occasion of Tokyo 2010 being a centennial celebration of Edinburgh 1910, it is fitting to propose “diaspora missiology” and “relational realism” as new paradigms to supplement “traditional missiology” to cope with the new reality of “global people” (i.e. people moving on a global scale or global demographic trends) in the 21st Century.

In this study, “diaspora” refers to “people living outside their place of origin” and “diaspora missiology” is “a missiological framework for understanding and participating in God’s redemptive mission among diasporic groups.”

In line with the vision statement of the Tokyo 2010 Conference, the breadth of our obedience in making disciples of all peoples requires the inclusion of diasporic groups in “Christian mission;” especially among victims of war, famine and human trafficking. When facing the challenge and opportunities of diaspora missions, it is imperative to practice “strategic stewardship” and to employ a “relational approach.” The depth of our obedience in reaching all the world’s peoples includes motivating the Church to practice “diaspora missions” and mobilizing diasporic groups to evangelize their kinsmen on the move, and through them the nationals in their homeland and beyond. A call to action will be issued at the conclusion.

II. THE NEW REALITY OF GLOBAL PEOPLE IN THE 21ST CENTURY

Understanding the reality of “global people” in the 21st Century is a prerequisite to sound mission strategy. The following is a snapshot of that reality:

2.1 Scale and scope of diaspora increased globally

The unprecedented movements of diaspora in large scale and higher percentage and frequency have set a global demographic trend that marked the 20th and 21st Centuries. In recent decades, the scale and scope of diaspora has increased - about “3% of the global population live in countries in which they were not born.” Urbanization, international migration and people displaced by war and famine are some of the contributing factors. The diaspora phenomenon is a global trend with intensification and escalation. Listed below are some telling figures:

- “Between 1960 and 2000, the world’s population doubled, while the stock of migrants more than doubled to almost three percent of the population of more developed nations.
- Migrants in more developed nations rose from 48 million to 110 million between 1980 and 2000. In 2005, around 60% of the world’s migrants lived in the developed world (GCIM, 2005). In 1970, migrants comprised 10% of the population in 48 countries; by 2000, the countries with migrants who comprised 10% of the population had increased to 70 countries.
- Migrants in less developed nations rose from 52 million to 65 million from 1980 to 2000.
- From 1990 to 2000, international migration accounted for 56% of the population growth in the developed world, compared with 3% in the developing world. From 1990 to 2000, immigration accounted for 89% of population growth in Europe. From 1995 to 2000, Europe’s population would

have declined by 4.4 million without immigration. From 1996 to 2000, immigration accounted for 75% of the population growth in the US.”

2.2 Movement of migrant population

There is a global trend that the migrant population is moving “from south to north, and from east to west” towards seven of the world’s wealthiest countries — with less than 16% of the total world population, yet 33% of the world’s migrant population is found in those seven countries.

2.3 Center of gravity of Christianity shifting

Philip Jenkins in his book, *The Next Christendom: The Coming of Global Christianity* (Oxford Press, 2001), observed that the center of gravity of the Christian world had shifted from Europe and the United States to the Southern Hemisphere. The fact that there are now nearly 50 million Protestant believers and over 400 million Catholics in South America (Jenkins 2001:57) is an indication of such a shift demographically.

By the year 2050 only one Christian in five will be non-Latino and white, and the center of gravity of the Christian world will have shifted firmly to the Southern Hemisphere. Numerical growth of Christianity in the Southern hemisphere and China has altered the global outlook of Christianity (Jenkins 2001:81-85; 94-105).

III. TRADITIONAL MISSIOLOGY AND THE NEW PARADIGM OF “DIASPORA MISSIOLOGY”

In response to the new reality described above, a new paradigm of “diaspora missiology” is proposed in this study to supplement that of the “traditional missiology.” In contemporary literature the word “diaspora” is used to describe the phenomenon of people on the move or being moved. “Diaspora missiology” is a new missiological paradigm as an alternative to other options. There are organizations (e.g. EAN, IVCF- Canada, Ethnic Harvest) using the “ethnic ministries” approach and publications (e.g. Robert H. King’s *8 Models of Ethnic Ministry: Outreach Alive!*). Others prefer to use the “minority study” approach. There are also organizations and publications using the “international/global migration” approach, especially Catholics. However, the term and concept of “diaspora missiology” is a better choice for it is “descriptive of people’s residence being different from that of their ‘place of origin’ without prejudice (e.g. the connotation of dominance in number or power such as ‘majority’ vis-à-vis ‘minority’) nor confusion (e.g. ‘ethnic’ being inadequate in the context of multi-ethnic population).” Traditional missiology is represented by organizations such as the American Society of Missiology (ASM with the journal *Missiology*) and the Evangelical Missiological Society (EMS with the publication, *Occasional Bulletin*, and a monograph published annually). As shown in Figures 1 and 2 below, the two paradigms are very different in focus, conceptualization, perspective, orientation, paradigm, ministry styles and ministry pattern.

In light of the new reality of “global people” of the 21st Century, diaspora missions is a new approach to traditional missions as diagrammatically shown in Figure 2 below:

Diaspora is a global phenomenon yet diaspora missiology begins at a local level and proceeds to be global in perspective. The FIN movement (Filipino International Network) is a case in point. It began locally in Canada networking among C&MA local congregations and gradually expanded to become inter-denominational and global. For further details, see “The Filipino experience in diaspora missions: a case study of Christian communities in contemporary contexts,” presented by Sadiri Joy Tira & Enoch Wan at the Commission VII: Christian Communities in Contemporary Contexts, Edinburgh, June 12-13, 2009.

Figure 1 - “Traditional missiology” vis-a-vis “diaspora missiology” 4 elements

#	ASPECTS	TRADITIONAL MISSIOLOGY ↔ DISPOA MISSIOLOGY	
1	FOCUS	<ul style="list-style-type: none"> polarized/dichotomized - “great commission” ↔ “great commandment” - saving soul ↔ social Gospel - church planting ↔ Christian charity - paternalism ↔ indigenization 	<ul style="list-style-type: none"> - holistic Christianity with strong integration of evangelism with Christian charity - contextualization
2	CONCEPTUALIZATION	<ul style="list-style-type: none"> - territorial: here ↔ there - “local” ↔ “global” - lineal: “sending” ↔ “receiving” - “assimilation” ↔ “amalgamation” - “specialization” 	<ul style="list-style-type: none"> - “deterritorialization”¹ - “glocal”² - “mutuality” & “reciprocity” - “hybridity” - “inter-disciplinary”
3	PERSPECTIVE	<ul style="list-style-type: none"> - geographically divided: foreign mission ↔ local, urban ↔ rural - geo-political boundary: state/nation ↔ state/nation - disciplinary compartmentalization: e.g. theology of missions / strategy of missions 	<ul style="list-style-type: none"> - non-spatial, - “borderless,” no boundary to worry, transnational & global - new approach: integrated & Interdisciplinary
4	ORIENTATION	<ul style="list-style-type: none"> - OT: missions = gentile-proselyte --- coming - NT: missions = the Great Commission --- going - Modern missions: E-1, E-2, E-3 or M-1, M-2, M-3, etc. 	<ul style="list-style-type: none"> - New reality in the 21st Century – viewing & following God’s way of providentially moving people spatially & spiritually. - moving targets & move with the Targets

Figure 2 - Comparing traditional missions & diaspora missions

#	ASPECTS	TRADITIONAL MISSIONS ↔ DISPOA MISSIONS	
1	MINISTRY PATTERN	<p>OT: calling of gentile to Jehovah (coming) NT: sending out disciples by Jesus in the four Gospels & by the H.S. in Acts (going) Modern missions:</p> <ul style="list-style-type: none"> - sending missionary & money - self sufficient of mission entity 	<ul style="list-style-type: none"> - new way of doing Christian missions: “mission at our doorstep” - “ministry without border” - “networking & partnership” for the Kingdom - “borderless church,”¹ “liquid church”² - “church on the oceans”³
2	MINISTRY STYLE	<ul style="list-style-type: none"> - cultural-linguistic barrier: E-1, E-2, etc. Thus various types M-1, M-2, etc. - “people group” identity - evangelistic scale: reached ↔ unreached - “competitive spirit,” “self sufficient” 	<ul style="list-style-type: none"> - no barrier to worry - mobile and fluid, - hyphenated identity & ethnicity - no unreached people - “strategic partnership,”⁴ “relational accountability,” networking & synergy

At the Forum 2004 in Pattaya, Thailand, the Lausanne Committee for World Evangelization (LCWE) had added a new track on “the DIASPORA PEOPLES” as one of the key issues in global missions. A “Senior Associate for Diasporas” was installed during the Bi-annual LCWE Leadership International meeting in Budapest, Hungary from June 18-24, 2007. Later in January 2008, the Lausanne Diasporas Leadership Team (LDLT) was assembled and held its first meeting in Portland, Oregon, hosted by IDS-US (“Institute of Diaspora Studies”) at Western Seminary. International migration is one of the global issues to be discussed at the upcoming Lausanne Congress III in Cape Town, South Africa, October 16-25, 2010.

In preparation for the Lausanne Congress III, The LDLT convened the Lausanne Diasporas Strategy Consultation in Manila. And the Lausanne Diaspora Theological Forum was held in Nov. 2009 at Torch Tower, Seoul, Korea. In Edinburgh, June 12-13, 2009, the Commission VII: Christian Communities in Contemporary Contexts recognized diaspora as a reality of Christian Mission in the 21st century. Hence, missiologists have recognized the immense potential of “diaspora missions” in ministering to diaspora and ministering through diaspora; even beyond the specific group extending it on regional and global scales.

IV. MINISTRY APPROACH OF THE “RELATIONAL PARADIGM”

There are five elements (with related theories in brackets) and five corresponding relational aspects in the “relational paradigm” as listed in Figure 3 below:

#	RELATONAL PARADIGM	
	5 ELEMENTS	5 RELATIONAL ASPECTS
1	PARTICIPANTS (network theory)	RELATIONAL NETWORK
2	PATTERN (structuralism)	RELATIONAL DIMENSIONS/CONTEXT
3	PRACTICE (pragmatism)	RELATIONAL REALITY
4	POWER (functionalism & critical theory)	RELATIONAL DYNAMICS
5	PROCESS (symbolic interactionism, communication science, semiotics: semantics)	RELATIONAL INTERACTION

Due to the limitation of space, there is no discussion on the details of Figure 3 (in the sequel of this study to be presented at the “Korea Diaspora Forum” in May in Seoul); except the following chart is informative of the relational framework for mission(s):

V. DIASPORA MISSION AND RELATIONAL APPROACH

Commenting on the traditional approach of Christian missions led by mission leaders/researchers of the West at the gathering of 160 Christian mission leaders from 53 countries in Foz de Iguassu, Brazil in October 10-15, 1999, William Taylor, Executive Director of the World Evangelical Fellowship’s (WEF) Mission Commission listed the following observations in his opening remarks:

“The use of emotive slogans to drive the missions task; a partial understanding of the mission of the church; the application of simplistic thinking and methodologies in the Great Commission; a limited geographic focus [and] the over-emphasis on research and managerial missiology.”

There is some validity to the critique of the ministry approach of “traditional missiology” of the West with the following characteristics: managerial and entrepreneurial (i.e. outcome-based with focus on measurable goals and numerical growth), programmatic and paternalistic (i.e. lack of relational touch and partnership practice). Therefore the “relational paradigm” is proposed to include a relational touch and partnership practice; especially at the occasion of Tokyo 2010 in Asia where positive “relationship” is very essential in daily life and ministry context.

In this study, the terms “mission” and “diaspora missiology” are being defined with a strong relational flavor, focusing on the Triune God – the Originator and basis of all relationships and relational networks:

Figure 4 - Relational Missiology of “I AM” (missio dei) therefore ‘I am’”

Relationship Discipline/Action	RELATIONALITY ‘I AM’ (missio dei)	REALITY ‘i am’
General	God presses Himself out & His nature of love, communion & glory (Jn 1:14,18, 3:16; 12:28,13:32; 17:1, 4,5, 10, 24; 21:19; Mt 9:8; 17:1-8; Lk 13:13; 1Jn 4:6-12)	Likewise Christians are to manifest this quality of God’s love, communion, glory (Mt 5:13-16, 10:16; ;Jn 15:16; Act 1:8; Ro 15:6; 1Cor 6:20; 1Pet 2:12;4:16; 1Jn 3:-9-19)
Witnessing	- “the Father witness concerning me” (Jn 8:18); - H.S. witnessing → Son (Jn 15:26) - Scripture witnessing → Son (Jn 39)	- “you are my witnesses...” (Ac 1:8) & Christians are to witness (Jn 15:27)
Commission (sending)	- “as the Father sends me, so send I you” (Jn 17:18) - “...all authority... given to me” (Mt 18:18)	- “...H.S. said, ‘Separate...I have called Them’...” (Acts 13:2); “therefore make disciple by going...” (Mt 28:19-20)
Empowering	- Father on the Son by the Spirit in ministry, resurrection & exaltation (Ac 10:37; Ro 1:4; Phil 3:9-10)	- authority given (Lk 10:19) - examples: disciples + Paul (Act 2,4; Ro 5:16-20)
Evangelizing	- God desires many will be saved (2Pet 3:9) - God’s grace is sufficient for all to be saved	- in obedience to God Christians evangelize: moved by the compassion for the lost, empowered by the H.S. with gifts
Glorifying	- the Father glorified the Son (Act 3:13; Jn 12:28) - The son glorified the Father (Jn 17:4; Php 2:11) - Father & Son – mutual glory (Jn 17:1-5) - H.S. glorifies the Son (Jn 16:13-14)	- good testimony glorifying God (Mt 5:16) - failed to give glory ...serious consequence like Herod (Act 12:20-23) - Christians are to glorify God in life, living, labor (service & ministry) (1Cor 6:20; 10:31;2Cr 4:15; 1Tim 1:17; Ro 5:2-20)
Grace	- God’s nature is gracious & He freely gives to all : - Source of grace (Jn 1:14-17; 2Cor 8:9; Act 20:24; Ro 1:5; 2Cor 9:8; 2Tom 1:2,9)	- common grace to all (James 1:17; - special grace for the chosen (Eph 1:6-7) - changed Saul to Apostle Paul (1Cor 15:9-11; Eph 3:7-13; 1Tim 1:14-16)

Gift	- gifts endowed by the Father, Christ & H.S. (Trinitarian formula X2 in 1Cor 12:4-6, 12-27); Eph 4:7-12)	- special form of grace for service: glorify God & build up the Church -be stewards of gifts (1Pet 3:10-11)
Reconciling	- “God in Jesus Christ reconciling the world to himself...” (2Cor 18-19; Ro 11:5)	- “he has committed to us the message of reconciliation...” (2Cor 5:19-20)

- “mission” is defined as “the missio Dei of the Triune God”
- “diaspora missiology” is defined as “a missiological framework for understanding and participating in God’s redemptive mission among diasporic groups.”

In Figure 4, the two new paradigms proposed in this study are integrated, with “relational paradigm” being the skeleton (in biology) or syntax (in linguistics), then “diaspora missiology/missions” as the flesh/face (in biology) or word/sound (in linguistics).

The FIN (Filipino International Network) is now a global movement and an excellent case study of applying the relational paradigm to diaspora missions. It had a humble beginning two decades ago at a local Filipino church plant reaching out to contract workers, domestic helpers, foreign students in holistic ministry and relational networking locally. In the 1990s, then through partnership with denominational effort, para-church organizations in their ministering to and through the Filipino diaspora first in Canada, then expanded at a global scale to form FIN. Subsequently, the diaspora missions to Filipinos formed the pattern and helped formulate the global strategy of the Lausanne Diaspora Leadership Team (LDLT) – an excellent case of diaspora missions ministering beyond the Filipinos to include other diaspora groups throughout the LCWE network.

Figure 4b - Relational paradigm “of mission(s)” and diaspora missiology/missions

RELATONAL PARADIGM		DIASPORA MISSIOLOGY & DIASPORA MISSIONS
5 ELEMENTS	5 RELATIONAL ASPECTS	
PARTICIPANTS - Triune God & Christians carry out the Great Commission - resistant: Satan, fallen angels	RELATIONAL NETWORK - Triune God is the originator of relationship; the center and foundation of all networks - two camps: God, obedient angels & Christians ↔ Satan	- not programmatic, not entrepreneur, not outcome- based - strong emphasis on relational dimensions between person Being (the triune God) and beings (of humanity and angelic reality) - recognizing the dimension of spiritual warfare
PATTERN (→sending) - Farther → the Son & together → H.S. 1. Father → the Son so → Christians (Jn 17: 18), Christians obeying - H.S. sending: Acts 10:19; 13:2 Christians empowered	RELATIONAL DIMENSIONS /CONTEXT - vertical dimension to God - horizontal dimensions within the Church & beyond - multi-context: divine, angelic, human; changing human contexts due to globalization, diaspora movement, etc.	- vertical dimensions, e.g. “relational accountability” - “glocal” missions ¹ in the globalized context - non-spatial, “borderless,” no boundary to worry, transnational - new approach: integrated ministry & interdisciplinary study of Missiology - learning of new demographic reality of the 21st Century & strategize accordingly with good stewardship

PRACTICE 2. Christians participating in God's mission, carrying out the "Great Commission"	RELATIONAL REALITY - God: reconciling the world to Himself in Christ thro Christians - Satan & fallen angels at enmity with God and His followers.	- new reality in the 21 st Century – viewing & following God's way of providentially moving people spatially & spiritually. - moving targets & move with the targets (diaspora)
POWER - God's love transforms Christians and compels them carrying out His mission	RELATIONAL DYNAMICS - doing missions out of love for God and compassion for the lost - empowered by the H.S.	- micro: love, compassion, Christian hospitality - macro: partnership & networking - holistic Christianity with strong integration of evangelism with Christian compassion & charity
PROCESS 3. God: plan of salvation Provided & the Church carrying out God's mission	RELATIONAL INTERACTION - God's calling, Christ's commissioning, H.S. empowering - Christians obedient to God, Satan resisting God's mission	- "Great commission" + "great commandment" - diaspora mission: ministering to and through the diaspora - relational accountability - strategic stewardship and partnership

The success story of FIN integrating "relational paradigm" and "diaspora missions" has been previously reported in several publications and presentations.

VI. CALL FOR ACTION

Due to the breadth and depth of our obedience in making disciples of all peoples, it is imperative to call the Church into action, inclusive of all denominations and mission organizations, Christians in the West and beyond.

6.1 Point of action #1 – Study Diaspora Missiology and Practice Diaspora Missions (including "mission at our doorstep")

Diaspora mission is a providential and strategic way to minister to "the nations" by the diaspora and through the diaspora. In diaspora missions, one can describe the contemporary situation to be a "borderless world" where people from everywhere are moving to everywhere with hope and despair, with joy and tears; yet providentially opportunistic for Kingdom expansion.

In response to the new reality of the phenomenal diaspora movement, the Church is called to respond to God's way of providentially moving people spatially & spiritually. Diaspora groups are moving targets and we are to move with the targets by practicing "mission at our doorstep" of reaching out to the diaspora in our neighborhood.

NO	YES
-No visa required	-Yes, door opened
-No closed door	-Yes, people accessible
-No international travel required	-Yes, missions at our doorstep
-No political/legal restrictions	-Yes, ample opportunities
-No dichotomized approach	-Yes, holistic ministries
-No sense of self-sufficiency & unhealthy competition	-Yes, powerful partnership

6.2 Point of action #2 – Strategic Stewardship and Relational Accountability

Jenkins observed that the places where Christianity is spreading and mutating are also places where the population levels are rising quickly, and he projected that such a demographic trend will continue throughout the next century. Given such demographic trends globally, the Christian Church is to practice strategic stewardship which is to be defined as “the wise use of God-endowed resources and God-given opportunity to His glory and for Kingdom extension strategically.” There is a relational accountability vertically to God for good stewardship (i.e. see the case of Ezekiel 3:1-21), and to share the Gospel horizontally to the unreached people groups who are desperately in need of the great commandment (see the teaching of Jesus Christ in Mt 25:14-46) and the Great Commission being practiced among them (i.e. see the case of Lazarus and the rich man, Luke 16:19-31).

Western populations are growing at a slower rate than developing nations where receptive people to Christianity are found and phenomenal growth of Christianity is happening in large scale. Thus strategic deployment requires active engagement in Christian outreach in the global South with strategic stewardship (Luke 12:32-48) due to relational accountability (Luke 15:1-16:13) both vertically and horizontally.

6.3 Strategic Partnership - Networking and Synergy

Partnership is “the unique opportunities in working with the Triune God and the Body of Christ to accomplish the *missio Dei* under the power and direction of the Holy Spirit.” And strategic partnership is “partnership characterized by wise use of God-endowed resources and God-given opportunity to His glory and for Kingdom extension.” Strategic partnership is desperately needed in the context of the 21st Century when the center of Christianity is shifting to the Southern Hemisphere to replace Western paternalism and Euro-centric missions.

As we ponder the global demographic trend of diaspora of the 21st century, we should consider it to be part of God’s sovereign design to accomplish His mission. Strategically, people on the move are receptive to the Gospel. Thus ministry to the diaspora is strategic stewardship in action.

Strategic partnership is ministering through diaspora groups in light of the global demographic trend (i.e. the center of Christianity shifting to the global South) to receptive people on the move and their kinsmen in their home land. The day of exclusively practicing missions in the traditional way of solo approach by the Western churches without partnership, is gone. Strategic partnership between missions and various types of Christian organizations, between churches of the post-Christian west and diaspora/native congregations in diaspora missions of ministering through the diasporic groups is to be employed to supplement traditional missions. The synergy from such strategic partnership is not to be underestimated. With a Kingdom perspective and eschatological urgency, synergetic undertaking is not only possible; but imperative and will prove to be fruitful as in the case study of FIN and LDLT.

VII. CONCLUSION

In this study, diaspora missiology and relational paradigms have been presented as new approaches to supplement traditional missiology and to cope with the new reality of global people in the 21st century. Due to the breadth and depth of our obedience in making disciples of all peoples, it is imperative to call the Church into action to engage in diaspora missions.

Missiologists and missionary leadership of our time cannot be ignorant of global demographic trends and can learn from government policy-makers, economists, and social scientists who recognize and maximize the forces and potentials of diasporas of multiple forms and types. These diasporic groups present great challenges and opportunities for the Church today, so much so that it has been selected as one of the global issues for discussion at the upcoming Lausanne Congress on World Evangelization in Cape Town, South Africa from October 16-25, 2010. (www.lausanne.org)

Let us listen to the call of the late Dr. Ralph Winter, one of the keen strategic thinkers in missions of our time, who made the following observation:

“[Diaspora Missiology] may well be the most important undigested reality in missions thinking today. We simply have not caught up with the fact that most of the world’s people can no longer be defined geographically.” (Endorsement of the book *Scattered: The Filipino Global Presence*, 2004)

There will be 36 workshop presentations on May 12th and 13th, which will be held from 1:30 to 3:45 in the afternoon. These workshops generally fall into five types of categories: History and analysis of regional mission movements, disciple-making models in various spheres, issues relating to mission agencies and their work, study group counterparts of the task-forces that will follow in the next hour, and casting vision for finishing the task of reaching the remaining least-reached peoples. We have included here the text of outlines and position papers that we received in time for printing. Others that we receive after printing will be included on a CD, which will be made available to each delegate. Below are brief descriptions of each workshop.

Business and Missions Partnership

Led by: Jacob Williams

Businessman and entrepreneur Jacob Williams will explore and propose ways mission agencies can partner with businesses to generate funds for ministry. The premise of Jacob's thesis is that the traditional methods of sending missionaries may be coming to a close, and new approaches need to be considered for funding the work.

Celebration and History of Regional Mission Movements (6 Workshops)

Coordinated by: Dr. Hisham Kamel, Dr. Paul Pierson, Decio de Cavarlho, Kyo Seong, Dr. Nakamura, Dr. Lee, Seth Anyomi, Dr. Rey Taniajura, Ken Joseph, Dr. Ahn, and Susanta Patra.

Six workshops will be held on May 12 and 13, giving an overview of what has happened in the missions movement of a particular region over the last 100 years, as well as analysis of the current status of the movement and projections into the future. Regions covered will be Middle East, Central Asia, Latin America, East Asia, Africa, Southeast Asia, South Asia and the West.

Challenges in Emerging Missions

Led by: Gabriel Barau

An experienced mission leader and CEO of a Nigerian mission agency, Gabriel Barau, will address the practical real-world realities faced by today's non-Western mission structures. Practical recommendations and suggestions will be offered to overcome obstacles and learn from the progress of others which have successfully addressed common challenges.

Church Planting Movements

Led by: David Garrison, Kent Parks and Dale Park

Church Planting Movements (CPMs) are rapidly multiplying churches planting churches that sweep across a people group or population segment. This workshop will show you how God is at work in CPMs around the world. We will give special attention to the world's fastest growing CPM, seeing how 2 million new believers have been baptized and 80,000 new churches planted in less than a decade. Participants will learn how to adapt methods and insights from this movement into their own harvest field.

Contemporary Mission Training

Led by: Dr. Don Smith

The founder of Daystar University in Kenya, Dr. Don Smith, will share a lifetime of wisdom about how to effectively prepare missionary candidates for the field. Our mandate is to go disciple all nations, but are we effectively discipling our missionaries before we send them? Be prepared to have your paradigms shaken! (Full title: “Contemporary Mission Training: Backwards, Upside Down and Flat!”)

Contextualized Approaches for a Globalized Japan

Led by: Gary Fujino

This presentation is focused around two distinct questions: 1. How might globalization affect the way that the gospel is presently being contextualized in Japan? 2. Can the Christian identity of Japanese be strengthened or weakened for contextualization by the influence of the global church and by globalization alike? In today’s post-modern and globally connected world, who are the Japanese? And how is the Japanese church presently relating to the worldwide body of Christ? The present impact of the gospel message and its “translation” into Japanese culture for mission will be examined from an outsider missionary perspective. The full title of the workshop is “Contextualized Approaches for a Globalized Japan: The impact of technology, demographic shifts and identity formation on both sides of conversion.”

Contextualization and Discipleship

Led by: Daniel Kikawa

Daniel Kikawa will demonstrate that the key to effective discipleship is understanding the culture and worldview context of the believer, and helping each person apply biblical truth in such a way that the culture and worldview begin to conform to the Scripture, and not the other way around. Much of discipleship breaks down in this process, and understanding this breakdown is the key to correcting it.

Discipling the 4/14 Window/Children

Led by: Barbara Winter and Pamela Ayres

The 4/14 Window idea recognizes that children are the most receptive people group to the gospel and are positioned to be a force to bring others to faith in Christ. Assuming that each has a lifetime to live out and share faith, they also have the potential to be long-term agents of change. The 1.2 billion children around the world who are “at risk” (as slaves, orphans, prostitutes, etc.) will also be our focus in this workshop as we seek to learn the full implications of Mark 10:14: “Let the children come to me, and do not hinder them, because the kingdom of God belongs to such as these.” This workshop will be co-led by Pamela Ayres who serves with Kids in Ministry International and Barbara Winter, wife of the late Dr. Ralph Winter, founder of the U.S. Center for World Mission and the Frontier Mission Fellowship. Opportunity for sharing ideas and resources among participants will be encouraged.

Insiders Discipling Insiders

Led by: Gavriel Gefen

Gavriel Gefen is an orthodox Jew who is a follower of Jesus. He will demonstrate the power of believers working inside cultural traditions and communities to effectively make disciples that impact their families and societies for Jesus.

FTT Workshop Track

Led by: Paul Eshleman and Team

The Finishing the Task track represents four crucial dimensions to seeing the completion of world evangelization in our generation. The first is engaging the remaining least-reached peoples that are without any missionary presence. This session will be led by Paul Eshleman and Alex Abraham. The second is evangelizing the least-evangelized, and making the most of the opportunities which God is opening up to reach them, especially through new technologies. This session will be led by Steve Douglass and Chris Uy. The third is making the Scripture available in the mother-tongue of every person on earth. This session will be led by Ron Green and Ivan Sikha. The fourth is reaching and discipling the world's 4.35 billion "oral learners and communicator"—those who can't, don't, or won't learn through literate means. This session will be led by Samuel Chiang.

Helping Mission Agencies Increase the Effectiveness of their Missionaries

Led by: Carol Lewis

A former field missionary, Carol Lewis will dialogue with participants about how to increase the effectiveness of their field workers. Issues regarding language and culture learning will be particularly addressed.

Making Disciples in the 4/14 Window

Led by: Eun Moo Lee & Dan Brewster

This workshop will examine the unique challenge and opportunity of discipling young people, particularly between the ages of 4 and 14 years, and will propose why this age group holds the key to seeing world evangelization completed in our generation.

Making Disciples in Global Migration

Led by: Cheol Han Jeon and Leiton Chin

God is increasingly bringing the unreached peoples in contact with believers. How do we make the most of this reality and effectively disciple new believers to have the greatest impact possible on their people? How do we help them stay connected to their culture and people so that their witness is maximized? How can we equip the local church to effectively respond to immigrant communities, planting culturally relevant disciple-groups among them?

Making Disciples in the Buddhist Context

Led by: Alex Smith & Paul Ariga

There are over 1 billion people in the world today that are daily influenced by a Buddhist worldview. However, reaching Buddhists for Christ, Alex Smith contends, is not so much a matter of more evangelism, but "to make disciples to function and reproduce as His church." If we effectively train and equip people in discipleship communities we will unleash the potential of exponential growth. Alex Smith is international coordinator of SeaNet, a regional network of agencies and churches focused on reaching the Buddhist world. This workshop will be held on two days, with Alex Smith presenting on May 12 and Paul Ariga on May 13.

Making Disciples in Business Contexts

Led by: David Bae

How can we more effectively take discipleship into the market-place? It is here we have the opportunity to actually build spiritual community in an urbanized, fast paced world. Since most of our time and relationships are invested in the market-place, it is imperative that we learn how to bring the gospel into this context and disciple those who respond.

Making Disciples in Chinese Contexts

Led by: Nobuo Takeuchi

Veteran missionary to the Chinese world, Nobuo Takeuchi will examine how discipleship is taking place today in places like China where the church is growing very rapidly. What lessons can we learn from a movement that has both grown in quantity and quality? Is it possible that growing numerically does not mean we have to sacrifice the quality of discipleship? Are these players on the same team?

Making Disciples in Fields of Science

Led by: Minoru Usami

What role does science play in seeing God's will be done here on earth as it is in heaven? Can believing scientists see their work as part of God's work here on this earth? If so, is a calling to a scientific field a holy calling? How can we then effectively disciple those who are called into this field to use their knowledge and abilities in a way that glorifies God?

Making Disciples in the Hindu Context

Led by: H.L. Richard

Despite evangelical missionary presence in India for the last two hundred years, the vast majority of Hindu people groups are still without an indigenous disciple-making movement. Richard will give practical reasons why that is the case, and suggest real solutions that are working to address the dilemma of over 800 million people cut off from the gospel and the church.

Making Disciples in Jewish Contexts

Led by: Takashi Yokoyama

Takashi Yokoyama will give an overview of what God is doing today to reach Jewish people with the gospel and the unique way in which Jewish background believers are being discipled, enabling them to keep many of their cultural traditions while embracing Jesus as their Messiah.

Making Disciples in the Muslim Context

Led by: Hisham Kamel

The founder of the Arabic Communication Center will share models of how Muslims are being discipled to follow Jesus in the midst of severe persecution and hostility from family, friends and society at large. What does it mean to prepare new believers for the constant challenges they will face, emotionally, physically and economically.

Making Disciples in the Nomadic Context

Led by: Malcolm Hunter

Why have we yet to see significant breakthroughs among nomadic peoples? One of the key issues is a lack of effective discipleship of new believers from nomadic backgrounds. Typically they are made to give up their nomadic way of life once they become believers. But is it possible for someone to be a

follower of Jesus in the context of nomadism? Malcolm Hunter believes that it is, but radical new approaches are required, which by their very nature may get us back to the biblical core of what the church and disciple-making are really all about.

Making Disciples through the Local Church

Led by: David Yoo

The local church is God's forum for disciple-making, but more often than not, biblical disciple-making doesn't happen in this context. Why is that, and what can be done about it? How can we equip the next generation of missionaries to plant churches that effectively disciple their members? How can we help our existing churches around the world, both old and new, to re-tool and re-structure around the biblical mandate and standard of discipleship?

Media that Transforms Nations

Led by: Calvin and Carol Conkey

An integrated media strategy will enhance all aspects of evangelism, discipleship and mobilisation. Our world is increasingly going digital and we need to learn how to use all possible means (ipods, films, mobile phones, the internet, art evangelism, storying, animation and more) to share the good news in interesting and creative ways! Come see, hear and discuss how film, art, music videos, and new technologies are being used to reach people around the world for Jesus! As we participate in Tokyo 2010 and work together to complete the Great Commission, we will need more tools and partnerships to multiply our witness in many different languages. During this workshop, you will also receive resources and free multi-language evangelistic films through our various Internet sites. Get equipped with innovative ideas and practical tools to resource your mission agency and outreach teams for effective cross-cultural evangelism, discipleship, and mobilisation! (The full workshop title is "Media that Transforms Nations: Effective cross-cultural media, arts and mission resources.")

Member Care Around the World

Led by: Philip Chang

Perhaps the most crucial issue in missions today is how missionaries are being cared for and discipled on the field. Few are better positioned to examine this issue than Philip Chang who has worked for many years with the WEA Missions Commission in the area of Member Care. The WEA MC has been on the forefront of researching and championing this issue, as well as equipping agencies to retool to meet the new demands placed on missionaries today.

Multi-Cultural Teams

Led by: Sherril Silzer

Veteran field missionary Sherril Silzer will examine the strengths and weaknesses of multi-cultural teams and propose ways these types of teams can better function on the field.

New Models in Missionary Sending

Led by: Timothy Olonade

In this workshop we will explore and engage with salient issues that have helped the Global South to advance its portion in world evangelization. We will interact with each other to learn of outstanding practices from around the world. We will focus on the following: a) Examining the reality of Non western mission phenomenon. b) Discovering the peculiarities of non western missionaries going global. c) What does 'sending' mean from everywhere to everyone? d) Models, methods and mechanics of global south sending. e) Building bridge of internationalization for international team. f) The West, the Rest and the Best!

Re-evangelizing and Discipling the Post-Christian World

Led by: Daniel Chae

The decline of Christianity in the West and the secularization of the vast majority of European peoples represents one of the greatest setbacks in the history of the Great Commission. Will the growing movement of indigenous churches in the non-Western world come to the rescue? The fact that this workshop is being led by a non-Westerner is a hopeful sign! Daniel Chae will share the challenge and the hope of what God is doing to re-introduce the European peoples to the gospel.

The Relationship between Shintoism and Judaism

Led by: Koji Soma

Historian and Bible scholar Koji Soma will show how ancient Japanese culture and Shinto tradition is anchored in the same foundation as the monotheistic Judaism of the Bible. Koji will demonstrate why a rediscovery of this holds great promise for winning the hearts and minds of Japanese for Christ.

Women in Missions: Their Role in Discipleship

Led by: Barbara Winter, Annie Abraham and Mary Hupp

This workshop will include such topics as the Biblical basis for women in ministry, ways to empower women in ministry, and their role in discipling the 4/14 window as well as other women. Interactive sharing by all participants engaged in cross-cultural discipleship will be encouraged. Annie has completed 14 blessed years of ministry with women and children in North India. Barbara is the wife of the late Dr. Ralph Winter, founder of the U.S. Center for World Mission and the Frontier Mission Fellowship. Mary and her husband, David, directed the Mission to Unreached Peoples for 12 years, having formerly served as missionaries in Taiwan for 9 years. Both Mary and Barbara have served on the Tokyo 2010 Planning Committee.

Workshop Papers and Outlines

Plenary papers and outlines that were received in time for the printing of this handbook are included here in this section. Those we received are listed below with their corresponding page number.

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The Priority of Reaching Every Unengaged People Group

I. THE CHALLENGE

One of the key challenges of the Great Commission is to finish the task of making disciples of all nations or people groups. It's the continual process of finding out who it is in the world that still hasn't been reached. One of the objectives of this conference is to look at where the Church is not and then decide what we're going to do about it.

It is absolutely essential to focus on those people groups who currently have no access to the Gospel. They are groups of people who, if they wanted to know the truth, would have no opportunity.

II. THE PROMISES

The Scripture has two promises for us:

- A. The Gospel will be preached everywhere! We will be a part of it or God will do it without us. He'll give dreams to the whole world - not just to Muslims. But, everybody is going to meet Him in some way.
- B. The second promise of Scripture says that people from every tribe and nation and people and language will one day bow before Him. Because the Lord promises it, we know it is going to happen.

III. THE DEFINITIONS

Many of us started thinking about people groups in 1974 when Dr. Ralph Winter delivered his landmark talk at the Lausanne Congress on Evangelism in which he pointed out that the "nations" referred to in Revelation were actually people groups. Recently, refinements on unreached people groups have introduced the concept of Unengaged, Unreached People Groups. What is an Unengaged Group? It is a group that has absolutely no access to the Gospel message. Outside of nature and divine revelation, if a person wanted to know the Gospel, he couldn't get access to it. There are not even radio broadcasts with the Gospel coming into these groups.

IV. OUR PROGRESS

Let's take a look at the progress in reaching these groups since 1974 when Ralph Winter talked to us.

There are about 12,000 ethno-linguistic groups. The total would be close to 16,000 if you count the ethno-cultural groups of India and South Asia. But, let's stick to the ethno-linguistic groups for the moment. Since 1974, about 6,000 of them have been reached – that is, there are at least 2% of the populations of these groups that are believers. That leaves 6,000 yet to be reached. Of those, there is a church planting effort underway in 2,500 of them. So, that leaves approximately 3,500 groups that are still unreached and still unengaged with the Gospel.

But, look what has happened in just the last four years. In November of 2005, there were 555 million

people and 639 Unengaged, Unreached People Groups with over 100,000 in population. Between November 2005 and March 2010, the Church engaged 418 of these groups with 4,007 full-time and part-time workers. This is absolutely staggering! God is at work, and He is calling people in every country to be part of getting to these untouched groups.

But, the big question is: “How much longer will we wait until we go to those groups that are still unengaged?” Here’s the global challenge:

- 632 people groups over 50,000 217 million
- 2,892 people groups with less than 50,000 32 million
- 3,524 Unengaged, Unreached People Groups 249 million

You have in your Handbook the list of these 632 groups, and we will look at them in just a few minutes.

Here’s my prayer during this session: That you will say, “Okay, we’ll try to go to one of these groups.” This may not be your primary calling, but the scriptures say we are all to be engaged in being witnesses for our Lord to the most remote parts of the earth. We all have a specific calling from the Lord, but all of us can help out with the priorities of the whole body of Christ. The truth is that we have had 2,000 years to be obedient to go everywhere, and we still haven’t done it. We need to change that -- starting right now.

V. WHY HAVEN’T THESE GROUPS BEEN REACHED?

First of all, these groups are in some of the most remote, difficult places. There is heavy opposition from non-Christian radicals. Mission boards do not have any more people to send. We think, “Surely, the International Mission Board of the Southern Baptists has somebody who could go.” But, they have said, “We’re out of people. There are no more to go.” The really sad thing for these groups is that there is nobody willing to try. I can’t understand that. It’s not fair. I don’t think God ever asks us to be successful. He only ever asks us to be faithful. So, I think we have to at least try.

I really believe that one of the biggest reasons these groups are not reached is that people just don’t know. They’re unaware that these groups exist. Many of us have thought that with 100,000 missionaries throughout the world, we must be reaching everybody. But, we are not.

Sometimes we’ve had a fear of failure. Maybe that’s the thing that hangs us up more than anything else. We are just afraid to fail. Or, we assume that somebody else is going to do it.

VI. A NEW PERSPECTIVE

I believe today, that we have to have a new perspective. We need a repentant spirit. We need the eyes of faith. The Scripture says that, “Faith is the substance of things hoped for, the evidence of things not seen.” We tend to say, “I have to see it to believe it.” And the eyes of faith say, “I have to believe it in order to see it.”

Do you think that God is strong enough to use your church, your organization, to get to some of these people? Yes He is! Of course He is! So what’s the problem? It’s our lack of will, our lack of information, or applying the resources God has already given us to where the task is most urgent.

A. The Perspective of Moses

Somebody said Moses would have never led the children out of Egypt if he’d had to solve the problem

of the Red Sea first. Now think about that. Imagine yourself as Moses and you're thinking, "I don't think this is a good idea. We're going to get to the Red Sea. We have no boats." We would have never started. It's our job to make the decision. It's God's job to solve the problem.

If He leads you to take one of these groups, it will be a big challenge. My own church in Southern California has taken three groups in Sudan and after three years of working, do you know what's happened? Nothing. We have seven other groups where good things are happening and new churches have been planted. But, in those groups, nothing is happening. Why? We don't know what the answer is. We're trying, but there is not one known Christian in a million and a half people that are in these three groups – not one known believer. And, there is tremendous antagonism to the Gospel. Wherever the believers turn, it's a tough road. But, we're going to stay with it as long as it takes. This is not a summer project kind of thing. This is not a trip where we take the choir to sing. These are tough places or somebody would have already reached them. But remember – it's God's job to solve the problem and I believe He will – all across Sudan.

B. The Necessity of Committing to God's Vision for You

We need a new vision, a new perspective, and we need a commitment to follow God's leading, no matter where that is. There was a fisherman one day who was out fishing. He'd cast the line out and pull in a huge fish and then he'd throw it back in. He'd catch a little, tiny fish and put it in his basket. Then he'd catch another big one and throw it back in.

Someone finally said, "What are you doing? Why do you keep throwing the big ones back in?" And he said, "Because my frying pan is only this big." (about 4 inches wide) We laugh at that fisherman. But, sometimes that is us. Perhaps the biggest vision, the biggest idea that God ever gave you – you threw back in because you didn't think you could do it.

So, begin to dream those kinds of dreams. That's what God says is going to happen in the latter days. Young men are going to dream dreams and old men are going to have visions. I don't know which category you fit into, but one of those is something that God wants to use.

C. We Need to Believe that God Will Make a Way

Let me give you some examples:

1. China

In the early days, before China was as open as it is now, there was a great desire on the part of Christians to get tools for evangelism. They especially wanted scriptures. They could buy a limited quantity of Bibles, but the pastors there didn't have study Bibles of any kind.

Some friends of ours called and said, "The next time you come to China, can you bring JESUS videos and study Bibles?" A few months later, I recruited a group of 10-15 to go. When we stopped in Singapore, they gave every one of us a separate suitcase loaded with JESUS videos or Bibles. So I said to my group, "When you get to China, don't put your bags through the x-ray machine, and don't look like you are in a group. When you get there, get a trolley, load your bags on it, and just go right out the door." I thought, "If we get stopped, we'll be detained for hours and they will confiscate all of our materials."

But, things went well. Everybody pushed their carts out the door until there were just two men left who hadn't gotten through. Just then, the customs official stopped the two men. Between them they had 150 videos. The official pointed to the machine and said, "Put them through the x-ray." So, there was nothing to be done. I watched the men lift their bags onto the x-ray belt and saw them begin to go through the x-ray machine. Just as the first bag was going through, up in the balcony a gorgeous Chinese girl dressed in black leather and high-heels came clicking across the balcony. This guy was supposed to be looking down at the x-ray machine. Instead, he watched her walk all the way across

that balcony. By the time he finished looking, all the bags had gone through the machine. I thought, “Isn’t it just like God to send a Chinese angel dressed in black leather at exactly the right time?” Who can plan that? Nobody. It’s just what God does at times.

2. Iran

There was a man in the mountains of Iran. He had a dream that if he would go down to the national highway, he would meet two men with Bibles. He wanted a Bible because he’d heard that’s how you can know how to live forever. He didn’t know how much Bibles cost, so he took a little offering from his village and set out. For several days, he made his way down the mountain until he got to the national highway. When he finally got there, he sat down on a rock to wait. At that very moment, two Bible smugglers were coming across the border with a carload of Bibles. As they approached the man, their steering wheel began to freeze. They couldn’t move it. Finally, they edged the car off the road and threw open the hood to see what was the matter. They couldn’t find anything, but saw a man sitting on a nearby rock who said, “Are you the men with the Bibles?” Their mouths dropped open and they said, “Yes, we have some Bibles.” He gave his little offering, got his Bible, and made his way back up the mountain to his village. Who set that up? Only God.

3. Italy

I was sitting in downtown Rome one day and, looking out the window, I saw inscribed in the base of the window across from me the words, “Solo Deo.” Only God. I believe that God has his people everywhere who will say, “We’ll try to reach one of these groups.” And, when God raises up the workers and the first people respond to His message, you’ll know that God did it.

VII. THE LIST

Now, I am going to ask you to look at the list of Unengaged Unreached People Groups. You can get it electronically, by going to www.Finishingthetask.com, which is our website. This list is updated every month so you always know what the latest progress is.

Let’s look at the columns at the top of the front page on your list. Starting on the left side of the page, you’ll see the FTT number, the next column is the country, the 3rd column is the people group name, and the 4th column is the population. Then you have the language, religion, and then a series of very small columns that give you the resources available to reach each group.

WS stands for written scriptures; OS for oral scripture – these are 50 stories that have been translated from the Scripture that can serve as the basis of ministry until a written Bible is developed. J stands for JESUS film; R for Christian radio; G for an audio recording of the Gospel; C for any churches in that group; and B for any known believers. The last two columns stand for the number of workers – WN for the workers needed and WC for the workers confirmed. We believe we need at least 1 full-time worker for each 50,000 people.

Let’s take a look at the 3rd line: The FTT # is 2; the country is Afghanistan; people group is Laurowan; population is 159,000; their language is the northwest dialect of Pashayi. They’re Sunni Muslims. And, they don’t have many resources – no written scriptures; no oral scriptures, no JESUS film; no Christian radio programming being broadcast in. There is an audio recording of some gospel stories; but, there are no churches and no known believers. We need at least 3 full-time workers, but at this point, there are zero committed.

Now let’s look at the top of the page where we have the color key. Any group with a blue color denotes that these groups have been selected or adopted. That’s a church who says, “We will select or adopt this one with the intent of sending people there or finding people that will become daily workers and church planters.”

The green color stands for groups that have been engaged through international churches, missionaries, local believers and so forth. Frankly, most of these have been launched by indigenous organizations or churches within their own country who've gotten a new vision. Some of them have been supported by churches in Korea or other countries who have said, "We'll help you. Let's just do this together. What do you need to get started?" In most cases, they have people but may need some other resources temporarily. As you page through these sheets, you can see some that have been adopted, but at this point, only 16 of these groups have been engaged with full-time workers. As you look at your sheets, remember that every group that is a white color, there are no full-time workers to our knowledge. These are the places where we need you to go.

I have the privilege of giving leadership to the "Finishing the Task" network that tries to coordinate the activities of churches and organizations that are working particularly on the unengaged groups. We want you to be part of the effort. In fact, if you would like to send someone from your organization to the annual task force meeting, the dates are December 8-9. The conference is held in Southern California, and you can get information by emailing Rick Dunn, in our office, at rick.dunn@ccci.org.

VIII. COMMITMENT FORM

The last thing we want to do today is look over the commitment form. I'd like you to find a partner in the audience, with your organization or another organization, and divide up one- on-one. I'd like you to look through the list and, in particular, at your own country and those countries where you are having a ministry. I want you to tell your partner how you think workers could be recruited to go to those groups and which ones you think there is a good possibility that you could begin some type of activity in the next three years. You're going to have this commitment form with you today and tomorrow. We'd like you to pray about which groups you could take responsibility for. And, we'd like to get the forms back from you at the evening session on Thursday night.

Here are some guidelines and things to remember about the form:

- A. First, we realize there are people you will need to check with in order to get their buy in, consent, or support. That's the wise thing to do.
- B. Secondly, we call this a faith promise commitment in that you say, by faith, "I pray that our organization or church will be able to send a worker to one or more of these groups in the next three years." And, your promise is, that if God provides the workers, you will send them to one of these groups that has been waiting for 2,000 years.
- C. Finally, I want to suggest that you write in at least one people group name before you leave the session. If you're not sure which group to select, select a country and write in the name of the country. And, we'll wait on the people group name until you have a chance to do further research.

Remember, the number one resource you have are near-cultural believers in churches in the country of the unengaged, unreached people group. They will know the trade language and the culture. And, they are the number one resource for you to mobilize.

Let me pray for you as you think and talk together. May God bless you.

*

Dr. Paul Eshleman is Vice President of Campus Crusade for Christ, International – Evangelism Strategies. He consults on partnerships and the major evangelism strategies of CCCI. Paul founded

The JESUS Film Project and served as its Director for 25 years. This 2-hour film on the life of Christ has been translated into over 1,000 languages. It has been shown in every country of the world and has been viewed or heard over 6 billion times worldwide.

Paul provides leadership to numerous coalitions and ministry networks. He serves as Director of the “Finishing the Task” Movement, seeking to enlist churches to take the responsibility for the Unengaged, Unreached People Groups throughout the world who have never heard the name of Jesus. Along with his wife, Kathy, Paul resides in Laguna Niguel, CA, USA.

The Priority of Evangelism

I. INTRODUCTION

The proclamation of the gospel is going out in unprecedented ways today throughout the world! During this session, I want to share with you three excellent strategies of evangelism. But first, I want to share with you how I believe the Spirit of God is at work in fulfilling our Lord's Great Commission.

II. SOME SIGNS OF GOD'S SPIRIT AT WORK

A. The Explosive Growth of the Church in China and India

The church in China has grown about 100 times in the last 60 years. Likewise, people in India have been responding in unprecedented ways. The 2001 census reported 2.1% of the population as Christian. By 2005, researchers and newspapers started reporting that India was 6% Christian. Recently, some Christian leaders in India are estimating substantially more than that.

B. Visions of Jesus

In the Middle East, many people are having dreams of Jesus or something which points them to Jesus. In one location in Central Asia, a team was driving to a place to show the JESUS film. They got lost and stopped to regain their bearings. Just then a man emerged from a nearby grove of trees. He was rushing toward them. The team was afraid.

As he got closer, they heard him say, "You are the ones!" When he arrived next to them, he explained that a few nights before he had a dream. In it were people who looked like the team. He was told in the dream that those people would tell him "the truth." So he inquired, "Can you tell me the truth?" Needless to say, they did. They went back to the man's village and showed the film to the man, his family and others in the village.

Clearly God is being very intentional and expansive in His recent efforts to draw people to Himself. At times, His actions are above and beyond any strategy or concrete action on the part of Christians. But, for the most part, He is working with methods and in patterns we can understand and choose to be part of.

C. United Movements of Prayer

Jesus said in John 15:7, "If you remain in me and my words remain in you, ask whatever you wish and it will be given to you." Prayer expert Steve Hawthorne says, "There is no question that united prayer for God's purposes to be fulfilled has been on the rise in astounding ways since the 1984 International Prayer Council. There have been concerts of prayer, using computers to connect prayer, national prayer leadership, local-church prayer leadership, prayer walking, prayer evangelism, spiritual-warfare emphasis, pastors' prayer summits, 24/7 prayer rooms and global events with local city-wide gatherings on the same day."

As an illustration of his last point, the 2009 Global Day of Prayer was estimated to have 300 million people involved in 220 countries.

D. Cooperative Planning

1. Ethiopia - A few years ago, the church in Ethiopia unveiled a 100-year plan, not just to evangelize the country and plant churches, but also to see dramatic change throughout the Ethiopian society.

2. Back to Jerusalem - Many Christians in China are part of the “Back to Jerusalem” movement. They believe that the gospel mainly went west from its beginning in Jerusalem. Now it is present in great strength in China. They believe it is their mandate to take the “relay-race baton” of the gospel further west until it arrives back in Jerusalem. If you think of the countries between Tibet and Jerusalem, you realize many Chinese missionaries will die in that quest. But, they are prepared for that and are making their plans.

3. Unreached People Group Networks - In the summer of 2000, a number of mission leaders were attending the Amsterdam 2000 meeting sponsored by the Billy Graham Evangelistic Association. As the challenge was given to find ways to engage and reach the remaining Unengaged Unreached People Groups (UUPG), some of the leaders committed to seeing that happen. They began to dream of the day that researchers would not be able to find even one UUPG.

In the last several years, there has been significant progress toward that goal. Of the 639 UUPGs of populations of over 100,000 (as of four years ago), two-thirds have been engaged or reached and most of the rest have been adopted. More than 4000 full-time and part-time workers have gone to achieve engagement during that time. And substantial planning has occurred to finish the task with not only the larger UUPGs, but with the smaller ones, as well.

E. Unity and Partnerships

In John 17:20-21, Jesus prayed, “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” I have been involved full-time in missions for over 40 years, and I sense that kind of unity is truer now than it was before. My wife and I meet every six months with the couples who lead five other major college and high school ministries. We mainly share and pray for one another. Similarly, those who lead many of the U.S.-based missions organizations meet for a few days every year. We share ideas and best practices freely. We discuss and pray for challenges we face.

As another example, in 1998 a partnership was formed involving the JESUS Film Ministry of Campus Crusade for Christ and the global missions effort of the Church of the Nazarene. The JESUS Film Project provided films and projectors and the Nazarene Church provided workers to show the film and plant churches.

Since then, God has used that partnership to see over 55 million exposures to the gospel, with nearly 10 million indicated decisions; 3.5 million people have entered into follow-up, and 22,000 churches or preaching points have been established.

F. Breakthroughs in Bible Translation and Illiteracy

There have been some very substantial barriers to the spread of the gospel through the years.

1. Illiteracy - About two-thirds of the population of the earth cannot be easily disciplined through written materials. In recent years, tremendous progress has been made in developing ministry approaches which do not require people to read. Audio materials have been developed, for example, which can systematically disciple a person from beginning as a new Christian, to becoming mature in Christ and even becoming a pastor or missionary without ever assuming that person learns to read.

Some strategies of Bible translation can use the telling of 50-60 carefully selected Bible stories to plant discipleship groups and even churches. In one fairly closed situation in northeast Africa, a number of national missionaries were trained in this approach. As they learned specific Bible stories, they went to nearby villages to share them at great personal risk. During the training, two small listening groups were started. The people in those groups met each week to learn new Bible stories and be prepared to share them with their neighbors. In just six months after the initial training, the people

in the two groups saw 30 more people come to Christ and two house churches were started.

Some of the 30 new believers used the same strategy to lead 50 more people to Christ and plant more house churches. As of the last report, there were nine house churches in all.

2. Bible Translation - Another significant historical barrier to the spread of the gospel has been the lack of Scripture in people's heart languages. Not too many years ago, Wycliffe Bible Translators projected that it would take 150 years to complete the task of Bible translation.

However, things have changed dramatically. It used to take 13 years to translate enough of the Bible to start a church. Now it takes much less time. Nationals are more involved, translation is often done in clusters of similar languages, and computers can be used to assist in the process. Wycliffe now projects that by the end of 2025 a Bible translation project will be started in every language that will ever need one.

Think about it! Never in the history of time has the Bible been available to everyone on earth. But, soon it will be.

3. Quicker Use - On top of just availability, Scripture translation is being sequenced to fit into the best timing for local church planting efforts. For example, a partnership has recently been formed called the End to End Partnership. The strategy is to locate a local church planting movement organization to ask what languages they are prepared to use as soon as possible. As needed, Wycliffe and their partners translate the script from Luke for the JESUS film as a first priority. As soon as the script becomes available, the JESUS Film Project dubs that language to create the film. Also, the Bible translators work on portions of the New Testament and certain critical Old Testament stories. Those translations serve as scripts to be recorded by Faith Comes by Hearing.

So, in a fast, seamless process Scripture can be made available to be shown on film and played in audio form for listening groups. Then the local church planting movement organizations put those materials to work as soon as they become available.

III. CREATIVE EVANGELISM STRATEGIES

Now let me elaborate on three specific ways you can take advantage of how God is opening evangelistic doors today.

A. Using Short Films

If we are going to reach all nations, all people groups, and all generations, we need to speak in the languages they speak. The 'language' of this upcoming generation -- those urban dwelling, technologically savvy, 13-35 year olds -- is entertainment. To reach this people group with the gospel, we need to speak their dialect, the dialect of Arts, Media, Music and Film.

The Global Short Film Network uses intriguing short films -- from 1-10 minutes in length -- to connect with this new generation, one that is visually oriented. The short films get the attention of students and young adults, stimulating discussions in a matter of minutes.

The Global Short Film Network is about using short films to springboard into conversations about Christ. How is this done? First of all, by creating great films that are both fun to watch and stir up deeper issues we all deal with -- themes like brokenness, self-image, love and forgiveness.

Second, the Global Short Film Network teaches young filmmakers around the world how to make films that speak directly to their culture in their own words. In just this past year, the Global Short Film Network with the help of Hollywood professionals, conducted film schools in Egypt, Hong

Kong, the Caribbean, Thailand, New Zealand and East Asia - coaching promising filmmakers in the essential skills needed to tell the visual stories of their culture.

Finally, they focus on equipping people with ideas of how to share these films and start conversations with their friends and families.

Just a few weeks ago, someone that the Short Film Network trained in the Caribbean, from Guyana, gave a report on his Facebook:

I'm a youth pastor at a juvenile prison. Every week I give Bible lessons to the group. But, I have seen that the interest of the group is not so great anymore. I tried a lot of things, but I couldn't get their attention.

Last week I took my projector and laptop and showed them a short film. After that, we talked about it. It was so AWESOME. I got everyone's attention, and we had a really good conversation after the movie. I think that in the coming weeks I will be showing more short movies.

Maybe I can make a short film with them in the future. I hope so.

That's the power of a short film. It gets the discussion going with those who may be hesitant to talk. Don't miss using the power of a short film to reach the next generation. There is a short film, called "Venia," which gives you a little idea of the kind of impact that can be made in 5 minutes.

If you would like more information on how to get many of the short films already produced, visit the website at <http://globalshortfilmnetwork.com>.

B. The Power of the Internet

A second powerful medium of evangelism is the Internet. Millions of people are indicating decisions for Christ over the Internet every year. One of the most effective evangelism strategies in the world today is Global Media Outreach. Their vision is to give every person on earth multiple opportunities to accept Jesus Christ by 2020. Their mission, though, is not only evangelism, but discipleship that leads to the incorporation of new believers into local churches. They are located in the high tech area of California in the United States so they can immediately apply the emerging communication technologies to ministry for the Lord.

GMO currently has 102 highly segmented websites that draw more than 400,000 visitors daily. Of those, more than 60,000 indicate they have prayed a prayer to receive Jesus Christ as their personal Savior. Of those, 8,000 will give full contact information stating their interest in being discipled and eventually connected to a local church. In the course of any given week, Global Media Outreach will reach people in every major trade language from as many as 191 countries.

In 2009, GMO had more than 10.5 million indicated decisions, with 2 million new believers who gave full contact information. In 2010, based on first quarter results, GMO expects 20 million people to indicate decisions to receive Christ with 5 million of them who will express interest to join a small group or a local church.

There is a 2-minute video which captures the live action of what is happening as people log in to one of the GMO sites. If you want to go to the site live, it is www.greatcommission2020.com. The blue banner stands for those who are right now online reading the gospel message. And, when you see a yellow banner, it means a person has indicated a decision to receive Christ.

What I like about GMO is their desire to get people into discipleship and to try to connect them with other believers. They have recruited and trained almost 5,000 online missionaries who provide answers to questions, help new believers grow in their faith, and assist in getting them introduced to

local Christian movements. They are continually trying to measure changed lives. They sent out a survey to people who 6 months earlier had indicated decisions to receive Christ. Listen to these results:

8,509 surveys were received back from 185 countries. The top 12 countries, in order were: India, South Africa, United States, Philippines, Nigeria, Kenya, Malaysia, United Kingdom, Ghana, Canada, United Arab Emirates and Indonesia.

- Assurance of Salvation 87% were “very certain” that they now knew Christ as their personal Savior
- Change in Biblical world view and life experience 72% said their thoughts/actions were changed by a prompting of God’s Spirit “daily”
- Daily Bible reading 44% read their Bible daily and 30% 1 – 2 times a week
- Attending church/small group regularly 63% attend church or meet with a small group weekly
- Daily prayer 58% spend 10 minutes or more daily in prayer
- Sharing their faith 92% have shared their faith with others

Can the world really be reached by 2020?

Recently, GMO launched the Jesus2020 site in multiple languages with the goal of giving every person on earth multiple opportunities to accept Jesus Christ by 2020. GMO believes that the future of network technology is going to be about mobile receiving devices powered by solar energy. The O3B Project (Other 3 Billion) will launch 5 satellites in the next few years that will provide connectivity to every person in the world.

GMO believes Apple has changed the game with iPad, introducing the notion of sensory computing which will allow a person to touch an image in order to get information. GMO is now developing concepts to touch a picture, which will generate a gospel presentation in an audio or video format. With these technologies, the Jesus2020 Site is expected to generate between a half-billion to one billion people indicating decisions for Jesus Christ by 2020.

If your organization or denomination would like to become a partner with Global Media Outreach, there are two possibilities:

1. Recruit e-Missionaries. Local churches are tremendously energized when its members get involved in evangelism and discipleship following up responses from the Internet. To get involved, contact GMO at gmojoinus.com. Online missionaries are needed in the following languages: English, French, Italian, Chinese, German, Urdu, Spanish, Russian, Farsi, Japanese, Portuguese, and Swedish.

2. GMO is looking for a few partners who will help them open the next 23 language sites. If you have ministry locations in any one of the following languages, you might be interested in becoming a facilitating partner to launch the Jesus2020 site in that language: Arabic, Bulgarian, Croatian, Czech, Danish, Dutch, Finnish, Greek, Hebrew, Hungarian, Indonesian, Korean, Latvian, Lithuanian, Norwegian, Polish, Romanian, Serbian, Slovak, Thai, Turkish, Ukrainian, Vietnamese. This would involve an initial investment of \$20,000 to bring the site up and provide an advertising budget to draw people to the site. If you are interested in this option, contact Walt Wilson at waltwilson2000@aol.com.

C. The Dramatic Impact of Feature Films.

Over the past thirty years, the most prolific tool of evangelism that we have had in the ministry of Campus Crusade for Christ is the JESUS film. It has now been translated into nearly 1,100 languages. It has been shown in every country of the world and has generated more than 6 billion exposures to the gospel. New translations are still being completed every month.

Some of you have not yet seen the Story of JESUS for Children or the version of the JESUS film called “Magdalena.” The following is a report from Cris Uy, who handles all of our film evangelism

throughout the Philippines, to bring you up-to-date on the JESUS film.

In early 2000, a mission mobilization gathering in Manila set up display booths representing a number of unreached people groups in the Philippines. One booth represented a Muslim people group living on an isolated island. Unlike all the other colorful and lively booths, it was the only booth that had nothing in it but a message that read, “Nothing is here because no one is there.” The fact that no one was trying to reach this group caused different organizations and churches to come together and discuss what should be done. These men and women shared their resources and sent three young Filipino missionaries to the island. These young workers taught the people how to set up their own health center, pharmacy and schools.

Central to the project was the use of the classic JESUS film, known to them as “Isa Al Masi.” These missionaries changed the spiritual climate of the island. Today, the ministry is being led by indigenous leaders and the people have been reaching out to their fellow Muslims in the other islands around them.

The classic JESUS film is being used all over the southern part of the Philippines to help change the spiritual climate in that part of the country. In spite of wars and terrorism, the good news is being proTOKYO claimed to our cousins all over that area. If you walk in the marketplace, it is a common site to see and hear this familiar video being illegally sold by Muslim store-owners to their Muslim customers. They are selling pirated versions of the JESUS film in their language!

You are familiar with the Classic version of the film and I just talked about it. I want to introduce you to two other versions, and then find out in which languages you could still use translations of the Classic film.

We have two objectives in showing evangelistic films. The first objective is to filter out the ripe fruit that God has already prepared. The second is to help change the spiritual climate of the area, making it common for them to hear the name of Isa or Jesus. Two years ago we surveyed our staff working across the world and asked which stories from the scriptures appealed most to Muslim women. We then filmed these and introduced the Magdalena version of the JESUS film with 20 minutes of new footage. The response has been outstanding.

After we showed the English version of this film to our Muslim women friends in Mindanao, they said “This must be shown to all Muslim women.” We just finished recording a new language of this film to be used all over Mindanao and in Sabah, Malaysia where hundreds of thousands of Filipino Muslims reside and work.

In Manila, on the other hand, a medical doctor, who heads up the National Children’s Medical Center, has been using another version of the JESUS film called the “Story of JESUS for Children.” He is using it to reach out to sick and dying children and comfort the grieving parents and nannies. In the Philippines, we now have this version available in three major Filipino languages. It is being used by Child Evangelism Fellowship and other groups who are working with children. You will receive copies of both Magdalena and the Story of JESUS for Children.

Finally, I want to say a word about the Classic JESUS Film. We are finding that it is very effective in the smaller language groups. However, we are now using DVD in most of the world, and are packaging it in new ways.

In your Handbook you will notice a listing of the 865 languages, over 50,000 people, that still do not have a translation. We are looking for partners in the translation and distribution of these languages. We will try to raise the finances, if you can help with the translation and the showings. The JESUS Film Regional reps will be available during the session and at their table.

Finally, I want to tell you a story of what happened in the Philippine national election. We have used

the national election as a platform to massively evangelize throughout the entire country. We developed a tool called VoteRIGHT – a non-partisan voters’ education guide which is evangelistic in nature. Because of this, millions of Filipinos were given a chance to say “yes” to Jesus Christ. We also gained the respect of the politicians nationwide, including all of the candidates for the presidency. For the first time in the history of Philippine politics, evangelical Christians were able to attract the attention of the media networks.

IV. ACTION

Please turn your attention back to the commitment form in your Handbook. We want to give you a chance to indicate your interest in being involved in any of the three evangelistic efforts mentioned above.

1. If you’d like more information on implementing the short film strategy, you can check that box and we’ll make sure that someone contacts you.
2. If you would like to become a partner with Global Media Outreach, either by recruiting e-missionaries or helping to develop a website in one of the languages I mentioned earlier, you can indicate that by checking the box.
3. If you want to help get the JESUS film translated and shown in a new language, you can indicate that and list the name of the language(s). If you don’t get a chance to talk with one of the JESUS film reps this week, they’ll contact you at a later date.
4. Remember to bring this form with you Thursday night to the evening session.

V. CONCLUSION

God is moving today! If things keep progressing as they have in recent years, I believe the Great Commission will be fulfilled in our lifetime. What a privilege it is to be alive and in ministry at a time like this!

*

Steve Douglass leads Campus Crusade for Christ with a passion for ministry built over nearly four decades of service. Douglass came to Campus Crusade with a resume that included a Bachelor of Science degree from M.I.T. and a Masters in Business Administration from Harvard. During the next 32 years he held a variety of positions with Campus Crusade for Christ, including executive vice president and director of U.S. Ministries. In July 2001, founder Bill Bright personally selected Douglass to be his successor. Along with his wife Judy, Steve Douglass resides in Orlando, FL, USA.

JESUS Film Priority List

We need your help!

Listed here are 865 languages of 50,000 or more speakers that do not have the JESUS Film produced. If your organization or denomination can use the JESUS Film in one of these languages, we would like to talk to you personally to see how we can partner together to do the translation or provide the equipment for showing the film.

Please contact someone at the JESUS Film Project or write Tom. Meiner@ccci.org, or call 407-826-2349. The list is sorted by region, then country. Name of language and number of world speakers is shown.

Africame

Afghanistan

PASHAYI, NORTHEAST	54,412
PASHAYI, SOUTHEAST	54,412
PASHAYI, SOUTHWEST	108,000
PASHTO, KANDAHAR	12,674,367
PASHTO, NANGAHAR	17,000,000
TERSIQ	650,000

Algeria

ARABIC, ALGERIAN	110,000
TAMAHQA, HOGGAR	62,000
TUMZABT	70,000

Angola

MBWELA	222,000
NKHUMBI	150,000
NSONGO	50,000
NYANEKA	300,000
NYEMBA	231,540

Bahrain

ARABIC, BAHARNA SPOKEN	310,000
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Benin

BIALI	66,000
BOKO	110,000
CABE	69,000
GBE, EASTERN XWLA	80,000
GBE, GBESI	65,000
ICA	63,000
IDACA	100,000
IJE	50,000
KO-GBE	100,000
MAXI-GBE	91,300
MOKOLE	65,500

NATENI	66,000	BOKOTO	130,000
TOFIN-GBE	90,000	GBANU	95,000
WEME-GBE	60,000	KABA	83,000
XWELA-GBE	65,000	KARE	97,463
XWLA-GBE	71,000	MANZA	220,000
Burkina Faso		MBAI	88,300
BIRIFOR, MALBA	108,000	MBATI	60,000
BOBO MADARE, NORTHERN	53,400	NGBAKA MABO	189,553
BOBO MADARE, SOUTHERN	311,69	NZAKARA	50,000
1BWAMU	185,945	PANA, CAR	85,975
BWAMU, LAA LAA	69,210	SUMA	50,000
CERMA	63,100	YAKOMA	110,000
KOROMFE	196,100	Chad	
KUSAAL, WESTERN	90,000	BUDUMA	54,800
LOBI	441,300	DAJU, DAR SILA	63,082
MARKA	225,000	FULFULDE, BAGIRMI	180,000
NUNI, SOUTHERN	167,670	GOR7	5,000
SAMO, MATYA	105,000	KANEMBU	389,028
SENOUFO, NANERIGE	50,000	KERA	50,523
SENOUFO, NIANGOLO	50,000	LAKA	57,193
SONGHAY	140,000	MABA	250,000
Cameroon		MANGO	50,000
AKOOSE	100,000	NABA	232,448
BAFIA	60,000	NGAM	61,443
BAFUT	105,000	TAMA	62,931
BAKOKO	50,000	Comoros	
BAKUNDU-BALUE	105,985	COMORIAN	35,702
BETI	2,000,000	COMORIAN, NDZWANI	264,324
ETON	52,000	Congo	
FEFE	123,700	KUNYI	52,000
GBAYA, SOUTHWEST	177,000	SUUNDI	120,737
GHOMALA	260,000	TEKE-TSAAYI	129,507
GIDAR	65,687	TEKE, IBALI	203,392
GUDUF	55,918	TEKE, NORTHERN	65,036
KENYANG	65,000	Cote d'Ivoire	
MBEMBE, TIGON	56,000	ABE	170,000
MBUM	51,100	ABIDJI	50,500
META	87,000	ABURE	55,120
MOFU-GUDUR	60,000	ADIOUKROU	100,000
MUNGAKA	50,100	ANYIN, MOROF	0300,000
NGOMBA	63,000	ATTIE	381,000
NGWE	73,200	BETE, DALOA	130,000
PSIKYE	52,500	BETE, GAGNOA	150,000
Cape Verde		DIDA, LAKOTA	93,800
KABUVERDIANU	926,078	DIDA, YOCOBOUE	101,600
CAR		EBRIE	75,859
BANDA-BAMBARI	183,000	JULA, ODIENNE	120,000
BANDA-BANDA	102,000	JULA, WORODOUGOU	80,000
BANDA, MID-SOUTHERN	102,000	KOYAGA	60,000
BANDA, SOUTH CENTRAL	153,000	KULANGO, BONDOUKOU	104,000

JESUS Film Priority List

KULANGO, BOUNA	157,500	Equatorial Guinea		ORMA	55,000
MAOU	169,100	EQUATORIAL GUINEA	69,899	SAMBURU	147,000
SENOUFO, DJIMINI	95,500	Eritrea		TUGEN, NORTH	144,000
SENOUFO, SHEMPIRE	100,000	BILEN	70,000	Liberia	
SENOUFO, TAGWANA	138,100	KUNAMA	108,883	GREBO, GBOLOO	56,300
WOBE	156,300	NARA	80,000	KRAHN, WESTERN	60,000
DRC		SAHO	202,759	MANYA	70,400
BANGI	118,752	Ethiopia		Libya	
BANGUBANGU	171,000	BASKETTO	57,805	NAFUSI	167,000
BEMBA	295,780	BERTA	146,799	Madagascar	
BEMBE	252,000	DIRASHA	50,328	MALAGASY, ANTANKARANA	88,000
BERA	120,000	GUMUZ	160,424	MALAGASY, NORTHERN	900,000
BINJI	165,000	GURAE, NORTH	254,682	MALAGASY, SOUTHERN	600,000
BOLIA	100,000	INOR	280,000	MALAGASY, TANOSY	350,000
BUDZA	226,00	KOORETE	103,879	Malawi	
BUSHOONG	155,137	MEEN	56,585	KOKOLA	200,000
BWA	200,000	OROMO, QOTU	4,526,000	LOMWE, MALAWI	250,000
DING	155,000	SHAKACHO	54,894	SENA, MALAWI	270,000
FRENCH	67,031,618	XAMTANGA	143,369	Mali	
HAVU	506,000	YEMSA	81,613	BOSO, SOROGAMA	100,000
HUNDE	200,000	Gambia		BOSO, TIEYAXO	117,696
KELA	180,000	WOLOF, GAMBIAN	165,000	DOGON, TENE KAN	127,000
KOMO	400,000	Ghana		DOGON, TOMO KAN	132,800
KWESE	60,000	AWUTU	180,000	DOGON, TORO SO	50,000
LALIA	55,000	CHEREPO	111,000	DUUNGO	70,000
LENGOLA	10,000	GUA	74,000	JAMSAI	130,000
LESE	50,000	GUA	60,200	KASSONKE	128,170
LOBALA	60,000	KRACHE	58,000	MALINKE	495,270
LUGBARA	1,637,179	NAFAANRA	61,000	MANINKAKAN, KITA	600,000
LUNA	50,000	SEHWI	250,000	SENOUFO, SHENARA	136,500
MAMVU	60,000	Iran		SONINKE	1,096,795
MBANZA	361,998	FARSI, WESTERN SIGN	24,369,121	Mozambique	
MBOLE	100,000	GALI	1,500,000	KOTI	64,200
MITUKU	50,948	KHORASANI TURKISH	400,000	LOLO	150,000
MONO	65,000	KURDISH, SOUTHERN	3,000,000	MAKHUWA-MACA	420,101
MPUONO	165,000	LAKI	1,000,000	MAKHUWA-MAKHUWANA	2,500,000
NDO	300,000	LARI	80,000	MAKHUWA-MONIGA	200,000
NGANDO	220,000	LURI, SOUTHERN	875,000	MAKHUWA-SHIRIMA	500,000
NGBANDI, SOUTHERN	105,000	NARNI	24,364,000	MANYAWA	150,000
NTOMBA	100,000	PARSI-DARI	700,000	MARENDJE	75,000
NYANGA	150,000	TAKESTANI	220,000	SAKA	200,000
SALAMPASU	60,000	ZAM	3,265,000	TAWARA	50,000
SEBA	167,000	Kenya		TEWE	250,000
SONDE	96,000	CHONYI	121,000	Namibia	
SONGOMENO	50,000	CHUKA	70,000	NDONGA	692,230
SUKU	50,000	GARREH-AJURAN	128,000	Niger	
TAABWA	310,000	IDAKHO-ISUKHA-TIRIKI	306,000	FULFULDE, CENTRAL	450,000
ZIMBA	120,00	MWIMBI-MUTHAMBI	70,000	TAMAJEQ, AIR	250,000
Egypt		NYORE	120,000	TAMAJEQ, TAHOUA	640,000
NOBIIN	495,000				

JESUS Film Priority List

ZARA	2,188,400	ORING	75,00	Tajikistan	
Nigeria		ORO	75,000	SHUGHNI	60,000
AGATU	70,000	RON	115,000	Tanzania	
BADE	250,000	RUKUBA	100,000	BONDEI	80,000
BATA	152,500	SAMBA LEKO	62,020	DATOOGA	87,798
BEKWARRA	100,000	TSUVADI	150,000	FIPA	200,000
BITARE	119,896	UKWUANI-ABOH	150,000	GOROWA	50,000
BOGHOM	50,000	WARJI	77,665	HA	990,000
BOKYI	143,700	YALA	50,000	HANGAZA	150,000
BOLE	100,00	YEKHEE	274,000	IKIZU	55,000
CIBAK	100,000	YENDANG	62,640	JITA	205,000
DIBO	100,000	YUNGUR	95,000	AGULU	217,000
EJAGHAM	116,675	ZARMA	2,188,400	KARA	86,000
EKIT	200,000	Oman		KEREBE	100,000
EKPARI	50,000	ARABIC, DHOFARI SPOKEN	70,000	KIMBU	78,000
ELEME	58,000	ARABIC, OMANI SPOKEN	815,000	KINGA	140,000
EMAI-IULEHA-ORA	100,000	Palestine		KONONGO	51,000
ERUWA	64,000	Arabic, Palestinian	6,145,000	KWAYA	115,000
ESAN	200,000	Senegal		KWERE	98,000
GADE	72,100	BALANTA-GANJA	106,350	LANGI	350,000
GERA	200,000	SAFEN	117,050	MALILA	65,000
GOKANA	100,000	Sierra Leone		MATENGO	15,000
GUDE	96,000	SHERBRO	135,000	MATUMBI	72,000
HAM	100,000	Somalia		MPOTO	80,000
IBANI	60,000	GARRE	50,000	MWERA	469,000
ICEN	50,167	Sudan		NDALI	220,000
IJO, CENTRAL-WESTERN	1,000,000	AMA	70,000	NDAMBA	55,000
IJO, SOUTHEAST	71,500	ATUOT	50,000	NDENDEULE	100,000
IKULU	50,000	AVOKAYA	65,000	NDENGEREKO	110,000
IKWERE	200,000	BELLA	1,178,000	NGINDO	220,000
JARAWA	150,000	DAJU, DAR FUR	143,053	NGONI	205,000
JENJO	150,000	DINKA, NORTHWESTERN	80,000	NGULU	32,000
JERA	64,850	DINKA, SOUTHEASTERN	250,000	NGURIMI	55,000
Kana	200,000	DINKA, SOUTHWESTERN	450,000	NYAMBO	400,000
KOFYAR	109,943	GAAM	67,166	NYATURU	556,000
KOLUKUMA	100,000	JUMJUM	50,374	NYIHA	626,000
KUKELE	95,000	JUR MODO	100,000	PANGWA	95,000
LEBO	60,000	KATCHA-KADUGLI-MIRI	75,000	POGOLO	185,000
MAMBILA, NIGERIA	99,000	KENUZI-DONGOLA	280,000	RUFIJI	200,000
MgboliziA	100,000	LOPIT	50,000	RWA	90,000
MIGILI	50,000	LUWO	80,000	SAFWA	158,000
MOM JANGO	110,798	MABAAN	50,418	SAGALA	79,000
NDOOLA	62,569	MANDARI	115,997	SANGU	75,000
NGAMO	60,000	MASALIT	240,520	SHUBI	153,000
NGIZIM	80,000	MIDOB	50,000	SUMBWA	191,000
NUNGU	50,000	TOPOSA	100,000	ZANAKI	100,000
NZANYI	86,000	ZAGHAWA	159,834	ZIGULA	355,000
OBANLIKU	65,000	Syria		ZINZA	138,000
OGBAH	170,000	BAQI	1,903,116	Togo	
OGBIA	200,000			AKEBOU	56,400
OKOBO	50,000				

JESUS Film Priority List

ANUF	137,600	CAKCHIQUEL, WESTERN	77,000	CHINESE, DUYUN	1,350,000
KAMBOLE	70,000	KANJOBAL, WESTERN	58,600	CHINESE, GUIZHOU	3,647,300
NGANGAM	66,000	MAM, TODOS SANTOS	60,000	CHINESE, PINGHUA	2,338,000
Turkey		POKOMCHI, WESTERN	50,000	CHINESE, SHAOZHOU	935,200
BALKAN GAGAUZ TURKISH	331,000	QUICHE, JOYABAJ	54,298	CUN	79,100
DIMLI	1,000,000	TZUTUJIL, EASTERN	50,000	DONG, NORTHERN	1,170,700
Uganda		Guyana		DONGNU	233,800
CHIGA	1,391,442	GUYANESE	700,000	DONGXIANG	482,300
GWERE	275,608	Mexico		GA MONG	54,000
KENYI	390,115	NAHUATL, CENTRAL	200,000	GEPO, EASTERN	64,000
KONJO	361,709	NAHUATL, NORTH PUEBLA	60,000	GHA-MU	108,350
KUMAM	112,629	NAHUATL, ORIZABA	120,000	GHAO-XONG, EASTERN	103,200
NYOLE	228,918	TOTONACA, PAPANTLA	80,000	GHAO-XONG, WESTERN	1,057,800
RULI	68,010	TZOTZIL, SAN ANDRES	50,000	GIAY	325,300
TOORO	488,24	ZAPOTECO, CENTRAL	80,000	GOLOG	127,600
Yemen		Papua New Guinea		GUANYINQIAO	50,000
ARABIC, HADRAMI SPOKEN	410,000	GOLIN	51,105	GUIBEI	1,299,000
ARABIC, SANAANI SPOKEN	7,600,000	KUANUA	61,000	GUIBIAN	828,000
ARABIC, YEMENI	6,869,000	SINASINA	50,079	HAN TAI	55,500
MEHRI	135,764	Peru		HANI	861,500
SOQOTR	164,000	QUECHUA, EASTERN	200,000	HAONI	122,900
Zambia		QUECHUA, HUANUCO,	72,440	HMONG BUA	52,900
AUSHI	95,200	QUECHUA, HUANUCO,	50,000	HMONG DAW	232,700
ILA	61,200	QUECHUA, HUAYLLA WANCA	250,000	HMONG LEN	G248,600
LUYANA	107,308	QUECHUA, MARGOS-	100,000	HMONG NJUA	1,408,800
MBUNDA	261,000	QUECHUA, NORTH JUNIN	60,000	HMU, EASTERN	451,500
NKOYA	70,000	QUECHUA, SAN RAFAEL-	90,000	HMU, NORTHERN	1,612,500
NSENGA	584,100	St. Vincent & Grenadines		HMU, SOUTHERN	645,000
SIMAA	74,800	VINCENTIAN CREOLE	138,000	HONGJIN TAI	170,500
OLI	54,400	Suriname		HORNED MIAO	63,480
Zimbabwe		DUTCH	17,370,777	HUA MIAO	596,700
KUNDA	193,913	United States		HUAYAO TAI	70,000
NAMBYA	105,000	KANJOBAL, EASTERN	77,700	IU MIEN, HUNAN	167,700
Americas		LOUISIANA CREOLE FRENCH	60,000	JARONG, SITU	161,
Argentina		Virgin Islands (U.S.)		JONE	100,200
SANTIAGUE?O QUICHUA	60,000	VIRGIN ISLANDS CREOLE	88,680	KIM MUN	316,500
Belize		East Asia		LABA	228,300
BELIZE CREOLE ENGLISH	95,051	China		LAHU SHI	75,400
Ecuador		AMDO, RTAHU	78,800	LALUO, MISHABA	579,400
QUICHUA, HIGHLAND,	100,000	AOKA	252,200	LAMI	100,400
Fiji		AXI7	8,100	LAWA, WESTERN	62,000
FIJIAN, WESTERN	57,000	AZHE	58,950	LI, BENDI	60,600
French Guiana		BAI, CENTRAL	800,000	LI, HA	537,000
FRENCH GUIANESE	50,000	BAIHONG	194,600	LI, JIAMAQ	71,600
Grenada		BIAO	50,000	LI, QI	245,100
GRENADIAN CREOLE	89,227	BIAO-JIAO MIEN	50,400	LIMIN	76,100
Guatemala		BIYO	122,900	LINGAO	641,700
CAKCHIQUEL, EASTERN	100,000	BURIAT, CHINA	98,900	LIPO, EASTERN	90,200
		CHINESE SIGN LANGUAGE	3,000,000	LIUJIANG	1,271,000
				LUOLUOPO, CENTRAL	353,400
				LUOLUOPO, WESTERN	193,300

JESUS Film Priority List

MIAO, CHUAN	150,900	YI, MUJI	52,000	Greece	
MIAO, GUIYANG	108,300	YI, POLUO	230,000	POMAK	195,000
MIAO, GUIYANG	90,300	YI, SANI	90,000	Iceland	
MIAO, HUISHUI (CENTRAL)	51,600	YI, SOUTHERN	470,000	ICELANDIC	239,768
MIAO, HUISHUI (NORTHERN)	90,300	YI, SOUTHERN LOLOPHO	190,000	Ireland	
MIAO, HUISHUI	72,200	YI, WESTERN	300,000	SHELTA	86,000
MIAO, LUOBOHE	77,400	YI, WUDING-LUQUAN	210,000	Israe	
MIAO, LUPANSHIU	51,600	YI, WUSA	200,000	ARABIC, JUDEO-IRAQI	100,100
MIAO, MASHAN (CENTRAL)	90,300	YI, XISHAN LALU	320,000	ARABIC, JUDEO-MOROCCAN	258,925
MJUNIANG	75,600	YOUJIANG	861,733	ARABIC, JUDEO-YEMENI	51,000
MUJI	53,300	ZHUANG, NORTHERN	3,138,000	BUKHARIC	110,000
MULAO	205,500	ZHUANG, NORTHERN	2,738,000	DZHIDI	60,000
NANJINGREN	121,700	ZHUANG, SOUTHERN	1,195,828	JUDEO-GEORGIAN	79,800
NASU, PANXIAN	290,100	Japan		JUDEO-TAT	101,000
NASU, SOUTHERN	104,800	OKINAWAN, CENTRAL	984,285	Italy	
NASU, WUSA	248,500	Mongolia		ALBANIAN, ARBERESHE	80,000
NAXI	271,300	BURIAT, MONGOLIA	64,900	NEAPOLITAN-CALABRESE	7,047,399
NISU, JIANSHUI	370,200	Pakistan		SARDINIAN, LOGUDORESE	1,500,000
NISU, YUANYANG	204,200	BURUSHASKI	87,049	SICILIAN	4,832,520
NOSU, BUTUO	210,200	HINDKO, SOUTHERN	625,000	Luxembourg	
NOSU, MANGBU	66,800	JADGALI	100,000	LUXEMBOURGEOIS	340,618
NOSU, SHUIXI	234,800	KHOWAR	242,000	Netherlands	
NOSU, TIANBA	84,080	KOHISTANI, INDUS	220,000	FRISIAN, WESTERN	700,000
NOSU, XIAOLIANGSHAN	439,400	KOLI, KACHI	570,000	Poland	
NOSU, YINUO	512,200	KOLI, PARKARI	250,000	ROMANI, BALTIC	58,465
PINGDI	1,116,000	KOLI, WADIYARA	578,575	Russia	
POLUO	232,700	MARWARI, SOUTHERN	120,000	MARI, HIGH	66,000
QIANG, NORTHERN	57,800	OD	50,000	NOGAI	67,806
QIANG, SOUTHERN	81,300	SHINA	321,000	Spain	
RIANG LIANG	51,540	SHINA, KOHISTANI	200,000	ASTURIAN	125,039
SALAR	113,100	SINDHI BHIL	56,502	CALO	65,000
SANI	105,600	TORWALI	60,000	Sweden	
SOUTHERN KHAM	168,750	WANECI	95,000	FINNISH, TORNEDALEN	109,579
SUODI	189,200	Taiwan, R.O.C.		SCANIAN	80,000
TAI MAO	318,500	ATAYAL	84,330	Ukraine	
TAI NUA	328,000	PAIWAN	66,084	RUSYN	610,120
TAI PONG	89,500	Europe & Russia		United Kingdom	
TIBETAN, DEQEN	95,750	Belgium		ANGLOROMANI	195,000
TIBETAN, JONE	100,200	VLAAMS	1,202,000	SCOTS	200,000
TIBETAN, ZHONGDIAN	74,800	France		S & SE Asia	
TORGUT	146,000	ALSATIAN	6,044,000	Bangladesh	
TU	199,800	BASQUE, NAVARRO-	67,500	MRU	101,231
UYGUR, YUTIAN	53,900	BRETON	532,722	SADRI, ORAON	165,683
WAXIANGHUA	319,500	CORSICAN	402,000	TIPPERA	100,000
WONI	110,300	FRANCO-PROVENCAL	77,000	Brunei	
XIANGTANG	82,400	PROVENCAL	354,500	BRUNEI	304,000
YA	50,700	Georgia		East Timor	
YI, AXI	60,000	ABKHAZ	105,952		
YI, DAYAO	170,000	URUM	192,729		
YI, ESHAN-XINPING	300,000				
YI, GUIZHOU	905,000				

JESUS Film Priority List

BUNAK	100,000	MAHASUI	500,000	BENGKULU	55,000
GALOLI	50,000	MAL PAHARIA	51,000	BUOL	75,000
KEMAK	100,000	MARIA	134,000	CIA-CIA	80,000
MAKASAI	70,000	MEWATI	5,000,000	DANI, MID GRAND VALLEY	50,000
MAMBAI	80,000	MIRGAN	60,000	DAYAK, LAND	57,619
TETUN DILI	300,000	MIRPURI	1,542,000	EKARI	100,000
TUKUDEDE	63,170	MOINBA	82,000	ENDE	87,000
India		MORI	400,000	ENIM	100,000
AGARIYA	55,757	NAGA, ANGAMI	109,000	ENREKANG	50,000
AHIRANI	779,000	NAGA, AO	141,000	FORDATA	50,000
AMRI	125,000	NAGA, KONYAK	105,000	GALELA	79,000
ANDH	80,000	NAGA, MAO	81,000	GAYO	180,000
ANGIKA	740,892	NAGA, POUMEI	51,000	ILIR, Jambi Malay	445,000
BAGRI	2,099,100	NAGA, SEMA	132,000	KEI	85,000
BARELI, PAURI	150,000	NIMADI	1,359,000	KERINCI	325,000
BAURIA	247,872	NOIRI	100,000	KONJO, COASTAL	125,000
BAZIGAR	58,236	ORIYA, DESIYA	50,000	KONJO, HIGHLAND	150,000
BHARIA	196,512	PANCHPARGANIA	274,000	LAMAHOLOT	150,000
BHILALA	1,000,000	PANIYA	63,827	LAWANGAN	100,000
BILASPURI	295,387	PARDHAN	116,919	LEMBAK	50,000
BISHNUPRIYA	115,000	PARDHI	119,700	LINTANG	190,000
BODO PARJA	50,000	PARSI	326,341	LIO	130,000
CHIN, HAKA	446,264	PAURI	213,874	MAANYAN	150,000
CHIN, TEDIM	344,100	PENGO	350,000	MAIWA	50,000
DHANWAR	104,195	PNAR	88,000	MALAY, AMBONESE	245,020
DHODIA	139,000	PURIK	132,00	MALAY, ASAHAN	500,000
DHUNDARI	9,000,000	RABHA	139,365	MALAY, BUKIT	50,000
DUBLI	202,000	RATHAWI	308,640	MALAY, KOTA BANGUN	80,000
DUNGRA BHIL	100,000	RIANG	140,011	MALAY, MANADO	850,000
GADDI	120,000	SANSI	76,200	MALAY, NORTH MOLUCCAN	700,000
GARASIA, ADIWASI	100,000	SAURASHTRA	310,000	MALAY, TENGGARONG	210,000
GARASIA, RAJPUT	100,000	SAURIA PAHARIA	122,000	MAMUJU	60,000
GONDI, SOUTHERN	250,000	SHEKHAWATI	3,000,000	MANGGARAI	500,000
GUJARI	992,315	SORA	288,000	MELAYU DAYAK	520,000
HAJONG	70,430	SURAJPURI	273,000	MELAYU RIAU	2,000,000
HMAR	50,000	VARLI	600,000	MENTAWAI	50,000
JAUNSARI	100,000	WADDAR	1,930,000	MONGONDOW	230,000
JUANG	50,000	WAGDI	1,621,000	MUNA	227,000
JURAY	801,096	YERUKULA	300,000	MUSI	403,000
KACHARI	59,000	ZELIANGRONG	9,000	NAGE	50,000
KANGRI	1,700,000	Indonesia		NGADA	60,000
KANJARI	55,386	ABUNG	700,000	NGAJU	800,000
KHARIA	293,575	AMARASI	50,000	OSING	481,852
KODAGU	241,017	BAJAU, INDONESIAN	200,000	PAMONA	106,000
KOLAMI, NORTHWESTERN	50,000	BAKUMPAI	100,000	PEMIGGIR	500,000
KORWA	66,000	BALOK	100,000	Pesisir, Jambi Malay	222,000
KOYA	330,000	BANGGAI	100,000	PESISIR, SOUTHERN	400,000
KUKNA	570,419	BANGKA	200,000	PUBIAN	400,000
KURUMBA	179,793	BATAK ALAS-KLUET	80,000	RANAU	60,000
LODHI	75,000	BATAK MANDAILING	400,000	RAWAS	150,000
MAHALI	66,000	BELITUNG	400,000	SALUAN, COASTAL	74,000

JESUS Film Priority List

SEKAYU	400,000	TAMANG, SOUTHWESTERN	109,051
SELAKO	103,800	THARU, CHITWANIA	80,000
SELAYAR	90,000	THARU, KATHORIYA	60,000
SEMENDO	105,000	Philippines	
SIANG	60,000	BICOLANO, SOUTHERN	85,000
SIKKA	175,000	BLAAN, SARANGANI	90,754
SIMEULUE	100,000	BOLINAO	50,000
SINDANG KELINGI	50,000	GIANGAN	55,040
SUKU BATIN	70,000	ILONGOT	50,786
SUMBAWA	300,000	INONHAN	85,829
TAE	250,000	KALAGAN, TAGAKAULU	71,356
TALAUD	60,000	KANKANAY, NORTHERN	70,000
TENGGER	500,000	MANOBO, AGUSAN	60,000
TOMBULU	60,000	MANOBO, CINAMIGUIN	60,000
TONDANO	80,000	MANOBO, OBO	93,341
TONSEA	90,000	MANSAKA	57,761
TUKANGBESI SOUTH	130,000	SAMBAL, TINA	70,000
TUKANGBESI UTARA	120,000	SORSOGON, MASBATE	85,000
TUNJUNG	50,000	TIRURAY	50,000
UAB METO	586,000	Sri Lanka	
Ulu, Jambi Malay	223,000	SRI LANKAN CREOLE MALAY	50,000
WOLIO	75,000	Thailand	
Laos		KAYAH LI, EASTERN	360,220
KANG	81,701	NYAW	50,000
KATAANG	107,350	PHU THAI	519,400
MANGKONG	103,000	Viet Nam	
PHUAN	204,704	KATU	50,458
SO	160,000	KOHO	128,723
THAI NUNG	66,000	RHADE	270,348
Malaysia		ROGLAI, NORTHERN	52,931
BAJAU, WEST COAST	80,000	SAN CHAY	187,315
KADAZAN, COASTAL	60,000	SAN DIU	126,200
Myanmar		SEDANG	101,434
CHAUNGTHA	121,700	TAI DAENG	165,000
CHIN, KHUMI	61,188	TAI DON	490,000
CHIN, KHUMI AWA	60,000	TAY	1,477,514
INTHA	90,000	THO	68,394
KADO	128,500		
KHAMTI SHAN	113,114		
KHUN	120,855		
NAGA, TASE	100,389		
NGA LA	60,000		
PALAUNG, SHWE	150,000		
ROHINGYA	911,000		
TAVOYAN	400,000		
YANGBYE	810,300		
Nepal			
LIMBU	361,633		
MUSASA	50,000		
TAMANG, NORTHWESTERN	55,000		

The Oral Reality: Reaching and Discipling Oral Learners

At the beginning of the last decade, I was traveling through Mozambique and was requested to speak in a town to an audience who had traveled some distance for this gathering. While preaching through a portion of the Nehemiah passage, I noticed that the audience was falling asleep. I changed my mode of delivery. There was a momentary jolt, but they managed to fall asleep again!

My communication was ineffective. After the trip, I was determined to find out why the audience was not hearing. This sojourn of discovery radically altered my thinking, and sent me into a journey of learning—exploring the world of oral communicators.

I. The Orality Universe

Orality as defined in Webster's New World College Dictionary (2009) is a noun with the following entry:

oral·ity (ô ralə tē)

- a reliance on spoken, rather than written, language for communication
- the fact or quality of being communicated orally

For the purpose of this paper, we define orality: as those who can't, won't or don't communicate through the written word and those who are literate but prefer to communicate in an oral manner.

For over 560 years, since the time of the Gutenberg Bible, Christianity “has walked on literate feet” and has directly or indirectly required literacy of others¹. But, a majority of all people in the world are oral communicators--those who can't, don't, or won't learn through literate means. Over 4,350,000,000² people in our world are at risk of a Christless eternity unless literate Christians make significant changes in how they do their evangelism, discipleship, leader training and church planting.

The numbers may seem large, and even UNESCO is trying to wrap their arms around the matter of literacy and oral communicators. In the 2010 publication³ they revealed a sense of bewilderment as they cautioned users of the data that it is based on two different definitions. They explained that they have abandoned reporting literacy data based on educational attainment. Basically, they have resorted to the ‘household’ declaration method for statistical reporting (essentially trusting each household to declare if they are literate or not, without definition, verification, or testing). And again, they vigorously cautioned the users that the data contains both actual reports, as well as estimates⁴.

There are many ways to slice the data of the conservative estimate of 4.35 billion people who are oral learners. This includes 3 billion adults, 900 million very young children, and 450 million children between the ages of eight and fifteen. All of these have basic or below basic literacy skills. They are oral learners because of their limited literacy skills⁵.

Some people ask how many illiterates are there? 1.45 billion⁶. Not realizing how rich oral cultures really are, this method of categorizing often places literacy in a non-neutral role as it relates to power structures⁷. Mission organizations engaged in community development, primary health care, HIV/AIDS, micro finances, etc., could further slice the numbers differently.

For the Tokyo 2010 Congress, we note specifically that out of the 4.35 billion people, there are 2.7 billion who are counted as the world's unreached peoples⁸ resulting in approximately 3,500 unengaged unreached people groups. The sobering wakeup alarm is that there are approximately 2 billion people without the Old Testament. Furthermore, there are 2,252 unengaged unreached people groups, composed of 350 million people without a single verse of Scripture! These people are known as 'primary oral learners.'

Furthermore, in this postmodern era of the iPod generation, visual and audio communications are also gathering momentum not only in the West, but also globally. Within the next three years, the number of mobile phones that will have access to the internet will outpace the number of PCs connected to the internet. This is a population sample of approximately 3 billion people who connect, transact, and communicate differently⁹. Visually based learning and communications have given rise to 'secondary' oral learners, meaning they might be literate, but prefer to communicate in an oral manner¹⁰.

II. The Orality Perspective

The spectrum of primary and secondary oral learners ranges from illiterates, semi-literates, and functional literates to literates, post-literates and the visually literate. Are oral learners really different?

We began life as 'oral' learners¹¹. As we went off to school, many of us learned shaped items called alphabets. In sequencing these letters we made sounds and words. By stringing them together, we composed sentences¹². We learned to read. As we progressed through the august halls of educational institutions, we read to learn. In general, the printed world became our source of information, and the formation of how we learn. Thus, there are distinct differences between oral and print communicators, and the resulting oral and literate perspectives. This is succinctly captured by Dr. Orville Boyd Jenkins in the chart¹³ below:

Contrast of Oral and Literate Perspectives

Oral	Literate
Event-Oriented—Experience is what is real, integrated concept of knowledge, practical experience; you do what you can, you enjoy the moment	Task/Goal-Oriented—Abstract, rational view of reality, you can make happen what you can imagine, knowledge is rational, objective ideas, represented in writing, accessible to all; you can make it happen
Relational—Values based on what is required or expected by the group	Pragmatic—Values based on what works, or what was agreed in writing, focus is the specific written agreement
Functional Knowledge—What is needed to maintain relationships, community, accepted values	Factual Knowledge—What is needed to understand details, analyze, organize, control, manage and change the structure or system
Word is Bond—My identity is tied up with my action and statements	What is written can be renegotiated—What is written has precedence over what was said or meant; words on a paper are the third party in any relationship

Truth—Dynamic, relates to relationships; concrete knowledge valued over logical deduction	Truth—Objective, relates to rational analysis of facts, descriptions, repeatable events and patterns (all of which are recorded for reference); linear logic valued
Life Skills—Practical functions, professional or artistic expression	Knowledge—Information oriented
Memory—History, legends, stories handed down by memory, publicly told, extensive memory capacity. Knowledge may be a sacred commodity, for only certain people	Information—Recorded and collected, externalized, for general knowledge; valued skills are referencing, analyzing and manipulating, reconfiguring known facts
Tradition, Heritage	Change, Innovation, Self-Expression
Morality—Personal integrity, relational obligation determined by what people and community expect of you	Morality—Fulfilling formal, stated promises; promises and commitments are dependent on what is known at the time; more information can change the obligation

We have better information but we still cannot reach all the unreached people groups. With resource bases across the world, we are allocating infinitesimal resources¹⁴ towards the world of oral learners which is the majority of the world's unreached population. We have strategies, but they presuppose a print-based communications strategy, or a literate perspective. We see the comparative charts and we realize that we have missed the mark. Thus, we ask ourselves 'what must we do differently to disciple oral learners, and in particular, primary oral learners?'

III. Orality and the Language of the Heart¹⁵

Most people involved in ministry understand 'heart language' as the language we learned from our mothers or fathers. It is the local language, or that which we speak fluently with strong expressive emotions, or the language which we speak while dreaming in our sleep. Thus, heart language is also known as our mother tongue. For example, in the Chinese language, the character for 'heart' is a part of up to 18 different uniquely written characters. These written characters represent 18 different stories, idioms, or expressions of the heart, mind, and emotions that include: love, hate, anger, think, agitation and alarm.

Our societies have made popular the idea of the 'heart language' and have generally accepted that a story is the way to the heart. We all recognize that heart language linkage takes place when a good story that's well told goes straight to the heart. Just ask any good filmmaker or a pastor illustrating his Sunday sermon. Theologian Dr. N. T. Wright, in his book *The New Testament and the People of God*, even makes the point that we all have an internal store of stories that provide our framework for experiencing the world. To change people at the deepest level we must change their stories¹⁶.

If stories in our mother tongue are important, and they frame the way our hearts see the world, is there tangible evidence of how this insight affects mission? In a landmark book on missions and church planting among Muslims, *From Seed To Fruit*, Dudley Woodberry¹⁷ and his team drew a statistical inference that among the workers they surveyed, there was an 82% probability of a church or multiple churches being planted if the three following fruitful practices were honored:

1. At least one person on the team is highly skilled in the local language;
2. The learning preferences of the people group (i.e. oral vs literate) are incorporated into the team's strategy;

3. The work is done in the heart language of the people.

This is exactly what the orality movement in missions has found to be true. Using the heart language or mother tongue together with an oral approach to learning (e.g. storytelling, drama, etc) is transforming hearts and communities all across the world. And in this we are only following the example of Jesus who, on the road to Emmaus after His resurrection, spoke to His disciples from the Scriptures in such a way that their hearts burned within them.

Thus, we advocate heart language with two infused meanings: story is the language of the heart and mother tongue language is the language in the heart. The observable phenomena are that heart language, both stories and mother tongue, is transforming hearts and communities all across the world. Is it possible that we need to re-examine our print methodologies and literate perspectives so as to create space for heart language (mother tongue and stories) approaches to oral learners?

IV. Oral Strategies and the Church

Our dataset is informing us that approximately 70% of the world's population are oral learners. Independent research has demonstrated that three critical elements provide greater opportunities for fruit to appear: mother tongue translation; communication strategy; and learning preference. What is holding the Church back? Is the cost to change too expensive? Are the incentives for change non-existent?

Are we willing to use oral strategies to disciple oral learners? When we use oral strategies, we mean that we are communicating in such a way that oral audiences can understand, respond to, and reproduce what we are communicating. We are in essence communicating in the way that they communicate. This enables everyone to carry the message and to teach others to carry the message as well¹⁸.

Using oral strategies to make disciples of oral learners means using communication forms that are familiar within the culture: stories, proverbs, drama, songs, chants and poetry. Literate approaches rely on lists, outlines, word studies, apologetics and theological jargon. These literate methods are largely ineffective among two-thirds of the world's peoples. Of necessity, making disciples of oral learners depends on communicating God's word to varied cultures in relevant ways. Is it possible that we must re-examine the oral arts, and shift both our attitudes and strategies so that we might become relevant to reaching oral learners¹⁹?

The heartbeat of this Congress looks at how to redeploy, redirect, restructure resources so that the 2.7 billion unreached can be reached. And, there is great urgency for approximately 350 million people disbursed among 2,252 people groups to have their first oral format of the Bible. This is not a new concept. In fact, it might have been practiced as early as the 1970s²⁰. Is it possible that Oral Bible Storying could be part of the future of your mission strategies to reach those who are without one single verse of the Bible?

We further recognize that there is another global generation of youth that is before us that are vastly different. Some call them 'digital natives.' Most of us that are at this Congress are 'digital immigrants.' But media is not something that God shied away from. Shane Hipps reminds this generation that "God spent over 200 verses and six detailed chapters to describe the 'media' items used as a part of worship, including: Lamp stand, tabernacle, Altar of Burnt Offering, Priestly Garments, Atonement Money, Anointing Oil. (Of course, while God and Moses were working on the media technology, the people of Israel decided to freelance, and out of that emerged the Golden Calf. God was not amused, and the consequences were severe²¹.)" We, too, need to consider better media 'stories' so that the next generation of secondary orality learners may be disciplined. Is your organization willing to collaborate to reach the digital natives?

V. How Orality Works at the Local Level²²

Storying strategy seems to be one that is particularly appropriate with unreached people groups. However, many established churches, especially in relational cultures, have found significant benefits to the chronological storying approach.

A. In Evangelism: Oral Bible stories were told to one of the most unengaged and unreached Muslim people groups in East Africa. As a result of this approach, 30 people came to know Jesus Christ. They are rapidly forming groups to reach their own people group of 153,000 people. In turn, they have also provided 4 key story-tellers to train another 16 indigenous missionaries to another, much larger, unengaged and unreached Muslim people group of 5 million people.

B. In Discipleship: The Puinave people needed to be ‘re-discipled’ when missionaries discovered syncretism. Although the Puinave had become culturally “Christian” in the 1950s, they mixed magic with Christian do’s and don’ts. Many misunderstandings resulted from using the trade language, Spanish. When New Tribes missionaries spent seven years learning the difficult Puinave language in the 1970s, they were surprised at the actual beliefs held among the people. At first, the missionaries tried teaching the Bible using traditional teaching methods. The Puinave nodded their agreement, but obviously missed many of the key points. It was only through a chronological presentation of God’s Word, Old Testament and on to the Gospels, story by story, that they were able to vividly portray the holy nature and character of God, the sinful condition of man, the grip that Satan has on this world, and the redeeming solution to man’s predicament found in Jesus Christ. Later, the village elder observed, “I came just this close from going to hell...” holding up his thumb and forefinger. In 1998, New Tribes Mission made this story into a movie titled *Now We See Clearly*.

C. In Church Leader Training: In a Northern Africa Muslim-dominated country, 17 indigenous young men (many of whom could barely read and write and some not at all) underwent a two-year leader training program using chronological Bible storying. At the end of two years, students mastered approximately 135 biblical stories in their correct chronological order, spanning from Genesis to Revelation. They were able to tell the stories, compose from one to five songs for each story, and enact dramas about each of the stories. A seminary professor gave them a six-hour oral exam. They demonstrated the ability to answer questions about both the facts and theology of the stories and showed an excellent grasp of the gospel message, the nature of God and their new life in Christ. The students quickly and skillfully referred to the stories to answer a variety of theological questions.

D. In Church Planting: In South America, a cross-cultural missionary joined a larger team that included Wycliffe translation workers. Working with stories adapted from a neighboring language, Jeremy instilled vision for the storying process in two mother tongue storytellers and coached them through learning the stories and telling them to others. Jeremy’s two-year involvement has been a significant contributing factor toward a church-planting movement that now has resulted in as many as 20% of the people group becoming believers. In the two years since Jeremy’s departure, storytellers continue to go to new, unreached villages up and down the river, telling the stories and evangelizing.

E. In Organizations: Many organizations have seen increased effectiveness in many regions of the world. For example, one organization did a comparison of ‘before’ and ‘after’ effects of orality training. The results were startling: in a five year period fifty non-literates took an average of 2.67 years to lead 815 people to Christ, and planted 22 churches. After they were trained in oral methods to tell 85 Biblically accurate and culturally relevant stories, the same fifty non-literates led 9,122 people to Jesus, and planted 370 churches in just one year²³. We are witnessing the 22 Old Sending Countries and New Sending Countries desire to retool their missions approach. They are moving from ‘here is the Gospel message’ to ‘what is the worldview of the unreached, and how can we reach them more effectively?’ They are requesting training, resources and personnel to meet the overwhelming needs.

F. Among Denominations: Around the world, God is moving His servants to respond to the strategy and tool of orality so that the Gospel can be effectively communicated. Disciple-making of oral learners is both fruitful and multiplying. Bishop Njuguna of Kenya caught the vision of orality and what it meant for reaching unengaged and unreached people groups. He personally took training, led the vision of reaching out to unengaged people groups, and actually adopting them. He brought the oral stories of the Bible to them in their own heart language and began to plant churches among them. But he did not stop there. He leveraged his influence so that 8 other denominational bishops could also receive training and some of them have already started to adopt these unreached people groups.

G. In Collaborative Partnerships: SIL/Wycliffe and The Seed Company, along with New India Evangelistic Association and other indigenous ministries in India formed partnerships. Ten months after the work started, they were able to make available mother tongue Scriptures to 65 million people in the form of biblically accurate, culturally relevant, oral stories²⁴. In three languages these stories represented access to Scripture for some for the very first time!

VI. Orality, Tokyo 2010, and Recommendations²⁵

The Lausanne Committee on World Evangelization included “Making Disciples of Oral Learners” as an issue group for the first time in 2004. An estimated 90% of the world’s Christian workers who work among oral peoples use literate communication styles. Orality issues raised an urgent cry for effectiveness.

What a challenge! More than 4,350,000,000 people in our world still need a customized strategy -- delivered in a culturally appropriate manner -- in order for them to hear, understand, respond and reproduce. The church today must embrace oral communicators as partners—making disciples together of all peoples to the glory of God!

The Lausanne’s orality issue group challenged churches and other Christian organizations to ride the next wave of Kingdom advancement by developing and implementing effective oral strategies. Partners, networks, seminaries, mission agencies, conference and workshop leaders, as well as other Christian influencers are called upon to recognize the issues of orality in the world around them. We all need to become intentional in making disciples of oral learners. We need to raise awareness, initiate oral communication projects and train missionaries and local leaders in orality as an effective church-planting strategy.

We recommend that:

- A. Tokyo 2010 Congress celebrate the new discoveries through research and knowledge and make known descriptive fruitful practices of breakthroughs through orality, heart language, and Oral Bible Stories, and oral strategies that include storytelling, dances, arts, poetry, chants and dramas.
- B. Tokyo 2010 Congress cast the vision of ‘Finishing the Task’ with great urgency! We cannot wait for another generation to pass to see the 350 million Bibleless people receive the Bible. We humbly pray, plead, and request that an oral format of Bible Stories be made available in the heart language for the 2,252 unengaged, unreached people groups by the end of this decade.
- C. Tokyo 2010 Congress be the lightening rod to envision a global network of collaborative structures to focus on the 4,350,000,000 oral learners. This will enable Churches and other Christian organizations to learn, develop and implement methods, communications and strategies such as:
 1. Local churches in the Global South to become advocates for specific unreached people groups and promote an engagement with those people groups by using worldview-specific oral methodologies.

2. Seminaries to provide curricula to train pastors and missionaries in oral methodologies.
3. Local churches and denominations around the world to utilize oral methodologies as they disciple their own members.
4. Mission agencies to develop oral strategies for their missionaries and partners to use among oral learners.
5. Regional partnerships and agencies to develop a network of trainers to train other trainers in oral methodologies.
6. Churches and agencies to record and distribute oral Bible stories for evangelization, discipling and leader training.
7. Broadcast networks and agencies to broadcast and narrowcast chronological Bible stories and recordings of discipleship groups in communal settings. They should include dialogue which reflects culturally appropriate ways of processing the story and interacting with it.
8. Funding organizations to make resources available for oral methodologies to be implemented with the thousands of language groups, people groups and segments of societies that are still unreached. With the insights gleaned from research and collaboration, Christians have the opportunity to keep billions of unreached people from a Christless eternity in our generation.

My own journey finally led me to tell my first story in Ethiopia in September 2008. I remember sitting with fellow storytellers as we were telling oral stories from the Book of Acts. I recalled one moment when Acts chapter one was being told, then translated into the local language. There was a lot of dialogue going back and forth among the new younger leaders and the translators. Finally, we interrupted the translators and asked why there was so much conversation as we were not even finished telling the story from that first chapter. Referring to verses four and five, he told us that the new leaders said ‘now, we understand.’ We have been waiting for 2000 years, and now we no longer have to wait.’ This was the church being born in real time. Eventually, this also represented one less unengaged and unreached people group as a church planting movement has commenced since that time!

Would we dare to dream of the day that we reached ZERO unengaged and unreached people groups? Would we dare to dream that all languages of all people groups can have biblically accurate, culturally relevant, oral stories from the Bible in their own heart language? Would we dare to dream that oral learners from different sectors of society can be discipled?

*

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Notes:

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2. Grant Lovejoy, “The Extent of Orality,” *Dharma Deepika: A South Asian Journal of Missiological Research* 25 (June 2007): 24-34; republished online in the *Journal of Baptist Theology and Ministry* 5 (Spring 2008): 121-33. This number is further collaborated in *International Journal of Frontier Missions* XXXVIII:2 (April 2010), where an entire issue is devoted to Orality, and the article titled “Coming to Terms with Orality: A Holistic Model”, by Dr. Charles Madinger

3. UNESCO: Education For All Global Monitoring Report: Reaching the Marginalized. Oxford University Press, 2010 <http://unesdoc.unesco.org/images/0018/001866/186606E.pdf> (last accessed 11/April/2010)
4. UNESCO 2010 , pages 296—297
5. Grant, pg. 12
6. David Barrett, Todd M. Johnson & Peter Crossing, “Christian World Communions: Five Overviews of Global Christianity, AD 1800-2025,” *Int’l Bulletin of Missionary Research*, Jan. 2009, Global Table 5, p. 25
7. The Next Generation Of Literacy Statistics: Implementing the Literacy Assessment and Monitoring Program (LAMP), UNESCO, Institute For Statistics, 2009. P. 19 http://www.uis.unesco.org/template/pdf/LAMP/LAMP_Rpt_2009_EN.pdf (last accessed 11/April/2010)
8. Envisioning A Global Network of Mission Structures, David Taylor, *Mission Frontiers*, March—April 2010, p. 16
9. Gartner: Mobile to Outpace Desktop by 2013 http://www.mediapost.com/publications/?fa=Articles.showArticle&art_aid=120590 (last accessed 11/April/2010)
10. Making Disciples of Oral Learners, International Orality Network & Lausanne, 2005, p.58; also, see Walter J. Ong, *Orality and Literacy* (London and New York: Routledge, 1982)
11. Samuel E. Chiang, ‘Oral Communications and The Gospel’, *Connections—The Journal of the WEA Mission Commission*, September 2009, pg. 34
12. A body of literature and studies has matured on ‘Multiple Intelligences’. See link available as of 12/April/2010 at http://www.newhorizons.org/future/Creating_the_Future/crfut_gardner.html for an overview primer on this subject.
13. Courtesy of Dr. Orville Boyd Jenkins <http://orvillejenkins.com/orality/orallitbible.html> (last accessed 11/April/2010). For a comparative chart of oral and print communicators by Richard D. Brown, please see a soon to be released book: Koehler, Paul F. *Telling God’s Story with Power: Biblical Storytelling in Oral Cultures*, William Cary Library, 2010
14. According to Todd Johnson indicates the amount of money going to the unevangelized is 0.3%, or about US\$1.7 billion per year. Source: *Atlas of Global Christianity* (Edinburgh 2009), p. 296-297
15. Portions of this section will appear in chapter 1 of a soon to be released new book *Orality Breakouts: Using Heart Language To Transform Hearts*, 2010
16. N.T. Wright, *The New Testament and the People of God*, Fortress Press, 1992, pg. 38—41
17. “For the Fruitful Practices Track, 280 practitioners of thirty-seven nationalities and from fifty-seven different organizations gathered. They were from teams that had planted 738 fellowships, and they evaluated ninety-four practices that had been gathered from surveys of 5,800 field workers.” J. Dudley Woodberry, ed., *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims* (Pasadena, CA: William Carey Library, 2008), will be updated and re-released in 2010
18. ‘Orality Breakouts: Using Heart Language to Transform Hearts’, ION/Lausanne, ch. 10, to be released in 2010
19. Grant Lovejoy, ‘All That May Hear’, to be released for Lausanne Cape Town 2010 Orality Multiplex paper, pg. 4

20. Gilles Gravelle ‘Why This and Why Now’, Lausanne Global Conversations, 11/March/2010 Blog Entry
21. Hipps, Shane. Flickering Pixels: How Technology Shapes Your Faith. Zondervan, 2009, pg. 164—165
22. A small selection of examples first appeared in the Executive Summary of Making Disciples Of Oral Learners, published by International Orality Network and Lausanne in 2005
23. As reported by Dorothy Miller, Executive Director, in Timothy Church Planters Training, 08/2008
24. Orality Breakouts: Using Heart Language to Transform Hearts, ION/Lausanne, ch.2, to be released in 2010
25. A selection of the recommendations first appeared in the Executive Summary of Making Disciples Of Oral Learners, published by International Orality Network and Lausanne in 2005

The Oral Story Bible: A Breakthrough Strategy in Oral Scripture Translation

I. Introduction

I believe we stand at a unique moment in history! We can look back at the progress of the Gospel and see that the Lord has blessed. At the same time, we're burdened and challenged by the enormous task facing the global Church today. We're reminded of the task that remains among thousands of Unreached People Groups speaking languages with no translated Scripture. Almost half the world lives with a Hindu, Buddhist or Muslim faith. And, everywhere there is a need for deeper discipleship. Recognition of these critical needs compels us to focus our prayer and ministry as never before. The Great Commission can seem overwhelming. But, the Church is beginning to work together and new creative strategies are opening some of the greatest opportunities in history.

The purpose of this paper is to draw our attention to one very measurable need. Historical literacy was a very protected and special privilege reserved solely for the elite -- usually the leaders of government, commerce, military and religion. For several millennia, leaders often counted on this privilege to control the masses who they ruled. If you're like me, we cherish our education and literacy. And we certainly should cherish education and literacy after all the effort most of us have invested. However, we often forget that the majority of the unreached people of our world are primarily oral learners and they learn much differently than we do. It's uncomfortable for us to change our methods of ministry, but we must be willing to face this challenge with creativity and God's heart of compassion for the lost.

II. The Remaining Task

Two thousand years ago, Jesus entrusted His followers with a special commission - to take the Gospel to the ends of the earth. We are told repeatedly throughout Scripture of God's heart for every language, tribe and people group to hear the Good News. We are commanded to go and tell everyone the Gospel and disciple those who choose to follow Christ.

There is much discussion regarding the depth of our Gospel presentations and our discipleship activities. But, the breadth seems clearly measurable. Every people group, tribe, and language should have the Gospel message. Yet, in the 21st century, there are still many groups where the Gospel has not penetrated. Research shows us there are more than 6,000 Unreached People Groups and half of them are not yet engaged by workers.

Today, one-third of the earth's people still await the first verse of Scripture in their own language and hundreds of languages have just a few chapters available to them. Without translated Scripture, it is unlikely you will find any Gospel message present. Often, there are no believers and no indigenous multiplying churches -- because how do you evangelize and disciple without God's Word? It seems there should be a minimal level of effort in every language, tribe and people group. Perhaps giving them access to God's Word in their own language and in their own learning style could be the first step of taking the Gospel to every people group.

III. A Challenge for the Global Church

It seems likely the initial stage of engaging an unreached people group begins with providing the first Scripture in their language. I'm not a Bible translator, but I've served in ministry roles for the past 28 years where I've been blessed to work with hundreds of translators across the globe. I think we could all agree that linguists and Bible translators are uniquely called and gifted. They have a special gifting to understand and engineer language. All of us who have a Bible today owe a great debt of gratitude to translators who sacrificed greatly to bring us access to God's Word. Because of their vision and sacrifice, the translation of Scripture has accelerated at an unprecedented pace in recent decades. However, most of the remaining languages are unwritten languages and so much work remains today despite such amazing progress.

In a world of specialization, it's easy for us to look to those who are called to be translators to own that task for the whole world. However, I believe that Scripture access could be the most important step in world evangelization and it's a burden that all believers should carry together. Research shows us that there are 2,251 language groups with a population of 350 million people who have just a few chapters of Scripture. There are an additional billion people who have no Old Testament Scriptures. These Old Testament passages are essential to building bridges of understanding about Jesus-- especially Hindus, Buddhists and Muslims.

IV. The Dream for EVERY...

If more of us "owned" the task of Scripture access and worked together toward a break-through, what could happen? Could this be the first generation in history to ensure at least some of God's Word is available to every people group on the planet?

How can the Great Commission be completed if we have failed in even beginning the work in thousands of languages and people groups? We must commit ourselves to starting the Great Commission effort in every group! With that dream and vision, a number of ministries began working together to see what could happen in our generation. We began with some core beliefs:

- A. All people groups need access to the Gospel.
- B. God's Word in their mother-tongue is always best.
- C. Cultural learning style should be honored.
- D. Strategic partnering is essential.
- E. National storying movements should be sought.

As often as possible, our goal is to see both oral Scripture and printed Scripture available to every group. The basis of this is Deuteronomy 31, 32 when God tells Moses at the end of his life that he should write down God's promises and laws and place them in the Ark to be read every seven years. Then He told them to teach the people God's Word through song so that His Word would be on the lips and ears of all the people. God even gave Moses and Joshua the song to teach His people.

V. A Breakthrough Strategy

In partnership with Bible translators and church planters, we searched for a way to provide oral Scripture in a culturally appropriate way among unreached and unengaged people groups where no Gospel message existed. We think we have found that break-through strategy. This new strategy calls for pioneering teams of 2-3 people (often national teams or from nearby cultures) to engage an unreached group. Within 2-3 years, they are able to develop a set of Bible stories that span the Scriptures from Creation to the life of Christ, and then to the establishments of the early house churches in Acts.

The training is spread over a two year period so that these “rapid response teams” can be coached and mentored throughout their ministry project. During a two year period, the teams are brought together every 4-6 months for two week periods of training. The trainers provide a step-by-step process to:

1. Find a “person of peace”.
2. Immerse themselves in the culture.
3. Study the local belief system (worldview).
4. Locate a language helper and story teller.
5. Gather listening groups (story groups) to hear the stories and interact.

As the teams go deeper, they begin to tell Old Testament stories from Creation to the fall to Abraham, David, Elijah and Isaiah.

Soon, the teams will be weaving a theme of redemption from Creation to Jesus. The training helps the teams with word choices and basic translation issues and over time, they’ve been coached through developing a story set of 40 or more stories ranging from Creation to Christ and the establishment of early house churches in Acts.

Once the story set is developed, some of the stories are recorded so a translation consultant can check the stories for comprehension and biblical accuracy. After necessary changes have been made, the entire story set is recorded to “oral text” of Scripture. These recordings protect the stories until written Scripture can be provided. Audio recordings can also involve drama, music and other cultural methodologies. They can be broadly distributed as it fits the church planting strategy.

VI. The Process

- A. New recruits are taught to craft the biblical stories so they are easily told orally.
- B. A local translator is recruited to help connect with the target language group.
- C. Small story groups are formed.
- D. Audio recordings of the stories are checked by an outside consultant; it is an “oral text”.
- E. After approval, the audio recordings are shared in homes, small groups, and even broadcast by radio digital players for broad sowing (radio in some locations).
- F. Story sets contain 40-60 Bible stories from Creation to Christ’s return (Old Testament, the Gospels and Acts).

VII. Field Testimonies

“When western missionaries came to our country 100 years ago to share the gospel, they shared it in the same way they probably had learned it. Had they stopped to ask our local people how to share the most important message of all time, they would have learned that all of our most treasured information, (history, culture, heritage, values, beliefs, and even law) is contained in stories and songs. Normally, it was government propaganda that was in printed form so, unfortunately, the Bible was viewed as foreign propaganda.

As I sat in this Story training, I thought, finally, this is the way that the gospel should have always been shared in my country. This is God’s Word in its purest form, spoken or sung naturally and in the local language. Why not share the most treasured story of all time in a way that multiplies so quickly!! It takes people 7-8 years here with multiple methods to lead them to Christ, but with Bible stories, we’re seeing decisions and discipleship within the first two years! So simple, but so very effective...”

“After sitting in a week of Story training, I woke up early this morning from a disturbing dream that gripped my heart. In the dream, I was standing in the midst of fruit trees that were laden with ripe fruit, so ripe that it was falling from the trees right into our baskets. We were so excited with the harvest until I looked at my basket and saw all the fruit falling through and rotting on the ground. God spoke to my heart and said that our baskets are broken and He added that He had revealed to me this week how to get them mended and fixed.

For years, we’ve blamed our poor discipleship on the people, that they just don’t care enough to truly follow Jesus. What if we were wrong? What if we weren’t communicating to their heart and in a way that they can learn and reproduce it? We can’t afford to lose God’s Harvest! Please come back and help us fix our baskets by giving them God’s Word in the way that Africans learn best – by stories!!”

George – A West African Mission leader

“My husband and I are trainers for our organization here in East Asia. Besides that, we are also involved directly in working among an unreached people group. During the past couple of years, we’ve tried all the strategies that we knew to reach this group, but the task is nearly impossible with no Scripture, no JESUS Film, and no believers in this language. We attended the training with little confidence that this will work, but we’re desperate for a breakthrough. After the initial training, we returned to our unreached group and began using this Bible story strategy. We formed a small group and started translating our first stories with them. Can you imagine my surprise when we saw 15 people come to Christ? These were our very first converts. This happened during our first 2 months using this strategy. We’re now seeing the power of God’s Word shared in a cultural way in the local language and the outcome is incredible.” Yun – East Asia

VIII. Final Thoughts

In just the last 6-7 years, partner ministries such as ours have seen over 200 unreached people groups in more than 40 countries hear God’s Word in their own language and cultural learning style. Hundreds of small story groups have started and thousands of new believers are following Christ because they now have access to His Word!

We dream of the day when every language, tribe and people group will have access to the Gospel and we dream of it happening in our generation! Could we dream and plan and pray and work together so that every language hears in this decade? Until then, they’re still waiting...350 million people waiting for us to begin the Great Commission where they live....We think they’ve waited long enough!

*

Rev. Ron Green is the director of StoryRunners, a missions organization dedicated to producing oral translations of the Scriptures. In the last five years, more than 200 Oral Story Bibles have been produced globally, many of them through the efforts of StoryRunners and their partners. Ron coordinated the OneStory partnership that pioneered the Oral Translation process and helped in the formation in the International Orality Network. He serves in the leadership of Campus Crusade for Christ, Int'l and for 15 years directed the Master Studio for the JESUS film project. Ron and his wife Carol make their home in Orlando, FL.

The Philippine Missions Movement c. 2010: From an Evangelical Perspective

A. Introduction

The founding of the Philippine Council of Evangelical Churches could be considered a landmark in the growth of evangelicalism, as well as the missions movement, in the country. Prior to 1995, there were only a few Filipino missionaries serving locally—primarily among Muslims—and also overseas. With the increasing missions awareness that began in the mid 1990s, a greater number of evangelicals started to consider missions cross-culturally.

B. Background: A Brief Mission History and Key Players

I will focus now on the missions movement involving the evangelicals belonging to the Philippine Council of Evangelical Churches (PCEC), starting with what has been the state evangelical churches and mission organizations that created an environment conducive to the rise of incidental missions. It had been said that one can find Filipinos in any part of the world as a result of the Filipino migration. Starting in the mid 70s, Filipinos began migrating due to employment opportunities in the Middle East. Pushed by the lack of employment at home, coupled with job openings abroad—particularly in Saudi Arabia and other neighboring Arab countries—skilled professional and technical workers started the Overseas Filipino Workers (OFW) phenomenon.

As a result of this migration, Filipinos are now settled in more than 180 countries. The number of Filipino workers is approaching 10 million, the bulk of whom are found in North America, the Middle East, Southeast Asia, Australia and New Zealand. Filipino labor migration began with 36,035 workers in 1975 and swelled to 598,760 in 1990. By 1998, it had grown to 831,643, and by 2003, Filipino labor migration numbered 867,964 workers. According to former Philippine Overseas Employment Administration head Rosalinda Baldoz, the number could have been higher were it not for the Iraq war and the SARS epidemic threat. The National Census and Statistics Office (NCSO) reported that between April and September 2008, there were two million OFWs working abroad. This figure represented an increase of 14.6 percent compared to the same period in 2007. Of this figure, 51.7 percent are males and 48.3 percent are females. Almost one-fourth of OFWs (25.7 percent) deployed during this period were in the 25-29 age group. Another third (32.4 percent) were laborers and unskilled workers. This category of OFWs includes domestic helpers, cleaners and manufacturing laborers.

B.1 Historical background and how church and para-church organizations were involved in missions

In July 2009, I participated in a consultation of missions' practitioners, teachers and mobilizers held in Butuan City. The event was organized by Living Springs International, the producer of the Kairos Course mentioned earlier. In one of the sessions, the participants identified some trends and outcomes the Philippine church had experienced within a forty-year timeframe. We wanted to know what had happened during those decades that had hindered the church from effectively fulfilling her mission. Here is an outline of what we discovered.

B.2 From 1970 to 1989

The trends noted during this time include: The introduction of the charismatic movement, the formation of ministerial fellowships, and the recognition of the gifts of the Holy Spirit together with the phenomenon of signs and wonders. A number of leadership training seminars conducted and large

open-air evangelistic meetings took place. Evangelicals experienced a renewal movement similar to that in the Catholic Church. It seems the church's focus was on herself rather than outside of her fellowship at this time.

Because of these trends, new and independent churches arose. There was also a loosening of theological suspicions of the supernatural. This resulted in lively worship beginning to appear in churches. Many Catholics were won over to evangelicalism because of the phenomenon of spiritual gifts, healings and miracles. Unity and cooperation among pastors and churches took place, which led to the breakdown of denominational barriers. Believers and churches experienced a deeper understanding of the Bible that resulted in growth and spiritual maturity. It was during this period, and perhaps influenced by the trends of the time, that the Philippine Missions Association (PMA) and the Philippine Council of Evangelical Churches (PCEC) were founded.

While the church experienced growth and maturity during this time, some things were still lacking. Among these were intentional discipleship, community impact, missions training, emphasis on the Word, spiritual fruitfulness and character development. The church's efforts to reach influential community members and to train and develop leaders were also inadequate, and there was an absence of strong prophetic and apostolic leadership in the church.

B.3 From 1990 to 2009

In this time period, the Philippine church started to receive modular training on missions awareness, mobilization and education. The idea of community development was slowly introduced into the churches. A number of evangelicals began to be visible in some sectors of society. Churches also began campus ministries. Cell groups, small groups, and house churches became more acceptable. Several churches also participated in the government's moral recovery program. The prophetic and apostolic movement gained inroads.

The Philippine church also started to gain a global mindset. There was cross-pollination of theology and churches started working together on holding large-scale seminars and conferences, particularly in the areas of missions and leadership training. Many local churches established schools starting at the pre-school and kindergarten levels. After several years, some churches were able to open high schools and even a few college level programs.

What were the positive outcomes from this period? Many local churches became "senders" and their members "goers" in missions. The concept of sodality became accepted in the larger body of Christ. Missionaries who went out as OFWs or tentmakers became more numerous. Lay people were released into ministry and new and emerging church leaders were raised up.

The need for intentional discipleship within the churches was addressed. Many in the government and military sectors became open to the gospel. The churches opened up to the idea of engaging the community. Many began to get involved in community development. A few pastors and churches became wealthy. Growth within the church was structured, and the phenomenon called "bapticalism" appeared. More young people were coming to church and a number of new churches were established on campuses.

The involvement of church members was very noticeable, perhaps due to a greater awareness of the concept of the "ministry of all believers."

Yet in this period, the church lacked significant dialogue among church leaders, a biblical worldview among pastors and an in-depth understanding of the Bible to keep pace with the multiplication of churches. Many pastors experienced woundedness and failings and there was no ministry to meet their particular needs. The church on the whole had no standards for installing bishops and pastors. The "spirit of conquest" of the nations based on the Great Commission was also lacking.

In the area of missions, the church did not have the means to address global migration. Also absent

were the tools needed for effective engagement with unreached people groups. Coaches and mentors at the pastoral level were also lacking. In terms of reaching the community, the church did a poor job of equipping lay workers or pastors to do ministry in government circles and the marketplace. The church did not have the means to equip members to address the needs of the next generation, and there was a gap in understanding of her role in society. A kingdom mindset to disciple whole communities and nations was conspicuously absent. The church was also unaware of the emerging shift in global culture from modern to post-modern. Lastly, she was not addressing the needs of the overseas Filipino workers, particularly the needs of the families they left behind.

B.4 2010 and Beyond

If the Philippine church is to move forward, she needs to have a paradigm shift. She must address the issues and implications of the emerging post-modern culture. She must instill among her members a kingdom conquest mindset. She also needs to focus attention on the next generation and wrestle with environmental concerns. As a whole, the church must live out the spirit of 2 Chronicles 7:14 and come to a deeper repentance regarding what she is called to be and to do in the Philippines.

*

Dr. Reynaldo S. Taniajura is national director of the Philippine Missions Association.

New Challenges of Emerging Agencies

Prelude:

While we struggle to face challenges and initiatives in modern missions, it is critical that we must be able to define old challenges which we think have given way to 'NEW,' ones that now belabour us in the emerging agencies. We must have at the back of our mind the 'OLD' challenges before we come to term with the new ones in Emerging Missions. The major Scriptural bridge in this regard is hung on Jesus' expression of grief in Matthew 9:37-38.

Critical Issues and Challenges to New Initiatives in Missions

The missionary initiatives in the third world can be identified by how they originated. This will take us to types and models of missions initiatives.

In order to understand our use of new agencies, we have to categorize the emerging agencies by types and models of mission initiatives. Many of the types and models have their offshoots from western origin while national mission initiatives form what we called Emerging Mission Agencies. Categorizing all the models will help the participants to queue in as we unveil the new challenges that face emerging agencies.

Categorizing by Type:

1. Denominational
2. Non-Denominational
3. Mission Agency
4. Missions Department
5. Training Institutions
6. National, Regional and Continental Missions Association
7. Students/Youth movements

Category by Specialization: Missions related agencies

1. Mission Sending Model
2. Mission Training Model
3. Mission Mobilization Model
4. Mission Supporting Model
5. Mission Research Model
6. Mission Networking Model

These models face the same challenges as they emerge since they all have a common objective in the long run: making Christ known to the unreached.

New Challenges of Emerging Missions

1. Absence of national missions associations in many of the sending nations particularly third world nations. This is due to a lack of organized mission agencies in some places.
2. The rate of attrition outstrips the rate of recruitment; many training centers are short of trainees and trainers.
3. Absence of research data and findings in many countries make it almost impossible for emerging agencies to ascertain the state of the harvest. The result is that many agencies concentrate on already reached areas. When there is no idea on where and how to expose the vision of reaching unreached peoples, the agencies concentrate in already reached areas. When there are no ideas anywhere on how to explore the vision, the agencies in turn display a lack of progress.
4. Lack of appropriate means of tracking and recording operations, statistical and global events which shape the landscape of missions and determine the effectiveness of strategies.
5. Many emerging missions lack strategies in exploring and exploiting the various changing scenarios and social dynamics of the contemporary mission landscape. There are few or no specialized workings. When people are not fully prepared and disciplined for the task of missions, there is little that can be achieved apart from noise making.
6. Many new agencies fossilize into monuments rather than continuing as movements. This cuts short the existing vision.
7. Over-concentration in least resistant belts, avoiding the most needy and more resistant areas.
8. Being swayed by the increasing role of churches and denominations, thereby many new agencies lack the ability to resist the temptation to become denominations instead of adjusting to the changes and remaining committed to cross-cultural mission.
9. In attempt to copy past Western models, structures, approaches and patterns, many emerging agencies lack the ability to confront contemporary approaches in missions.
10. The pursuit of relevance has made many new agencies abandon their mission calling to greener pastures.
11. Islam remains a critical and major challenge to every initiative to fulfill the great commission in Africa and some other continents. Political machineries are used to undermine the evangelistic and missionary initiatives.
12. Momentary gains have taken over from eternal gains due to misplaced priorities. This imbalance is caused by the unbalanced gospel of prosperity which undermines mission initiatives. The majority of those who should go have misplaced their initial callings.
13. Socio-economic challenges, HIV/AIDS, ethnic rivalries, abject poverty, political instability, corruption and other vices have all become great factors that continue to stare at the face of every effort made by emerging initiatives.
14. The missionary initiative of the church in many countries is mostly driven by mission agencies. However, this has in many cases generated unnecessary tension between emerging agencies and denominations/local churches.

The Biggest Challenge of Multicultural Teams

A multicultural team with two Americans, two Asians, one European, one Latin, and one African had weekly team meetings at 8:00 am every Monday morning to review the past week and plan the week's activities. When the Latin and African members were consistently late to the meetings the others were irritated. One of the Americans and the European felt that the Latin and African were late because they were basically lazy and didn't want to do as much work.

One of the Americans volunteered to serve as group leader. The European felt that the American leader was not well organized and didn't run the meeting properly. The Africans, Asians, and Latins were displeased that the oldest member was not asked to be the leader since he also had the most field experience.

The Monday morning meeting started with a report of the previous week's activities. The Americans were always the first to speak up. According to the others, the Americans always emphasized their own specific accomplishments rather than the team as a whole. The European gave his report quickly and succinctly but officially while the Latin, and African took time to explain more details, the circumstances, and challenges they faced in getting their work done. The Asians would be cautious about speaking depending how the team and the leader felt about their report. The Americans and the European were frustrated because the meeting always went over the one-hour time limit they had set. They felt that the others did not speak directly to the issue at hand. They also didn't like how emotional the Latin was or how animated the African was in explaining their situation. The Asians felt that the Americans always spoke too much and didn't give others a chance. The Asians were also concerned about status and saving face.

The brief description of a multicultural team reveals some of the basic cultural differences that multicultural teams face. The way these differences are understood and addressed will determine how healthy the team will be.

The biggest challenge for multicultural teams is to recognize the degree to which each person believes their own culture to be biblical. When people believe their own culture is biblical, they are unable to accept other ways of doing things. Instead of reflecting the image of God in their everyday interactions, they use their cultural judging system to justify unbiblical behavior in response to cultural differences.

In order to address this challenge team members need to review what it means to be created in the image of God, understand a theory of culture, and compare their own culture with Scripture.

I. Created in the Image of God

The most important concept for multicultural teams to understand is what it truly means to be created in the image of God. If team members do not fully understand what it means to be made in God's image, they will not treat others as made in His image. Their perception of themselves and others are distorted by cultural values. Therefore they justify unloving actions towards others. People who truly understand what it means to be made in the image of God treat others as God treats them. God created all people in His image (Genesis 1:26-27). This image includes the authority of God the Father, the truth of God the Son and the relationships created by God the Holy Spirit. Humans in turn have utilized their capacity to create culture, although each culture shows signs of being affected by the Fall. At the end of time the scene before the throne (Revelation 7:9) reveals that the image of God will

be visible through different ethnicities, languages and nationalities. Therefore each culture has the potential to reflect the image of God.

The image of God has been viewed as the human capacity to make decisions (substantive), the responsibility to take care of creation (functional) and the ability to love one another in community (relational). These three views can be equated with the human will, mind and heart respectively (See Figure 1).

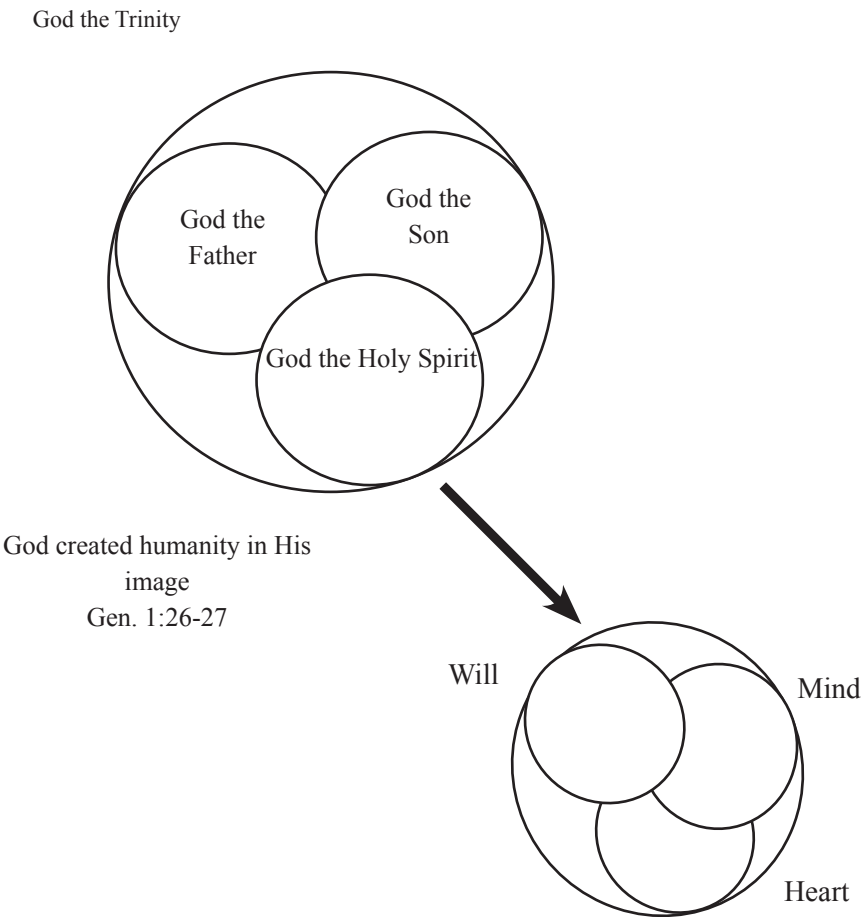


Figure 1 - Created in God’s Image

Due to the Fall, the image of God is no longer perfect. It is now distorted by cultural ways of making decisions based on cultural truth and guided by human centeredness. However, God desires His image to be restored according to the standard of His Son (Romans 8:29).

II. A Theory of Culture

In order to understand how different cultural values distort the image of God, we briefly describe a theory of culture developed by Mary Douglas, a British social anthropologist. She called it the Grid and Group cultural theory . However, we’ve found that the terms “Structure” and “Community” are more understandable.

Douglas studied a variety of cultures around the world, from very industrialized nations to agricultural based societies. She found that there were two main recurring themes—differences and similarities or Structure and Community (See Figure 2). Structure refers to differences such as age, gender and class that shape behavior. Community refers to similarities that reinforce group belonging and identity.

These two dimensions form four different types or cultural ideals: A= Individuating (Weak Structure, Weak Community), B= Subjugating (Strong Structure, Weak Community), C=Integrating (Strong Structure, Strong Community), and D=Equalizing (Weak Structure, Strong Community). The preference for a particular cultural type reinforces a cultural bias against the other types which shows itself in one's cultural judging system. That is, what people say and do to justify their beliefs when things don't go their way.

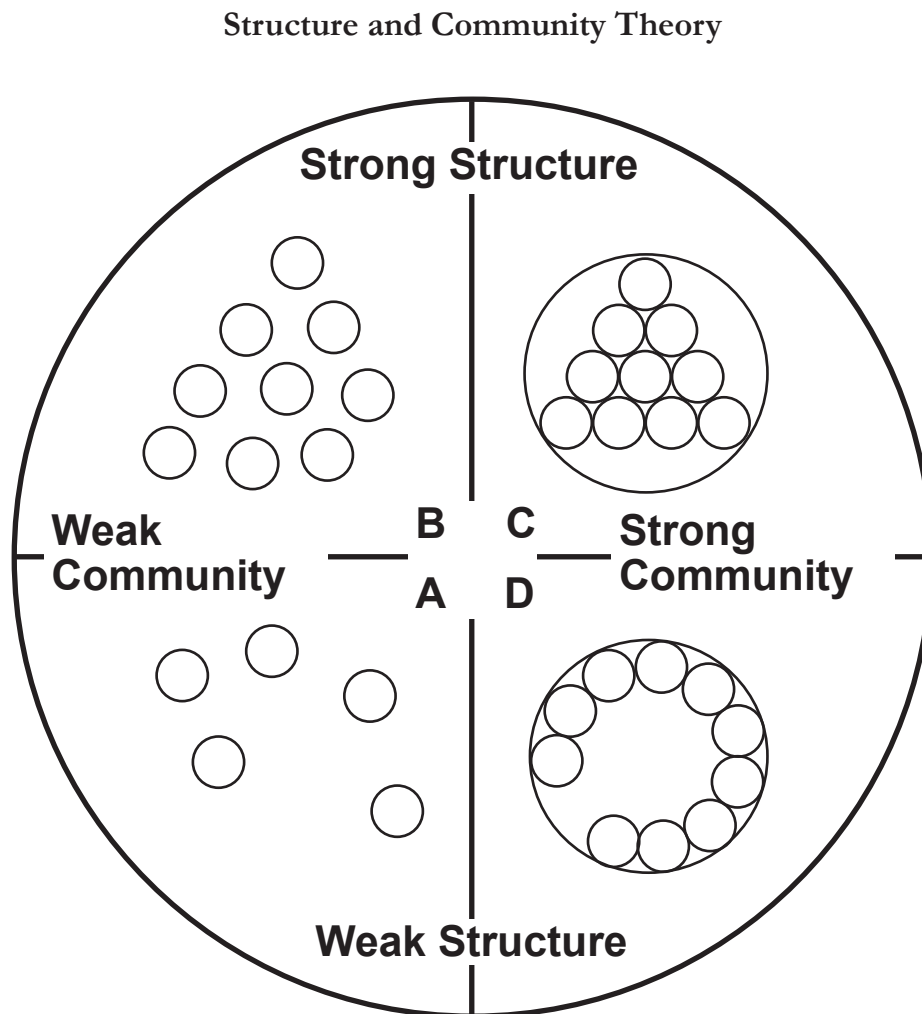


Figure 2 - Structure and Community

Douglas views the four cultural types as part of a whole; thus, understanding one of the types helps in understanding the other types. A person from a Weak Structure, Weak Community society such as the United States will gain insights into Asian cultures that have Strong Structure, Strong Community ideals by understanding this theory and vice versa.

Understanding one's own cultural type is necessary before one can understand other types. A number of exercises can help individuals understand their cultural type. The next step is to realize how they have mistaken their culture for Biblical truth.

Strong Structure Weak Community Weak Structure B A C D Strong Community

III. Comparing One's Culture with Scripture

The best way to discover whether you believe your way of doing things is cultural or biblical is to examine your emotional responses and behavior when things don't go as you planned. Do you demonstrate the fruit of the Spirit (Galatians 5:22-23) in your responses to cultural differences? That is, would your multicultural team meetings be characterized by love, joy, peace, longsuffering, gentleness, meekness and self-control? Or are they characterized by "hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy?" (Galatians 5:20-21).

Do you seek to justify your negative actions? If so, that is your cultural judging system at work. People make decisions based on what they believe is right and justify their negative responses because they hold strongly to their beliefs. However, if their response to cultural differences do not demonstrate the fruit of the Spirit or the body of Christ, they are holding strongly to their own cultural beliefs rather than to biblical truth.

In order to have healthy multicultural teamwork, each team member needs to understand what it means to be created in the image of God, understand their own cultural background, and be able to compare it with Scripture to discern whether or not their beliefs are biblical. The multicultural team members will recognize how Weak Community cultures (American and European) seem cold and unfeeling to Strong Community cultures (Latin and Africans) while Strong community cultures (Latin and African) will understand why Weak Community cultures (Type A & B) focus on themselves (Americans) or need to follow the rules (Europeans). Weak Community cultures (Type A & B) focus on linear and written communication while Strong Community cultures (Type C & D) focus on non-linear and oral communication. Weak Structured cultures (Type A & D) will understand why status and order are important to Strong Structure cultures (Type B & C) and Strong Structured cultures will understand why status and order are not important to Weak Structured cultures (Type A & D). Each type has different underlying assumptions and misunderstanding and conflict naturally result.

However, when team members recognize how their cultural judging system of their cultural type distorts the image of God, they humbly ask God to help replace their cultural judging system with God's Truth and justice. The process of cultural self-discovery is a not a quick process, but takes much time to reflect and seek God's help.

Business and Mission Partnership: A New Model for Funding Kingdom Growth

NEED FOR THE MODEL:

There is a growing need in churches, mission agencies and various Kingdom initiatives to find alternate sources and models of funding, as the current economic climate has had an impact on the donor model of funding Kingdom initiatives. There is objective data to prove that Kingdom initiatives are negatively impacted due to the economic downturn, with significant number of missionaries and missions project either shut down or downsized due to budget constraints. For example, the International Mission Board is reducing 600 Missionaries globally, and the reason is “budget shortfall.”

There are growing geographic regions in the world where the conventional missions’ approach of sending missionaries is increasingly becoming impossible due to political and religious barriers. This requires alternate models, which would allow the gospel to penetrate into areas where missionaries would not be able to go. A new generation, with a new task, requires new methodologies for missions and mission funding.

DEFINITIONS OF THE MODEL:

This model is not about Business as Mission nor is it Business for Mission. Both these models are working in various forms, in different parts of the world and they would continue to grow for His Kingdom growth.

A. Alternate funding model:

Globalization, leading to global trade, provides us new opportunities. The global penetration of the internet provides us new opportunities. It is time the Christian world took advantage of the above two opportunities to tap into the “wealth of the nations.”

The fundamental premise of this model is that every church, mission agency and Christian institution should be able to have an independent revenue model established, which would not rely solely on donors, but would generate revenue based on global trade. Globalization is God’s move to put wealth in the hands of His children for fulfilling His purpose. How is the church today taking advantage of what God is doing economically in the world? This does not replace the donor model, but adds value to donors.

The second premise is that profits generated via legal business activities can be used for amassing personal wealth, amassing personal fortune or, they can be invested in Kingdom growth. Profit generation IS the fundamental premise of a business, but what is done with the profit is what today’s businesses need to ask themselves. This is the core question that needs to be answered and I believe that God will hold all of us accountable. There is no lack of wealth in this world; the question is, for what is it being used? It does not matter whether the business is Christian or not; where is the wealth going? This is a spiritual struggle that I take to the cross every day of my life. My business today generates lots of profits. What am I doing with that money? Buying more houses for myself in different cities? Buying more expensive cars? Buying more expensive suits? My human nature wants more for myself. How much is good enough? All of us need to draw our lines of personal luxury in the context of unreached people groups and the Great Commission. IF only I could live as Jesus did! IF

only all of us lived as Jesus lived, there is enough money on the table to “make disciples of all nations.”

HOW B4C WORKS:

Every church, mission agency and Christian institution has contacts with the business world. The time has come not to just ask for money, but to tap into global business. The core of the B4C model is based on the fact that business profits should go to fulfilling the Great Commission.

EXAMPLES:

There is a business owner who donates or is a friend of a church/mission agency/institution and he or she is in the business of buying coffee powder. Currently, they buy the coffee powder for \$5 per pound. B4C identifies a supplier of coffee, who meets the quality and we supply the coffee for \$5 or less. The buying price of that coffee is actually \$3.50. So there is a margin of \$1.50. That margin goes to the church/mission agency/institution that referred the business owner.

There is an employee of a company dealing with selling textiles, who is connected to a mission agency or attends a local church. B4C identifies a buyer. There is always a price differential between selling price and buying price and that differential goes to the church/mission agency/institution.

REAL LIFE EXAMPLE:

Flatworld Solutions (FWS) is a provider of quality IT services for the global market. We have customers who require us to provide, for example, software development services. We charge our customer \$20 per hour. Our costs are say, \$15 per hour; the profit of \$5 per hour goes to funding missions.

Global Sourcing Solutions (GSS) is in the business of providing IT services and trading global commodities. 100% of the profits generated from this business go to funding global missions.

BENEFIT:

On-going revenue comes through value creation. Funding does not depend on an individual's capability, but on global economic activity. A donor model relies on individual decisions; a B4C model relies on global economic activity. FWS and GSS, as multiple lines of business, ensured that we not just survived the economic recession, but actually God made our business grow. Today, a Church or a missions agency does not need to solely rely on the decisions of individuals to make donations. B4C facilitates revenue generation through global business transactions. B4C facilitates people with similar vision to start B4C projects around the world.

B. Alternate presence model:

Political and religious barriers are going up. It is time we raised a new generation of businesses which would reach unreached and unreachable people groups. It is time we profile reachable unreached people groups and unreachable unreached people groups. What strategy can be deployed to reach unreachable, unreached people groups? No government, no religious rule, can stop businesses from starting community development projects, starting trading businesses or any form of business.

Project B4C would facilitate specific initiatives enabling business establishment in unreachable unreached people group regions. B4C would lead to multiple opportunities to establish Business As Mission initiatives in regions of the world, where the gospel cannot be taken through conventional methodologies.

A BIBLICAL PERSPECTIVE OF BUSINESS FUNDING KINGDOM GROWTH - A BASIS TO MOVE FROM DONOR MODEL TO PAUL'S MODEL

Acts 20: 33-35-I have not coveted anyone's silver, gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus Himself said, "it is more blessed to give than to receive."

1Thess: 4:11,12-Make it your ambition to lead a quiet life, to mind your own business, and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

2Thess: 3:7-10-For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow.

A BIBLICAL PERSPECTIVE OF THE WEALTH OF THE NATIONS BEING A PROVISION FOR KINGDOM GROWTH

1Chron:28&29 - Building of the Temple. Ezra - Rebuilding of the Temple, funded and initiated by pagan kings. Neh:2:1-9 - Re-building the walls, funded and supported by a pagan king.

In Luke 16:1-15, Jesus puts money in its perspective and teaches on "worldly wealth." B4C is not "our" plan; we believe it is God inspired for this generation. We partner with God to fulfill His plans.

ABOUT B4C

B4C is a non-profit company, registered in the USA. It is a global partnership of providers and consumers, with a clear mandate to benefit community through business. The strength of B4C comes from its global network, which enables members to benefit and also contribute. It is a professional business, run with professional principles of meeting and exceeding customer expectations. The goal and intention of the company is to generate profits for 100% investment in reaching the financial needs of Churches, Missions Agencies and Christian Institutions. God has put this initiative in my heart and I volunteer to provide leadership and help implement the business plan with the competence that comes from God.

WILL B4C WORK WITH NON-CHRISTIAN BUSINESSES

B4C is a professional business organization, meeting the professional needs of the businesses in the world. So yes, B4C would do business with non-Christian companies. There are multiple examples in the Bible, where God used the people of the world for His Glory and meeting the needs of His

children. The people or businesses that Mission agencies/churches and Christian institutions refer, need not be and would not be, necessarily Christian. As long as people and businesses are in legal and lawful business activities, B4C would work with them. B4C will develop a statement of faith which would be sent on request to those who want to partner with B4C for raising funds. B4C will also develop a Code of Ethics, which would be sent to non-Christians. B4C will not be branded as a Christian initiative.

WILL B4C ALLOW PARTNERSHIP OF NON-CHRISTIAN BENEFICIARIES

B4C will partner with organizations, who would want to raise funds via this model, who are non-religious and are involved in community development. B4C will charge a service fee to these NGOs for the service. B4C will define areas where it will operate with non-Christian aid and relief workers.

HOW WILL B4C BE FUNDED AND SUSTAINED FINANCIALLY

The initial funding will be provided by Flatworld Solutions and Global Sourcing Solutions. Depending upon the growth and need for people, B4C would employ and pay salaries and this would be covered as cost from the business transactions made. The salaries and costs would be made available to everyone registered in the partnership and network and would be a transparent sharing of costing information.

I believe that the service fee that would be charged to non-Christian beneficiaries would cover the costs for the total operations of this business. B4C is a non-profit organization.

WHO IS BEHIND B4C?

In the late 60s and early 70s, God implanted in the womb of some mothers in India four courageous young men, who would be born “to do good works, which God had prepared in advance for them to do.” Jacob William/David Antony/Seby Kallarakkal/Anand Mathew. Different people, different backgrounds, different regions, different educational qualifications, different skills, one common thread, God intervened at various stages of their lives and gave each a vision for Kingdom impact.

Founding Year-2003

Flatworld Solutions-2006, Headquartered in Bangalore, India, with US and UK bases.

Global Sourcing Solutions-2009, Headquartered in Uruguay, with bases all over South America.

Companies established by professionals, with single-minded purpose of excellence at work. A business, which by itself, would honor God. A business that would generate profits, that would be used for Kingdom impact.

WHAT ARE WE DOING NOW?

PROJECT A: Funding a Bible translation ministry based in India.

PROJECT B: Funding two ministries among urban youth in India.

PROJECT C: Funding a ministry among urban families in India.

PROJECT D: Funding an initiative to provide computer education to prisoners' children in India.

PROJECT E: Funding an initiative to provide shelter to homeless in India.

PROJECT F: Funding a ministry that works among street children in Lima, Peru.

PROJECT G: Funding a ministry that sends missionaries in South America/Europe from Peru.

PROJECT H: Funding a ministry reaching the Muslim world from the US.

The last 7 years, God has demonstrated what a business can accomplish for the growth of His Kingdom, when profits are not utilized for “building our own houses” but invested for “building the house of God.” A model that is established, proven and practiced.

IT IS TIME TO CREATE A GLOBAL BUSINESS MODEL FOR KINGDOM IMPACT

“For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men...”

Making Disciples in the Buddhist Context (Workshop Outline)

Introduction:

- My own testimony how a strong Buddhist was converted to Christ.
- The power of the Gospel of Christ.
- My own testimony how my family, relatives, and close friends: nearly 200 were converted to Christ.
- My own testimony how Japanese were converted to Christ through the ministries in which I am involved.

I. UNDERSTANDING BUDDHISM

- 1) 10/40 Window
- 2) The least evangelized
- 3) Four religious blocks
- 4) The poor and unevangelized
- 5) Religious country profile
- 6) Two Kinds of Vehicles
 - a. Northern Vehicle
 - b. Southern Vehicle

II. UNVEILING BUDDHISM

His Birth, Growth and Ministry

- 1) Basic Teaching: 8 Right Ways
 - a. Right understanding---Carefulness
 - b. Right cause---Mission
 - c. Right words---Conversation
 - d. Right action---Moral
 - e. Right life---Balance
 - f. Right effort---Endeavour
 - g. Right thinking---Confession
 - h. Right Meditation--- Zen Practise
- 2) 8 Commandments
 - a. Don't kill any living things
 - b. Don't steal
 - c. Don't commit adultery
 - d. Don't tell a lie
 - e. Don't drink
 - f. Over eating
 - g. Over decoration
 - h. Over luxury

- 3) Buddha
- a. Buddha who leads
 - b. Amida Buddha
 - c. Yakushi Buddha
 - d. Dainichi Buddha

III UNLEASHING BUDDHISM

- Principle and Goal of Salvation in Buddhism is by Self-Effort. The Natural Religion.
- Principle and Goal of Salvation in Christ is by Faith and Grace. The Revelation.
- The Historical Facts of Jesus Christ; His Incarnation, Crucifixion and Resurrection.
- The Personal, Family, and Community-Centered Facts of Salvation of Jesus Christ. Even Transformation of Countries.
- The Total Effective Evangelism.
- The Fulfillment Theory.

Biography:

Name: REV. DD PAUL KIICHI ARIGA

Birth: 1933 June 27

Education: Kansai Bible College(1958), Fuller Theological Seminary(1972) D.D.

Ministry: President of All Japan Revival Mission, President Emeritus of Revival Biblical Seminary.
Board Chairman. Japan Church Growth Institute, and National Lecturer on Church Growth.

Contextualization and Discipleship

I. Why is Using a Cultural Context Vital to the Evangelism and Discipleship of Non-Western Peoples?

A. Introduction

B. What is Culture Specific Evangelism?

C. What is Culture Based Evangelism?

II. Can an indigenous man who does not have the Bible or has not heard the Gospel know and have a relationship with the God of the Bible?

III. Is it scriptural to use an indigenous name of God and has there been good, long-lasting fruit in church history from using an indigenous name for God?

Making Disciples in the Buddhist Context (Outline)

Introduction:

- Dr. Winter declared “It is easier to reach Muslims than Buddhists.”
- Why?? Communication difficulties?
- Denial of Creator God; depend on self alone not on substitution.
- Use same words but discrepancy in meaning.
- Therefore how do we reach Buddhists?

I. Peoples/Population of Buddhist World: Where are they?

- Core Buddhists = about 475 million, without counting Chinese (David Barrett)
- Folk (People's) Buddhists = c. 1.5 Billion (including Chinese) Todd Johnson
- Buddhist People Groups = about 1,000, mostly in Asia
- Two Main Schools : Theravada and Mahayana (includes Tibetan)
- 7 Major Kinds of Buddhists: Therav., Amida Pureland, Zen, Nichiren, Tibetan, Soka, etc.
- 274 official Buddhist Cults and Sects, many of them in Japan
- Multiple local syncretistic groups, folk amalgam mixtures

II. The Biblical Task Commanded:

- Not just evangelism, baptizing, teaching, but making disciples to function and reproduce as His Church (House Churches)
- Matt 28:18-20 explained in context: Reproduction expected; Multiplying movements
- Simplicity: God's Power Provided, His Purpose Proclaimed, His Presence Promised
- Structure: The imperative, Make Disciples, connects go, baptize, teach
- Strategy: New believers obey all and reproduce
- Synergism: Corporate growth reaching out in mission to all Ethne
- Spiraling: Centrifugal effect of multiplying churches to the ends of the earth
- Spirituality: Transforming society by Supernatural spiritual power through His Church
- Note two models Matt 28:16-20 and Acts 2:22-47

III. The Crucial End Product:

- Embryonic churches functioning as Local Reproducing Fellowships to community
- Express Christ in their culture meaningfully
- Native as “a thing of the Soil”
- Non-Western Cultural forms, Traditional Buildings, Clergy run/controlled structures
- But Indigenous, native expressions
- Insider Movements, contextual for each Buddhist people group
- Our God is multicultural as is His Church
- Functional substitutes: local forms with Biblical content and meaning
- Insights and cases of contextual movements among Buddhists (Dr. Paul De Neui)

IV. Key Strategic Principles: (Ten best practices from experience)

- Prayer is vital showing our dependence on and expectation from God
- Discover Receptivity: finding out where the Holy Spirit is working & getting alongside of Him
- All kinds of evangelism/outreach need one goal in mind: to identify the receptive
- Repeated Contact with those showing interest, with strong focus on their families
- Family concentrated evangelistic approaches rather than individual one by one
 - new converts/families intentionally reach networks of families, friends and acquaintances
- Mobilize all adherents and members, new and old, as part of witness activities to families.
- Start indigenous, contextual, local fellowships in homes as soon as possible from the beginning
 - financial self sufficiency from the start, not depending on foreign outside monies: use local resources
 - use appropriate methods & tools that are easily reproducible, not expensive, complex, outside, foreign ones
- Discover local leadership from among the harvest field of new converts - develop & mobilize:
 - those who are respected, responsible family heads, resourceful in own culture/communities
 - leveling leadership: local, unpaid, layfolk, not imported, outside trained; the laity is the clergy!
 - training is done locally for the local workers/leaders, not in formal courses at distant Bible Schools
- Replicate fellowships of the embryonic church speedily through social web movements throughout the society
- Entrust the new churches to the Holy Spirit for growth and outreach rather than control them
- Encourage maximum multiplication throughout family, tribal, clan, people group networks & across cultures

V. Application: A Model to Implement

- Multiplying Churches through Prayer Cell Evangelism
- Prayer Cells function simply: small groups meet, pray for relatives, visit those prayed for
- The cell is the embryonic church at work: relating to God, to believers & to the unsaved
- Meet to share lessons from Scripture, prayer for unengaged, and go witness to them deliberately
- Each new cell becomes a functioning fellowship in worship, caring for each other & witness together
- Memorize the five fingers of strategic witness easily memorized strategy for initiating multiplying movements

VI. Challenges and Needs Remain

- Buddhism strongly influences most of North, East and SE Asia
- Globally 86% of Buddhists don't personally know a Christian
- The Church in most Buddhist people groups is only 1% or less

- National identity is linked to Buddhism so to become a Christian is opposed and persecution follows.
- Pray for Buddhists: Harvest is great; the laborers are few.

VII. A Worldwide Network: SEANET

(South, East, Southeast, and North Asia Network) (PPT)

- Global Prayer Mobilization,
- Training for Buddhist Contexts,
- House Church CPM Strategy,
- Country Core Teams implement 10 year Goals, Local Programs, Accountable Evaluation
- Mobilizing CPM House Churches within countries
- Update how this works in reaching Buddhists: (Dr Sam Abraham)

Closing: Questions and Responses

Making Disciples in Global Migration of International Students

Introduction:

Making disciples of Diaspora/nomadic Peoples is both a growing opportunity and responsibility, as well as a challenge for the Church. It is a growing opportunity because of the continuing trend of the migration of peoples, and a responsibility for the people of God to welcome and love the foreign-born coming to our communities, campuses and churches. Making disciples of international sojourners, whether they have become permanent residents or are temporarily living among us, is a challenge because they represent myriads of cultures and different kinds of groups with their own distinct needs. Most are immigrants or refugees, while others may be business people and other professionals, researchers, military personnel, seafarers, laborers, overseas workers, short or long-term visitors, diplomats or government officials, academicians, etc.

Our focus will be on ministry among International Students, who are a relatively small segment of the broad scope of Diaspora Peoples, but who represent a highly strategic component of the goal of “making disciples of all nations.” They may grow in professional and spiritual formation while studying abroad, and they may become a transformational agent to their homelands after they return. Many, if not most, international students do return home, either within a year of graduation, or eventually years later as seasoned professionals adding to the brain-gain for their countries.

II. Why is International Student Ministry Highly Strategic in Relation to the Great Commission?

- A. Strategic Elements
- B. Examples of Returnees Impacting their Country/Region

III. Historical Context of ISM

- A. John R. Mott: Visionary Pioneer for ISM; CFR
- B. 1950's: Pioneering Decade of ISM
- C. Growth in North America; Europe; Asia-Pacific

IV. Current Status

- A. Global Recognition & Networking of ISM: LCWE ISM SIC
- B. Growth of International Student Population

V. Projections

- A. Mobilizing the Church (local churches, denominations, campus ministries, mission agencies)
- B. Developing a Global Network of ISMs
- C. Networking Networks: ACMI, LCWE, WEA MC, regional networks

VI. Challenges

- A. Lack of True Vision
- B. Training: Informal to Academic (courses, degrees, research)

VII. Resources

VIII. Assessing ISM in Your Context and Action Steps

- A. Small Group Interaction
- B. Reporting back

Contemporary Mission Training: Backwards, Upside-down and Flat!

Finding a New Way for Missionary Development

Missionaries are called and developed. If someone chooses to be a missionary but lacks a clear sense of God's direction and appointment, missionary development programs are a fruitless effort. Even with a sense of His call, development is not only desirable but essential. The missionary who ignores the need for development is a permanent beginner, unable to adequately meet the challenges of a missionary.

Jesus developed the Twelve by action, stories and explanation. Paul developed Timothy by working together and by letter, demonstrating effective development of a missionary. Development of effective missionaries is the highest priority today, if we are to fulfill Christ's command to go and "teach them to obey everything I have commanded." Simply multiplying the number of those who go is not multiplying effective missionaries.

Development is "Backward."

At the beginning, the end result of missionary development is considered. What will a prepared and mature missionary be able to do? How will she/he do the work of an ambassador for the Kingdom of peace? The missionary will understand and be equipped for spiritual warfare, able to not only learn the culture but apply the richness of God's Word specifically to that culture.

Seeing the goal at the beginning gives meaning and focus to each step in the development process.

Development is "Upside-down."

Experience is the beginning point, then principles to be followed in ministry are developed from that experience. Traditional school learning gives the principle first, then seeks to apply it. Turning that "upside-down" is the normal way of learning in life.

Field experience is often the real classroom. Experience is often brought into the classroom in condensed form in story videos, case studies, and interviews of experienced workers or people from the culture of concern. During this "live" learning, principles are understood and stated in summary – to be remembered as a guide in future service.

Development is "Flat."

Through contemporary media – internet, skype, CDs and DVDs, digitalized libraries, and email, continents and oceans no longer are massive barriers to thinking together, praying together, talking together, exchanging pictures and stories. The world has been made flat, as if we all were in one place in serious conversation. In March this year, and again in April, from Portland, Oregon, I taught a class in Lima, Peru for two hours sitting in my Portland office! I was seen and heard in Peru and I saw and

heard the Peruvian class. That is a “flat classroom” – distance is not a major problem. We use whatever media is best for a particular country, and where possible, meet face-to-face to deepen fellowship and understanding.

The key to effective development in the flat classroom is the Mentor who understands more than content. He knows the region and cultures, and he can apply the Word of God to contemporary needs. Most of all, he shares himself and cares passionately for those he is mentoring.

Methods that are consistent with cultural learning styles should replace importation of traditional teaching methods for missionary development. Even content needs to be reconsidered, to adhere more closely to Biblical teaching and examples.

A Framework for Developing Missionaries

(This is a framework, not a detailed outline of courses. Full content needs to be developed within this structure to meet specific needs of each region and culture.)

The assumption underlying the World Link Graduate Center curriculum is so simple that it is often overlooked – Mission is communication. Relationship with God is established and continued by communication, through God revealing Himself to man, in the incarnation, and through the gift of the Holy Spirit. Communication is expressed in the perfect relationship within the Trinity into which God draws us through Christ, “that they may be one as we are one, just as you are in me and I am in you.” Christ expressed this deepest desire for mankind three times in John 17. How, then, do we extend that invitation to a world alienated from God? Through effective use of communication, which is much, much more than who said what to whom, and how.

Building ministry within communication, rather than within contributing subject areas, opens a path in mission that will more clearly guide how we do mission, instead of simply identifying where mission should be at work. The essential Christian task is to share God’s Message - to communicate knowledge of Him and His ways. Therefore, the appropriate action framework for Christian workers is communication.

An underlying structure of Christian communication is presented in *Creating Understanding*, and summarized in eighteen revised propositions given below. The numbers at the end of each statement refer to the original numbering in *Creating Understanding*.

Knowing the Story

Mastery of content is the necessary foundation for effective communication. 6

Clarification of goals increases the possibility of effective communication. 5

Knowing the Power of the Holy Spirit

Communication is what is heard, not only what is said. 3

Meaning is perceived internally and individually. 4

Spiritual perception and response is the work of God’s Spirit.

Knowing God

Communication is involvement. 1

Communication is a process. 2

Knowing Yourself

The communicators' personalities and experiences modify the form of the message. 7

Knowing the Audience

The communicators' image of the audience and understanding of the contexts are primary factors in shaping the form of the message. 8

A communicator almost always communicates with multiple audiences. 9

Perceived and actual feedback shapes the form of the message. 23

Communication increases commitment. 10

Knowing the Context

The cultural patterns and beliefs of a society fundamentally influence the form of effective communication. 17, 18

Perception precedes comprehension, interpretation and effect of a message. All are directly related to experience and needs. 19

There are three simultaneous dimensions in communication process and effect - rational, emotional and spiritual. 20

Knowing the Tools

All human communication occurs through the use of twelve signal systems.

Usage of the signal systems is a function of culture; thus they are used differently in different cultures. 11, 12

Mass media extend the range of a message but inevitably change the message. 13

The effectiveness of a medium is largely determined by factors other than the medium itself. 15

Effectiveness normally decreases with increasing size of the audience. 14

Knowing Change

People respond to communications as members of social groups. 21

Messages are mediated. 16

A decision to change results from the combined effects of public (mass) media and interpersonal network. 22

These propositions are grouped into eight Learning Units for developing effective ministry (communication) in God's Name: Knowing the Story and Knowing the Power of the Holy Spirit (fundamentals), Knowing God (the purpose), Knowing Yourself (the messenger), Knowing the

Audience, Knowing the Tools, Knowing the Context, Knowing Change.

Within each of the eight Learning Units, there are several Sections. Each section introduces an aspect of the Learning Unit, similar to chapters in a book. The contributions of several different developer-writers are combined within each Learning Unit. The developers represent Africa, Asia, South America, and North America.

Making Disciples in the Chinese Context (Outline)

1. Introduction

2. History of Chinese Church

A. Early Missionary Efforts

B. Effects of Persecution

1) Lay Leaders

2) House Churches

3. “Rabbit Church” and “Elephant Church”

4. New Foreign Influences

5. Disciples Making Disciples

6. Back to Jerusalem Movement

7. Japan and China Cooperation

8. “Ten Gai Nai” Disciple Training Method - Testimonies

9. Love Asia Mission

A. International Student Outreach

B. 10,000 Chinese Missionaries to Muslims

Helping Mission Agencies Increase the Effectiveness of Their Workers: A Look at Language Learning

Working in three different countries over the last 25 years, I have observed that fewer than 30% of the American missionaries I have met have learned the language of the people with whom they work. Why?

Certainly, some missionaries are lazy. This, however, is a simple answer. Language learning for an adult, is very difficult. We get tired and discouraged. Cross-cultural living is stressful. It is especially easy to give up when some work can be done among local people who know English. These explanations plant the responsibility for failing to achieve fluency in a local language on the shoulders of the missionaries themselves. Might there be however, other contributing factors?

Research shows that levels of language proficiency can be predicted

In the 1980's, Dr. Judith Liskin-Gasparro observed US Government employees as they studied languages at the Foreign Service Institute's center in Washington, DC. (A chart summarizing her research is found in the unedited version of this paper.) At the conclusion of her study she was able to predict how long it would take FSI students to learn a language. English was their first language.

FSI students spent 6 hours per day, 5 days per week in intensive and structured language learning and were highly motivated. Mastering another language would lead to a promotion and boost in salary. Yet, Dr. Gasparro concluded, surprisingly, as a student moves from one proficiency level to the next, his progress will slow and it will be increasingly more difficult for him to progress further.

Applications of the Research to Missionary Language Learners

Interestingly, these same principles of language learning apply to missionaries in the field as well. As they progress from one level of difficulty to another, their rate of progress will slow. Also, in order to move from one level of proficiency to the next, it will require up to twice the number of hours of intensive and structured study required to reach the previous level of proficiency.

However, while a missionary may want to learn their language, it is extremely rare (if ever found) that they would have the same conditions in which to learn as did the FSI students. For many missionaries, especially those living in remote areas, there is no language school to attend. Skilled language helpers who speak some English may also be difficult to find. During their first years overseas, missionaries are adjusting to a new climate, new colleagues, new working environment and a new culture.

In spite of these factors, missionaries consistently end their study programs (upon reaching a "limited working proficiency") prematurely. I found this to be true among missionaries I have met, regardless of their location (city or rural). It was also true regardless of the kind of instruction they were receiving (formal or nonformal).

This means that they stopped purposely building vocabulary and improving listening comprehension. Identifying and addressing key areas of grammatical difficulty were no longer priorities. In place of language learning, the missionary "began ministry." At this point, missionaries began to write sermons and different types of lessons and assume positions of responsibility. It was often assumed that through

these new activities, the missionary would “pick up” what he had yet to master in the language. This rarely happened. required to prepare lessons with this limited level of knowledge. Certainly, the amount of time invested in these activities took away enormous amounts of time from intensive and structured study of the language.

Why do missionaries stop intensive and structured language prematurely?

Mission agencies are in a hurry to get people to produce results. They are also anxious to reduce the workload of already overworked field staff. As a result, agencies of those missionaries I have met had pre-determined an amount of time for language learning before the missionary arrived on the field. Generally, agencies only allowed the missionary about half the total time they felt they needed in order to reach a minimal professional proficiency in their language. This was very discouraging to them.

Missionaries are also responsible for this trend to prematurely end language study programs. There continues to be a mentality among workers that language learning is something to be endured. This attitude is rooted in the thinking by some missionaries that they are already trained and ready to begin field ministry. Certainly many missionaries have completed many years of schooling and training before leaving for the field. This can lead some to view language study as a barrier standing between themselves, who are ready to serve, and their new ministry.

Recommendations

To reverse the trend towards ending language programs prematurely, a change in thinking as well as in actions will be required by both mission agencies and their workers.

1. Mission agencies and missionaries need to view language learning as the beginning of ministry and as a vehicle to more ministry, rather than something to get past. Agencies must be committed to their field workers attaining minimal professional levels of fluency in their field languages. Missionaries who understand how critical language acquisition is to the success of their work must also be willing to sacrificially commit themselves to intentional and structured language study
2. Missionary supervisors need to refrain from arbitrarily assigning missionaries a set length of time for language study before they leave for their field assignment. A language program should be designed only after a missionary arrives on the field. Supervisors need to respect the missionary's time by not assigning them extended duties that will take them away from this priority.
3. Missionaries need their agencies to support their language learning efforts by putting in place structures that encourage and properly monitor their progress. These structures include regular and objective language testing and incentives that motivate field workers to work hard and persevere.
4. Mission agencies can further support the learning programs of their workers by educating supporting churches about its importance.

Missionaries might find encouragement to persevere in their language programs by studying the example of Hudson Taylor, missionary to China. He would sometimes skip morning prayers in order to work on Chinese. Biographers write that Taylor would beg God's forgiveness for choosing Chinese over his devotions, so committed was he to learning the language of the people to whom he had been sent. To learn languages, missionaries today will need to be no less single-minded and hard-working.

World Christian Mission Through Migrant Workers in South Korea and Through the Korean Diaspora

The biblical people, Israelites' nickname, is 'the Diaspora.' The meaning of diaspora comes from a Greek word that indicates scattering. The Diaspora originally means Jewish people's relocation from Palestine. They had to endure their fate as the Diaspora throughout history. Since the Babylonian era, Israelites had to live as the people without nation, and through their prophets, Daniel and others, God reminded them their identity as God's chosen people. When Israelites lost their identity as God's missionaries, God even dispersed them to restore their mission.

After Jesus was resurrected, his disciples were filled with the Holy Spirit on the day of Pentecost in Jerusalem. God-fearing Jews and converts to Judaism were visiting Jerusalem at that time. They were Parthians, Medes and Elamites; resident of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome. Among the Gentiles Cretans and Arabs heard the gospel of Jesus, and some of them believed it and returned back to their countries. (Acts 2:9-11) Apostle James starts his letter by saying, "To the twelve tribes scattered among the nations." Apostle Peter also begins his letter: "To God's elect scattered in the world." Scattering itself is a painful history, and yet there is always God's sovereign will in that history. In Acts chapter 8, there was a great persecution in Jerusalem, and all Christians left there to Judah, Samaria, and to the ends of the world except the apostles. Through their scattering they began to preach the gospel in Judah, Samaria, and to the ends of the world.

History of diaspora happens not only with Jews, but also almost all nations of people. For instance, Chinese people live all over the world, and also Spaniards and Portugal people in Europe as well as British people and Germans due to economical, political, and military reasons. Lately Koreans also live over 200 nations. When I traveled the west corner of Africa, I visited Benin Republic and Republic of the Gambia, and I was surprised to meet Koreans there. Wherever Koreans emigrate, they start Christian churches, and the churches become the center of their immigrant life.

God is using the Korean diaspora as a missionary tool. During the Japanese Occupation of Korea, Japan sent many Koreans forcefully to Sakhalin and Central Asia against their will; nevertheless, the descendants of Korea have helped Christian missionaries in Soviet Union especially with interpretation. Some Korean diasporas in mainland China have also become useful missionary resources. I believe over seven millions of Korean diasporas are potentially important for mission in the twenty-first century. The Korean diaspora mission is one of the most important strategies in recent Korean Christian mission.

During 70s and 80s when Korean churches were rapidly growing, they began to send missionaries. As the number of each denomination's mission organization and protestant group increased exponentially, they began to send more missionaries. For the last thirty years, they experienced awesome church growth and received God's amazing grace. In this period there were prominent establishments such as Mission Korea (MK) and Korean World Mission Council for Christ (KWMC) during 1988 Seoul Olympics. These events accelerate movements of Korean Christian mission, and also Korean diaspora mission began in this period. As a result of this Korean mission movement, the Republic of Korea became the 2nd missionary sending nation of the world. Korean churches have sent 20,445 missionaries to 169 countries in January 2010 according to Korean World Missions Association (KWMA).

Korean mission movements rise from recent mission forum and network on Korean diasporas and from major Korean mission meetings. The followings are such movements: Korea Students All

Nations (KOSTA, 1985), Mission Korea (MK, 1988), Korean World Mission Council for Christ (KWMC, 1988), Korean World Missions Association (KWMA), Korea Diaspora Missions Network (KODIMNET), etc. Various mission meetings have emphasized the importance of the Korean diaspora mission and its network.

On December 2009, KWMA held the 9th Korea mission leader forum, and its memorandum declared that world mission should be developed by diasporas, and the followings are the statements.

We need to notice the significance of world mission through diasporas, and especially the Korean diaspora because of their church development through “three-self formula”: self-supporting, self-propagating, and self-governing. This Korean diaspora church development should become a model to other nations’ diaspora church establishment. All diaspora churches should become self-supporting, self-propagating, and self-governing, so that they will become missional churches wherever they are.

1) Development of Korean Diaspora Church: We are paying our attention to the Korean diaspora churches. They were dispersed all over the world due to historical, economical, military reasons. Wherever they have gone, they voluntarily have established churches and have become missionary sending stations. The Korean diaspora churches have been approved by missionaries for their great contribution to world mission. Between the Korean diaspora churches and missionaries should co-operate; in other words, between lay leaders in the Korean diaspora churches and missionaries should support each other by taking different roles to fulfill world mission.

2) Development of Diaspora Mission Within the Republic of Korea: We have to take notice of Korean and other diasporas in the world, and we should use diasporas within the Republic of Korea for world mission. We have to take a careful look at various types of diasporas within Korea in order to develop appropriate training programs for them. Our goals for diaspora mission in South Korea are witnessing, discipleship, and missionary training because they are future missionaries for their own countries. We need to continuously develop worship services for diasporas in S. Korea according to their major tribal groups and languages. Korean mission society should provide workers for this ministry. For this migrant mission, we also need to have various networks to have more effective ministries.

I think the above shows well about diaspora mission’s process in S. Korea, and it’s direction and strategy. Development of diaspora mission in S. Korea upgrades world mission evangelism. When Korean churches see 1.2 million foreigners as future missionaries rather than the object of witness, a new window will open for mission. For this kind of diaspora mission, all Korean churches and world churches must participate in this ministry together for success.

Migrant Mission Network in Korea (MMNK) is a network for migrant mission in South Korea, and I am directly involved in this network, and I want to explain the development of diaspora mission within South Korea by introducing MMNK. At the end of 2008, several mission organizations got together and formed MMNK for the need for this network. After forming the network, they had their first large meeting, “2009 Korean Migrant Mission Expo.” This mass meeting is consisting of migrant mission and exhibitions of migrant mission ministries. Through this meeting we introduced many migrant ministries, and shared our knowledge and experiences on these various ministries and it also clarified our vision on this migrant ministry in South Korea. During the morning hours, we presented various migrant mission ministries and the afternoon hours about 200 migrant mission organizations and around 7,000 foreign workers gathered together for a mission festival meeting. Through this meeting we are able to communicate to Korean churches that migrant mission is rice beds for world mission.

Continual nurturing faith of migrant workers within South Korea has been a problem due to their frequent change of their job. MMNK can solve this problem because through this network we can provide information for all the migrant ministries in South Korea. This network can also provide ministries for returning missionaries from overseas. Recently migrant ministries are not only focus on migrant workers from different countries, but they also specialize their ministries on foreign students,

multicultural families and youths. Such ministry groups can continually nurture their members' faith, and can network with the other existing migrant mission groups.

Up until now, each migrant mission organization and church worked only with their own resources. For this reason the organization and church easily lose their passion and resources and they burned-out. Networking, among the organizations and churches with migrant ministry, enables them to exchange their experiences, information, and resources, which create the synergy effect and encouragement. The most important things in this networking are training migrant Christian workers and sharing resources for planting churches. Migrant mission network is networking among migrant missionaries as well as local churches, which will help trained Christian migrant workers for mission to establish churches when they return back to their own countries.

According to Korea Herald Business (2009.10.05), we are living in global nomadic age; 1 out of 7 is a migrant in world population. United Nations Development Programme (UNDP) published human development report on October 5, 2009, and its title 'Human Mobility and Development' said, "Migration contributes to human development and it is a motive power, and it increases individuals' finance, health, and education." For this reason, people move from country to city, and with similar reason we have many migrant workers, which we call them, "new nomadic people."

If you visit any mega-city in the world, you will see all different ethnic peoples living together. I view this phenomenon as God given opportunity for world mission. God also gave this opportunity to the Republic of Korea through foreign workers and students, and multicultural families. We must not lose this wonderful God given opportunity for world mission in our door step. Our two most important world mission opportunities: the Korean diaspora mission and multinational diaspora mission within the Republic of Korea. We must maximize these two most important mission, so that the Kingdom of God will arrive sooner.

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China Church & World Mission in the Past, Present and Future

A. China Church and her Mission in the past

Historians on China Church History used to say that the Westerner missionaries “knocked” at the door of China Church (I used “China Church” to distinguish between the “Overseas Chinese Church” outside of China) in the past for four times: the Nestorians (AD 635, and Nestorians were expelled in AD879), the Catholic monks (mainly Franciscans, c. AD1289, and expelled in AD1370), the Jesuits monks (especially Matteo Ricci, AD1583-1610, and expelled in AD1724), and finally the Protestant missionaries (such as Robert Morrison, AD 1807, and James Hudson Taylor, AD 1854; by this time both Catholic and Protestant missionaries’ works were able to continue until today).

We also have the records of local inter-Church cooperation in Church expansion and mission works: the first National Mission Conference by Church and Missionaries organizations (AD1877, all the 142 participants were westerners) aimed to join forces in mission works, and the second National Mission Conference (AD1890, among the delegates, 443 were westerners missionaries and 2 were local Chinese pastors) aimed to join forces in mission works not only in the coaster regions but to the remote provinces and more cooperation in education, medical, literature, and Bible translation. In the year AD1877, we have the record of 900 westerner missionaries, and only 4 Chinese pastors in China Church, while in AD1890 we have 1657 local Chinese pastors and 1296 westerner missionaries in China Church. By this time, the local has outnumbered the foreigner missionaries.

We saw the first Indigenous Presbyterian Chinese Church formed in AD1862. After this more local Chinese Church groups “de-attached” from the western mission agencies and formed more and more independent and indigenous China Churches. I would say these indigenous China Churches were very mission oriented just as their predecessors.

Later we saw the local Chinese Church Evangelism Conference (AD1918) where the delegates formed the first local Chinese Church Evangelistic Band which aimed to send missionaries to the west and remote provinces. The Five Years Evangelistic Movement (AD1929-1934) which aimed to double the Christian population and the Three Years Revival Movement (AD1946-1949) aimed to evangelize the whole nation.

We have the first local record of sending 20 missionaries “overseas” from China to Hong Kong and Macao in AD 1840 where they ripe about 100 converts after 4 months (not to say that the westerner mission agencies did not send missionaries to the different tribal people groups for mission works in China).

After this, we have more records on sending out Chinese pastors and missionaries overseas, especially to the Malacca Strait countries such as Malaya and Indonesia.

Between AD1860-1874, after the signing the Peking Treaty, more missionaries from the west entered China. Even though during this period of time government officer setup many restrictions and even persecutions to the Christian Church, but we observed revival in China Church. Mission organizations increased from 20 to 41, while missionaries increased from 200 to 1300, and Christians increased from 2000 to 37,000. Over this period of time, many evangelistic works in the coaster region and mission works to the inner provinces.

By the year 1910, China Church has grown fast. Missionaries from the west counted more than 5000, and local Chinese pastors has increased to more than 7000. Just after the Democratic China Government established in AD1910, more and more Chinese missionaries were sent out overseas.

In the early 20th century, we saw many Chinese Churches were established in Philippine, Malaya (and Singapore), Indonesia, Thailand, Vietnam etc. Afterward, due to more mission works to the overseas Chinese migrants and workers, then we saw the period of overseas Chinese Church established all over the world.

B. The Present China Church

a. The present China Church structure

After the modernization policy launched since 1978, Churches in China grew rapidly, especially House Church in the villages. Not to say that Church never grew before 1978, but rather they spread “underground” after 1950 when the communist took over China. There was a survey figure in 1949 that there were 834,909 Christians in China. But after more than 30 years of persecution and restriction, we returned to find that there were more than 30 millions Christians in China; a growth rate of 30 times within 30 years.

I would say the works of Holy Spirit among China Church occurred more frequent in the 1980s and the early 1990s, especially in the central provinces like Henan, Anhui, and Shandong. We also heard about the revival in Helonjiang in 1986-89, and the rapid grow of Churches in Wenzhou as early as 1980. By this period of time, not only the House Church grew rapidly, but even the “Government approved” Three Self Church was packed with thousands of worshippers on Sunday. With this development pace, by 1990s, the structure of China Church was obvious: Three Self Church and House Church.

Recently, some articles published discussing on the China Church in 2008. The Three Self Church has 37,500 Churches (where each congregation ranged between 200 - 3000) and 75,000 meeting centers (where each congregation ranged between 50 – 200 people); while the House Church has about 800,000 to 1 million Churches or meeting places (each congregation ranged between 30 – 200 people). We may estimate presently there are about 70 to 80 millions of Christians in China.

Three Self Church	House Church
37,500 + 75,000 Churches	0.8 – 1 millions Churches
15.75 millions Christians	54 millions Christians

We believe that with this established structure and the large number of Christians, this will likely laid a good foundation for future development, especially in world mission.

b. The mission strengths: financial, resources, missionary

The booming economic in recent years in China is significant and even surprised the western worlds. Its national reserve has outnumbered all the countries in the world, and even now the top three banks in the world are in China. Even though the economic tsunami hit most of the countries in 2008, but China still maintains growth in GDP. Nevertheless, due to the huge population , the GNP per annum (2008 is US\$4500, expecting US\$6000 by 2010) is still far as compare to the developed countries (GNP of USA per annum may reach US\$45,000). I would say most of the Christians in China are belonged to the lower classes in the society. Until now, we do not observe good tithing in China Church, with only some exceptions in the cities. Nevertheless, we can foresee a good future in financial contributions among Christians, by then we can encourage more mission and sending works.

Concerning mission resources, I would say we are still very “primitive”, and everything has to build from scraps. For example, a missionary sent from the coaster region to Tibet, and even after three years he was unable to store resources such as gospel tracts, Bibles, follow-up kits, hymn books, discipleship training tools in Tibetan language.

Presently there are less than 100 missionaries sent out from China, but more than 200 are having their internship in western part of China preparing to be sent out from the countries. From the experience of one sending organization, the main problems where China missionaries encounter are their capability, training, and financial support (I will illustrate this later). Most of these missionaries are young, with lower education, less professional, language inability, without full training in theology and mission, lack of field support, and finally less financial support due to their poor sending Churches. Many of these missionaries face depression or even casualty in the mission field. However, this is a painful process which China missionaries are facing now a day, and we hope they will learn well and prepare for the future.

C. The Present Mission Works in China Church

a. Mission training in China

Only with the help of foreign mission agencies, presently there are 3 or 4 proper Mission Schools established in China which accommodate less than 70 students. Apart from these fulltime mission schools, there are some Mission Classes, only in regular basis, designed for pastors to create awareness in mission.

For example, the Chengdu Mission School (Sept. 2006 – Mar. 2008, then stopped operation due to lack of qualified students) recruited 21 students into an 18 months in-house training and another 15 months field-work program. Finally, in June 2009, only 5 students were graduated with Diploma in Mission. Presently, these 5 graduates are sent to different regions (2 in Inner Mongolia, 1 in Northern Xinjiang, 2 in Kuwait).

For next example, the Great Commission Mission School (in Beijing) launched a full time program (Sept. 2008 – June 2009) with 12 students, finally sent out 5 to western China. Expecting out of these 8 graduates, 4 will send outside China in the future.

There are some “half brown mission schools” in China. For example, one in Lanzhou, with 20 students, where the curriculum mixed up biblical and mission subjects. There is one in Xian, one in Huherhoute, one in east Beijing, one in Qindao, and one in Kunming. Probably we have to wait for some more years before we can see China Church sending out properly trained missionaries.

Outside of China, there is one mission school in Penang, Malaysia, and another one in Manila, Philippine, both of these schools recruit only students from China. Even though, these 2 schools designed only short term training.

I believe, in the near future, there will be more and more proper Mission Schools established in China. But no matter how strong is the strength of China Church, at least within the next two decades, these mission schools still need foreign experts or trainers to come in to help in order to run the whole program effectively.

b. The Awareness of Back to Jerusalem Movement in China

The vision or movement of Back to Jerusalem appeared since 1942, consecutively in Henan and in Shandong province. Later, more than 100 missionaries moved to northwest China and tried to go out China through the Silk Roads with very poor facilities and supports. Almost all of these missionaries “martyred” after 1950 when the communist took over China and closed the border to the west.

The Back to Jerusalem Movement (BJM) rekindled among House Church in 1990s. The movement quickly spread to many foreign countries by some pastors from China. Supportive, opposing, observing views appeared upon this movement by Churches in China and overseas.

Until 2004, some prominent Church leaders in the West and East formed the Back to Jerusalem Movement International Organization and called the 1st (2004), the 2nd (2006), the 3rd (2008) and coming 4th (2010) BJM International Consultation (in Jerusalem) and written down statements and declarations about this Movement. In the BJM Declaration, it stated four actions clearly, namely, Mobilization & Recruitment, Pre-field Training, Cooperation in Sending, and Field Support. In the Declaration, it spelled out that the main target of BJM is the descendants of Isaac (Jews) and Ishmael (Muslims). The BJM International now has Headquarter office in Hong Kong and actively carrying out the actions laid down. Promoting, printing, helps to establish mission schools and mission classes, guide to set up sending agencies, coordinating China missionaries to targeted fields in Central Asia and Middle East, organizing of conferences etc. are some of the works carrying out recently.

I believe, with an official organization like BJM International, more mission activities or coordination works between China missionaries and the outside worlds would appear in the years ahead.

c. The formation of sending agencies in China

There are some Churches in China that sent missionaries out from China since 2000. Like the China Gospel Fellowship (in Henan), YinShang Church (in Anhui), the Wenzhou Gospel Group (in Wenzhou, Jehjiang), the City Revival Church (in Beijing), the Timothy Fellowship Church (in Wuhan), the Qorlet Church (in Xinjiang), the Xian Glory fellowship, the China Muslim Christian Fellowship, the North-West Church, the Xian City Church etc. But, there are many other Churches sent local missionaries from one province to another province, especially from eastern China to western China.

In recent years, with the helps of foreign mission agencies, some local mission agencies then appeared. For examples, just to name a few, the Beijing City Revival Church set up a Mission Sending Department and sent out missionaries not only to the western part of China, but to Middle East countries. The All Nations Church in Shanghai also forms a Mission sending branch and sent out missionaries to Iran and Kuwait. The YinShang Church also forms a Mission Sending Department and trained and sent out missionaries to South East Asia and Middle East countries.

I believe, with the helps of foreign mission experts, more mission sending agencies will rise up in China, and sooner when these local agencies gain more experience in mission sending, there will become more independent in their sending works.

d. Mission to the Muslims in China and other part of the world

Out of the 55 minority tribal peoples in China, 11 of them are identified themselves with Islamic faith, the Muslim population in China total to 31 millions. This is a big challenge to China Church when planning mission works to Muslims either in China or outside China.

Presently, there are some mission works among Muslims in China, for example, the Muslim Christian Fellowship of China (in Lanzhou, with more than 10 workers) has gone into Kazak and Dongxian tribes and built mission centers, ECC China (from Beijing, has sent more than 10 workers) into Kazak, Uygar, Hui and built mission centers, the YingShang Group has sent many workers into Kazak, Hui, Uygar and built meeting points among them. The indigenous Uygar and Kazak Churches themselves have their own workers as well. We know there are more mission works among the Muslims in China by foreign missionaries. I know Frontier Mission does send some missionaries to the China Church has sent out missionaries to Central Asia and Middle East countries, not in large scale, and by 2009 we can identify 4-5 to Kyrgyzstan, 2 to Kazakhstan, 2 to Kuwait, 2 to United Emirates of Arab, 1 to Uzbekistan, about 20 to Pakistan, 1 to Iran, 14 to Egypt, and may be few more in Arabic countries where we are unable to identify.

Until today, we hardly heard any mission works among Muslims from China Church to South East Asia. Unconfirmed news that there are some pastors from China presently received training in Indonesia and in Malaysia which aim to evangelize Muslims.

Conclusion: The Need of Partnership

No doubt, China Church is the rising mission force in world evangelism. In order for her to become a powerful and effective mission partner to many exiting mission forces like the Westerner's or the Korean's missionaries, she should be properly guided and partnered.

a. How to be a good mission partner with China Church mission sending agencies?

The mission capacity of China Church is like a growing baby at this juncture. She needs proper helps or good guides. On the other hand, China Church has her own history and cultural distinctiveness, and thus to be a partner to China missionaries, we should handle the relationship delicately.

From my experience, there are many strong and weak factors when making partner with China missionaries:

1. China missionaries take "relationship" strongly. We make friend first, then everything makes easy. If you are my grandfather or father, or my Church leader respected friend, then I will honor you as my respected person too.
2. China missionaries experienced many hardships and persecutions in their own country, and they might choose to go to some "dangerous" fields even though other missionaries think they are a "fool" to do so. They always prepare for martyrdom.
3. China missionaries go out sometimes with bare hand and limited supports. Sometimes they would not consider "standard" living, pocket money, children education, retirement saving, better accommodation etc. as compare to other missionaries from the West or East.
4. China missionaries go out with limited resources. Even after they make many conversions in the mission field, they might not have enough financial supports and resources like printing materials, training tools, Church building etc. to follow-up what they needs.
5. China missionaries are willing to be a servant of the Lord to the local people, but do not want to be overruled by other mission sending agencies, or controlled by other missionaries on the fields.
6. China missionaries might not train as much as other missionaries in theology and pastoral skills.
7. China missionaries usually handicapped with foreign languages. They might not have spoken English and even the language of the target people group they are serving, but willing to learn while on the mission field. This might take a period of time to master the language.

No matter what strong-nesses or weaknesses, China missionaries know the important of partnership in mission fields and willing to work with other missionaries from other part of the world. I deeply believe China Church will be a obvious force in world mission the coming future.

b. The rising force in World mission field.

There are many voices about the strength of China Church in mission. From the high view that she will send out a million missionary to the low view that she may need another 30 years before she can be a true mission partner in world mission field. I believe we can only take "a middle view" on this consensus. I believe China Church is eager to go for world mission, but might takes more time to prepare for herself. It might take some more years, may be 10 to 15 years in order we can see an obvious mission force actually appear.

Finally, I want to illustrate that there are few factors might contribute to this mission force:

1. The awareness of the House Church to mission: for many years China Church only concentrates in

home mission, and only by the end of 1990s that she aware of world mission, especially when the vision of Back to Jerusalem starting to spread among House Churches. There are many mission conventions but only appeared among pastors and Church leaders. Until recent years that then the House Church has more awareness about mission and sending works. I believe it will take some more years, may be another 10 to 20 years, in order for most of the China Church to have mission awareness.

2. The mission training: There are training ministries of what we called as “mission trainings” but actually these are not the proper one. There can only be considered as “half brown mission training”. Only with the help of foreign experts that we find two or three actual mission schools existed. Again, it will take some more years for the local Church groups to build their own mission schools.
3. The political situation in China: since 1978 China government launched its Modernization policy, but religious freedom is the last item to be developed, or even never allow to be developed. Anyway, the China Church is always clever enough to find “gaps” to develop these activities.
4. The economic growth in China and the financial strength of the China Church: this should be the most obvious development so far we can predict. More and more Churches are able to support their own missionaries in other countries.
5. The capability of mission sending agencies to manage the missionaries outside of China: it is always lack of experience and senior field missionaries to take care of new coming missionaries. Presently, we can see most of the missionaries sent out of China where their field supports are by foreign experienced missionaries.
6. The partnership between China missionaries and the other missionaries in world mission: this is a decisive factor for China Church to involve in World Mission.

My final word is, no matter how many or how strong China missionaries are, the future is how they work with each other in the mission fields in World Mission. I believe a Mission China will come soon.

¹ Good reference in China Church History, see Su Wen-Fung, *China Church History*, in Chinese (San Francisco: Hua Suen Pub., 2005), and Wen Mu, *China Church History*, in Chinese (Hong Kong: Global Chinese Bible Institute, 1999).

² By AD 1949, the China Church counted 834,909 Christians and 6500 churches. A special statistic as we see the work of God where after 30 years of persecution, we returned in 1980 and found 30 millions Christians in China Church.

³ Su Wen-Fung, *op. cit.* p. 35.

⁴ *Ibid.*, p. 41.

⁵ Only for your interest, by 2008, we have more than 13,000 Chinese Churches overseas. These oversea Chinese Churches are mission oriented as well.

⁶ Jonathan Chou, *Modern China Church History 1949-1990* (Hong Kong, 1989), p. 32.

⁷ We see numerous huge House Church buildings appeared in Wenzhou area, and named this city as the “Jerusalem of China”. More than million of Christians appeared in Wenzhou, and in some districts the Christian population may consist more than 70%.

⁸ See Cheng, *Christianity in China* (Beijing, 2008), WenMu, *An Analysis to China Church in Early 21st Century* (Hong Kong, 2004).

⁹ If we make a rough estimation: Three Self Churches $37,500 \times 300 = 11,250,000$, 75000 $\times 60 = 4,500,000$, and House Churches $900,000 \times 60 = 54,000,000$. Total up to 69,750,000 (almost 70 millions). Most of the organizations involved in China ministry usually estimated about 80 millions

Christians in China Church presently, exclusive the 6 – 8 millions Catholic in China. To note, official figure of Catholic Church has 4 millions members (Government approved Catholic Church), and 5 – 6 millions members (underground Catholic Church).

¹⁰ China Statistic Handbook 2008 gives the figure of population is 1.46 billions.

¹¹ Only from my knowledge: 20 to Pakistan, 21 to Cambodia, 4 to Laos, 5 to Indonesia, 4 to Myanmar, 5 to Northern Thailand, 3 to Vietnam, 1 to Uzbekistan, 14 to Egypt, 1 to Iran, 2 to Kazakhstan, 4 to Kyrgyzstan, 2 to UEA etc.

¹² The author is also the head of ECC China (Every Community for Christ, belonged to Oversea Missionary Society International) which manage more than 25 missionaries in western China, all of them have been trained in Mission Schools.

¹³ In Chengdu, Beijing, Wenzhou and Lanzhou. Also, Pastoral Mission Classes are established in Beijing, Lanzhou, and Xian.

¹⁴ The BJM vision co-existed in early 1940 in Henan and Shandong provinces in China. Details of this movement and its history, see WenMu, Back To Jerusalem Movement – Its past, present and future (Hong Kong, 2004).

¹⁵ There are Hui (9.8 million), Uygur (8.4 m), Kazak (12.5 m.), Dongxian (0.5 m), Kirgiz (160,000), Tajik (52,000), Uzbek (12,500), Salar (105,000), Tatar (5000), Bonan (16,500), Yugur (14,000), a total of 31,565,000.

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Rev. Dr. Thomas Lee, President of Global Chinese Bible Institute, Principal of China Great Commission Seminary, Principal of China Great Commission Mission School, Vice-President & General Secretary of Back To Jerusalem Movement International Organization. He is also the Principal of more than 700 seminaries and pastoral schools in China. He has formed the largest network of theological training, printing, mission and sending in China.

The missionary spirit of the Korean Church

It is said that the beginning of Korean Christianity was something of a great miracle. Due to the isolation policy of the Korean Yi Dynasty, Christian mission to Korea could not be implemented in a normal way in which the commencement of the church came with the arrival of missionaries. Circumstances dictated that missionaries who were to reach out to Korea, mostly working in China and Japan at the time, should have adopted more imaginative methods: some attempted to land on the Korean Peninsula, even at their own risk; and others tried to mobilize the Koreans who occasionally came out of the Korean Peninsula for various reasons such as international trade. In Manchuria, John Ross, together with the Koreans, succeeded in translating the Bible into the Korean language, and a number of Koreans devoted themselves to distributing the Bible and thus building up the Christian communities without and within the Korean Peninsula. Thus, the first Korean church started as an overseas Korean community church and also established the tradition of being a self-evangelizing church.

With the opening of Korea to the world in the last quarter of the nineteenth century, missionaries flocked to Korea. They could utilize the legacy of the Christian mission before the opening of the country such as the Bible and self-evangelized Korean Christians. Considering its remarkable success in self-propagation and self-support, the result that the Korean Church could enjoy self-government at a relatively early date was a foregone conclusion. With the establishment of the national church, the Korean Church, especially the Korean Presbyterian Church, began its missionary work for the Koreans in the uttermost part of Korea, the Korean diasporas, and even the Chinese in Shandong, China. Thus, the Korean Church transformed itself from a self-evangelizing church to a self-missionizing church.

How could this be? Scholars tried to uncover the underlying reasons for this phenomenon. First, missionaries worked in Korea were enthusiastic for educating the Koreans into mission. There is evidence that the curriculum of the Presbyterian Theological Seminary in the early twentieth century had already included courses relating to world mission. Second, as noted above, the Korean Church was from the beginning a self-evangelizing church and, as meeting the need of ever-increasing Korean diasporas in China, Russia, Japan, the USA and even Mexico, it gradually widened the scope of evangelization, and finally started its cross-cultural ministry. Third, like other nations, the Korean Church regarded as an affirmation of the nationalistic spirit its participation in world mission, which meant that it became one of sending churches.

When considering the circumstances in which the Korean Church launched its cross-cultural missionary movement, we can identify a number of characteristics. First, the Korean Church initiated the Shandong Mission as a way of ecumenical mission (in a broader sense) in that various parties concerned such as the Korean Church, the Chinese Church, the American Presbyterian Missions in Korea and China joined in the project. Second, facing adverse circumstances such as poverty and colonization, the Korean Church dared to repay the debt of God's grace in sharing the Gospel with its neighboring country, China. Such invincible missionary spirit can be a model for other non-Western churches, which suffered from the false idea of mission that only the strong and the rich should do mission.

In the aftermath of the Liberation, the Korean Church devoted itself to the reconstruction of the church and world mission. In spite of the post-liberation and post-bellum devastation, the Korean

Church, although in a limited capacity, never forgot to obey the Great Commission. The third quarter of the twentieth century saw the rise of the concept of ecumenical mission, including *missio Dei*. Although it did mission in the context of ecumenical mission, the Korean Church did not fully

understand the implication of ecumenical mission. The reason is that the Korean Church, particularly the Korean Presbyterian Church, was divided over the issue of ecumenism, and the most Korean churches detached themselves from the ecumenical movement, especially the WCC. On the other hand, the Korean Church began to side with the new evangelical missionary and ecumenical movement such as the Berlin Consultation and the Lausanne Committee.

In the last quarter of the twentieth century, the Korean Church found that conditions were very favorable for starting world mission in a massive scale: first, the national evangelization movement gradually developed into the world missionary movement, fostering the missionary spirit, on the one hand, and equipping the Korean Church with the evangelical missionary perspectives which mainly emphasized evangelism, on the other; second, the liberalization policy of overseas travel and remittance of the government, together with economic growth, enabled the Koreans to fan out into the uttermost part of the world. This meant the rise of the Korean Church as a young but remarkable missionary force.

In the turn of the century, it is said that the Korean Church was promoted from the status of an important missionary force to that of the representative non-Western missionary force. In other words, the Korean Church has been asked to be a missionary leader, not merely a missionary force. Indeed, Andrew Walls regarded the Korean Church as a new leader of the world missionary movement, and G. J. Schwartz deemed that Korea became one of the countries which were rich in missionary resource. However, to meet such demand, it is necessary for the Korean Church to upgrade its missionary thought and practice. Nowadays scholars began to doubt the way of doing mission of the Korean Church. In this sense, the Korean Church as a missionary church can be said to be standing at an important crossroads in the history of its missionary movement: whether it can continue to be an authentic missionary church or not.

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A Church Planting Model in Japan

1. Principles of Mission

A. Stand firm in principles

- i. Assurance of salvation on the biblical basis
- ii. Teaching on the Cross and Resurrection of Jesus
- iii. Transformation of life and Character Change
- iv. Witness by transformed life
- v. Continuous education and training

B. Reproducing Disciples

- i. Discipleship of every members of the church
- ii. Discipleship training through personal evangelism every Sunday
- iii. Intensive training during weekdays
 1. 70% of members are in the discipleship program
 2. Reproducing model emphasized
 3. Sunday Training, Weekday training

C. Evangelism for Japanese

- i. Emphasis on the gratitude by sharing personal testimonies
- ii. Teaching on Japanese cultures and contextualized approaches
- iii. 33 churches planted in Japan

2. Statistics of Church Planting in Japan (33 Churches planted by 2010)

- A. 1995 Yohan Waseda Christ Church, Yohan Seoul Christ Church
- B. 1996 Yohan Osaka Christ Church
- C. 2000 Yohan Fukuoka Christ Church, Yohan Sendai Christ Church
- D. 2001 Yohan Yokohama Christ Church, Yohan Nagoya Christ Church
- E. 2002 Yohan Hiroshima Christ Church, Yohan Utsunomiya Christ Church
- F. 2003 Yohan Kyoto Christ Church, Yohan Saitama Christ Church
- G. 2004 Yohan Chiba Christ Church, Yohan Okayama Christ Church
- H. 2005 Yohan Hachioji Christ Church, Yohan Kooriyama Christ Church
- I. 2006, Yohan Kobe Christ Church, Yohan Kitakushu Christ Church, Yohan Hamamatz Christ Church
- J. 2007 Yohan Nara Christ Church, Yohan Kohu Christ Church, Yohan Chinese Christ Church
- K. 2008 Yohan Nishinomiya Christ Church, Yohan Yamagata Christ Church, Yohan Ganajawa Christ Church, Yohan Tenmabashi Christ Church
- L. 2009 Yohan Tzukuba Christ Church, Yohan Fujisawa Christ Church, Yohan Ooita Christ Church, Yohan Kwankawa Christ Church, Yohan Niigata Christ Church

Rev. Kim Kyu Dong

ChungNam National University, BS in Chemical Engineering
Tohoku University (Japan), Certificate of Completion (Master's in Chemical Engineering)
Tokyo Christian Theological Seminary, Certificate of Completion
Korean Christian Missionary Association in Japan, Former President
KOSTA JAPAN - Director
Currently Senior Pastor at Yohan Tokyo Christ Church

Making Disciples in the Local Church

SaRang Community Church was planted and started by 9 members in 1978 with 3 ministry visions: laity training, youth evangelism, and communist nations evangelism. During last 30 years SaRang has practiced disciple making ministry philosophy, concentrating church's effort in valuing and raising each "one" soul, and as a result, SaRang grew to be a 60,000 membership congregation as of March of 2010. SaRang Community Church has positively been influencing Korean church as well as the world church both in congregation size and in member maturity, dynamically being used by God for various world mission effort.

Disciple making is the most effective ministry method personally demonstrated by Jesus Christ during His public ministry. And the last part of the Great Commission (Matthew 28:18-20) which commands us to "teach until they obey", can be accomplished only through each missionary's sacrificial and incarnational devotion and exemplary character in life.

During past 10 years, SaRang Community Church's World Mission Department has been concentrating its foreign and domestic mission efforts with 3 visions: Globalization of Discipleship Training, Promotion of Professional Missions, and Practicing Holistic Mission.

As of March of 2010, SaRang is working with 117 church network in Korea and through 162 cross cultural missionary families (503 with children included) in 52 countries. Also, SaRang is heavily involved in mission work in military, work place, foreign workers, and national athlete training camp. Also SaRang's over 2,800 small groups (Upper Rooms) are lined up with each missionary for mission intercessory prayer effort. SaRang is helping members to participate in mission by completing 2 year long mission school program and in 10 mission communities organized by different profession fields. Through various programs, SaRang members can serve to expand God's kingdom as either "Going" or "Sending" missionaries.

Under the slogan of "Sowing Seeds of Discipleship Training, Blossoming in World Mission", SaRang has been establishing foreign and domestic mission networks. During past several years, 216 foreign spiritual leaders from 23 nations visited SaRang's Called to Awaken the Laity (CAL) seminar for benchmarking SaRang's discipleship training ministry. Evangelical Anglican church network in Asian Pacific region as well as international mission agencies, such as, SIM, WEC, Pioneers, ECMI sent their top leadership to attend CAL seminar, for more effective and diverse world mission ministry through discipleship training.

It is SaRang's sincere prayer that through this presentation, more local church leaders and mission agency leaders will rise to see and understand the effectiveness of SaRang's discipleship training ministry philosophy and its ultimate fruit, more dynamic and powerful lay-driven world mission.

Biography

Rev. David Seung-Kwan Yoo currently serves as mission pastor at SaRang Community Church in Seoul, Korea, overseeing SaRang's domestic and international mission ministry. He also serves as the Secretary General of International Operation Charity in Korea, Inc., Lausanne International Strategic Working Group board members, Global Inter Missions Network (GIMNET) international board member, and an international strategy advisor of SIM. He received his Masters in Divinity as well as Masters in mission at Chongshin Theological Seminary, and his Ph.D. in mission at Baekseok Theological Seminary in Korea. Through his vast corporate experience as professional missionary, he has been concentrating his mission effort in raising professional missionaries who are discipleship trained and can creatively utilize their vocational skills in mission fields.

TOKYO 2010 TASK FORCES

The task forces at Tokyo 2010 represent the “coordination” dimension of the consultation. They are both an opportunity for existing global networks to be strengthened and expanded, as well as an opportunity for new global networks to be formed where needed. They are also a time to assess the progress of the network or partnership and get feedback from mission leaders. Task forces are encouraged to think through the following, relative to their area of focus:

1. What is presently being done in this area relative to the frontier mission task?
2. What remains to be done?
3. What specific strategies and projects should be implemented over the next decade that will help bridge the gap between the current and projected need and our current and projected efforts?
4. What existing expertise in this area can be recruited as part of a network of consultants who can assist agencies in participating in the proposed strategies and projects?

Other areas that may be examined in evaluating existing networks and partnerships:

1. What are the current challenges facing the network?
2. What are some of the opportunities currently presenting themselves?
3. Are the goals and objectives of the network and its members in line with the will of God for our generation and the signs of the times? Is any attempt being made to discern this?
4. What changes might need to be made in the near future to more closely align ourselves with God’s will and current global developments?

Included in this section are three sample papers being presented in task forces at Tokyo 2010. In all, there are 17 task forces that will meet to discuss inter-mission coordination in specific areas relating to fully engaging the least-reached peoples with church-planting and disciple-making initiatives.

Task Force	Coordinator(s)
Research Task Force	Todd Johnson & Mark Harris
Crisis Response and Development TF	Betsy Brown
Missionary Care Task Force	Carol Lewis
Global Discipleship Assessment Task Force	Jeff Lewis
Media Task Force	Calvin and Carol Conkey
Charismatic and Pentecostal Task Force	Grant McClung
Next Generation Mobilization Task Force	Lee Hyun Jeong
Frontier Mission Training Task Force	Paul Strand & Rudy Giron
Unreached Peoples Intercession Task Force	Blackie Swartz & Grace Gesto
Business as Mission Task Force	Mark Plummer
Muslim Peoples Task Force	Amos Aderonmu
Hindu Peoples Task Force	H.L. Richard
Buddhist Peoples Task Force	Alex Smith
Technology and Missions Task Force	Bernard Wagner
Nomadic Peoples Task Force	Malcolm Hunter
Associations and Networks Task Force	Yong Cho & Paul Han
Global Coordination Task Force	Becker, Haney, & Taylor

Global Coordination Task Force: Status of Unreached People Engagement and Inter-mission Cooperation to Finish the Task

To the Greater Glory of God: An Opening Perspective

After the flood, Noah's descendants became nations and spread all over the world. At first, they spoke the same language, but seeking to make a name for themselves, God confused their language and caused them to separate and spread out over the earth. After this, God looked for a faithful man; not one bent on making a name for himself but one submitted to God's making:

The LORD said to Abram:
Go out from your land,
your relatives,
and your father's house
to the land that I will show you.

I will make you into a great nation,
I will bless you,
I will make your name great,
and you will be a blessing.

I will bless those who bless you,
I will curse those who treat you with contempt,
and all the peoples on earth
will be blessed through you.

So Abram went, as the Lord had told him.¹

It is not a bad beginning point for us to stop and consider that the unfinished task is God's business. God will finish His task, and He will receive the glory. He does not guarantee us another day, and he does not guarantee that the nations will hear of Him on our watch or at our pace or through our strategies. He has His time, and there will be a time, His time, when he calls the nations to his side. He even has his own database—the Lamb's Book of Life.

Concerning the times, we may have a better understanding of the peoples of the world today than ever before. We are blessed with computers, transportation, communication and many breakthroughs that have resulted in globalization with new markets, strategic alliances and vast networks—the world is flat indeed.

While it is flat, it is not yet full—full of the glory of God. There are competing forces for God's glory among the nations, and these forces race to the edges of our world along with us. As we look at our world, it's trends and drivers; it is easy to be swept away by over-optimism or to be paralyzed by signs of impending doom. We look to research, fruitful practices and an increasing knowledge base that enlightens our partnerships and networks, but let us be cautious in our stewardship of what we know and what we say for an over-reliance on ourselves and may lead analysts over-estimate trends and under-estimate God².

¹ Gospel Communications Network. Bible Gateway. (Muskegon, MI: Gospel Communications International, 1995), <http://www.gospelcom.net/bible>, <http://www.biblegateway.com/passage/?search=Genesis%2012&version=HCSB> (accessed March 30, 2010).

² Samuel Marinus Zwemer, *The Unoccupied Mission Fields of Africa and Asia*. (New York: Student Volunteer Movement for Foreign Missions, 1911), np.

In L'envoi to the Readers of "Edinburgh 1910," the official message from the conference delegates to the members of the church in Christian lands, those delegates, now long gone, remind us of their hopes, later to be greatly affected by the outbreak of World War I and followed by the Great Depression. Their words inform us today:

Dear Brethren of the Christian Church,

We members of the World Mission Conference assembled in Edinburgh desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian Missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won to Christ. The next ten years will in all probability constitute a turning-point in human history . . . If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history

But, it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. . . .

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater and more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.³

One hundred years later, our own declaration will undoubtedly echo the voices of these humble delegates. Let our approach to research be of no less heart and humility than those who informed their mission:

Otis Cary, *A History of Christianity in Japan* Julius Richter, *The History of Missions in India* Robert Sloan Latimer, *Liberty of Conscience Under Three Tsars* Annie L. A. Baird, *Daybreak in Korea* Charles R. Watson, *In the Valley of the Nile* Francis E. Clark, *The Continent of Opportunity* Samuel Zwemer, *Islam, a Challenge to Faith; Studies on the Mohammedan Religion and the Needs and Opportunities of the Mohammedan World from the Standpoint of Christian Missions*.

³ W. H. T. Gairdner and John Raleigh Mott. *Echoes from Edinburgh, 1910*. (New York: F. H. Revell Company, 1910), 277-279.

The Languages and Dialects of the World

We have reminded ourselves of God's call to Abram and his faithfulness to that call. We have listened once again to the echoing voices of the delegates of Edinburgh from near-recent history. Now, we find ourselves in a task that is both sobering in its scope and celebratory in its advance. In research, we realize that our understanding of the nations is partial; in our walk with God, we need a deeper sense of responsibility to almighty God for the great trust which He has committed to us of identifying the nations He loves.

When we consider the peoples of the world today, we must acknowledge the vision of Wycliffe Bible Translators who for many years have taken up the task of bringing God's Word to the peoples of the world in the aftermath of Babel. With Pentecost came the compelling vision of the nations hearing God's Word in distinct languages, and many have gone before us to learn languages and dialects while living among people groups to engage them with Scripture. Today, we are grateful for the listing of languages that is available to us in SIL's Sixteenth edition of the *Ethnologue*, which started humbly in the form of 10 mimeographed pages in 1951 and included 45 languages. With this, the Church takes up the challenge of communicating the Gospel to the people groups of the world who speak 6,909 living languages and are referenced by three-letter ISO 639-3 codes⁴.

When it comes to dialects, there is even more room for divergence and dialects are just that: divergent speech varieties⁵ that may have considerable overlap with each other within a language. For this reason and others, it seemed wise to drop the dialect extension formerly associated with languages that were coded with a three-letter, two-number code known as the ROPAL (Registry of People and Languages) code. Today, Global Recordings International maintains the ROD (Registry of Dialects)⁶ while working to assure that whenever a people group cannot understand a previously recorded Gospel presentation, they will provide one in the new dialect.

The Peoples of the World

People groups are not the same as language groups, although many people group names and language names are identical or similar. Because some people groups speak multiple languages and because some languages are spoken by multiple people groups, they must remain distinct facts. Today, there are three primary global lists that account for the peoples of the world—the CPPI (Church Planting Progress Indicators, IMB), the JP (Joshua Project), and the WCD (World Christian Database). All three lists are available online and are updated as their editors discover new information. In addition, the WCD is published hardbound as the *World Christian Encyclopedia*, second edition. The three lists trace their beginnings to David Barrett, formerly of the Southern Baptist Foreign Mission Board (today, IMB). According to Patrick Johnstone, WEC International, each of the three lists has their “specific assumptions, emphases, ministry foci and informant networks, and each aiming to develop and maintain a high degree of information-sharing and correlation⁷.” Since each is edited differently and contains different factual material, the lists are somewhat different in their coverage or segmentation of the world's peoples. The following table shows how each of the list accounts for the peoples of the world.⁸

⁴ Paul M. Lewis, *Ethnologue: Languages of the World*. (Dallas: SIL International, 2009), 7, <http://www.ethnologue.com/web.asp>

⁵ Lewis, 9.

⁶ Harvest Information System Website, <http://www.harvestinformationsystem.info/>, <https://extranet.imb.org/sites/HIS/registries/Registry%20of%20Dialects/Forms/AllItems.aspx> (Accessed March 30, 2010)

⁷ Patrick Johnstone, “Affinity Blocs and People Clusters: An Approach Toward Strategic Insight and Mission Partnership,” *Mission Frontiers*, March-April 2007, 9, <http://www.missionfrontiers.org/pdf/2007/02/200702.htm> (Accessed March 30, 2010)

⁸ People groups website, www.peoplegroups.org (Accessed March 15, 2010); Joshua Project website, www.joshuaproject.net (Accessed March 15, 2010); World Christian Database, query by Peter Crossing, (Received March 31, 2010). From a confluence of the three lists by Jim Haney.

Count of People Groups by Affinity Blocs for CPPI, JP and WCD

	CPPI	JP	WCD
Arab World	508	573	581
East Asian Peoples	330	454	471
Eurasian Peoples	956	1,970	1,901
Horn of Africa-Cushitic Peoples	164	160	189
Iranian-Median	237	273	261
Jews	81	181	226
Latin-Caribbean Americans	1,096	1,127	1,110
Malay Peoples	847	1,018	999
North American Peoples	334	369	457
Pacific Islanders	1,477	1,563	1,605
South Asian Peoples	1,401	3,718	966
Southeast Asian Peoples	471	615	546
Sub-Saharan African	2,742	2,994	3,182
Tibetan / Himalayan Peoples	548	770	658
Turkic Peoples	217	311	291
Unclassified	174	254	232
Grand Total	11,583	16,350	13,675

Although each of the lists accounts for the peoples of the world differently, it is interesting to note that each list shows nearly identical populations for the world and the countries of the world. Segmentation preferences account for these differences in the list, and simplistically speaking, this is somewhat like three people who each buy a loaf of bread in the market, and each cuts the loaf of bread in a different number of pieces. Each list may be used separately, but list holders who edit the CPPI, JP and WCD urge users to compare similar information from each list for greater depth of understanding and to use the unique facts that each list provides to the user.

Because each of the lists is segmented differently, list holders code their people group lists with three levels of ROP (Registry of Peoples) codes so⁹ that they may be joined and compared. On the highest level, the peoples of the world are coded to show their affinity bloc (ROP1). Affinity blocs are further subdivided into people clusters (ROP2). Finally, people clusters are divided into people groups (ROP3). People group population segments, like dialects are divergent and overlapping, so the lists do not attempt to provide (ROP4) coding, but this is not to say that the segmentation of any people group is not important—it is very important at the level of ministry teams as they look at unengaged or unreached portions of their people group, such as those living in particular cities, classes, castes, and clans.

For further information about the three lists, see “Which Peoples Need Priority Attention,”¹⁰ a back issue available from Mission Frontiers online, and see “A Comparison of Global People Group Lists”¹¹ on the Joshua Project website.

⁹ Harvest Information System Website, <http://www.harvestinformationsystem.info>. (Accessed March 15, 2010)

¹⁰ Justin Long, “Which Peoples Need Priority Attention? Seeking Agreement on the ‘Core of the Core,’” Mission Frontiers, March-April 2007, 18-23, <http://www.missionfrontiers.org/pdf/2007/01/200701.htm> (Accessed March 15, 2010)

¹¹ <http://www.joshuaproject.net/people-list-comparison.php> (Accessed March 15, 2010)

Additionally, we call on our partners to continue to sharpen what we know of people groups through diligent regional and local research initiatives so that our knowledge of our world will grow. If partners choose to maintain their own databases, we urge that they key their data to the language, dialect, people, geography, religion and resource registries found at the Harvest Information System website.¹² Our goal is not to create a single global super-database, but to connect what each organization tracks and is important to them.

People Group Priorities

Joshua Project

The Joshua Project Progress Scale provides an estimate of the progress of church planting among a people group or country. The scale is derived from a comparison and integration that looks at the following sources¹³ as they relate to each people group:

- Percent Evangelical
- Percent Adherent
- Church Planting Indicator (CPI)
- Global Status of Evangelical Christianity (GSEC)
- Morelia Scale
- World Christian Encyclopedia Classification (World A-B-C)
- Other Progress Indicators.

The resulting integration of the data from these sources results in three distinct stages, each of which is subdivided.

Stage	Level	Level Description
Unreached / Least-Reached Less than 2% Evangelicals and Less than 5% Christian Adherents	1.1	Very few, if any, known Evangelicals. Professing Christians less than or equal to 5%.
	1.2	Evangelicals greater than 0.01%, but less than or equal to 2%. Professing Christians less than or equal to 5%.
Formative / Nominal Church Less than 2% Evangelicals and Greater than 5% Christian Adherents	2.1	Very few, if any, known Evangelicals. Professing Christians greater than 5%.
	2.2	Evangelicals greater than 0.01%, but less than or equal to 2%. Professing Christians greater than 5%.
Significant / Established Church Greater than 2% Evangelicals	3.1	Evangelicals greater than 2%, but less than or equal to 5%.
	3.2	Evangelicals greater than 5%.

Out of 16,350 people groups on the Joshua Project list, 6648 are classified as “Least Reached.” For more information on how the Joshua Project determines priority people groups, see “A Model for Determining the Most Needy Unreached or Least-Reached Peoples,” by Dan Scribner, Joshua Project.¹⁴

¹² <http://www.harvestinformationsystem.info/> (Accessed March 15, 2010)

¹³ Joshua Project website, <http://www.joshuaproject.net/definitions.php?term=12> (Accessed March 15, 2010)

¹⁴ Dan Scribner, “A Model for Determining the Most Needy Unreached or Least-Reached Peoples,” Mission Frontiers, November-December, 2004, 6-13, <http://www.missionfrontiers.org/pdf/2004/06/200406.htm> (Accessed March 15, 2010)

World Christian Database

In the January–February 2002 edition of *Mission Frontiers*, Todd Johnson and Peter Crossing offered a methodology for determining priority by the presence or absence of 24 basic Christian ministries within each people group of the world.¹⁵ They defined an “untargeted people” as one with less than 15 basic ministries, and they gave these a code beginning with 1 and a decimal number for the number of basic ministries each people group had. So, a people group that had five of the 24 basic ministries achieved a T rating of 1.05. At that time, there were 815 people groups with a T rating of T 1.0 to T 1.15.

The 24 basic ministries are as follows:

24 Basic Ministries and Entry Points

Local affiliated Christians or church members, %
--

"Jesus" Film in mother tongue or related language

Audio scriptures

New Reader Portions (NRP) or Scriptures (NRS)

Scriptures available in Braille

Scriptures available in Sign Language

Personal evangelism by Great Commission Christians
--

Work among

Cross-cultural mission

Mass evangelism

Mission agencies at work

Portion/gospel only published in mother tongue
--

Near-portion/gospel (in related language within cluster)
--

New Testament published in mother tongue
--

Near-NT (in related language within cluster)
--

Bible published in mother tongue

near-Bible (in related language within cluster)

Portion/gospel available via a majority's second language

NT available via a majority's second language

Bible available via a majority's second language
--

Denominations present

Alien Christians resident with one or more churches

Countries transmitting Christian radio
--

Evangelism hours per capital per year

¹⁵ Todd M. Johnson and Peter F. Crossing, “Which Peoples Need Priority Attention? Those with the Least Christian Resources,” *Mission Frontiers*, January–February 2002, 16-23, <http://www.missionfrontiers.org/pdf/2002/01/200201.htm> (Accessed March 15, 2010)

In the January—February 2005 edition of *Mission Frontiers*, the number of untargeted peoples had grown to 926 because of the addition of new people groups to the database. While still affirming the validity of this approach to determine priority, Johnson and Crossing recommended a wider use of their data, especially in light of the advent of the online version of the WCD. In this article they suggested a customized approach for using the WCD¹⁶. They suggested that users come to the vast amount of data with their own priorities and determine for themselves how WCD data informs their mission. For example, someone with a heart for the providing Braille Bibles for people groups could go to the online database and use the query tool to get a list of those people groups who are still without Braille Bibles.

Today, out of 13,675 people groups in the WCD, 1197 are classified as “untargeted peoples.”

Global Status of Evangelical Christianity

The Global Status of Evangelical Christianity, IMB, is a model that describes the progress of the Gospel among the peoples of the world by considering three main conditions:

- Percent Evangelical
- Accessibility to the Gospel
- Church Planting Activity within the Past Two Years (none, localized and widespread)

Based upon these criteria, each people group receives a GSEC Status. Unreached people groups or people groups who are less than 2% Evangelical have a GSEC Status of 0-3. Unlike the Joshua Project, IMB does not consider % Adherents in determining unreached status. Unreached people groups who have not had at least one new Evangelical church started among them in the past two years are considered Last Frontier People Groups. These have a GSEC status of 0-1. People groups equal to or greater than 2% Evangelical are no longer considered as unreached.¹⁷

		Status	Description
Last Frontier	{	0	No evangelical Christians or churches. No access to major evangelical print, audio, visual, or human resources.
		1	Less than 2% Evangelical. Some evangelical resources available, but no active church planting within past 2 years.
Unreached	{	2	Less than 2% Evangelical. initial (localized) church planting within past 2 years.
		3	Less than 2% Evangelical. Widespread church planting within past 2 years.
		4	Greater than or equal to 2% Evangelical
		5	Greater than or equal to 5% Evangelical
		6	Greater than or equal to 10% Evangelical
		7	Unknown

Today, out of 11,583 people groups on the CPPI list, 6661 are classified as unreached. For more information on how IMB determines priority people groups, see “The Global Status of Evangelical Christianity—A Model for Assessing Priority People Groups,” by Scott Holste and Jim Haney, IMB.¹⁸

¹⁶ Todd M. Johnson and Peter F. Crossing, “Priority Peoples: A Customized Approach,” *MissionFrontiers*, January-February 2005, 8-14, <http://www.missionfrontiers.org/pdf/2005/01/200501.htm> (Accessed March 15, 2010)

¹⁷ People Groups website, www.peoplegroups.org, (Accessed March 21, 2010). For a full explanation of these and other terms see FAQs on this site.

Engaging the Peoples of the World with their Initial Church Planting Team

We have shown that from Edinburgh 1910 to Tokyo 2010, the call to make disciples of all nations is as strong and compelling as ever. Still, with all that has been done to work among people groups throughout the world, there are many unreached people groups left. Why is this? There is no easy answer to this question.

In many cases, faithful people have labored long giving their entire lives to seeing just a handful of new believers emerge. Other Christian workers seem to have been at the right place at the right time and seen a mighty outpouring of God's Spirit. Looking across time, generations have come and gone in some areas of the world causing the Church to weaken, struggle and die. In other areas of the world, those who dwelt in darkness have experienced an awakening, and today they are part of a mighty movement of God.

Today, we need strategies for reminding the Church of its mission. Without mobilization, new partners will not understand or sense the compulsion of the unfinished task and their part in it. Once mobilized and committed to the harvest force, new teams must have a sense for the priority of unreached peoples, particularly those that are unengaged, having no church planting methodology underway among them.

Engagement is a serious step. When a man and a woman share the news of their engagement to be married, they are telling family, friends and others that they are making a life-long commitment to each other. When missionaries engage people groups, a similar commitment is warranted.

Jeff Liverman, of Frontiers, says that engagement is characterized by four criteria:¹⁹

- An apostolic effort in residence
- A commitment to work in the local language and culture
- A commitment to long-term ministry
- Sowing in a manner consistent with the goal of seeing a Church Planting Movement emerge

When Jesus entered the world, he came to engage the world, and engage he did. In John 17, he has a heart-to-heart talk with the Father:

I have glorified You on the earth
by completing the work You gave Me to do.

I am no longer in the world,
but they are in the world,
and I am coming to You.

Holy Father,
protect them by Your name
that You have given Me,
so that they may be one as We are one.

I pray not only for these,
but also for those who believe in Me
through their message.²⁰

¹⁸ Scott Holste and Jim Haney, "The Global Status of Evangelical Christianity: A Model for Assessing Priority People Groups," *Mission Frontiers*, January-February 2006, 8-13, <http://www.missionfrontiers.org/pdf/2006/01/200601.htm> (Accessed March 21, 2010)

¹⁹ Jeff Liverman, "Unplowed Ground: Engaging the Unreached," in John Dudley Woodberry, *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims*. (Pasadena, Calif: William Carey Library, 2008), 23.

²⁰ Gospel Communications Network. Bible Gateway. (Muskegon, MI: Gospel Communications International, 1995), <http://www.gospelcom.net/bible>, <http://www.biblegateway.com/passage/?search=John%2017&version=HCSB> (accessed March 30, 2010) John 17:4,11,20

Paul Eshleman of the Finishing the Task initiative has reminded the Church for many years that it is just not fair that some people groups have never had an opportunity to hear the Gospel and believe. Jerry Rankin of IMB often asks: “What reason can any of us give for depriving any people group of their first opportunity to hear the Gospel.”

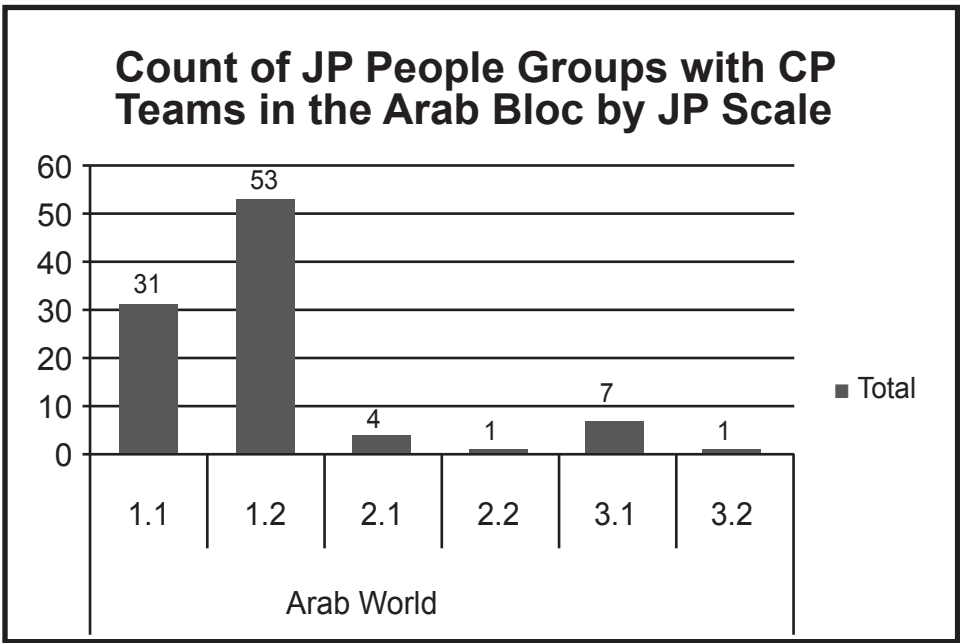
Still, with 2000 years of Christian history behind us, there are 3,706 people groups (CPPI) today that are not engaged with a single church planting team on the ground and implementing a church planting strategy; 495 of these have a population of at least 100,000.²¹ Certainly, they must be engaged with their first church planting/disciple making teams as soon as possible!

Establishing the Engaged Peoples of the World in Christ

Certainly mobilizing the Church to go, partner and initially engage the unengaged people groups of the world is a compelling starting point, but there is much to be done after engagement teams arrive. The task of the engaging team is to sustain their effort and see their witness spread through multiplying teams of disciples and churches so that the Church is established within that people group.

So beyond the list of unengaged people groups, what can we say about under-engaged peoples—those that are perhaps newly engaged or barely engaged? We have already provided some hints about this in the “People Group Priorities” section where the JP, T, and GSEC scales were discussed. These scales are based on data found in the spreadsheets offered by the list holders. In addition, each list affords additional facts that can help us understand both the provisions and the needs of the under-engaged.

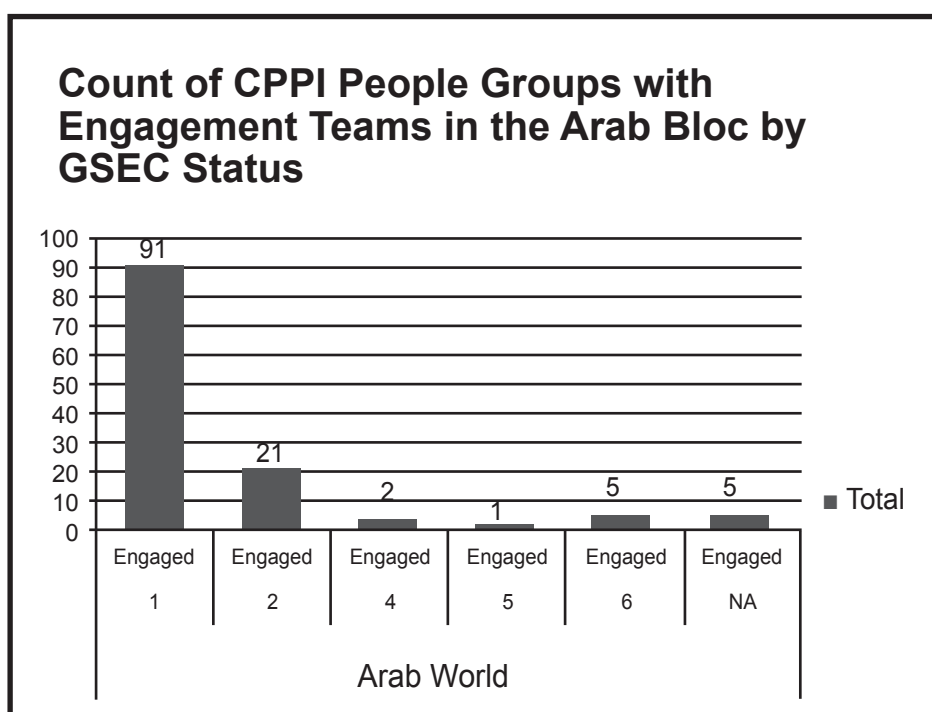
For example, let’s say that you want to use the JP list to compare the conditions of various under-engaged people groups. First, download the JP list from their website, open it and find the CPTeam column. Choose Y, and the list will show you only those people groups that have church planting teams. Next, look at the JPScale column, this will tell you the status of these people groups. Even though they all have church planting teams, they have different JP Scale values. Let’s say that your focus is on the Arab Bloc; filter the Affinity Bloc column for the Arabs. You will find 84 least reached people groups (Levels 1.1 and 1.2), which have at least one church planting team but are still considered to be least reached.



²¹ People Groups website, www.peoplegroups.org (Accessed March 15, 2010)

Beyond this, the JP list provides additional information under the following column headings: AudioRecordings, BibleYear, Church100, CPI, GospelRadio, GSEC, JF, LeastReached, NTYear, PCChristian, PCEvangelical, Population, PortionsYear, PrimaryReligion, RankMinistryTools, RankOverall, RankProgress, Language.

Using the CPPI, the picture is similar. Using a listing of engaged people groups in the CPPI, we filter it for the Arab Bloc people groups only and then show these by GSEC scale. You will find 91 unreached people groups that have some Evangelical resources, but have not had a new church planted in the previous two years (Level 1).



Beyond this, the CPPI list provides additional information under the following column headings: Population, Language, Religion, Congregations, Evangelicals, Percent Christian, Engagement Status, Evangelical Presence, Written Scripture, Audio Scripture, Jesus Film, Radio Broadcast, Gospel Recordings, Bible Stories, Physical Exertion, Freedom Index, Threat Level. (Some of this information is restricted or modified for sharing with partners for research and strategic purposes.)

Using the WCD, we can look further to find the status of each of the 24 basic ministries or entry points. Using information collected by FTT (Finishing the Task), which seeks to see at least one missionary placed for every population segment of 50,000, we can discover how many missionaries are in place and how many more are needed. In addition to all of this, we have the knowledge base of frontline engagers²² who can tell us even more about the extent to which a people group is engaged.

As a team continues to engage a single people group, their goal is to multiply disciples and see the church established according to the harvest that God brings. Statistical indicators are useful to help us know the extent to which each people group is progressing.

But let's think further. Surely, if our engagement of a people group results in significantly establishing them to the point that they are least 2%, 5%, 10% or even a 100% Evangelical, they have countless evangelists and church planters among them, and they have their basic ministry needs met, our job is done; or, is it?

²² Frontliners; "boots-on-the-ground," those who live among the people for which they provide information

Enlisting the Established in Christ in the Harvest Force

To put it bluntly, unless those we engage and establish emerge as harvest force partners to join us, we have not gone far enough! This message started with an echo from Edinburgh from the delegates to the members of the church in Christian lands. They challenged the churches in those nations to engage fervently.

But who would have thought that movements to Christ would happen in non-Christian lands?! Amazingly, those same delegates who gathered 100 years ago were taking note of breakthroughs in non-Christian lands—those that had been engaged and were now engaging others. With many reports on the emergence of new partners in unlikely places, they penned “The Official Message from the Conference to the Members of the Christian Church in non-Christian Lands²³,” as follows:

Dear Brethren in Christ,

We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

. . . [N]othing has caused us more joy than the witness borne from all quarters as to the steady growth in numbers, zeal, and power of the rising Christian Church in newly -awakening lands. . . . We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. . . . This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried. We rejoice to be fellow-helpers with you . . . and to know that you are being more and more empowered by God’s grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

And with this sentiment, we must ask of the new harvest force, “Who are your harvest fields, and who has God prepared you to reach?” Unless the established Church emerges and becomes part of the harvest force in engaging others, they remain unfinished themselves.

As we track the number of home missionaries and foreign missionaries these new partners send out, let us go ahead to record who these missionaries are engaging in their own countries and beyond.

Confirming the State of the Unfinished Task

In the early 1990s I was a church planter in Northern Ghana. I planted churches and conducted lay pastoral training among the Frafra, Tampulma, Kusasi, Bimoba, Mamprusi, Fulbe, and Konkomba people groups. Along the way, I worked with the Assembly of God, Evangelical Presbyterians and Evangelical Lutherans to survey Northern Ghana and look for unreached people groups in unchurched places.

As we conducted our work, I remember discussing together the possibility of bypassing an area of the North that we knew to have Christian missionaries in three separate stations. Ultimately, we decided to make the trip, and it was good that we went, even though the area was hard to reach and we had to dig our four-by-four out of the mud more than once. After some time, we arrived at the first of the three mission stations.

²³ Gairdner, 280-281.

At the first mission station we found a brilliant but rather reserved translator who was working on a mother-tongue literacy project. He told us all about how he had learned the language, developed orthography and was teaching the locals how to read their own language. We were quite excited to hear of the progress, and asked him how he was using this ministry to share the Gospel with this unreached people group. The translator gave us an odd look and added that it was not his intention to share the Gospel through this means or any other because his assignment did not include that, and if he were to do that, the Muslims would make him leave.

As we continued our survey, we reached another mission station late the next morning. We met up with a very zealous young man who had taken up shovel and dynamite to provide hand-dug wells for his adopted people group. As much as he was able to show his progress and skills in well drilling, he told us that he had not yet brought himself to share the Gospel, and he was soon to leave for another station.

As we continued our survey to the last of the three mission stations, we met a wonderful Catholic missionary and his wife. They offered us some hand-squeezed lemonade, and it was wonderful, as were they. However, there was uneasiness to our dialogue, and he ultimately expressed his deep concern that we would try to come to his area to plant new churches, especially since the locals could ask him to leave before he would have the opportunity to finish his Ph.D. on traditional healing practices.

What does this illustration show us? It shows us that one of the reasons people groups are unreached is that believers who have lived and worked among them have not engaged them boldly with the claims of the Gospel. This is not to say that incarnational ministry is unappreciated. We must all live out our faith among others, but if we are to model our lives after Christ, we must put it all together in word and deed just as Jesus went throughout Galilee, “teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.”²⁴

What does this illustration have to do with confirming the state of the unfinished task? It shows us that whether we are talking about the accuracy of a people group list or the state of the Gospel among the listed people groups, someone has to go to the field to get ground truth. For those who are unable to go to the field themselves, they must rely on the information that comes to them, evaluate the quality of that information, and decide whether they feel it is the best possible source of truth for their needs.

Concerning the three lists—CPPI, JP and WCD, various sources are used and various experts have been consulted, even within a single column of data. Some information on each of the lists changes slowly; other information changes relatively quickly. There is not space here to discuss the data sources for each piece of information for the three lists, but there is space to talk about ways to sharpen our research and improve the state of the data.

Confirming through Field Assessments

No researcher is able to personally check out everything that he gathers and reports; this is why researchers weigh various sources of information in their analysis before settling on what they are going to use. However, there are times when fieldwork is necessary, and this usually comes when a researcher receives a report that is difficult to believe. In these cases, assessment teams are formed, trained and sent out²⁵.

²⁴ Gospel Communications Network. Bible Gateway. (Muskegon, MI: Gospel Communications International, 1995), <http://www.gospelcom.net/bible>, <http://www.biblegateway.com/passage/?search=Matthew%204:23&version=HCSB> (accessed March 30, 2010) Matthew 4:23.

²⁵ Team composition, training that agrees upon research methodology, methodological pitfalls, logistics, and on-site conduct must be discussed thoroughly before any fieldwork is conducted so that the best information may be found without harm to the work.

We have all learned a great deal by doing field work in cooperation with other mission agencies and field workers. There have been Church Growth Strategy Studies, basecounts and surveys, and in recent years, CPM assessments. We learn a great deal about people groups in research projects such as these, and sometimes we learn a lot about ourselves. This kind of research helps to identify problems that exist as well as exciting breakthroughs that have occurred.

Field Assessments help us to see whether engagement reports are accurate; they help us to identify and understand fruitful practices; they help us to test our hypotheses before reaching conclusions, and they help us get to know great people that God is using in many hard places.

Confirming through Reporting

For the most part, research improves as it is published and used. Another way of saying this is that data accuracy is often proportional to data usage. Someone who conducts a research project and sticks it in a drawer may satisfy himself, but if his research never sees the light of day and remains untested, it is unlikely to improve. On the other hand, someone who conducts a research project and sticks it out there for everyone to see may satisfy himself, but if the feedback generated by the posting is ignored, it is unlikely to improve.

Researchers not only post results to inform others; they post results to gather new and better information, often through direct feedback. Those who provide feedback expect researchers to listen to them, take their feedback seriously, respond in a timely way, and provide an explanation as to the usefulness of their feedback. If the feedback results in a change to the data, the list holder should let the person providing the feedback know when the change will be reported. If the feedback does not result in a change to the data, the list holder should let the person providing the feedback know why the feedback will not result in a change to his research report.

IMB welcomes feedback from those who use CPPI data. Observations and suggestions are needed to improve the CPPI. When feedback is received, it is acknowledged and referred to an IMB Global Research staff liaison who discusses the feedback with one or more IMB strategy research associates on the field. IMB prefers firsthand, well-documented information whenever possible. Since changes to CPPI data are not made at the level of the global office, all feedback is referred to field workers, and it is they who must make the change to the data using the web-based CPPI reporting tool. When feedback results in changes to the CPPI, changes are reflected on the peoplegroups.org website within one to eight weeks.

The Joshua Project makes every effort to respond to questions, comments and feedback within two working days. If changes to Joshua Project data are suggested, the suggestions are evaluated against other sources, most notably the Ethnologue, the World Christian Database, Operation China and other books from Asia Harvest, research materials published in Southeast Asia, refined census data for South Asia, other census data, CPPI data, field input and other web searches. In addition, they will often consult their main data editors, Patrick Johnstone and Omid. If requested changes can be justified, they change their in-house master files promptly. These changes are then reflected on the Joshua Project website within approximately two weeks depending on their web update cycle.

The World Christian Database generally relies more heavily on published sources of data and information than on field sources, and hence the major revision cycles are geared towards publications such as the UN's population revisions (every two years), the Ethnologue (printed every few years), Bible Society annual reports for new translations, and censuses as they become available. While the ISO for example is continually updating language codes online, WCD will generally wait until a new revision of the Ethnologue is printed before incorporating these new languages and codes. Similarly, until a new scripture translation has reached the UBS library and is published in their annual report it will generally not appear in WCD. That said, the sheer volume of new specialist books and other

publications appearing daily on all topics of relevance to world evangelization means that the database is being continually edited, and these edits are incorporated in WCD quarterly updates. Feedback from users is welcomed, particularly where it points to published material, and will be added in the context of this research cycle.

Confirming through Virtual Conferencing

With the advent of Skype, it is now convenient to conference with people all over the world almost effortlessly. One Global Network is utilizing this new tool to confirm the CPPI list and engagement information for people groups on the list, particularly those people groups upon which the Global Network is focusing—unengaged, unreached Muslim people groups that are 100,000 in population and larger. This list is called the 247 list since there were 247 on the list when the goal to engage these people groups was initiated.

One task force that is part of the Global Network works through a feedback facilitator who follows a process for list and engagement review. The basis of the review is the quarterly 247 list report that is securely posted on a portal for the Global Network research contacts and others. When the report is viewed, feedback is generated and directed to the feedback facilitator. This feedback does not result in immediate changes to either the list or the engagement report; instead, the feedback facilitator arranges a Skype meeting so that the feedback offered can receive first-hand review from frontline engagers; usually two or more the Global Network partners take part in a review.

The frontline engagers are the main voices solicited for these meetings. As Global Network partners provide names to the feedback facilitator of those who live in the country and/or among the people cluster to be reviewed, they are provided a spreadsheet for their review at least one month in advance of the Skype meeting. This gives them time to work through the list and edit what they see.

When the day of the meeting comes, the feedback facilitator begins the meeting and confirms that the people needed are in the “room.” This includes the person responsible for CPPI edits (IMB), Global Research (IMB) and the feedback initiator and frontline engagers.

As the first pass is made through the part of the list under review, anyone can suggest the addition or deletion of people groups on the list. As this discussion takes place, the feedback facilitator notes consensus for changes to the list in the Skype chat window, which serves as a whiteboard that can be saved and distributed later. It is in this kind of environment that changes are made to the CPPI list or deferred until more research can be conducted.

The second pass through the list asks for confirmation of engagement teams on the ground. Sometimes, the frontline engagers will say that one of the people groups on the list is no longer engaged—a team was there last year, but they are no longer there. Sometimes they will confirm that a people group is engaged, and they will share more about what that team is doing. If a change to engagement status is to be recorded, consensus is needed within this group. When consensus is reached, it is noted on the virtual whiteboard.

When the second pass is finished, closing remarks are made and a follow-up meeting is scheduled for matters that have been deferred. After the meeting, the IMB field representative changes the CPPI for those items that have received consensus. Meeting notes, participant identities and locations, and identity of engagement teams remain confidential throughout the process.

Final Remarks

Research demands our best. Our best is submitted to the greater glory of God. We stand on the shoulders of many researchers who have gone before us and given their lives to understanding the unfinished task.

Research, in its many forms, provides mission critical information to inform decision making so that our activity moves toward the mandate of the Great Commission. Our research must be focused and cooperative so that we can stay the course making sure that every nation is engaged, established in the Church, and part of the global harvest force.

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Media and Arts Task Force

1. The Need/Challenge

The 6,500 distinct unreached people groups of the world¹ reflect the incredible complexity, diversity, and greatness of our God. One media form, or one message, will not reach them all. As we pursue the task of world evangelization, we must identify the major priorities that will be integral to ensuring that all the peoples of the world will have the opportunity to hear the gospel, in their ‘heart’ language, near where they live, with access to a healthy, indigenous church to help them grow in faith.²

Social, cultural and linguistic barriers are keeping nearly one-third of the world’s population hidden from the gospel. Without a culturally contextualized message in their heart language, these people will never know Jesus, and an indigenous church cannot be established. In addition to cultural barriers, one quarter of the global population is illiterate. Among unevangelized peoples, the illiteracy rate soars up to 70%. Without audio-visual presentations of the gospel, the majority of these people will remain just as they are - unreached.

Unreached people need to hear, understand and respond to God’s truth in their own cultural contexts, through their preferred communication styles, languages and forms. Yet, sadly less than 5% of Christian media efforts are focused on reaching unreached people. Most of the media currently produced is not in the heart language nor adapted to their culture. Even merely dubbing foreign films is not sufficient to communicate the gospel in a dynamic, understandable way.

As new pioneer teams go to the least reached areas language and cultural barriers can make clear communication of the gospel incredibly difficult. Accurate translators (who are believers) in most of the unreached areas are most likely non-existent. Thus we need to be aware of proven methods and resources that help both short and long-term teams share the gospel message with Biblical accuracy and relevance to the culture to create understanding for our audience. (Matthew 13:23)

However, reaching unevangelized peoples is not just about preaching the gospel message. Jesus commanded us to go out and “make disciples of all nations.” To do that, churches must be planted and multiplied. Multiplication will happen on an indigenous, grassroots level only if local believers can worship in a way that is familiar to them, not foreign. Unreached peoples who have heard the message of Jesus need to see examples of how they can worship Jesus as their Lord, through the unique creative expressions God has instilled within their culture.

2. The Strategy/Present assessment of Media ministries/agencies

There are keys to discovering the most strategic way to bring heart understanding and transformation to a people group. In order to create a strategy, message, and tool that are unique for each people, we must understand the needs, the most effective media to use, and the cultural context for the message.

A number of wonderful, innovative groups are utilizing media in evangelism and discipleship efforts. However, the majority of media efforts are not contextualized for the heart language and culture of specific unreached people groups.

Create International has made it their ministry goal to produce culturally relevant media tailor-made resources for unreached people. Currently there is a potential audience of over 2 billion unreached peoples who can be reached through 50 of their culturally relevant evangelistic films.

But we need hundreds more joining in our and other media ministry efforts to complete the task and see some from every tribe, tongue, language and nation worshipping God forever. (Rev 5:9) That is our mandate and way forward from Tokyo 2010.

3. The Way Forward: Intentionality, Strategies, and Determination

To complete the task and mandate we will need greater intentionality to create media tools clothed in the culture and in the heart language of unreached peoples.

A. Some media tools:

- **Cultural Arts**

Serious consideration must be given to the nontechnical media already available in the audience's culture. The Christian message conveyed through a familiar indigenous expression is far more likely to be embraced by the audience than the same message introduced through a strange or foreign medium. New Christians who have received the message through a familiar medium can quickly pass the message on to others, without needing to spend time learning a foreign medium. Traditional cultural forms such as music, art, storytelling, and dance can be redirected to reveal one's true relationship with God and to communicate his message of love and salvation.

- **Film**

Many agencies and churches have partnered together to distribute millions of their films in video compact disc (VCD) and DVD formats worldwide. The Jesus Film is produced in 1,000 languages to an estimated viewership of 6 billion peoples to date.

"Among all the varieties of evangelism, film makes one of the deepest impressions on recipients. Even more than those who hear a proclaimed message, or read words of Scripture or listen to a friend's witness." Atlas of Global Christianity p. 306.

- **Internet**

The continuing growth of the Internet is phenomenal. In many countries, Internet usage is doubling every one hundred days! Internet usage is increasing in several Middle Eastern countries by more than 200 percent. Most students worldwide have free access to the Internet; among graduates and young professionals, Internet access in many countries may be as high as 90 percent. Internet cafes are popping up all over the unevangelized world and are particularly popular in poorer countries where "pay-for-use" phone shops are very common. This is strategically significant information for those wanting to influence the new generation of unreached peoples and nations. The challenge to the church is to use the Internet for evangelism! "The Internet is the first medium that allows anyone with reasonably inexpensive equipment to publish to a wide audience. It is the first medium that distributes information globally at almost no cost."³

Communication technology is reshaping the world around us. Previously, to communicate with tens of thousands or even millions of people in their own language, one needed to utilize very expensive high-tech electronic media. Now, with the ability to capture the message using new digital technology combined with careful cultural research, reaching the masses cheaply and effectively is possible!

From Evangelism to Church Planting: Discipling New Believers

Discipleship tools are being created to help new believers in a particular people group understand how they could start contextual home fellowships that are both faithful to Scripture and relevant to their culture. The response to these videos has been dramatic. The local actors, themselves believers from a Muslim, Hindu or Buddhist backgrounds, told us that these films would also be very effective for

evangelism. This is confirmed by testimony after testimony of people who have given their lives to the Lord after viewing these presentations. We are hearing many testimonies like this: a new believer was viewing the contextual worship video with his wife who was not yet a believer. After the presentation, his wife exclaimed, “If that is what you have been talking about, then yes, I am interested. I could worship Jesus like that!”

B. An integrated media strategy

Missions’ current need is not for a new, one-time approach, but for a coordinated process that combines various media forms over a period of time. The combined use of multimedia elements, e.g., music and visuals, increases the emotive and persuasive appeal of the presentation. It’s also important to remember that media alone is not enough; “media combined with human interaction is one of the most effective means of communication.”⁴ A follow-up with group discussion also increases retention and allows for clarification of the message. Media can optimize every level of church growth and discipling nations. For instance: Radio spots and flyer distribution could spark community interest in attending a movie or short video showing. At the movie showing, tracts or MP3 messages could be distributed. Having a printed tract or audio tool in hand for people can help bring the message home to them as individuals, giving them something to take home and reflect on privately. The distributed literature or verbal request could extend an invitation to a home Bible study; Christians in the Bible study could then develop relationships that lead to a conversion of the attendee.

After conversion, a workbook and video for new Christians could be used to enhance the Bible study during the week; radio and TV programs could help the new believer grow in faith. A multimedia kit (MP3, VCD, workbook, and correspondence) could be given to the new leaders providing discipleship in some aspect of biblical education. Internet Bible training courses, including streaming video of lecturers and graphic illustrations of the lessons could also be made available.

Focus: To focus on creating integrated media packages for field workers who are laboring among any of the 168 least evangelized mega people groups (unreached people groups over 1 million, and less than 50% evangelized). These packages are specially designed to meet the broad spectrum of needs involved in reaching unevangelized peoples and establishing an indigenous church.

Distinctive: The resources are created specifically for the target people group, utilizing indigenous actors, arts, music, costumes, settings, and in the people’s heart language. The evangelistic films weave the gospel into a story that the people will relate with. The contextual gathering videos show an example of what an indigenous “church” could look like, if the people worshipped using their own cultural forms.

The vision for nation discipling is to see men and women reconciled to God, released into their gifting and finding their place in fulfilling the Great Commission. They will do so as they are free to worship and work through their cultural expressions, in order to impact their people group to see transformation in every sphere of their shared life.

Several mission organizations get some help with the necessary research and planning of the effective use of media through media strategists. These strategists can help missionaries consider how to effectively use media in six different tactical areas: evangelism, conversion, discipleship, leadership training, church planting, and initiating church planting movements.

Some strategies to consider: “the **more** in the way forward”

- More Internet partnerships and local and regional follow up of inquiries to evangelistic websites reaching Hindus, Muslim, Buddhist, Sikhs and other religious blocks of UPG languages. More multi-language evangelistic & discipleship websites on the internet need to be produced
- More contextual additions to existing films (opening and endings to existing and newly produced films, i.e. JESUS film and other feature films)

- More mobilisation videos and other tools for top sending nations and widely spoken languages (Spanish, Portuguese, Arabic, Korean, Mandarin, Russian, French, Hindi, etc.)
- Contextual artwork to assist orality teams and audio storying sets among UPGs
- More appropriate contextual resources: Produce evangelism training tool kit and viral evangelistic videos in various formats (short and dynamic gospel presentations in various formats.)
- More Distribution: Greater use of technology, knowledge of current devices and production of inexpensive MP4 players to share films to all peoples
- More equipped media and mission mobile teams challenging the Body of Christ toward the unreached and equipping outreach teams to reach out to UPGs in a way they can understand
- Developing more Evangelistic, Mobilization and Discipleship materials for children of unreached peoples

What a media partnership could accomplish: One major focus plan proposed

20/20 vision partnership campaign:

Produce and distribute contextual media resources for every one of the least evangelized Mega People by 2020 so that every UPG can clearly see and understand the gospel message.

Concluding Remarks and challenge

At this point in history, while we carefully select the most effective technologies for each context, there is an even larger movement toward integrating the technologies themselves. The “convergence” of television, satellite, mobile telecommunications, and the Internet will spark a revolution in how we see and interact with our world. It will literally launch the world into an unprecedented free-flow of information that will dwarf the effect experienced by the invention of the printing press! Almost overnight, the simplest evangelistic websites will have an international television ministry. Those who have a presence on the Internet now, will be first in line to reap the rewards. All of this has brought the Internet closer than ever before to over a billion people. As Christians we stand at a very important point in human history and the evangelization of the world.

Passion and determination are two keys to being an effective communicator: passion for the Lord and His heart to reach all peoples, and determination to keep pressing on despite obstacles. We must never give up until all peoples have heard! Media production can be relatively expensive and time consuming, but when the goal is clear, the creativity, energy, and resourcefulness are released to get the job done effectively! As communicators of the good news, we must constantly be seeking to utilize all forms of technology to ensure wider and more efficient communication of our message worldwide. Communicators must work hard to choose the appropriate media to communicate a contextualized message for salvation, discipleship, and community transformation. All the passion and determination in the world still falls short unless our ministries are anointed, and only humility will generate the blessing of God. He wants our involvement, using all of our gifts, by all possible means, to bring all the nations the greatest story ever told. Let’s take full advantage of all the multiplicity of media forms, ask God for new insight and creativity, and together with him create new communication tools that will bring salvation and transformation to the unreached.

God has millions of new ways to reach the peoples of this earth, and he will give them to us if we seek him earnestly. The apostle Paul’s words ring true for us today, “so that by all possible means I might save some” (1 Cor. 9:22).

Have we exhausted all possible means? In discipling all nations, and finishing the task of world evangelization, we must follow the admonitions of the apostle Paul, “It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else’s

foundation. Rather, as it is written: ‘Those who were not told about him will see, and those who have not heard will understand’” (Rom. 15:20–21). Paul’s ambition and devotion to God’s call to extend the kingdom of God, ignited a passion in him that could not be quenched, a passion that drove him to the frontiers. Following his example, let’s take the gospel to all peoples, discipling all nations.

Footnotes

- 1 Joshua Project website
- 2 Paul Eshleman “A North star report”
- 3 Web evangelism bulletin 2009
- 4 World Association of Christian Communication 2004 Bulletin

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Business as Mission Task Force

The objective of this Paper is to prepare for the Task Force at Tokyo 2010. The objectives of the Task Force are three fold. First, to clearly articulate what Business As Mission is and affirm that it is a valid strategy for today's mission efforts; second, to identify best practices for Business As Mission today; and finally, to commit to the next steps to be taken in this area of mission, particularly in inter-mission coordination, training and capitalisation.

During the last 15 years a lot of research and writing has been done in the area of Business As Mission. A working definition of Business As Mission has been established and I recommend it to you.

Business as Mission is about real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically, socially and environmentally – to the greater glory of God.

The term Business As Mission needs some brief comment. There are a few other terms being used to describe this activity; Business for Transformation, Kingdom Business, Transformational Business and Great Commission Companies, to name a few. In this context we will use the term Business As Mission.

THE WHAT

Biblical Foundations for Business as Mission

God's Purpose for Business in the Work of Creation

- (a) The Purpose and Nature of God
- (b) Human Co-creativity and Work
- (c) Business and the Cultural Mandate of Stewardship
- (d) The Fall and its Negative Consequences for Business

Business and the History and Mission of Israel

- (a) Joseph the Business Administrator
- (b) Israel Models Economic Principles for the Nations
- (c) The Dynamic of Jubilee
- (d) The Prophets and a Call to do Business God's Way
- (e) The Hebrew Vision of Shalom

The Gospel – Good News for Rich and Poor

- (a) The Kingdom of God and the Great Commission
- (b) The Holistic Gospel in Church History

Application - The Redemptive Potential of Business as Mission

- (a) Business Restores Dignity and Empowers
- (b) Business Provides the Context for Discipleship
- (c) Business Promotes Environmental Stewardship
- (d) Business is Able to Reinforce Peace and Community
- (e) Business Can Strengthen the Church
- (f) Business Facilitates Going 'To All Peoples'

Clarifying Terms & Concepts

Business as Mission is based on the principle of.HOLISTIC MISSION

Business as Mission has a Kingdom of God perspective.KINGDOM BUSINESS

Business as Mission is different from but related to.WORKPLACE MINISTRIES

Business as Mission is different from but related to.TENTMAKING

Business as Mission is different from.BUSINESS FOR MISSIONS

Business as Mission does not condone.NON-BUSINESSES AND NON-MISSIONS

Business as Mission pursues.PROFIT

Business as Mission comes in all.SHAPES AND SIZES

Business as Mission is not about.JOBS AND MONEY – PER SE

The real bottom line of business as mission is “ad maiorem Dei gloriam,” for the greater glory of God.

The Essentials of Good Business As Mission

Foundational Business Principles

1. Strives to be profitable and sustainable in the long term.
2. Strives for excellence, operates with integrity and has a system of accountability.

Business as Mission Distinctives

3. Has a kingdom motivation, purpose and plan that is shared and embraced by the senior management and owners.
4. Aims at holistic transformation of individuals and communities.
5. Seeks the holistic welfare of employees
6. Seeks to maximise the kingdom impact of its financial and non-financial resources.
7. Models Christ-like, servant leadership, and develops it in others.
8. Intentionally implements ethical Christ-honouring practices that do not conflict with the gospel.
9. Is pro-active in intercession and seeks the prayer support of others.
10. Seeks to harness the power of networking with like-minded organisations.

THE WHY

Business As Mission – A Three Fold Mandate

Business is multi-faceted. It is about profit and values, about wealth creation and social concern, about value added products and services and creation care, about markets and caring for people. But Business as Mission, BAM, is more than job creation and entrepreneurship. BAM is about being a follower of Jesus in the market place and Christ being revealed and God glorified among all peoples and nations.

Business as Mission rests on three distinct Biblical mandates

1. The creation mandate is to “till, care for, exercise stewardship, multiply, work, prosper.” This is about being creative; create good things for ourselves and others – also in and through business. This also means being good stewards of our talents, resources and callings, but also caring for creation and people. It is also acknowledging and affirming the gifts and calling of entrepreneurs.
2. The great commandment mandate is to “love your neighbor as yourself.” We know that business can and should serve people and meet various needs. For example: Unemployment is a major underlying cause to malnourishment and starvation, homelessness, disease and limited access to medical treatment, as well as to debt and crime. Providing people with jobs is alleviating and preventing these dire conditions.

3. The great commission mandate is to “make disciples of all nations.” As followers of Jesus we have a global mission – to all peoples. BAM has a missional and global intent. BAM takes B and M seriously: real business and intentional mission, especially to areas with dire spiritual, economical and social needs. BAM businesses want to see Christ revealed and God glorified, in and through business, among all peoples and nations.

These three mandates must be at the forefront when we plan and run BAM businesses. It is equally important that these three serve as a context as we continuously evaluate our practical BAM mission. We must be aware of the risk of mission drift. One may start out with high hopes and ambitions regarding all three mandates, but eventually end up just operating a business. Our unique contribution and responsibility as BAMers rests on the threefold mandate. Finally, as Christians in the market place we strive to do business as unto the Lord, being accountable to Him and to fellow followers of Jesus.

THE HOW

Needs and Gaps in the Business As Mission Movement.

In the last 15 years the BAM concept has spread across the world and the number of BAM initiatives has grown dramatically. However, there are still major needs and gaps in the global BAM movement. Below I will attempt to identify and briefly elaborate on a few of them. The following points can be used for prayer, discussion, planning and action.

1. VISION IMPARTATION

We praise God for the growth of the global BAM movement. BAM is a triangular drama which involves church, business and missions. The BAM vision needs to be imparted among these three constituencies.

2. CONCEPT CLARIFICATION

Let’s be clear: BAM is not “Business for Mission.” Neither is BAM “Business as Platform” to do “real ministry.” Rather, genuine BAM is the practice of business as a calling and ministry in its own right.

3. EDUCATION & TRAINING

There is a definite need for BAM to be taught in Bible colleges, mission courses and theological seminaries. BAM needs to be taught and researched as it relates to economics, business, theology and missiology.

4. CAPITAL

BAM is built on the foundation of the disciplined allocation and return of capital, capital which is managed with vision, professionalism, excellence and integrity.

5. MENTORS

BAM practitioners (BAMers) want, need and appreciate business mentors who share the passion for the least, the lost and the lowliest, and who are willing and able to serve and come alongside.

6. PRAYER

We must soak all our efforts in prayer, which is even more critical as we enter into the market place with a Kingdom of God invasion strategy. BAMers must have prayer partners who intercede for them, their businesses, their employees, their many relationships, and their impact on people and communities.

7. CASE STUDIES

We need to document contemporary BAM initiatives. We need this for the qualitative development of BAM, as a basis for prayer, for vision impartation and for training. Historical and contemporary case studies will help the global BAM movement to learn, revise, regroup and sharpen praxis.

Please note that a large part of BAM initiatives are in Asia and their stories may not be told in Korean or Bahasa. We mustn't be fooled and believe that the Internet, books and conferences in English fairly reflects what is going on.

8. EVALUATIVE TOOLS

There is a need to develop instruments using agreed key indicators of personal and societal transformation which will help measure this quadruple bottom-line impact. BAM requires more than Christians in business alone; The Church, seminaries, mission organisations, and academia need to assist and be an integral part of the BAM movement as it wrestles with a wide range of issues.

THE WHEN

This is the job of the Business As Mission Task Force at Tokyo 2010.

NOTE: The majority of the writing done for this paper was done by Mats Tunehag and the Lausanne Occasional Paper Editing team.

Key websites and resources.

www.businessasmission.com

www.transformationventures.com

www.partnersworldwide.org

http://www.weaconnections.com/index.php/articles_archive/list/category/business_as_mission/

THE BUSINESS AS MISSION MANIFESTO

The Lausanne (LCWE) 2004 Forum Business as Mission Issue Group worked for a year, addressing issues relating to God's purposes for work and business, the role of business people in church and missions, the needs of the world and the potential response of business. The group consisted of more than 70 people from all continents. Most came from a business background but there were also church and mission leaders, educators, theologians, lawyers and researchers. The collaboration process included 60 papers, 25 cases studies, several national and regional Business as Mission consultations and email-based discussions, culminating in a week of face to face dialogue and work. These are some of our observations.

Affirmations

We believe that God has created all men & women in His image with the ability to be creative, creating good things for themselves and for others - this includes business.

We believe in following in the footsteps of Jesus, who constantly and consistently met the needs of the people he encountered, thus demonstrating the love of God and the rule of His kingdom.

We believe that the Holy Spirit empowers all members of the Body of Christ to serve, to meet the real spiritual and physical needs of others, demonstrating the kingdom of God.

We believe that God has called and equipped business people to make a Kingdom difference in and through their businesses.

We believe that the Gospel has the power to transform individuals, communities and societies. Christians in business should therefore be a part of this holistic transformation through business.

We recognise the fact that poverty and unemployment are often rampant in areas where the name of Jesus is rarely heard and understood.

We recognise both the dire need for and the importance of business development. However it is more than just business per se. Business as Mission is about business with a Kingdom of God perspective, purpose and impact.

We recognise that there is a need for job creation and for multiplication of businesses all over the world, aiming at the quadruple bottom line: spiritual, economical, social and environmental transformation.

We recognise the fact that the church has a huge and largely untapped resource in the Christian business community to meet needs of the world – in and through business - and bring glory to God in the market place and beyond.

Recommendation

We call upon the Church worldwide to identify, affirm, pray for, commission and release business people and entrepreneurs to exercise their gifts and calling as business people in the world – among all peoples and to the ends of the earth.

We call upon business people globally to receive this affirmation and to consider how their gifts and experience might be used to help meet the world's most pressing spiritual and physical needs through Business as Mission.

Conclusion

The real bottom line of Business as Mission is AMDG - ad maiorem Dei gloriam – for the greater glory of God.

Last Mile Calling Project and Priority List

The LMC list is a special compilation of the world's known least-reached peoples for the Last Mile Calling Project. The entire list presently includes over 4,700 people groups. It will grow as new national initiatives discover new unreached peoples through research efforts over the next ten years. The priority list included here in the Tokyo 2010 handbook is a subset of the LMC list which excludes immigrant populations and populations divided by borders. Listed here are those populations that constitute the majority population of the group, which have been living in the present geopolitical area for more than one generation. Such peoples are called "primary" groups in the LMC list (a total of 3,027 are categorized as primary groups). Also, for the sake of space we limited the list in this handbook to those primary groups that are over 10,000 in population (a total of 2,158 groups). The data on this list represents a compilation of data from the World Christian Database, the Joshua Project Database, the International Mission Board Database, and the Global Mission Database. The three basic requirements for inclusion on the list are as follows:

1. Less than 2% evangelical and less than 5% Christian.
2. Outside assistance required to accomplish saturation church-planting goals.
3. Populations of immigrant communities or those split by borders must be greater than 500 people.

Key to the LMC List

Country ¹ / People ²	Population ³	R ⁴	C ⁵	M ⁶	T ⁷
Somalia					
Digli-Rahawiin	1,980,000	M	2	2	5

1. Country: Each people group is listed under their "base country," or that country that has the largest or majority population of the group.
2. People: The most common name by which this people group is known. Not necessarily the name the people use for themselves. Italicized names indicate that this group is not known to be engaged by any mission agency.
3. Population: The population of the primary group in the base country is listed here.
4. Religion: The majority religion of the group. M=Islam, H=Hinduism, B=Buddhism, E=Ethnic Religion and N=Non-Religious
5. Church Status: The status of the indigenous church, according to the following scale:
 - 0 - No known disciple-making fellowship
 - 1 - Ongoing small group discipleship meetings
 - 2 - At least one functioning indigenous local church
 - 3 - Cluster of local churches with indigenous leadership
 - 4 - Saturation church-planting movement underway led by indigenous leadership
6. Mission Engagement: The status of missionary engagement, according to the following scale:
 - 0 - No known ongoing, on-site evangelism and church-planting activity
 - 1 - Ongoing, on-site evangelism
 - 2 - Ongoing, localized church-planting efforts
 - 3 - Engagement with a Church Planting Movement strategy
 - 4 - Full engagement (at least 1 CPM coordinator per strategic population segment)
7. Tools Available: Summary of tools available to reach this people, including Written Scripture, Audio Scripture, the JESUS Film, Radio Broadcasts, Gospel Recordings, and Oral Bible Story recordings.

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Afghanistan						Azerbaijan						Brunei					
Pakhtun, Northern	9,000,000	M	1	2	4	Azeri	6,700,000	M	3	2	3	Brunei Malay	270,000	M	1	2	0
Hazara	2,900,000	M	3	2	3	Talysh	400,000	M	2	2	1	Dusun	28,000	M	2	0	3
Uzbek, Southern	2,900,000	M	1	2	4	Lezghi	380,000	M	3	2	3	Bisayan Tutong	23,000	M	1	2	0
Aimaq	1,300,000	M	1	2	0	Mussulman Tat	24,000	M	0	0	0	Burkina Faso					
Qizilbash	200,000	M	1	1	3	Tsakhur	15,000	M	1	1	1	Lobi	440,000	E	3	2	2
Pashayi	160,000	M	1	2	1	Bahrain						Northeastern Fulbe	270,000	M	3	2	4
Laurowan	160,000	M	1	0	1	Arab, Bahraini	470,000	M	1	2	1	Bobo, Julia	190,000	M	3	2	2
Nuristani	52,000	M	1	2	1	Bangladesh						Yana	110,000	M	3	2	4
Nangalami	32,000	M	1	0	1	Bengali, Muslim	123,980,000	M	4	3	6	Senufo, Senara	46,000	E	2	0	0
Gujur Rajasthani	29,000	M	1	1	3	Bengali, Hindu	13,330,000	H	3	2	6	Wala	27,000	M	3	2	1
Bashgali	20,000	M	1	0	1	Sylhetti Bengali	7,410,000	M	1	2	3	Karaboro, Western	25,000	E	2	1	1
Tangshuri	17,000	M	1	0	1	Bihari	2,350,000	M	1	2	5	Dogose	21,000	M	3	2	2
Zargari	12,000	M	1	0	4	Bengali, Tribal	1,820,000	E	3	2	6	Senmogo	19,000	M	1	2	1
Arab	12,000	M	1	0	2	Hindi	470,000	H	3	1	5	Bolon	18,000	M	1	2	1
Parachi	12,000	M	1	0	1	Mahimal	150,000	M	1	0	6	Samogho, Eastern	14,000	M	1	2	2
Albania						Koch	63,000	E	3	2	1	Dogose Fing	11,000	M	1	2	0
Tosk	1,700,000	M	3	2	5	Orisi	40,000	H	2	0	5	Cambodia					
Algeria						Tangchangya	31,000	B	2	1	1	Khmer	12,740,000	B	3	2	4
Arab, Algerian	28,720,000	M	3	2	4	Benin						Western Cham	500,000	M	1	2	2
Kabyle	10,940,000	M	3	2	4	Fulfulde Benin-Togo	300,000	M	3	2	1	Campuon	32,000	E	2	2	0
Shawiya	1,310,000	M	2	2	3	Cabe	110,000	E	3	2	1	Brao	30,000	E	3	2	1
Lesser Kabyle	880,000	M	1	2	4	Mokole	89,000	M	2	2	1	Kui	30,000	E	2	2	4
Bedouin, Ziban	220,000	M	1	2	3	Ica	53,000	E	2	2	0	Kroeung	21,000	E	2	2	0
Mzab	160,000	M	1	1	1	Anii	52,000	M	2	2	1	Cameroon					
Tamanrasset	110,000	M	1	2	2	Gbessi	51,000	E	2	2	0	Adamawa Fulani	1,460,000	M	2	2	4
Bedouin, Chamba	110,000	M	1	0	4	Waama	42,000	E	2	2	3	Bamum	420,000	M	3	2	3
Bedouin, Sidi	110,000	M	1	0	3	Idaca	37,000	E	3	2	0	Menemo	180,000	M	3	2	2
Tuareg	76,000	M	1	0	1	Ko	28,000	E	3	0	4	Bali	98,000	M	3	2	2
Berber, Tuat	72,000	M	0	0	0	Seto	23,000	E	2	2	4	Bafumen	76,000	M	2	2	1
Bedouin, Dui-Menia	66,000	M	1	0	4	Foodo	15,000	M	2	2	2	Mandara	69,000	M	2	2	2
Bedouin, Laguat	66,000	M	1	0	3	Bhutan						Malgbe	68,000	M	1	2	0
Bedouin, Ruarha	66,000	M	1	0	4	Central Bhutanese	540,000	B	2	2	4	Vute	54,000	M	2	2	2
Bedouin, Suafa	66,000	M	1	0	4	Eastern Bhutanese	280,000	B	3	2	4	Tikar	40,000	E	2	2	2
Berber, Figig	66,000	M	1	0	4	Khen	170,000	B	2	2	1	Ndop-Bamessing	24,000	M	2	2	2
Berber, Menasser	66,000	M	1	0	4	Gurtu	160,000	B	2	0	0	North Fali	20,000	M	2	2	1
Bedouin, Nail	31,000	M	1	0	4	Assamese	130,000	H	2	2	4	Mefe	15,000	E	2	2	1
Chenoua	17,000	M	0	0	0	Dakpa	100,000	B	1	1	0	Hina	12,000	M	1	2	1
Ang ola						Dzalakha	81,000	B	1	0	0	Molokwo	12,000	M	3	2	1
Nyemba	210,000	E	3	2	2	Kirati Rai	39,000	E	1	0	4	Bafanji	10,000	M	2	2	1
Nkhumbi	180,000	E	1	2	2	Sikkimese Bhotia	13,000	B	1	0	1	Canada					
Nyaneka	180,000	E	2	2	2	Bosnia and Herzegovina						Arab, Persian Gulf	28,000	M	1	0	3
Mbangala	27,000	E	1	2	0	Bosniak	1,700,000	M	3	2	3	Jew, German	17,000	E	1	1	3
Argentina						Botswana						Central African Republic					
Jew	220,000	E	2	2	5	Yeye	18,000	E	2	2	1	Runga	26,000	M	2	2	0
Australia						Brazil						Chad					
Indo-Pakistani	370,000	H	3	2	5	Arab	4,000,000	M	3	2	5	Arab, Chadian	1,960,000	M	3	2	3
Arab	300,000	M	3	2	5	Jew	130,000	E	1	2	5	Kanembu	440,000	M	1	2	1

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Daza	370,000	M	1	2	3	Zhuang, Liujiang	1,680,000	E	3	2	2	Phula Yi, Eastern	220,000	E	1	2	0
Bilala	220,000	M	1	2	1	Zhuang, Zuojiang	1,670,000	E	3	2	2	Zhuang, Qiubei	220,000	E	2	2	2
Marfa	170,000	M	0	1	0	Hani	1,660,000	E	3	2	1	Miao, Mashan	190,000	E	1	0	1
Maba	150,000	M	1	2	1	Zhuang, Yongnan	1,530,000	E	3	2	2	Jiarong, Situ	190,000	B	3	2	1
Kuka	140,000	M	0	1	0	Zhuang,	1,530,000	E	3	2	2	Hongjin Tai	180,000	E	3	1	0
Karanga	120,000	M	0	0	0	Zhuang, Guibei	1,470,000	E	3	2	2	Amdo, Golog	160,000	B	1	2	3
Mararit	100,000	M	1	0	1	Miao, Xiangxi	1,390,000	E	3	1	1	Daur	140,000	E	2	1	2
Tama	95,000	M	1	2	1	Pingdi Yao	1,320,000	E	3	0	3	Iu Mien	130,000	E	3	2	5
Kreda	78,000	M	1	0	3	Dong, Northern	1,300,000	E	2	2	0	Sani	130,000	E	3	2	1
Barma	70,000	M	1	2	1	Zhuang,	1,210,000	E	1	2	2	Salar	130,000	M	2	2	0
Abou Charib	69,000	M	1	0	1	Nosu, Shengzha	1,180,000	E	3	2	3	Zaiwa	120,000	E	3	2	4
Bideyat	67,000	M	1	0	1	Zhuang, Guibian	1,110,000	E	3	0	2	Tibetan, Jone	120,000	B	2	1	0
Mango	61,000	E	1	0	1	Amdo	1,100,000	B	1	2	3	Ge	120,000	E	2	1	2
Buduma	59,000	M	1	2	1	Nisu Yi	1,030,000	E	3	2	1	Tibetan, Deqen	110,000	B	3	2	3
Amdang	58,000	M	0	0	0	Zhuang, Youjiang	870,000	E	3	2	2	Pumi, Northern	100,000	B	3	2	1
Dangaleat	57,000	E	2	1	2	Tibetan, Central	850,000	B	3	2	4	Nosu, Tianba	100,000	E	1	0	3
Bagirmi Fula	53,000	M	1	2	0	Chuanqing	840,000	E	3	0	5	Xiangtang	99,000	E	1	2	1
Ndam	46,000	E	1	2	1	Li, Ha	790,000	E	2	2	1	Axi	94,000	E	3	1	1
Kotoko-Logone	44,000	M	1	2	1	She	760,000	E	3	2	4	Li, Jiamao	93,000	E	1	2	1
Teda	44,000	M	1	2	1	Tibetan, Gtsang	710,000	B	3	2	4	Tai Pong	93,000	E	2	0	3
Saaronge	43,000	M	1	0	1	Miao, Qiandong,	700,000	E	2	0	1	Mjuniang	90,000	E	1	0	1
Bokoruge	42,000	E	1	0	1	Hua Miao, Northern	700,000	E	2	2	0	Limin	90,000	E	1	0	4
Kenga	38,000	E	2	1	2	Laluo, Mishaba	690,000	E	2	2	1	Tibetan, Zhongdian	90,000	B	3	2	3
Massalat	34,000	M	1	0	3	Dongxiang	690,000	M	2	2	1	Miao, Luobohe	89,000	E	0	0	0
Medogo	30,000	M	1	1	1	Lingao	690,000	E	3	2	0	Bulang	88,000	B	3	2	1
Jongor	29,000	M	1	1	2	Nosu, Yinuo	590,000	E	2	2	3	Cun	86,000	E	2	0	0
Mubi	29,000	M	0	0	0	Lolopo	580,000	E	3	2	1	Li, Bendi	82,000	E	1	2	1
Bulgeda	28,000	M	1	0	3	Nosu, Xiaoliangshan	500,000	E	3	1	1	Nosu, Mangbu	79,000	E	2	2	1
Budugum	24,000	E	1	2	3	Miao, Qiandong,	490,000	E	2	2	1	Awa	77,000	E	2	2	4
Bidio	20,000	M	1	0	1	Shui	470,000	E	2	2	2	Gepo, Eastern	76,000	E	2	0	1
Arab, Turku	20,000	M	1	2	3	Bunu	380,000	E	3	0	1	Horned Miao	75,000	E	1	2	2
Bedouin, Soliman	17,000	M	1	0	3	Li, Qi	380,000	E	3	2	1	Muji	74,000	E	1	2	1
Hemat, Baggara	17,000	M	1	1	4	Nasu, Panxian	350,000	E	3	1	1	Azhe	71,000	E	1	2	2
Mokoulou	15,000	E	1	0	2	Hmong Shuad	310,000	E	3	2	1	Huayao Tai	71,000	B	2	0	3
Sinyar	15,000	M	1	0	1	Aoka	310,000	E	2	2	3	Tujia	70,000	E	3	2	5
Kajakse	15,000	M	0	0	0	Tai Lu	300,000	B	2	2	4	Jiarong, Ergong	66,000	B	1	2	0
Mahamid	14,000	M	1	0	3	Hua Miao, Southern	300,000	E	2	2	4	Hmong Bua	63,000	E	2	2	3
Mpade	12,000	M	1	2	0	Kim Mun	300,000	E	3	2	1	Uyghur, Yutian	63,000	M	1	0	4
China						Naxi	290,000	E	3	2	2	Tibetan, Nghari	60,000	B	3	2	4
Hui	11,210,000	M	3	2	5	Giay	280,000	E	2	1	2	Miao, Lupanshui	59,000	E	1	0	3
Uyghur	8,790,000	M	2	2	4	Tu	280,000	B	3	2	1	Nunu	58,000	E	3	0	1
Mongol	6,600,000	E	3	2	4	Miao, Huishui	270,000	E	2	1	0	Ya	57,000	E	1	0	1
Bouyei	3,550,000	E	3	2	2	Laba	250,000	E	2	1	4	Ga Mong	56,000	E	1	0	3
Zhuang, Yongbei	2,350,000	E	4	3	2	Kalmyk-Oirat	250,000	B	1	2	3	Li, Meifu	56,000	E	1	2	1
Bai	2,120,000	B	3	2	3	Nosu, Butuo	240,000	E	2	2	3	Yanghuang	54,000	E	3	0	0
Dong, Southern	2,110,000	E	3	2	1	Mulao	240,000	E	3	2	1	Mosuo	53,000	B	3	2	2
Tibetan, Kham	1,820,000	B	3	2	3	Lolo, Western	230,000	E	1	1	1	Zhuang, Lianshan	49,000	E	3	0	2
Miao, Qiandong,	1,760,000	E	3	2	2	Suodi	220,000	E	2	2	3	Baheng, Sanjiang	49,000	E	1	0	1

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Lalu, Xinping	47,000	E	2	2	1	Qiang, Sanlong	23,000	E	1	2	1	Comorian Nzwani	330,000	M	1	2	3
Cha Shan Yao	46,000	E	3	2	0	Beidalao	23,000	E	3	2	1	Comorian Mwali	47,000	M	1	2	1
Tibetan, Zhugqu	46,000	E	1	1	3	Mengwu	22,000	E	1	0	1	Cote d'Ivoire					
Lalu, Yangliu	45,000	E	1	0	1	Nasu, Jinghong	22,000	E	1	0	2	Maninka	1,620,000	M	1	2	0
Kucong	44,000	B	2	1	1	Mo	22,000	E	2	1	1	Guere	440,000	E	3	2	3
	44,000	B	1	0	2	Qiang, Luhua	22,000	B	1	2	0	Kulango	310,000	E	1	2	2
A Che	43,000	E	1	0	1	Jino	21,000	E	2	1	1	Jula, Kong	280,000	M	2	2	4
Lolo, Southeastern	43,000	E	1	0	1	Younuo (Red Yao)	21,000	E	3	0	0	Mau	210,000	M	2	2	1
Zaomin	42,000	E	3	2	1	Boka	21,000	E	1	0	1	Jula, Worodougou	200,000	M	1	2	0
Gaisu, Southern	42,000	E	1	2	5	Bunuo	20,000	E	3	2	1	Jula, Koyaka	190,000	M	1	2	0
Uyghur, Lop Nur	41,000	M	1	0	4	Enipu	20,000	E	1	0	1	Senufo, Djimini	130,000	M	3	2	2
Tajik, Sarikoli	39,000	M	0	1	0	Changshu Miao	19,000	E	1	2	3	Senufo, Nafana	69,000	M	1	2	2
Monba, Cona	39,000	B	1	1	1	Qiang, Mawo	19,000	B	1	2	0	Niaboua	66,000	E	3	2	2
Tusu	38,000	E	1	0	2	Lesu	18,000	E	3	2	1	Tura	46,000	E	2	0	2
Gaiji	37,000	E	1	0	5	Jiarong, Chabao	17,000	B	1	2	1	Jula, Koro	46,000	M	1	2	0
Xijima	37,000	E	1	0	5	Baima	16,000	E	0	0	0	Northeastern	31,000	E	3	2	0
Jiasou	37,000	E	1	0	1	Puman	16,000	B	1	0	1	Ngan	19,000	E	1	2	1
Laluo, Jiantou	36,000	E	3	2	1	Qiang, Cimulin	15,000	B	1	2	0	Konyanke	16,000	M	0	1	0
E	36,000	E	0	0	0	Miao, Baishi	15,000	E	1	0	4	Senufo, Palaka	11,000	E	1	2	1
Puwa	36,000	E	1	2	1	Gesu	15,000	E	1	0	5	Lomapo	11,000	E	1	2	0
Qiang, Yadu	36,000	B	2	2	0	Naru	15,000	E	1	0	3	Cyprus					
Heishui	35,000	B	1	2	0	Gese	15,000	E	1	0	1	Arabic, North	99,000	M	1	2	2
Limi	34,000	E	1	0	2	Naruo	14,000	E	1	0	3	Democratic Republic of the Congo					
Niesu, Central	34,000	E	1	0	1	Yongchun	14,000	E	1	0	2	Bangobango	260,000	M	2	2	1
Mulao Jia	34,000	E	1	0	1	Daizhan	14,000	E	1	2	5	Gbi	14,000	E	2	2	1
Ersu	33,000	B	0	0	0	Qanu	13,000	E	1	0	2	Ecuador					
Samei	33,000	E	2	1	1	Xiangcheng	13,000	B	1	2	0	Quichua, Mestizado	3,280,000	E	1	2	5
Mongol, Sichuan	32,000	B	1	0	3	Palyu	13,000	E	1	0	5	Quichua, Saraguro	31,000	E	2	2	1
Xibe, Western	31,000	E	2	1	1	Deng, Geman	13,000	E	1	0	1	Quichua, Salasaca	13,000	E	2	2	2
Biao Mien	31,000	E	3	2	0	Qiangyi	12,000	E	1	0	1	Egypt					
Sanie	31,000	E	1	0	1	Tajik, Wakhi	12,000	M	1	0	1	Arab, Egyptian	53,780,000	M	2	2	5
Aluo	30,000	E	1	2	1	Guiqiong	12,000	B	1	2	0	Arab, Saudi	11,790,000	M	1	2	2
Baonuo	30,000	E	3	0	1	Bonan	12,000	M	0	1	0	Helebi Gypsy	550,000	M	1	2	4
Qiang, Jiaochang	29,000	E	1	2	1	Dianbao	11,000	E	1	0	2	Fedicca/Mohas	340,000	M	1	2	1
Mili	28,000	E	1	0	1	Qiang, Dajishan	11,000	E	1	2	1	Rashida	33,000	M	1	2	4
Ewenki, Solon	28,000	E	2	1	2	Rao	11,000	E	1	0	2	Baharia	25,000	M	1	0	2
Bai Yi	27,000	E	1	0	3	Wunai	11,000	E	0	0	0	Berber, Siwa	12,000	M	0	1	0
Luowu	27,000	E	1	0	1	Shui, Yunnan	11,000	E	2	1	4	Eritrea					
Digao	27,000	E	1	2	5	Yugur, Saragh	10,000	B	1	0	1	Tigre	1,270,000	M	1	2	4
Bei	26,000	E	1	0	3	Asahei	10,000	E	1	2	1	Saho	200,000	M	1	1	2
Mongol, Alxa	26,000	M	1	2	3	Colombia						Kunama	180,000	M	1	2	3
Zhaba	25,000	B	1	2	0	Catio	30,000	E	3	2	2	Nara	86,000	M	0	2	0
Qiang, Heihu	25,000	E	2	2	1	Canamomo	25,000	E	1	0	5	Mensa	56,000	M	1	0	4
Qiang, Mianchi	24,000	E	2	2	1	Pastos	25,000	E	1	0	5	Ethiopia					
Linghua	24,000	E	0	0	0	Coyaima	25,000	E	1	0	5	Arsi	5,490,000	M	3	2	4
Minyak	24,000	B	3	2	0	Chami	15,000	E	2	2	2	Haraghe Oromo	3,100,000	M	1	2	2
Lawu	24,000	E	1	2	1	Comoros						Beni Shangul	1,750,000	M	1	1	2
Pula	23,000	E	1	0	3	Comorian Ngazidja	370,000	M	1	2	2	Afar	1,610,000	M	2	2	4

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
S'ilte	1,220,000	M	1	2	3	Tacaneco	30,000	E	2	2	3	Rajput (Punjabi)	8,290,000	H	1	2	5
Kafa	670,000	M	1	2	3	Xinca	25,000	E	2	2	0	Yadava (Telugu)	7,940,000	H	1	2	5
Wello	260,000	M	1	2	5	Guinea						Pasi	7,890,000	E	1	2	5
Yemma	210,000	E	1	2	2	Fula Jalon	3,520,000	M	3	2	3	Yadava (Bhojpuri)	7,790,000	H	1	2	5
Xamir	200,000	E	0	2	0	Maninka	2,640,000	M	3	2	3	Teli (Hindi)	7,710,000	E	1	2	5
Allaaba	160,000	M	1	2	2	Susu	1,050,000	M	3	2	3	Sonar	7,700,000	H	3	2	5
Melo	110,000	M	0	2	0	Konyanke	110,000	M	1	2	2	Brahman (Bengali)	7,430,000	H	1	2	6
Tambaro	110,000	M	1	0	4	Yalunka	75,000	M	2	2	3	Ansari-Momin	7,320,000	M	1	2	5
Argobba	97,000	M	1	0	4	Sankaran	66,000	M	1	2	1	Nayar	6,680,000	H	1	2	5
Burji	67,000	M	1	1	2	Baga	45,000	M	2	2	1	Kalwar	6,530,000	H	1	1	5
Dorze	58,000	M	0	0	0	Lele	32,000	M	2	2	1	Kunbi (Marathi)	6,270,000	H	1	2	5
Gobeze	57,000	E	1	0	1	Landoma	18,000	M	1	2	1	Khandelwal	5,910,000	H	1	1	3
Suri	26,000	M	1	2	3	Bassari	13,000	M	1	2	2	Khandait	5,900,000	H	3	2	5
Harari	19,000	M	1	1	1	Mikifore	11,000	M	1	2	1	Dhobi	5,750,000	M	2	2	2
North Koma	18,000	M	1	0	1	Guinea-Bissau						Kahar	5,640,000	H	1	2	5
Shabelle	16,000	M	1	0	5	Biafada	49,000	M	1	1	1	Dusadh	5,620,000	E	2	2	5
France						Mankanya	32,000	E	1	2	3	Vokkaliga	5,600,000	H	4	3	6
Jew	770,000	E	1	2	5	Maswanka	13,000	M	1	2	1	Lunia	5,320,000	H	1	0	5
Arab, Judeo-	620,000	M	1	0	0	Honduras						Gola	5,290,000	H	1	2	5
Malagasy	62,000	M	2	2	4	Miskito	500,000	E	3	2	3	Chotra Bansi (Bhoi)	5,270,000	H	1	2	5
Ibidites	25,000	M	1	0	2	Garifuna	240,000	E	3	2	3	Bhuinhar	5,090,000	H	1	2	4
Gambia						Paya-Pech	140,000	E	1	1	1	Jains	5,050,000	E	1	2	5
Bainouk	28,000	M	1	0	2	Tolupanes	19,000	E	1	0	2	Chamar (Awadhi)	4,920,000	E	3	2	4
Georgia						India						Sayyid	4,910,000	M	3	2	5
Abkhaz	100,000	M	1	0	1	Shaikh (Urdu)	46,670,000	M	3	2	5	Kashmiri	4,850,000	M	4	3	5
Germany						Chamar (Hindi)	37,670,000	E	1	2	5	Kamma	4,750,000	H	4	3	5
Bhojpuri	17,000	H	1	0	5	Chamar (Hindi)	37,670,000	E	1	2	5	Viswakarma	4,720,000	H	1	2	5
Ghana						Brahman (Hindi)	34,730,000	H	1	2	5	Darzi	4,660,000	H	3	2	5
Dagomba	560,000	M	3	2	3	Mahratta (Marathi)	26,120,000	H	3	2	5	Rajput (Urdu)	4,600,000	M	1	2	5
Gurenne	550,000	E	3	2	3	Yadava (Hindi)	25,900,000	H	1	2	5	Gadaria	4,510,000	H	3	2	4
Guang	300,000	M	3	2	4	Rajput (Hindi)	22,650,000	H	1	2	5	Namasudra	4,490,000	E	1	2	6
Mamprusi	240,000	E	3	2	3	Lingayat	19,350,000	H	4	3	6	Rajbanshi	4,430,000	M	3	2	6
Sisaal, Tumulung	120,000	E	3	2	3	Shaikh (Bengali)	18,980,000	M	1	2	6	Bhumihar Brahmin	4,390,000	H	1	2	5
Wala	110,000	M	3	2	3	Pathan	13,410,000	M	1	2	5	Nai (Hindi)	4,370,000	H	1	2	5
Bimoba	77,000	E	3	2	3	Kayastha	13,380,000	H	2	2	5	Bhenrihar	4,360,000	H	1	0	1
Sisaal, Pasaale	41,000	E	2	2	2	Jat	13,120,000	H	2	2	6	Garia	4,330,000	M	1	2	4
Sisala	21,000	E	1	1	1	Mahishya	12,390,000	E	1	2	6	Kachhi	4,210,000	H	1	2	5
Ligbi	16,000	M	1	2	1	Koiri	11,540,000	H	2	2	6	Yadava (Magahi)	4,210,000	H	3	2	5
Achode	14,000	E	2	2	3	Gond	11,400,000	E	3	2	4	Khatri	4,180,000	H	1	2	5
Ntrubo	10,000	E	1	1	2	Vanniyar (Tamil)	10,980,000	H	1	2	5	Arora	4,140,000	H	1	2	5
Greece						Kunbi (Telugu)	10,460,000	H	1	2	5	Murao	4,110,000	H	1	2	4
Persian	700,000	M	3	2	3	Kunbi (Gujarati)	10,340,000	H	1	2	5	Samon	4,020,000	H	1	2	5
Vlach	250,000	M	1	2	1	Telaga	10,030,000	H	1	2	5	Chamar (Bhojpuri)	3,870,000	E	1	2	5
Guatemala						Kurmi (Hindi)	10,020,000	H	1	2	5	Brahman (Telugu)	3,850,000	H	1	2	5
Pocomchi	190,000	E	3	2	2	Gujar	9,350,000	H	1	2	5	Faqir	3,820,000	M	2	2	5
Chorti	160,000	E	3	2	2	Barhai	9,080,000	H	1	2	5	Bahna	3,790,000	E	1	1	5
Acateco	62,000	E	3	2	2	Yadava (Bengali)	8,370,000	H	1	2	6	Koh	3,770,000	E	1	2	5
Sacapulteco	55,000	E	2	2	2	Mappilla	8,320,000	M	1	2	5	Bhambi	3,730,000	E	1	2	5

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Mochi	3,670,000	H	1	2	3	Halwai	1,920,000	H	1	1	5	Bhovi	1,070,000	E	1	2	6
Kuruba	3,650,000	H	2	2	6	Dogra	1,920,000	H	3	2	4	Tipera	1,070,000	E	2	1	4
Bagdi	3,620,000	E	2	1	6	Khatik	1,900,000	H	1	2	5	Kunbi (Hindi)	1,060,000	H	1	2	5
Sadgop	3,520,000	H	1	0	6	Nai (Urdu)	1,890,000	M	3	2	5	Shaikh (Gujarati)	1,060,000	M	1	1	5
Kalal	3,420,000	H	3	2	4	Kanet	1,870,000	H	1	1	5	Rajput	1,040,000	H	2	2	2
Banjara	3,390,000	E	4	3	1	Khati	1,870,000	H	1	2	5	Nai (Bengali)	1,040,000	H	1	2	6
Kandu	3,370,000	H	2	2	5	Shaikh (Tamil)	1,840,000	M	1	2	5	Chamar (Gujarati)	1,030,000	E	1	2	5
Bhar	3,310,000	H	2	1	4	Brahman (Oriya)	1,830,000	H	1	2	5	Yadava (Marathi)	1,030,000	H	1	2	5
Agarwal	3,310,000	E	1	2	6	Mangala	1,780,000	H	1	2	5	Chhimba	1,030,000	H	1	2	5
Meena	3,190,000	E	3	2	4	Komarao	1,760,000	H	1	2	5	Chamar	1,030,000	H	3	2	4
Bairagi	3,050,000	H	1	2	5	Brahman (Marwadi)	1,720,000	H	1	2	4	Kolta	1,020,000	H	1	2	4
Pod	3,040,000	E	2	1	6	Dhanak	1,650,000	E	2	2	5	Mudiraj	1,020,000	H	1	2	5
Brahman (Marathi)	2,980,000	H	1	2	5	Kalingi	1,570,000	H	1	2	5	Shilpkar	1,020,000	E	1	2	5
Kurmi (Bhojpuri)	2,980,000	H	1	2	5	Brahman (Maithili)	1,570,000	H	1	2	5	Munnur	1,010,000	H	1	2	5
Lewa	2,980,000	H	1	2	5	Shaikh (Marwadi)	1,540,000	M	1	0	4	Banajiga	1,000,000	H	1	2	6
Yadava (Tamil)	2,920,000	H	1	2	5	Kamboh	1,540,000	M	1	2	5	Yadava	1,000,000	H	1	2	4
Brahman (Bhojpuri)	2,880,000	H	1	2	5	Teli (Bhojpuri)	1,520,000	E	1	2	5	Baghban	1,000,000	M	1	2	5
Rajput (Bhojpuri)	2,790,000	H	1	2	5	Qassab	1,520,000	M	1	2	5	Rabari	1,000,000	E	1	2	5
Maravar	2,760,000	H	1	2	5	Yadava (Maithili)	1,500,000	H	1	2	5	Yadava (Kannada)	990,000	H	1	2	5
Boya	2,750,000	H	1	2	5	Rathia	1,470,000	H	1	1	4	Bant	970,000	H	1	2	6
Yadava (Oriya)	2,660,000	H	1	2	5	Gonrhi	1,470,000	E	1	1	6	Gangauta	950,000	H	1	1	2
Dhimar	2,640,000	H	3	2	5	Shaikh (Telugu)	1,460,000	M	1	2	5	Gandhabanik	950,000	H	1	1	6
Tanti	2,610,000	H	1	2	5	Nai (Telugu)	1,460,000	H	1	2	5	Gowda	950,000	H	3	2	5
Tarkhan	2,580,000	H	1	2	5	Rajput (Kashmiri)	1,460,000	M	1	2	5	Gowari	940,000	H	1	2	5
Gosain	2,570,000	H	1	2	5	Baliya	1,430,000	H	1	2	5	Kirar	920,000	H	1	2	5
Sutar	2,540,000	H	3	2	5	Kadwa Patidar	1,430,000	H	3	2	5	Arunthathiyar	910,000	H	1	1	5
Brahman (Tamil)	2,520,000	H	1	2	5	Chamar (Punjabi)	1,410,000	E	1	2	5	Agri	910,000	H	1	2	5
Shaikh (Marathi)	2,430,000	M	1	0	5	Shaikh (Bhojpuri)	1,390,000	M	1	2	5	Manihar	900,000	M	3	2	5
Naikda	2,360,000	E	2	2	5	Meithe	1,370,000	H	2	2	4	Kawar	880,000	E	2	2	4
Komati	2,340,000	H	1	2	5	Bania	1,330,000	H	3	2	5	Kurmi (Magadi)	880,000	H	1	2	5
Bauri	2,310,000	E	1	2	6	Bohra	1,330,000	M	2	2	5	Dhakad	870,000	H	1	2	5
Brahman (Gujarati)	2,250,000	H	1	2	5	Moghal	1,310,000	M	2	2	5	Teli (Chhattisgarhi)	860,000	H	3	2	4
Rajput (Gujarati)	2,230,000	H	1	2	5	Rajput (Garhwali)	1,300,000	H	1	2	4	Nai (Bhojpuri)	850,000	H	1	1	5
Gujjar	2,190,000	M	3	2	3	Meo	1,280,000	M	1	2	5	Arakh	850,000	H	1	1	4
Bhat	2,180,000	H	3	2	4	Thakarda	1,240,000	H	1	2	5	Bairwa	850,000	E	1	2	4
Koshti	2,170,000	H	2	2	5	Ganda	1,240,000	E	2	2	6	Bishnoi	850,000	H	1	2	4
Ganakula	2,150,000	H	2	2	6	Qazi	1,230,000	M	3	2	5	Sainthwar	840,000	H	1	0	5
Teli (Urdu)	2,120,000	M	1	2	5	Daroga	1,220,000	H	1	0	4	Varii	840,000	E	3	2	1
Vellalar	2,120,000	H	1	2	5	Brahman	1,220,000	H	1	2	4	Hari	840,000	E	1	2	6
Brahman (Kannada)	2,100,000	H	1	2	5	Rajput (Kumaoni)	1,220,000	H	1	2	4	Bhilala	830,000	E	3	2	1
Teli (Bengali)	2,050,000	E	1	2	6	Nai (Punjabi)	1,200,000	H	1	2	5	Chain	830,000	H	1	1	6
Shaikh (Kannada)	2,040,000	M	1	2	5	Koli Mahadev	1,170,000	E	2	2	5	Kunjra	820,000	M	1	1	5
Kaikolar	2,030,000	H	1	1	5	Teli (Marathi)	1,160,000	E	1	2	5	Kurmi (Bengali)	820,000	H	1	2	6
Tamboli	1,980,000	H	1	2	4	Teli (Oriya)	1,140,000	E	1	2	5	Ghirath	810,000	H	1	2	5
Jhiwar	1,970,000	H	1	2	5	Mawalud	1,140,000	M	1	2	5	Vannan	810,000	E	1	2	5
Rajput (Marwadi)	1,960,000	H	1	2	4	Chamar (Bengali)	1,140,000	E	1	2	6	Guria	800,000	H	1	2	5
Saini	1,960,000	H	1	2	5	Taga	1,100,000	H	1	1	5	Sadh	800,000	H	1	1	5
Bharbhunja	1,950,000	H	1	1	5	Agamudaian	1,090,000	H	1	2	5	Rajput (Bengali)	790,000	H	1	2	6

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Kurmi (Telugu)	790,000	H	1	2	5	Brahman	580,000	H	1	2	5	Chamar (Kannada)	390,000	E	1	2	5
Bhandari	790,000	H	1	2	5	Goriya	580,000	H	1	2	4	Jhalo Malo	390,000	E	1	1	6
Bhumij	790,000	E	2	2	4	Rajput (Telugu)	570,000	H	1	2	5	Talabda	390,000	H	1	1	5
Koya	780,000	E	3	2	3	Nai (Tamil)	570,000	H	1	2	5	Nat	390,000	E	1	2	5
Mahratta (Hindi)	780,000	H	1	2	5	Basor	560,000	E	1	2	4	Dhanka	380,000	E	1	1	2
Shaikh (Maithili)	770,000	M	1	1	5	Memon	560,000	M	1	2	5	Ghosi	370,000	H	1	1	5
Sondhi	770,000	H	1	2	5	Rajput (Malvi)	550,000	H	1	2	3	Mussalli	370,000	M	3	2	5
Raju	770,000	H	1	1	6	Teli (Telugu)	550,000	E	1	2	5	Charan	370,000	E	1	1	5
Yadava (Awadhi)	760,000	H	1	2	4	Ghatwar	550,000	H	1	2	5	Bhattada	370,000	E	2	2	2
Lohana	760,000	H	2	2	5	Lohar	520,000	E	3	2	5	Brahman (Magadi)	370,000	H	1	2	5
Chhipa	760,000	H	1	2	5	Chaturtha	510,000	H	1	0	5	Turi	360,000	E	1	2	4
Kunchatiga	760,000	H	1	2	6	Sunri	500,000	E	1	0	6	Kurmi (Maithili)	360,000	H	1	2	5
Kondara	750,000	E	1	0	4	Ramdasia	500,000	E	3	2	5	Patel	360,000	H	3	2	5
Naik	750,000	H	1	2	5	Nai (Gujarati)	500,000	H	1	2	5	Keora	360,000	E	1	2	6
Dangi	750,000	H	1	2	0	Kol	490,000	E	1	2	5	Baori	360,000	E	1	0	4
Chamar (Marathi)	750,000	E	1	2	5	Yerukula	490,000	E	3	2	2	Bazigar	360,000	E	1	2	1
Ramoshi	750,000	H	3	2	5	Bhoyar	490,000	H	1	2	5	Andh	350,000	E	2	2	5
Machhi	750,000	H	1	1	5	Miri	490,000	E	3	2	4	Rajput (Dogri)	350,000	H	1	2	4
Halba	740,000	E	3	2	5	Yenadi	480,000	E	3	2	5	Bagri	350,000	E	3	2	3
Dubla	740,000	E	2	2	5	Thakur	480,000	E	3	2	5	Thathera	350,000	H	1	1	5
Holeya	740,000	H	1	2	5	Gauda	480,000	H	3	2	5	Rajput (Haryanvi)	350,000	H	1	2	4
Kaibarta	740,000	E	1	2	4	Idiga	480,000	H	3	2	1	Rajput (Magadi)	350,000	H	1	2	5
Jalia Kaibarta	730,000	E	1	0	6	Mahratta	480,000	H	1	2	2	Mahtam	350,000	H	1	1	5
Kasar	730,000	H	1	2	5	Dhimal	480,000	H	1	1	6	Chamar (Marwadi)	340,000	E	1	2	4
Brahman (Kashmiri)	720,000	H	1	2	5	Rajput (Nimadi)	470,000	H	1	2	1	Kapali	340,000	H	1	2	6
Padmasali	720,000	H	1	2	5	Budhiya	470,000	H	1	2	4	Khambu	330,000	H	1	0	6
Dhodia	710,000	E	2	2	5	Makhmi	470,000	M	1	0	5	Teli (Gujarati)	330,000	E	1	2	5
Karan	710,000	H	1	1	4	Chasot	460,000	H	1	0	6	Dulia	330,000	H	1	2	5
Thori	690,000	E	1	2	4	Kadia	460,000	H	1	1	5	Bhargawa	330,000	H	1	1	5
Rawther	680,000	M	1	1	5	Saharia	450,000	E	1	2	5	Rajput (Maithili)	330,000	H	1	2	5
Ahom	680,000	H	3	2	4	Chamar (Maithili)	450,000	E	1	2	5	Khan/a	330,000	H	1	0	4
Aguri	680,000	H	2	2	6	Sudhan	450,000	M	1	0	5	Brahman (Konkani)	330,000	H	1	2	5
Baria	680,000	H	1	2	5	Rangrez	440,000	H	1	0	5	Bafinda	320,000	H	1	2	5
Maruthuvar	670,000	H	1	1	5	Sirvi	440,000	H	1	0	4	Teli (Magadi)	320,000	E	1	2	5
Chamar	670,000	E	1	2	3	Ravalia	440,000	H	1	2	5	Shaikh (Magadi)	320,000	M	1	1	5
Buna	660,000	H	1	2	2	Chamar	430,000	E	2	2	0	Khoja	320,000	M	1	2	5
Devanga	650,000	H	1	1	5	Teli (Maithili)	430,000	E	1	2	5	Kadu Kuruba	310,000	E	3	2	6
Mairal	650,000	H	1	0	6	Rajput (Dhundhari)	430,000	H	1	2	4	Malayali	310,000	E	1	1	5
Bari	640,000	H	1	2	5	Arain	430,000	M	1	2	5	Brahman (Punjabi)	310,000	H	1	2	5
Rajwar	640,000	E	1	2	5	Velama	430,000	H	1	2	5	Brahman (Tulu)	300,000	H	1	2	4
Bhisti	630,000	M	1	2	5	Kuravan	430,000	H	1	2	5	Baidya	300,000	H	1	2	6
Chunari	630,000	H	1	1	6	Paroja	430,000	E	3	2	3	Rajput (Mewari)	300,000	H	1	2	4
Nai (Marathi)	620,000	H	1	1	5	Chamar (Haryanvi)	410,000	E	1	2	4	Bhogta	300,000	E	1	2	4
Kunbi (Tamil)	610,000	H	1	2	5	Yadava	410,000	H	1	2	3	Brahman (Kumaoni)	300,000	H	1	2	4
Rajput (Marathi)	610,000	H	1	2	5	Mal	410,000	E	2	1	6	Kunbi (Kannada)	300,000	H	1	2	5
Rai	610,000	H	1	2	5	Shaikh (Dhundari)	400,000	M	0	0	0	Tigala	300,000	H	1	2	5
Yadava (Gujarati)	590,000	H	1	2	5	Baiga	400,000	E	3	2	5	Velakathala Nair	300,000	H	1	2	5
Brahman (Awadhi)	590,000	H	1	2	4	Mirasi	390,000	H	1	1	5	Rajput (Awadhi)	290,000	H	1	2	4

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Lakhera	290,000	H	1	2	5	Mangrik	220,000	H	1	2	5	Rajput	170,000	H	1	2	4
Bharia Bhumia	290,000	E	1	2	5	Shaikh (Shekhwati)	220,000	M	0	0	0	Yadava (Assamese)	170,000	H	1	2	4
Chalavadi	290,000	E	1	2	6	Bathudi	220,000	E	1	1	5	Garoda	160,000	E	1	2	5
Swami	290,000	H	1	1	4	Yadava	220,000	H	1	2	4	Chamar (Malvi)	160,000	E	1	2	3
Mangar	290,000	H	1	2	3	Pathan (Marwadi)	220,000	M	1	1	4	Kabliger	160,000	H	1	1	6
Kurmi	290,000	H	1	2	4	Bhutia	210,000	E	1	2	4	Brahman	160,000	H	1	2	3
Madari	280,000	M	1	2	4	Kolam	210,000	E	1	2	5	Kamkar	160,000	H	1	1	5
Tamang	280,000	H	1	2	1	Nayinda	210,000	H	1	0	4	Bagata	160,000	E	1	1	5
Brahman (Malvi)	280,000	H	1	2	3	Rajput (Oriya)	210,000	H	1	2	5	Rahghar	160,000	H	1	2	5
Biar	280,000	E	1	0	4	Irular	210,000	E	2	2	5	Dhanwar	160,000	E	1	2	6
Korku	270,000	E	1	2	3	Brahman	200,000	H	1	2	4	Rosa	150,000	H	1	2	5
Patni	270,000	E	1	0	6	Teli (Tamil)	200,000	E	1	2	5	Sargara	150,000	E	1	0	4
Konda Dhora	270,000	E	1	2	3	Devadiga	200,000	H	1	2	4	Mahli	150,000	E	1	2	4
Koli Dhor	270,000	E	1	2	5	Brahman (Garhwali)	200,000	H	1	2	4	Marasari	150,000	H	1	0	5
Kathodi	270,000	E	2	1	5	Paiko	200,000	H	1	2	3	Mayra	150,000	H	1	2	6
Anjna Choudhari	270,000	H	1	2	5	Kunbi (Konkani)	200,000	H	1	2	5	Chamar (Oriya)	150,000	E	1	2	5
Bauria	270,000	E	1	2	0	Tiyar	200,000	E	1	2	6	Shaikh (Mewari)	150,000	M	1	0	4
Koli Malhar	270,000	E	1	1	5	Khangar	200,000	E	1	1	4	Bhumali	150,000	E	1	2	6
Haddi	260,000	E	1	2	5	Dakaut	200,000	H	1	2	4	Senaithalaivar	150,000	H	1	1	5
Thulukkan	260,000	M	1	2	5	Gandia	200,000	H	1	0	5	Kalavantulu	150,000	H	1	2	5
Teli (Kannada)	260,000	E	1	2	5	Katia	200,000	E	1	2	5	Jatapur	150,000	E	1	0	3
Mahratta (Konkani)	260,000	H	1	2	5	Nai (Khadi Boli)	200,000	H	1	1	5	Limbu	150,000	H	1	1	4
Kurmi (Awadhi)	260,000	H	1	2	4	Pardhan	200,000	E	1	2	4	Sanyasi	150,000	H	1	1	5
	260,000	M	1	0	5	Majji	190,000	H	3	2	5	Kaparia	150,000	H	1	1	5
Kunbi (Khandeshi)	260,000	H	1	2	2	Kurmi (Assamese)	190,000	H	1	2	4	Nikari	150,000	M	1	1	6
Nai (Marwadi)	250,000	H	1	1	4	Bhatia	190,000	M	1	1	5	Binjhal	150,000	E	1	2	5
Bhansala	250,000	H	1	0	5	Kir	190,000	H	3	2	3	Binjhwar	150,000	E	1	2	4
Sansi	250,000	E	1	2	1	Patwa	190,000	H	1	2	5	Kalota	150,000	H	1	2	5
Chamar	250,000	E	1	2	3	Teli (Awadhi)	190,000	E	1	2	4	Relli	150,000	E	3	2	5
Brahman	250,000	H	1	2	4	Dhor	190,000	E	3	2	5	Kunbi (Nimadi)	140,000	H	1	2	1
Nagar	240,000	H	1	0	2	Brahman (Mewari)	190,000	H	1	2	4	Kunbi (Kachchhi)	140,000	H	1	2	4
Mahur	240,000	M	1	1	5	Nulayar	180,000	H	1	0	5	Rajput (Tamil)	140,000	H	1	2	5
Chhetri	240,000	H	1	2	5	Nai (Maithili)	180,000	H	1	1	5	Sood	140,000	H	1	0	5
Kumhar	240,000	E	2	2	4	Kunbi (Marwadi)	180,000	H	1	2	4	Dholi	140,000	E	3	2	4
Mudaliyar	240,000	H	1	2	5	Lalung	180,000	E	1	2	1	Tharu	140,000	E	2	2	5
Rajput	240,000	H	1	2	3	Vettuvan	180,000	E	1	2	5	Hanabar	140,000	H	1	2	6
Yashkun	240,000	M	1	1	5	Garasia	180,000	E	2	2	2	Konai	140,000	E	1	0	6
Shaikh (Oriya)	240,000	M	1	1	5	Ahar	180,000	H	1	1	5	Sherugar	140,000	H	1	0	5
Kanakkan	230,000	H	1	2	5	Aheria	180,000	E	1	1	5	Halwakki Wakkal	140,000	H	1	2	6
Kadma	230,000	H	1	2	5	Jhojha	180,000	M	1	0	5	Bedia	140,000	E	1	2	2
Baiji	230,000	H	1	2	5	Alia	180,000	H	1	1	5	Khavar	140,000	H	1	2	5
Paliya	230,000	E	1	1	6	Bhatta	170,000	E	2	2	2	Kampa	140,000	H	1	2	5
Gokha	230,000	E	1	2	5	Khetauri	170,000	H	1	0	5	Bantar	130,000	E	1	2	5
Teli (Haryanvi)	230,000	E	1	2	4	Kulu	170,000	M	1	2	6	Merat	130,000	H	1	0	5
Rajput (Pahari)	230,000	H	1	2	3	Pardhi	170,000	E	2	2	5	Idayar	130,000	H	1	0	5
Deshwali	230,000	H	1	0	5	Labbai	170,000	M	1	2	5	Markande	130,000	H	1	1	2
Karnam	230,000	H	1	0	5	Veluttedan	170,000	H	1	0	5	Mallik	130,000	M	3	2	5
Satani	230,000	H	1	1	5	Rautia	170,000	H	1	2	4	Gadaba	130,000	E	2	2	5

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Pattanavan	130,000	H	1	0	5	Sounti	100,000	E	1	2	5	Gavaria	65,000	E	1	2	4
Baloch	130,000	M	1	0	5	Gachha	99,000	H	1	0	5	Arasu	64,000	H	1	0	6
Lingader	130,000	E	1	2	5	Pawaria	96,000	M	1	2	5	Kachhia	64,000	H	3	2	5
Korama	130,000	E	2	2	6	Samagara	95,000	H	1	0	5	Sonowar	64,000	H	1	0	5
Molesalam	130,000	M	1	0	5	Kachera	94,000	H	1	2	5	Kanai	64,000	H	1	0	5
Shaikh (Punjabi)	130,000	M	1	2	5	Choupal	93,000	E	1	2	2	Kudumi	63,000	H	1	0	5
Satia	130,000	H	1	1	5	Tanla	92,000	E	1	2	5	Sankara	62,000	H	1	2	5
Yadava (Sadri)	130,000	H	1	2	4	Panika	91,000	E	3	2	4	Garpagari	62,000	H	1	0	5
Kodava	120,000	H	1	2	1	Kumawat	90,000	H	1	2	5	Korwa	62,000	E	1	2	4
Karaiyar	120,000	H	1	0	5	Lodha	88,000	E	2	2	5	Saloi	61,000	H	1	0	4
Kalu	120,000	M	1	2	6	Kaniyar	87,000	E	1	2	5	Kalbelia	61,000	E	1	2	4
Bahelia	120,000	E	1	2	4	Raigar	87,000	H	1	2	4	Bhaina	60,000	E	1	0	4
Od	120,000	E	3	2	1	Bolasi	86,000	H	1	2	5	Karmali	60,000	E	1	2	5
Rajput (Kangri)	120,000	H	1	2	3	Segidi	86,000	H	1	1	5	Hela	59,000	E	1	2	5
Saliar	120,000	H	1	2	5	Velan	85,000	H	1	2	5	Jhora	59,000	H	1	0	4
Baltistani Bhotia	120,000	M	2	2	3	Giddidki	84,000	H	1	2	5	Bandawat	58,000	H	1	0	4
Kaikadi	120,000	E	2	2	1	Parsi	82,000	E	1	2	5	Targala	58,000	H	1	0	5
Soiri	120,000	H	1	1	5	Chadar	82,000	E	1	2	5	Kuruman	58,000	E	1	2	5
Brahman (Dogri)	120,000	H	1	2	4	Nuniya	82,000	E	1	0	5	Panan	58,000	H	1	2	5
Dharkar	120,000	E	1	2	4	Hira	81,000	E	1	2	4	Rangum	57,000	H	1	2	5
Shaikh (Konkani)	120,000	M	1	0	5	Jalari	80,000	H	1	2	5	Rana	57,000	H	1	0	5
Gulgulia	120,000	H	1	2	5	Benita Odia	78,000	H	1	0	5	Brukpa	56,000	M	1	0	2
Konda Reddi	120,000	E	1	2	5	Dahait	75,000	E	1	2	3	Narsinghpura	55,000	H	1	0	5
Kumhiar	120,000	H	1	2	5	Khas	74,000	H	1	2	5		55,000	M	1	0	2
Gaddi	110,000	E	1	2	1	Ahirwasi	74,000	H	1	0	5	Dharhi	55,000	M	1	0	5
Dhund	110,000	M	1	2	5	Baraik	74,000	H	1	0	5	Krishnavaka	55,000	H	1	0	5
Prabhu Kayastha	110,000	H	1	0	5	Magar	73,000	H	1	0	3	Parkavakulam	55,000	H	1	0	5
Drukpa	110,000	B	1	1	4	Sonr	72,000	E	1	2	5	Manbhav	54,000	H	1	0	5
Ladakhi	110,000	B	1	2	3	Jimdar	72,000	H	1	0	6	Thoria	54,000	H	1	2	5
Moger	110,000	E	1	0	4	Manhanti	72,000	H	1	2	5	Manne	54,000	E	1	2	5
Bhumia	110,000	E	1	2	5	Valan	72,000	H	1	0	5	Gopal	54,000	H	1	0	5
Chasadhobi	110,000	H	1	0	6	Kanaura	71,000	E	1	2	3	Chunvalia	53,000	H	1	0	5
Ganaka	110,000	H	1	0	4	Koracha	71,000	E	1	0	2	Gudiya	53,000	H	1	2	5
Dandasi	110,000	E	1	2	5	Bangali	71,000	H	1	2	5	Jenu Kuruba	52,000	E	1	2	6
Shaikh (Nimadi)	110,000	M	0	0	1	Payak	71,000	H	1	0	3	Kammara	51,000	E	1	2	5
Mallah	110,000	E	1	2	6	Nanbai	71,000	M	1	0	5	Chapota	51,000	H	1	0	5
Patelia	110,000	E	1	2	5	Chidar	70,000	E	1	2	5	Naita	50,000	M	1	0	3
Bestha	110,000	H	1	2	5	Valaiyar	70,000	H	1	2	5	Bhampta	48,000	H	1	0	5
Pargha	110,000	H	1	1	5	Belama	69,000	H	1	2	5	Kalladi	48,000	E	1	0	5
Kami (Nepali)	110,000	E	3	2	5	Patial	69,000	E	1	2	5	Belwar	48,000	H	3	2	5
Rawat	110,000	E	1	2	5	Sherpa	68,000	H	1	2	4	Buksa	47,000	E	1	2	5
Holar	110,000	E	1	0	5	Jangam	68,000	H	1	2	5	Silawat	47,000	E	1	2	4
Chero	110,000	E	1	2	4	Kapewar	68,000	H	1	0	5	Gondhali	47,000	H	1	2	5
Newar	100,000	H	1	2	5	Aruva	68,000	H	1	2	5	Mali	46,000	E	3	2	5
Paniyan	100,000	E	1	2	5	Kattunaickan	67,000	E	1	2	5	Rajapuri	46,000	H	1	0	5
Marati	100,000	E	1	1	5	Dhiman Brahmin	67,000	H	1	2	4	Kanchara	45,000	H	1	0	5
Jaunsari	100,000	E	1	2	2	Kharol	67,000	H	1	0	3	Bhulia	45,000	H	1	0	4
Saur	100,000	E	2	2	5	Tarakhehas	66,000	M	1	2	5	Pindara	45,000	M	1	0	5

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Mukeri	44,000	M	1	0	5	Kolhati	31,000	H	1	0	5	Rajbhar	21,000	H	1	0	5
Baig	44,000	M	1	0	5	Bisati	31,000	M	1	0	5	Mala Kuravan	21,000	E	1	0	5
Nagartha	43,000	H	1	2	5	Katipamula	31,000	H	1	0	5	Gangani	21,000	H	1	0	5
Prabhu Patane	43,000	H	1	0	5	Bhunja	31,000	E	1	0	0	Raute	21,000	H	1	0	1
Ravulo	43,000	H	1	2	5	Nagda	30,000	H	1	0	1	Dhurwa	20,000	H	1	2	0
Dadupanthi	43,000	H	1	0	4	Zargar	30,000	B	1	2	1	Dabgar	20,000	E	1	2	5
Sathwara	43,000	H	1	0	5	Kudumban	30,000	H	1	2	5	Kandera	20,000	H	1	0	5
Mukha Dhora	43,000	E	1	2	5	Vetan	30,000	E	1	0	5	Padit	20,000	H	1	2	5
Bondili	42,000	H	1	0	3	Khant	29,000	H	1	2	5	Sitaria	20,000	H	1	0	4
Mirdhas	42,000	E	1	2	4	Aghori	29,000	H	1	0	5	Badi	20,000	E	1	0	5
Meda	42,000	E	1	0	1	Ghai	28,000	H	1	0	2	Gandalla	20,000	H	1	0	5
Ezhavathi	42,000	H	1	0	5	Makrani	28,000	H	1	0	4	Koraga	19,000	E	1	0	1
Garudi	41,000	H	1	0	5	Sipi	28,000	E	1	2	1	Thammadi	19,000	H	1	0	5
Ezhuthachan	41,000	H	1	2	5	Kolah Lohara	28,000	E	1	2	5	Ulladan	19,000	E	1	2	5
Sikligar	41,000	E	1	0	4	Dora	28,000	H	1	2	2	Kasbati	19,000	M	1	0	5
Balasantoshi	41,000	H	1	0	5	Ambalavasi	27,000	H	1	0	5	Kodura	18,000	H	1	2	5
Ambig	41,000	H	1	2	6	Tai	27,000	M	1	0	5	Muli	18,000	H	1	0	5
Hali	41,000	E	1	2	1	Dal	27,000	E	1	2	1	Matya	18,000	E	1	2	5
Sarera	40,000	E	1	2	4	Kuta	27,000	H	1	0	4	Kadar	18,000	E	0	0	0
Khalpa	40,000	H	1	0	5	Turi Barot	27,000	H	1	0	5	Mukhi	18,000	H	1	0	4
Pitchiguntla	39,000	H	1	2	5	Ladar	27,000	H	1	0	6	Tirgar	18,000	E	1	0	5
Tattan	39,000	H	1	2	5	Gosangi	26,000	E	1	0	5	Chunchar	18,000	H	1	0	6
Banjania	39,000	H	1	0	5	Ellamalawar	26,000	E	1	2	5	Paky	18,000	E	1	0	5
Patharwat	39,000	H	1	0	5	Ganrar	25,000	H	1	0	5	Karimpalan	17,000	H	1	0	5
Ajna	38,000	H	1	0	5	Chobdar	25,000	H	1	0	5	Majjula	17,000	H	1	0	5
Soligar	38,000	E	1	0	1	Bhuiyar	25,000	E	1	0	5	Dalera	17,000	H	1	0	5
Harkantra	38,000	H	1	0	6	Khairwar	25,000	E	1	0	4	Kavara	17,000	H	1	0	5
Barwala	37,000	E	1	2	4	Yerava	25,000	E	1	0	2	Budakukkala	17,000	H	1	0	5
Siyal	37,000	E	1	2	5	Jambuvulu	24,000	E	1	2	5	Pangwala	17,000	E	1	0	1
Verra Musti	37,000	H	1	0	5	Pandaram	24,000	H	1	0	5	Majhi	16,000	E	1	2	5
Mavilan	37,000	H	1	0	4	Barwar	24,000	E	1	0	4	Manna Dhora	16,000	E	1	0	5
Govindpanthi	36,000	H	1	0	5	Turaiha	24,000	E	1	0	5	Mawasi	16,000	E	1	0	5
Khumra	35,000	H	1	0	4	Sarki	24,000	E	1	2	5	Hasalaru	16,000	E	1	0	5
Bargah	35,000	H	1	0	5	Dhawa	23,000	M	1	0	6	Padhar	16,000	E	1	0	5
Bunkar	35,000	H	1	0	1	Bakho	23,000	M	1	0	5	Vaisnava	15,000	H	1	2	5
Bakkarwal	35,000	H	2	1	3	Matia Patidar	23,000	H	1	0	5	Bindla	15,000	E	1	0	5
Sanghar	35,000	H	1	0	5	Samanthan	23,000	H	1	1	6	Neyyala	15,000	H	1	0	5
Bhot	34,000	E	1	0	3	Nagbansi	23,000	H	1	0	6	Gual	15,000	E	1	0	5
Budhan	34,000	M	1	0	4	Thakuri	23,000	H	1	2	5	Adiyan	15,000	E	1	0	5
Berar	33,000	H	1	0	6	Ager	23,000	E	1	0	6	Ayyanavar	14,000	H	1	0	5
Nagesia	33,000	E	1	0	5	Deha	23,000	E	1	0	4	Badhik	14,000	E	1	0	5
Doluva	33,000	H	1	2	5	Kandha Gauda	23,000	E	1	2	1	Marakkyar	13,000	M	1	2	5
Rachavar	33,000	H	1	0	5	Chudiya	22,000	H	1	0	5	Pathiyan	11,000	H	1	0	5
Girgiria	33,000	H	1	2	5	Lois	22,000	E	1	0	1	Pao	11,000	E	1	2	4
Sirkiband	32,000	E	1	2	5	Ghisadi	22,000	H	1	2	4	Swangla	11,000	E	1	0	1
Ujia	32,000	E	1	2	5	Kaikali	22,000	H	1	0	5	Pattegar	11,000	H	1	0	3
Purbi	32,000	H	1	0	5	Dolapati	22,000	H	1	2	5	Indonesia					
Komara Panta	32,000	H	1	0	5		21,000	H	1	0	5	Pesisir Lor	33,000,000	M	3	2	4

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Sunda	32,000,000	M	4	3	5	Lintang	190,000	M	1	0	3	Kluet	28,000	M	1	2	0
Negarigung	20,000,000	M	3	2	4	Lampung Abung	180,000	M	1	2	0	Kulisusu	28,000	M	1	2	0
Mancanegari	18,000,000	M	3	2	4	Melayu Ketapang	180,000	M	1	2	2	Penghulu	28,000	M	1	1	4
Banyumasan	8,000,000	M	3	2	4	Bakumpai	160,000	M	1	2	1	Singkil	28,000	M	1	1	3
Minangkabau	5,500,000	M	2	2	4	Konjo Pegunungan	150,000	M	1	2	1	Wawonii	28,000	M	0	0	0
Bugis	5,010,000	M	2	2	4	Pasir	150,000	M	1	2	1	Bungku	24,000	M	1	2	1
Betawi	5,000,000	M	2	2	2	Rambang	140,000	M	1	0	1	Belide	22,000	M	1	1	4
Pesisir Kulon	4,500,000	M	3	2	4	Penesak	130,000	M	1	1	1	Berau	22,000	M	1	1	0
Aceh	3,500,000	M	2	2	4	Wolio	130,000	M	1	2	1	Kaili Unde	22,000	M	1	2	2
Banjar	3,500,000	M	1	2	3	Duri	130,000	M	1	2	2	Makian Timur	22,000	M	0	1	0
Bali	3,280,000	H	3	2	4	Enim	120,000	M	1	1	3	Sula	22,000	M	0	0	0
Palembang	3,000,000	M	1	2	2	Selayar	120,000	M	3	2	1	Tajio	22,000	M	1	0	1
Banten	2,800,000	M	1	2	5	Kangean	110,000	M	1	0	4	Talang Mamak	22,000	M	2	2	4
Sasak	2,600,000	M	2	2	3	Sanggau Sekadau	110,000	E	3	0	1	Tawoyan	22,000	E	1	2	1
Makassar	2,130,000	M	2	2	4	Belitung	100,000	M	2	1	4	Hitu	18,000	M	0	0	0
North Sumatran	2,000,000	M	1	2	4	Lampung Pubian	100,000	M	1	2	3	Mamboru	18,000	E	1	2	0
Melayu Riau	1,830,000	M	1	2	4	Cia Cia	90,000	M	1	2	1	Ranau	17,000	M	1	2	3
Gorontalo	1,010,000	M	3	2	4	Lampung Sungkai	90,000	M	1	2	3	Aneuk Jamee	17,000	M	1	1	1
Jambi	1,000,000	M	1	2	1	Alas	88,000	M	1	1	0	Dondo	17,000	M	0	1	0
Mbojo	730,000	M	1	2	2	Siang	87,000	E	2	2	1	Kikim	17,000	M	1	0	4
Mandailing	600,000	M	2	2	0	Bawean	86,000	M	1	2	4	Lolak	17,000	M	1	2	0
Musi	600,000	M	1	1	1	Buol	83,000	M	1	0	0	Loloan	17,000	M	1	2	2
Manggarai	570,000	M	3	1	0	Wejewa	77,000	E	1	1	3	Pancana	17,000	M	1	0	0
Jawa Banten	500,000	M	2	2	3	Wakatobi	75,000	M	0	0	3	Dampelasa	14,000	M	1	0	0
Lampung Pesisir	500,000	M	1	2	4	Bengkulu	66,000	M	1	2	3	Patani-Maba	14,000	M	0	1	0
Mandar	480,000	M	1	1	2	Mamuju	66,000	M	1	2	1	Suwawa	14,000	M	0	0	0
Komering	450,000	M	1	2	3	Muko-Muko	66,000	M	1	1	3	Larike-Wakasih	14,000	M	0	0	0
Melayu Sambas	450,000	E	3	2	2	Kaur	61,000	M	0	0	0	Lisela	13,000	M	0	0	0
Muna	370,000	M	1	2	3	Daya	55,000	M	2	1	4	Makian Barat	13,000	M	0	1	0
Rejang	350,000	M	2	2	2	Enrekang	55,000	M	1	2	0	Seit-Kaitetu	12,000	M	0	0	0
Kaili Ledo	340,000	M	1	2	3	Kayu Agung	55,000	M	1	0	2	Asilulu	11,000	M	0	0	0
Bangka	340,000	M	1	1	4	Maiwa	55,000	M	1	2	0	Bonerate	11,000	M	0	0	0
Pasemah	330,000	M	1	2	3	Simeulue	50,000	M	1	2	0	Limboto	11,000	M	1	0	3
Melayu Pontianak	310,000	M	1	2	2	Tidong	50,000	M	1	2	0	Pannei	11,000	M	1	2	1
Gayo	300,000	M	1	2	0	Tomini	49,000	M	0	1	0	Iran					
Tolaki	300,000	M	2	2	3	Ternate	46,000	M	1	1	1	Persian	26,520,000	M	3	2	4
Luwu	290,000	M	1	2	0	Pekal	44,000	M	1	0	0	Azeri	16,000,000	M	1	2	3
Serawai	290,000	M	2	2	3	Geser Gorom	40,000	M	0	0	0	Gilaki	2,600,000	M	1	2	2
Lematang	280,000	M	1	2	1	Lampung Way	40,000	M	1	2	3	Mazanderani	2,600,000	M	3	2	1
Semawa	270,000	M	1	2	1	Tamiang	40,000	M	1	2	1	Afghan Persian	2,000,000	M	1	1	4
Kerinci	260,000	M	1	1	1	Lubu	39,000	E	0	0	0	Baluch	2,000,000	M	1	2	4
Kutai	230,000	M	1	2	0	Maronene	39,000	M	2	1	2	Northern Luri	1,500,000	M	1	2	3
Semendo	230,000	M	1	2	3	Ulumanda	34,000	M	1	2	0	Qashqai	1,500,000	M	3	2	2
Pegagan	230,000	M	1	0	3	Campalagian	33,000	M	1	2	0	Arab	1,400,000	M	3	2	4
Lembak	210,000	M	1	1	1	Toli-Toli	31,000	M	1	2	1	Zott Gypsy	1,290,000	M	1	0	2
Bajau	200,000	M	1	1	1	Tidorese	29,000	M	1	1	0	Afshari	1,140,000	M	1	0	3
Konjo Pesisir	200,000	M	1	2	1	Bentong	28,000	M	1	2	0	Bakhtiari	1,000,000	M	1	2	3
Rawas	200,000	M	1	1	1	Kaidipan	28,000	M	1	2	0	Laki	1,000,000	M	1	2	0

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Southern Luri	880,000	M	1	2	2	Oki-No-Erabu	15,000	E	1	2	0	Tai Nyo	16,000	E	1	0	1
Khorasani Turk	800,000	M	1	2	0	Jordan						Tong	13,000	E	0	1	0
Takistani	300,000	M	1	2	1	Arab, Jordanian	3,130,000	M	3	2	3	Khuen	11,000	E	2	0	0
Western Pushtun	120,000	M	1	0	3	Kazakhstan						Tai He	11,000	E	1	0	2
Galeshi	67,000	M	1	0	2	Kazakh	9,000,000	M	4	3	4	Kasseng	11,000	E	1	1	1
Shahseven	65,000	M	1	0	3	Kenya						Khlor	11,000	E	1	0	1
Gurani Kurd	50,000	M	0	0	0	Turkana	690,000	E	4	3	4	Liberia					
Khalaj	41,000	M	0	0	0	South Asians	210,000	H	1	2	4	Mano	210,000	E	3	2	3
Sangisari	40,000	M	0	0	0	Marakwet	190,000	E	3	2	3	Loma	190,000	E	2	2	3
Larestani	37,000	M	1	2	0	Garreh	150,000	M	1	2	3	Vai	120,000	M	2	2	3
Jew, Judeo-Persian	35,000	E	1	2	3	Tharaka	140,000	E	3	2	3	Gola	110,000	M	3	2	3
Harzani	27,000	M	0	0	0	Orma	79,000	M	1	2	2	Manya	59,000	M	2	2	1
Astiani	20,000	M	0	0	0	Dorobo	63,000	E	3	2	1	Libya					
Khunsari	20,000	M	0	0	0	Rendille	51,000	M	2	2	3	Arab, Libyan	7,170,000	M	3	2	0
Semnani	20,000	M	1	0	1	Gabbara	51,000	M	2	2	4	Arab, Cyrenaican	1,670,000	M	0	1	0
Vafsi	20,000	M	0	0	0	Malakote	50,000	M	1	2	0	Bedouin, Fezzan	200,000	M	0	1	0
Karingani	17,000	M	0	0	0	Pokomo, Upper	49,000	M	1	2	1	Berber, Nefusa	170,000	M	1	2	0
Gabri	12,000	E	0	0	0	Njemps	22,000	E	3	2	1	Arabized Black	120,000	M	1	0	2
Sorkhei	11,000	M	0	0	0	Sakuye	17,000	M	1	2	4	Berber, Jalo	48,000	M	1	0	3
Iraq						Warday	11,000	M	1	2	1	Bedouin, Sirtican	40,000	M	0	0	0
Arab, Iraqi - Shi'a	14,400,000	M	1	1	2	Kyrgyzstan						Bedouin, Riyadh	33,000	M	0	0	0
Behdini	2,440,000	M	1	2	3	Kyrgyz	2,800,000	M	3	2	4	Berber, Jofra	32,000	M	0	0	0
Kurd, Central	620,000	M	1	0	4	Laos						Bedouin, Kufra	26,000	M	0	0	0
Bajelan	31,000	M	0	0	0	Lao	2,650,000	E	3	2	4	Tamachek	20,000	M	1	0	1
Herki	30,000	M	1	2	3	Hmong Njua	200,000	E	2	2	3	Ghadames	12,000	M	1	2	0
Shikaki	30,000	M	1	0	3	So	130,000	E	1	1	2	Madagascar					
Surchi	17,000	M	1	0	3	Mangkong	130,000	E	3	2	4	Antesaka	1,260,000	E	3	0	2
Israel						Katang	130,000	E	1	2	1	Antanosy	530,000	E	2	2	2
Arab, Israeli	1,100,000	M	3	2	3	Bru	92,000	E	2	1	1	Antankarana	140,000	E	1	2	0
Jew, Israeli	1,090,000	E	3	2	4	Tai Dam	65,000	E	1	2	4	Malawi					
Jew, Maghrebi	320,000	E	1	2	0	Kui	62,000	E	2	1	4	Kokola	240,000	E	3	2	0
Jew, Romanian	270,000	E	1	2	5	Akha, Pouly	60,000	E	2	2	4	Koli, Kachi	18,000	M	1	2	2
Jew, Spanish	150,000	E	1	2	2	Laven	56,000	E	1	1	1	Kachchi	10,000	M	1	2	4
Jew, Polish	110,000	E	1	2	4	Tai Kao	49,000	E	1	0	1	Malaysia					
Yahudic	110,000	E	1	2	1	Phunoi	49,000	E	0	1	0	Malay	13,670,000	M	2	2	4
Falasha	78,000	M	1	2	1	Ta Oi	42,000	E	2	2	1	Minangkabau	900,000	M	1	2	0
Jew, Hungarian	69,000	E	1	2	4	Nguan	36,000	E	2	0	2	Southern Sama	500,000	M	1	2	3
Jew, Tunisian	52,000	E	1	2	1	Mal	32,000	E	2	2	2	Peranakan	300,000	E	3	1	4
Caucasian Mountain	46,000	E	1	2	1	Talieng	32,000	E	1	1	0	Bangladeshi	150,000	M	1	0	5
Jew, Georgian	46,000	E	1	2	0	Pong	29,000	E	0	0	0	Bangingi	90,000	M	1	2	3
Jew, Kurdistan	11,000	E	1	0	1	So Tri	29,000	E	1	0	4	West Coast Bajau	75,000	M	2	1	0
Japan						Khmu, Lu	27,000	E	2	1	3	Thai Chinese	68,000	B	2	0	5
Central Okinawan	1,250,000	E	3	2	0	Lamet	23,000	E	1	1	1	Central Sama	54,000	M	1	2	3
Northern Amami-	76,000	B	1	2	0	Saek	23,000	E	1	1	1	Jama Mapun	35,000	M	1	2	3
Yaeyama	48,000	E	2	2	0	Alak	22,000	E	1	0	1	Jakun	25,000	E	2	2	0
Toku-no-shima	27,000	E	2	2	0	Phai	21,000	E	1	2	1	Temiar	20,000	E	3	2	0
Ainu	25,000	E	1	2	3	Oy	20,000	E	2	1	1	Bisaya	19,000	M	1	0	2
Southern Amami-	17,000	B	1	2	0	Pacoh	18,000	E	1	1	1	Yacan	13,000	M	1	0	4

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Illanun Maranao	12,000	M	1	0	0	Mixteco, San Juan	21,000	E	2	2	1	Sakaji	19,000	M	1	2	0
Javanese	11,000	M	3	2	3	Nahuatl de Morelos	19,000	E	2	2	3	Myanmar					
Maldives						Yaqui	19,000	E	2	2	3	Bhama	31,910,000	B	3	2	4
Maldivian	390,000	M	1	2	4	Chatino,	18,000	E	2	2	3	Tai Yai	4,000,000	B	3	2	4
Mali						Zapoteco, Western	18,000	E	2	2	2	Mon	2,500,000	B	2	2	4
Bambara	5,440,000	M	3	2	4	Cora	16,000	E	2	1	3	Rakhine	2,300,000	B	3	2	2
Fula Masina	1,890,000	M	1	2	3	Tarahumara Baja	16,000	E	1	2	3	Rohingya	1,200,000	M	3	2	6
Soninke	1,440,000	M	1	2	3	Mixteco, Santo	14,000	E	2	0	3	Pao	1,000,000	B	3	2	4
Senufo, Mamara	970,000	E	3	2	3	Mazateco, San	14,000	E	2	1	0	Wa	1,000,000	E	3	2	4
Dogon	720,000	E	3	2	2	Central Chichimeca	13,000	E	2	2	3	Danu	400,000	B	2	2	0
Senufo, Supyire	660,000	E	1	2	4	Chatino, San Miguel	12,000	E	1	2	2	Silver Palaung	270,000	B	3	2	3
Tamasheq,	400,000	M	2	2	3	Otomi de	12,000	E	0	1	0	Lu	270,000	E	2	2	4
Bozo	340,000	M	1	2	1	Chatino, Lachao-	12,000	E	1	0	2	Rumai Palaung	220,000	B	3	2	1
Tukulor	280,000	M	1	2	5	Tepehuan, Northern	11,000	E	2	1	2	Golden Palaung	220,000	B	2	2	1
Khasonke	170,000	M	2	2	3	Chinanteco, Usila,	11,000	E	3	0	2	Tai Khamti	200,000	B	1	2	2
Senufo, Syenara	150,000	E	2	2	0	Zapoteco, Zaachila,	11,000	E	1	2	1	Intha	150,000	B	1	2	1
Moor	120,000	M	1	1	3	Tlapaneco,	10,000	E	1	0	1	Tai Khun	100,000	B	3	2	2
Samogho, Western	120,000	M	3	2	0	Chinanteco,	10,000	E	2	0	1	Taungyo	100,000	B	2	2	0
Dausahaq	110,000	M	1	0	1	Morocco						Kado	86,000	B	2	2	1
Gana	87,000	M	1	2	4	Arab, Moroccan	23,900,000	M	3	2	4	Lashi	70,000	E	1	1	2
Fulanke	66,000	M	1	2	4	Berber, Middle Atlas	3,800,000	M	2	2	4	Honi	65,000	E	1	0	1
Kagoro	28,000	M	1	2	1	Ishelhayn	3,800,000	M	3	2	4	Mru Chin	43,000	B	2	1	2
Samogho, Jotoni	12,000	M	1	2	1	Berber, Riffi	2,190,000	M	2	2	4	Yangbye	25,000	B	2	2	1
Mauritania						Jebala	1,200,000	M	2	2	4	Sino-Burmese	14,000	B	2	1	3
Black Moor	860,000	M	1	2	3	Saharawi	710,000	M	1	2	3	Namibia					
Mauritius						Bedouin, Delim	110,000	M	1	0	3	Ndonga	320,000	E	3	2	2
Indo-Mauritian	890,000	H	2	2	5	Berber, Ghomara	67,000	M	0	1	0	Mbandieru	150,000	E	2	2	3
Mayotte						Bedouin, Gil	43,000	M	1	0	3	Kwambi	130,000	E	2	2	1
Comorian Nzwani	19,000	M	1	2	3	Regeibat	37,000	M	1	0	3	Damara	99,000	E	3	2	3
Mexico						Haratine	26,000	M	1	0	3	Nama	91,000	E	1	0	3
Nahuatl, Western	470,000	E	1	2	3	White Moor	26,000	M	1	1	3	Mbalanhu	85,000	E	1	2	0
Nahuatl de Guerrero	350,000	E	3	2	3	Izarguien	17,000	M	1	0	3	Gciriku	63,000	E	2	0	2
Tzeltal, Oxchuc,	240,000	E	3	1	3	Mozambique						Subia	35,000	E	2	2	1
Purepecha	200,000	E	3	2	2	Lomwe	2,760,000	E	3	2	4	Fwe	11,000	E	2	0	0
Nahuatl de Orizaba	160,000	E	3	2	2	Makhuwa-	2,710,000	E	3	2	3	Nepal					
Totonaco de	86,000	E	3	1	1	Makhuwa-Metto	1,610,000	E	3	2	4	Maitili	2,710,000	H	1	2	5
Tlapaneco	74,000	E	1	2	2	Tswa	1,120,000	E	3	2	4	Newar	1,460,000	H	4	3	4
Mixteco, Metlatonoc,	69,000	E	2	1	3	Makhuwa-Shirima	970,000	E	3	2	2	Magar (Khamkura)	1,180,000	H	1	2	3
Tarahumara,	57,000	E	2	2	3	Nyungwe	880,000	E	3	2	3	Tharu	750,000	H	3	2	5
Tzotzil, Larrainzar,	55,000	E	3	2	2	Chopi	840,000	E	1	2	3	Bantawa Rai	510,000	E	1	0	2
Totonaco- Coyutla	50,000	E	1	0	2	Tonga	240,000	E	3	2	2	Dang Tharu	420,000	E	1	0	2
Zapoteco, Guelavia,	38,000	E	2	2	4	Lolo	220,000	E	3	2	0	Limbu	420,000	B	2	2	4
Mixteco, Western	28,000	E	2	1	1	Mwani	110,000	E	1	2	4	Eastern Magar	380,000	E	1	2	3
Zapoteco, Choapan,	28,000	E	2	0	2	Manyawa	110,000	E	2	2	0	Western Magar	240,000	E	1	2	2
Mixe, Zacatepec,	26,000	E	3	0	2	Takwane	110,000	E	3	2	3	Musasa	200,000	H	1	0	0
Mixteco,	24,000	E	2	2	4	Manyika	110,000	E	2	2	3	Sherpa	160,000	B	1	2	4
Zoque, Francisco	24,000	E	2	2	3	Koti	81,000	M	2	2	1	Deokri Tharu	150,000	E	1	1	2
Pima Bajo, Sonora	22,000	E	1	0	1	Chikunda	51,000	E	3	2	5	Kumhali	120,000	H	1	0	1

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People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Saptari Tharu	120,000	E	3	2	2	Sokoto Fulani	2,390,000	M	1	2	2	Bamburo	13,000	M	2	2	1
Rana Thakur Tharu	110,000	E	1	1	3	Western Fulani	2,330,000	M	1	2	5	Maabas	12,000	E	2	2	1
Thulunge Rai	97,000	H	1	0	2	Nupe	1,150,000	M	3	2	3	Pa'a	12,000	M	2	1	1
Saam Rai	65,000	H	1	0	0	Bura	1,080,000	M	3	2	3	Deno	10,000	M	1	0	1
Mahotari Tharu	59,000	E	1	0	2	Vaghat-Ya-Bijim-	340,000	E	3	2	1	Tiba	10,000	M	1	2	0
Kham-Magar	54,000	E	1	0	2	Bade	300,000	E	2	2	1	Oman					
Chitwan Tharu	42,000	E	1	0	2	Karekare	240,000	M	3	2	2	Arab, Omani	1,570,000	M	1	2	0
Newange Rai	39,000	H	1	0	1	Jarawa	240,000	M	3	2	1	Arab, Dhofari	110,000	M	0	0	0
Kulunge Rai	34,000	E	1	0	2	West Marghi	220,000	M	2	0	1	Zanzibari	37,000	M	1	1	5
Thami	33,000	E	1	1	1	Gera	220,000	M	2	2	1	Arabic, Shihhi	15,000	M	0	0	0
Galle Gurung	30,000	H	1	0	2	Yungur	220,000	E	2	2	1	Pakistan					
Janggali	28,000	H	1	2	1	Kilba	210,000	E	3	2	3	Punjabi, Muslim,	68,280,000	M	3	2	4
Kayort	25,000	H	1	0	0	Bekworra	150,000	E	3	2	2	Punjabi, Muslim,	18,210,000	M	3	2	4
Athpare Rai	25,000	H	1	0	1	Dibo	150,000	M	1	2	0	Sindhi	18,150,000	M	3	2	5
Sheshi Kham	22,000	H	1	0	1	Bole	130,000	M	1	2	1	Pakhtun, Northern	16,980,000	M	3	2	3
Lohorong	20,000	H	1	0	1	Shuwa-Zamani	110,000	M	1	2	1	Urdu	13,880,000	M	1	2	5
Yakha	20,000	B	1	1	1	Nzanyi	94,000	M	2	2	1	Southern Pushtun	10,200,000	M	3	2	1
Sonha	18,000	E	1	0	1	Dukawa	89,000	E	3	2	3	Hindko	6,270,000	M	1	2	1
Darai	17,000	H	1	2	2	Warji	87,000	M	2	2	1	Punjabi Pahari	4,030,000	M	1	2	2
Helambu Sherpa	17,000	B	1	1	2	Ngizim	87,000	M	2	2	1	Brahui	3,740,000	M	4	3	4
Thakali	15,000	B	3	2	1	Chishingyini	83,000	E	1	0	2	Eastern Baluch	3,620,000	M	1	2	3
Gamale Kham	15,000	H	1	0	1	Okpamheri	62,000	E	3	1	1	Central Pathan	2,100,000	M	1	2	2
Palpa Pahari	13,000	H	1	0	1	Reshe	57,000	M	2	2	3	Southern Baluch	1,840,000	M	4	3	4
Walangchung Gola	13,000	B	0	0	0	Gwandara	53,000	M	3	2	1	Dogri	1,120,000	M	3	2	4
Chentel Magar	11,000	E	1	0	1	Jara	49,000	M	1	2	1	Gujarati	1,110,000	M	3	2	5
Kalinge Rai	11,000	H	1	0	2	Laamang	49,000	M	2	2	1	Shina	630,000	M	1	2	2
Dolpa Tibetan	10,000	B	1	2	1	Busa	37,000	M	2	2	1	Kolai	420,000	M	1	0	0
Netherlands						Busa-bisa	37,000	M	1	2	1	Baltistani Bhotia	390,000	M	1	2	4
Surinamese Creole	250,000	H	1	2	3	Buta-Ningi	37,000	M	1	1	5	Parkari Kachchhi	330,000	M	3	0	2
Jew, Portuguese	17,000	E	2	0	5	Afade	35,000	M	1	0	1	Kho	320,000	M	1	0	1
Crioulo, Upper	13,000	M	1	0	3	Miya	32,000	E	1	2	1	Meghwar Bhil	260,000	H	3	2	0
Nicaragua						Jidda-Abu	25,000	E	2	0	1	Dhatki Marwari	170,000	M	2	2	3
West Indian Creole	35,000	E	3	2	0	Maha	25,000	M	0	1	0	Wadiyara Koli	160,000	H	3	0	1
Niger						Ngoshe Sama	25,000	E	1	2	1	Wanetsi	130,000	M	0	0	0
Songhai	3,940,000	M	3	2	4	Galambi	23,000	M	1	2	1	Kutchi Kohli	120,000	H	2	0	2
Zerma	2,730,000	M	3	2	4	Baushi	22,000	M	1	0	1	Burusho	110,000	M	1	2	1
Tamajeq	550,000	M	3	2	4	Ngwoi	22,000	M	2	2	1	Turvali	100,000	M	1	2	0
Manga Kanuri	480,000	M	1	2	3	Lopa	21,000	E	1	0	1	Southern Marwari	79,000	H	2	2	3
Air Tuareg	290,000	M	3	2	4	Gwamhi-Wuri	21,000	E	1	0	3	Northern Marwari	72,000	H	2	2	4
Asben Tuareg	200,000	M	1	2	4	Nggwahyi	20,000	M	1	2	0	Kohistani	69,000	M	1	0	0
Dendi	140,000	M	1	2	4	Kyangawa	20,000	M	2	0	5	Tharadari Koli	65,000	H	2	0	1
Wodaabe Fulani	110,000	E	1	2	5	Baangi	18,000	E	0	0	0	Bateri	36,000	M	1	0	0
Tagdal	45,000	M	1	0	1	Laru	18,000	E	1	0	1	Bhattiana	19,000	M	2	0	0
Nigeria						Kirifi	17,000	M	1	1	1	Khetrani	19,000	M	2	0	0
Hausa	24,480,000	M	4	3	5	Iku	16,000	M	2	2	0	Rajkoti	19,000	M	0	0	0
Kano-Katsina	6,370,000	M	3	2	5	Dong	16,000	E	1	2	0	Shumashti	19,000	M	1	2	1
Yerwa Kanuri	3,730,000	M	2	2	4	Ruhu	15,000	M	2	0	1	Deghwari	17,000	M	0	0	0
Haabe Fulani	2,650,000	M	2	2	5	Duwai	14,000	M	1	0	0	Palula	13,000	M	1	0	0

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Lassi	13,000	M	0	0	0	Khanti	14,000	E	2	2	1	Guhayna	1,380,000	M	1	0	4
Paraguay						Andi	11,000	M	0	1	0	Fur	1,180,000	M	1	2	1
Pai Vavytera	15,000	E	2	2	0	Saudi Arabia						Katcha-Kadugli	1,180,000	M	3	2	2
Chulupe	14,000	E	1	2	3	Arab, Saudi (Najdi)	9,430,000	M	1	2	0	Gawamaa	920,000	M	1	0	4
Peru						Arab, Saudi	7,800,000	M	1	2	0	Dinka, Western, Rek	910,000	E	1	2	3
Quechua, Apurimac	270,000	E	3	2	1	Tihama	120,000	M	0	1	0	Bederia	900,000	M	1	0	4
Quechua, North	60,000	E	3	2	3	Shahara	41,000	M	0	1	0	Baggara	900,000	M	3	0	4
Quechua, Cerro de	35,000	E	2	2	0	Fayfa	24,000	M	0	0	0	Kawahia	830,000	M	1	0	4
Quechua, Yauyos	19,000	E	2	2	5	Senegal						Shaikia	750,000	M	1	1	4
Quechua, Arequipa -	18,000	E	2	2	2	Wolof	6,120,000	M	2	2	5	Dar Hamid	710,000	M	1	0	4
Quechua, Maranon	12,000	E	2	2	3	Fulbe Futa Toro	2,480,000	M	3	2	5	Hasania	620,000	M	1	0	4
Quechua, North	11,000	E	3	2	0	Fulakunda	2,010,000	M	1	2	5	Dinka, Southwestern	590,000	E	1	2	3
Philippines						Jola	560,000	M	2	2	2	Dinka, South Central	440,000	E	3	2	3
Magindanao	1,000,000	M	3	2	4	Lebou	160,000	M	3	2	5	Rufaa	430,000	E	1	0	4
Tausug	970,000	M	2	2	3	Jahanka	48,000	M	1	2	1	Dinka, Northeastern	420,000	E	1	2	3
Maranao	940,000	M	3	2	4	Konyagi	21,000	E	2	0	1	Berti	410,000	M	1	2	4
Iranun	160,000	M	1	2	4	Serbia						Nobiin	380,000	M	1	0	1
Yakan	140,000	M	1	1	4	Gheg Albanian	1,590,000	M	2	2	4	Yazeed	360,000	M	1	0	4
Central Sama	100,000	M	3	2	3	Gorans	20,000	M	1	0	3	Shilluk	350,000	E	2	2	3
Kalagan	44,000	M	3	2	3	Sierra Leone						Hamer-Banna	340,000	M	0	1	0
Jama Mapun	29,000	M	1	1	3	Temne	1,270,000	M	2	2	3	Kababish	330,000	M	1	2	4
Kalibugan	29,000	M	3	2	3	Kuranko	290,000	E	3	2	3	Dinka, Southeastern	330,000	E	2	2	3
Pangutaran Sama	24,000	M	1	2	1	Krio Fula	59,000	M	2	2	3	Fezara	310,000	M	1	0	4
Magahat	10,000	E	1	0	0	Banta Temne	30,000	M	1	1	3	Rizeiqat	300,000	M	1	0	4
Qatar						Krim	14,000	E	2	0	0	Lotuho	240,000	E	1	1	3
African Bantu	72,000	M	1	0	5	Singapore						Batahin	240,000	M	1	1	4
Russia						Indian (English)	61,000	H	1	2	5	Tungur	230,000	M	1	2	4
Tatar	5,720,000	M	3	2	4	Bazaar Low Malay	43,000	M	1	0	4	Kenuzi-Dongolese	230,000	M	3	1	1
Jew	1,630,000	E	1	2	5	Somalia						Shukria	200,000	M	1	0	4
Bashkort	1,300,000	M	2	2	2	Somali	7,830,000	M	2	2	5	Turum	200,000	E	1	0	2
Chechen	950,000	M	2	2	4	Digil-Rahawiin	1,980,000	M	1	2	3	Masalit	190,000	M	1	2	1
Avar	600,000	M	2	1	4	Gosha	150,000	M	1	0	5	Rashaida	160,000	M	1	0	0
Kabardin	450,000	M	1	2	3	Garre	76,000	M	0	0	0	Gimma	160,000	M	1	1	1
Buryat	440,000	B	2	2	3	Dabarre	30,000	M	0	0	0	Husseinat	150,000	M	1	0	4
Dargin	370,000	M	2	1	2	Tunni	30,000	M	0	0	0	Birked, Murgi	150,000	M	1	0	2
Ingush	360,000	M	1	1	2	Jiiddu	26,000	M	0	0	0	Kimr	150,000	M	1	0	1
Kumyk	290,000	M	2	1	4	Mushungulu	26,000	M	0	0	0	Lahawin	140,000	M	1	0	4
Lak	120,000	M	2	1	2	South Africa						Sherifi	130,000	M	1	0	4
Tabasaran	98,000	M	2	2	4	Tswana	2,820,000	E	3	2	4	Zaghawa	130,000	M	3	1	1
Karachay	90,000	M	2	2	3	Coloured Creole	280,000	M	1	2	0	Nyimang	120,000	M	1	0	2
Nogai	87,000	M	2	1	1	South African	150,000	M	1	2	5	Fedicca/Mohas	110,000	M	3	0	1
Balkar	76,000	M	2	2	3	Sri Lanka						Dinka, Northwestern	110,000	E	1	2	1
Altai	65,000	B	1	2	1	Sinhalese	15,030,000	B	3	2	4	Tagale	100,000	M	0	0	0
Cherkess	40,000	M	1	2	3	Sri Lankan Moor	1,450,000	M	1	2	5	Mima	95,000	M	0	0	0
Yurak Samoyed	27,000	E	1	2	1	Sudan						Dar Fur Daju	92,000	M	0	0	0
Rutul	19,000	M	2	1	1	Arab, Sudanese	4,920,000	M	3	2	4	Maalia	88,000	M	1	0	4
Agul	18,000	M	2	1	1	Gaaliin	2,640,000	M	3	2	4	Dubasiyin	86,000	M	1	0	4
Shorian	16,000	M	1	2	0	Beja	2,590,000	M	1	2	1	Otoro Nuba	80,000	M	1	2	2

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Murele	79,000	E	2	2	3	Fertit	11,000	M	0	0	0	Wanji	98,000	E	1	2	2
Dgik	77,000	M	1	0	1	Tulishi	11,000	M	0	0	0	Konongo	85,000	E	0	0	0
Mongallese Arab	72,000	M	1	0	3	Belanda Dor	11,000	E	1	0	1	Goroe	79,000	E	1	2	1
Anuak	69,000	M	2	2	3	Kaligi	11,000	M	1	2	0	Segeju	66,000	M	0	1	0
Lopit	66,000	E	1	1	1	Tingal	10,000	M	1	0	2	Mbugu	61,000	M	2	2	0
Erenga	62,000	M	1	0	1	Syria						Ndonde	55,000	M	0	1	0
Koalib	57,000	E	1	1	2	Arab, Syrian	11,840,000	M	1	2	3	Isanzu	54,000	E	3	2	1
Kuku	54,000	E	2	1	4	Arab, North Syrian	2,150,000	M	1	0	4	Arab	54,000	M	1	2	5
Ngile	49,000	M	2	1	1	Alawites	1,670,000	M	3	0	2	Kutu	49,000	M	0	0	0
Tira	48,000	E	3	1	4	Shiites	1,200,000	M	1	0	3	Ikizu	47,000	E	1	2	0
Kaliko	47,000	E	2	2	2	Druze	910,000	M	3	0	3	Nghwele	44,000	M	1	0	1
Sungor	46,000	M	1	0	1	Lomavren	440,000	M	0	0	0	Doe	43,000	M	1	2	0
Fanya	46,000	M	0	0	0	Circassian	44,000	M	1	0	3	Wanda	40,000	E	1	2	0
Mondari	45,000	E	1	1	1	West Aramaic	18,000	M	1	2	1	Wasi	38,000	M	1	2	1
Liri	45,000	M	1	0	4	Zott Gypsy	13,000	M	1	0	2	Bende	33,000	E	2	2	0
Selim	45,000	M	1	0	4	Tanzania						Temi	28,000	E	1	2	1
Midob	45,000	M	0	0	0	Yao	4,970,000	M	2	2	5	Kisi	22,000	E	0	0	0
Wali	45,000	M	1	0	3	Makonde	1,490,000	E	3	2	4	Jiji	20,000	M	1	2	2
Togole	43,000	M	0	0	0	Nyamwezi	1,460,000	M	3	2	3	Vinza	17,000	M	0	0	0
Ingessana	40,000	M	0	1	0	Ha	1,170,000	E	3	2	2	Makwe	11,000	M	1	2	1
Moro	39,000	M	1	2	4	Zaramo	1,010,000	M	2	2	2	Thailand					
Kerarish	38,000	M	1	0	4	Luguru	960,000	M	3	2	1	Isaan	18,000,000	B	3	2	3
Gulfan	37,000	M	1	1	1	Maasai	960,000	E	3	2	5	Central Thai	16,000,000	B	3	2	4
Ngala	36,000	M	1	2	2	Shambala	810,000	M	2	2	3	Southern Thai	6,910,000	B	3	2	2
Pari	36,000	M	1	2	2	Datoga	670,000	E	2	2	1	Northern Thai	6,700,000	B	3	2	3
Jumjum	33,000	M	1	2	1	Iraqw	660,000	E	3	2	3	Pattani Malay	2,120,000	M	2	2	4
Gulud	29,000	M	1	1	1	Ngindo	600,000	M	2	2	1	Phu Thai	450,000	B	2	2	1
Krongo	27,000	M	2	1	2	Mwera	570,000	M	3	2	1	Kui	370,000	B	3	2	4
Mandal	25,000	E	1	0	4	Zigua	560,000	M	3	2	2	Lao Phuan	220,000	B	3	2	0
Burun, Lange	24,000	M	2	1	2	Rangi	460,000	M	1	2	1	Central Khmer	110,000	B	2	2	4
Kineenawi	23,000	M	1	0	4	Kaguru	380,000	E	3	2	2	Nyaw	88,000	B	2	1	1
Gule	22,000	M	0	1	0	Jita	370,000	E	3	2	2	Shan	66,000	B	2	2	4
Kresh	21,000	M	1	1	2	Kuria	350,000	E	2	2	4	Lua	65,000	E	3	2	2
Ngok-Sobot	21,000	E	1	2	3	Kami	350,000	M	2	2	0	Western Bru	26,000	B	2	2	1
Viri	21,000	M	1	1	1	Rufiji-Ndengereko	280,000	M	1	2	0	Nyong	14,000	B	2	0	0
Umm Heitan	21,000	E	1	0	2	Subi	260,000	E	2	2	1	Togo					
Olubo	20,000	M	1	1	1	Hangaza	250,000	E	3	2	1	Wachi	390,000	E	3	2	1
Shatt	19,000	M	1	1	1	Matengo	250,000	E	2	2	0	Kotokoli	370,000	M	3	2	3
Katla	18,000	M	1	1	1	Digo	240,000	M	3	2	3	Bassar	210,000	E	2	2	3
Keiga	17,000	M	0	1	0	Sumbwa	240,000	E	1	2	1	Losso	150,000	E	2	2	3
Tagoy	17,000	M	0	0	0	Nguu	220,000	M	3	2	1	Lama	120,000	E	2	2	3
Karko	17,000	M	0	0	0	Kwaya	170,000	E	1	2	0	Akebu	55,000	E	3	2	1
Otoro Dhitoro	16,000	M	1	0	2	Matumbi	150,000	M	1	2	0	Senufo, Karaboro	37,000	E	3	2	2
Lokoya	16,000	E	1	0	1	Bondei	140,000	M	1	2	2	Kambole	27,000	M	2	2	1
Ageer	16,000	M	1	0	3	Shashi-Sizaki	130,000	E	2	0	0	Akaselem	15,000	M	1	1	1
Kufa-Lima	14,000	M	0	0	0	Machinga	110,000	M	1	2	0	Tunisia					
Tumma	14,000	M	1	0	2	Kwere	110,000	M	2	0	1	Arab, Tunisian	10,940,000	M	3	2	4
Beli	13,000	E	1	1	1	Zanaki	100,000	E	3	2	2	Jerba	29,000	M	1	2	0

Last Mile Calling Priority List

People	Population	R	C	M	T	People	Population	R	C	M	T	People	Population	R	C	M	T
Turkey						White Tai	320,000	E	2	2	1	Korekore	16,000	E	2	2	5
Turk	48,470,000	M	3	2	4	Red Tai	160,000	E	0	0	0	Mwenyi	16,000	E	1	2	0
Kurd, Central	12,870,000	M	3	2	4	San Diu	150,000	E	3	2	5	Totela	15,000	E	1	2	0
Zaza, Northern	1,520,000	M	2	2	3	Sedang	140,000	E	1	2	3	Leya	13,000	E	1	2	3
Zaza, Southern	1,520,000	M	0	1	0	Eastern Cham	110,000	E	2	2	3	Zimbabwe					
Arab, Levantine	1,340,000	M	1	0	4	Tho	77,000	E	1	0	1	Ndau	460,000	E	3	2	4
Pomak	330,000	M	1	2	4	Katu	57,000	E	3	2	2	Kalanga	320,000	E	2	2	3
Yoruk	330,000	M	1	2	1	Haroi	45,000	E	2	2	1						
Laz	160,000	M	1	2	3	Tsun-Lao	45,000	E	0	1	0						
Abazin	12,000	M	1	0	1	Xinh Mun	20,000	E	1	1	1						
Turkmenistan						Rengao	18,000	E	3	0	2						
Turkmen	3,850,000	M	4	3	5	Lati	12,000	E	1	0	0						
Uganda						Khang	12,000	E	1	2	0						
Padhola	460,000	E	3	2	3	Phula	10,000	E	1	0	1						
Island Peoples	400,000	E	1	2	4	Yemen											
Fumbira	340,000	E	2	2	5	Arab, Northern	8,890,000	M	1	2	1						
Kebu	310,000	E	3	2	2	Mahra	90,000	M	0	1	0						
Southern Madi	94,000	E	1	1	1	Socotran	89,000	M	1	0	1						
Ukraine						Hobyot	27,000	M	0	0	0						
Crimean Tatar	230,000	E	3	2	4	Zambia											
United Arab Emirates						Zambezi Tonga	1,060,000	E	3	2	3						
Eastern Pashto	420,000	M	1	2	4	Ndembu Lunda	270,000	E	1	2	3						
Bedouin	200,000	M	0	0	0	Mambwe-Lungu	260,000	E	3	2	2						
Nawari Gypsy	14,000	M	0	0	0	Lenje	170,000	E	3	2	3						
United Kingdom						Mwanga	170,000	E	3	2	2						
Hasidim	430,000	E	2	2	4	Lungu	150,000	E	3	2	2						
Pakistani	380,000	M	3	2	5	Ng'umbo	140,000	E	1	2	5						
Turkish Cypriot	160,000	M	1	2	4	Luapula Lunda	87,000	E	1	2	5						
Malaysian Malay	48,000	M	1	2	4	Simaa	83,000	E	2	2	0						
Mauritian	22,000	H	1	2	3	Kwandi	80,000	E	2	2	1						
United States						Kwanga	79,000	E	1	2	1						
Jew, Israeli	230,000	E	1	2	4	Lukolwe	78,000	E	1	2	2						
Jew, Bukharic	61,000	E	3	2		Kabende	77,000	E	1	2	5						
Muhajir	53,000	M	1	2		Swaka	73,000	E	1	2	2						
Jew, Syrian	51,000	E	1	0		Shila	71,000	E	1	2	1						
Black Jew	47,000	E	1	0	5	Ila	66,000	E	3	2	2						
Kannada	28,000	H	1	0	4	Nkoya	65,000	E	1	2	2						
French Caribbean	18,000	E	1	0	4	Chikunda	52,000	E	3	2	4						
Delaware, Unami	15,000	E	0	0	0	Cishinga	45,000	E	2	2	5						
Okinawan	13,000	B	1	2	2	Iwa	40,000	E	1	2	2						
Uzbekistan						Unga	38,000	E	1	2	5						
Uzbek	21,900,000	M	4	3	4	Makoma	35,000	E	1	2	0						
Karakalpak	710,000	M	2	2	4	Nyengo	27,000	E	1	2	0						
Vietnam						Sala	22,000	E	2	2	1						
Tay	2,030,000	E	2	2	1	Tambo	19,000	E	1	2	2						
Muong	1,640,000	E	3	2	3	Toka	19,000	E	1	2	3						
Nung	1,240,000	E	3	2	3	Mukulu	18,000	E	2	2	5						
Black Tai	800,000	E	3	2	4	Imilangu	16,000	E	1	2	0						

Last Mile Calling Networking Form

In networking parlance, the “Last Mile” is the technical name given to the final stretch that completes a communication network. It is often the most difficult and complicated of networking tasks, involving the largest number of connections. The purpose of the LMC project is to develop an online networking platform to connect the Body of Christ with the world’s least-reached peoples. To facilitate this, the LMC web application will enable adopting churches, mission agencies, intercessors, businesses and funding partners to indicate their level of commitment, involvement, or interest in networking with others to reach a particular unreached group. The following information can be filled out online for each group on the list. Those who become members of the online community are referred to as LMC partners. LMC partners can join as individuals, churches, agencies, businesses or foundations/funders. For more information go to www.lastmilecalling.org.

People Group: _____ **Country:** _____ **LMC People ID:** _____

Name of LMC Partner: _____ **LMC Partner ID:** _____

Check those that apply:

☐ Adopting Church

Interested In	Involved In	
<input type="checkbox"/>	<input type="checkbox"/>	Corporate intercession for this group
<input type="checkbox"/>	<input type="checkbox"/>	Sending missionaries to this group
<input type="checkbox"/>	<input type="checkbox"/>	Funding national missionaries or special projects
<input type="checkbox"/>	<input type="checkbox"/>	Joining with other adopting churches to reach this group
<input type="checkbox"/>	<input type="checkbox"/>	Linking with an agency involved with this group

☐ Mission Agency

Interested In	Involved In	
<input type="checkbox"/>	<input type="checkbox"/>	Providing information on this group
<input type="checkbox"/>	<input type="checkbox"/>	Sending prayer updates for this group
<input type="checkbox"/>	<input type="checkbox"/>	Assisting adopting churches
<input type="checkbox"/>	<input type="checkbox"/>	Evangelistic activity among this group
<input type="checkbox"/>	<input type="checkbox"/>	Church-planting activity among this group

☐ Intercessor

Interested In	Involved In	
<input type="checkbox"/>	<input type="checkbox"/>	Praying daily for this group
<input type="checkbox"/>	<input type="checkbox"/>	Receiving prayer updates on this group
<input type="checkbox"/>	<input type="checkbox"/>	Participating in online prayer accountability
<input type="checkbox"/>	<input type="checkbox"/>	Recruiting other intercessors
<input type="checkbox"/>	<input type="checkbox"/>	Participating in weekly prayer-times for this group
<input type="checkbox"/>	<input type="checkbox"/>	Joining in on-site prayer walking teams

☐ Business

Interested In	Involved In	
<input type="checkbox"/>	<input type="checkbox"/>	Helping others set up businesses among this group
<input type="checkbox"/>	<input type="checkbox"/>	My company setting up a business among this group
<input type="checkbox"/>	<input type="checkbox"/>	Funding kingdom-businesses among this group

☐ Funding Partner

Interested In	Involved In	
<input type="checkbox"/>	<input type="checkbox"/>	Funding missionaries among this group
<input type="checkbox"/>	<input type="checkbox"/>	Funding special-projects among this group

TOKYO 2010 SPONSORS

Tokyo 2010 was sponsored by three major networks:

Third World Missions Association
Global Network of Mission Structures
CrossGlobal Link

Additionally, many national and regional mission associations endorsed and helped coordinate efforts in their country or region, including:

- Korean World Mission Association
- Philippine Mission Association
- India Missions Association
- Nigeria Evangelical Mission Association
- Ghana Evangelical Mission Association
- Evangelical Association of the Caribbean
- Japan Overseas Missions Association - JMA
- Asia Missions Association
- WENSA (World Evangelisation Network of South Africa)
- AMTM - Associação de Missões Transculturais Brasileiras (Brazil)
- Movement for Africa National Initiatives (MANI)
- Singapore Centre for Global Missions
- US Center for World Mission
- The Mission Exchange
- The Korean World Mission Council for Christ
- Korean World Missionary Fellowship

The following served as the board of reference:

- Rev Dr. Penya Baba - Mission Consultant
- Professor Peter Beyerhaus, Professor of Missiology at Tuebingen University
- Dr. David J. Cho - Founder of Asia Missions Association
- Dr. David Hesselgrave - Professor Emeritus of Mission, Trinity Evang. Divinity School
- Dr. Sam Kameleson - President Emeritus' of FMPB
- Rev. Dr. Sang-bok David Kim - WEA Chairman
- Dr. Paul Pierson - Dean Emeritus, SIS, Fuller Theological Seminary
- Dr. Rev. Philip Teng - Honorary CCOWE Chairman

Background and Vision of the Third World Missions Association

HOW IS THE TWMA CONCEIVED?

In August of 1982, at the Third Triennial Convention of AMA, (Asia Mission Association) Jonathan Santos from Brazil, Latin America, presented a paper on the “Missionary Movement of Latin America and the Reciprocal Effort with Asia and Africa Forces of Mission”.

In October 1986, the Fourth Triennial Convention of AMA held in Pasadena, California, issued the Third World Declaration of World Mission and World Peace. In paragraph 1-5 of the Declaration, the establishment of the Commissions for Third World Missions Advance was announced, with the participation of 11 Latin American and 6 African, besides the numerous Asian delegates.

THE CALL TO THE THIRD WORLD MISSION ADVANCE

In August 1987, acting as the Chairman of Commission, Dr. David J. Cho invited Patrick Sookhdeo from West Asia, representing Muslim countries; Luis Bush, the President of COMIBAM from Argentina, Latin America, representing Ibero-America; Panya Baba, the Executive Secretary of Evangelical Missionary Society of Nigeria, representing black Africa; Petros Octavianus, the President of Indonesia Missionary Fellowship, representing South East Asia; and Minoru Okuyama, The President of Antioch Missions, representing North East Asia as well as Asia Missions Association to assemble in Seoul, Korea and plan this Consultation on Third World Missions Advance.

The Consultation on the Third World Missions Association took place in Portland, Oregon, USA from May 9 to 13, 1988. The consultation brought together some 35 church and mission leaders from 21 countries (Argentina, Bangladesh, Bolivia, Brazil, Egypt, El Salvador, England, Guatemala, Greece, Hong Kong, India, Indonesia, Japan, Kenya, Korea, Lebanon, Nigeria, Pakistan, Philippines, and USA) to consider the way in which Third World Missions can be advanced.

A Steering Committee was formed at the end of the Consultation and was entrusted with the implementation of the decision to establish the TWMA. The Steering Committee met in Tokyo, Japan from November 8 to 10 and drafted the Constitution of the TWMA. And it was submitted to the Inaugural Council of TWMA which was held in Portland, Oregon, USA on May 8, 1989. Dr. Cho is the founding chairman of TWMA and was the brain and energy behind its emergence

THE OBJECTIVES OF TWMA

- To promote cooperative action in mission amongst its member agencies and associations;
- To create a Mutual Fund for the advance of the Third World Missions for the provision of securities for Third World missionaries;
- To provide coordination, service and interchange of information;
- To establish missionary research, development and training centers in the Third World and hold seminars to encourage and instruct Christians in mission and explore mission strategies;
- To identify existing and encourage the establishment of new mission agencies;
- To encourage the establishment of national and regional mission associations where none exist;
- To cultivate good relationships between churches and missions;
- To initiate other appropriate actions in the interest of member agencies and associations;
- To promote the spirit of mission within the church.

RELATIONSHIPS

The followings relationships characterize the TWMA:

Regional Relationship: TWMA shall be a voluntary structure of national mission agencies and associations in Asia, Africa, and Latin America and other regions; **Inter-Regional Relationship:** TWMA shall seek mutual fellowship and cooperation with similar associations in other regions of the world; **World Relationship:** TWMA shall seek fellowship with any evangelical body to promote united action.

LEADERSHIP:

Dr. Obed Alvaraz (Lima Peru), Chairman,
Dr. Yong Joong Cho (Korea), Vice Chairman,
Dr. Seth Anyomi (Ghana), Vice Chairman
Dr. Hisham Kamel (Egypt), General Coordinator
Dr. Minoru Okuyama (Japan), Treasurer
Dr. Gabriel Barau (Nigeria), Secretary
Rev. Divine Kumah. (Ghana), Communications
Dr. Seth Anyomi. (Ghana), Wold Link University International Chancellor
Dr. Don Smith (USA), Wold Link University International Chancellor

Among those present were: Dr. David Cho, Rev. Panya Baba and Rev. Reuben Ezemadu of Nigeria and many prominent Mission Executives from Latin America. There was a second meeting the following year, 1989, where the leaders solidified their mission and officially formed what has since been known as the Third World Missions Association (TWMA).

In 1990 TWMA met in Seoul, Korea electing members to serve on various commissions and there charted four initiatives that TWMA would establish, in response to the specific needs faced my missionaries within the Majority World. (Drs. Kietzman & Smith were the only westerners present.)

Exploration continued as to how missionary training around the world could have deep and lasting impact, hence the beginning of World Link University. (Pauline House in Korea first housed the discussions for the training development and the school almost assumed the name Pauline University, however it was determined that World Link University (WLU) better communicated the vision forming.) Since that time WLU has been the umbrella under which global training centers have been in partnership.

What provided the impetus for the vision of WLU was the need for quality assurance in Missionary training among the new sending and emerging missionary organizations in Africa, Asia and Latin Americas.

Subsequent meetings were held in Pasadena, California with new members joining:

Myrna Dr. Funtetcha (Phillippines),
Elias Mandeiros (Brazil),
Herb Brusoe (US)

In 1990 at a TWMA meeting in Seoul, Korea, the Missionary Training Commission under the leadership of Dr. Seth Anyomi, assisted by Dr. Dale Kietzman, was charged with the responsibility of providing a solution for the phenomena of globalization within the emerging Third World Missions, the TWMA charged the commission to recommend ways of ensuring quality control and uniformity for the curriculum content for all Missionary organizations and associations affiliated with the TWMA.

TWMA appointed Dr. Anyomi to act as interim president of WLU in 1991. He wrote to Dr. Smith at that time asking for guidance in how to start a University, thinking of Dr. Smith's experience in Nairobi with the founding of Daystar University. Dr. Smith invited Dr. Anyomi to live with his family. Four years were instead developing the concepts for World Link University with a committee of four men: Dr. Seth Anyomi, Dr. Donald K. Smith, Dr. Galen Currah, Dr. Michel Neumann.

Four initial objectives were expanded to include:

- development of curriculum distinctive,
- building a group of master teachers to serve the centers (further assisting and training the faculty of existing missionary schools),
- develop a databank (for the purpose of information sharing between the centers),
- and to provide an accreditation process for the participating centers with no national or international recognition (due to lack of human and financial resources George Fox was approached for assistance, partnership did not materialize.)

Concluding the four years in Portland a document of curriculum guidelines was in place, through the work of Drs. Anyomi and Currah. In 1995, Dr. David Cho assumed the role as International Chancellor of WLU, moving the offices to Pasadena where yearly meetings were held there under his leadership. Unfortunately there was not adequate communication between the outgoing and incoming Chancellor and in hindsight efforts were duplicated due to this lack of understanding. There were 11 partnered schools that grew into 25 centers, some were lost in this process. The information database, accreditation, and a group of master teachers have not formed as of yet (these plans are still in the offing with time).

In 1998 Dr. Kietzman assumed the role of International Chancellor, serving two terms. During this time Drs. Kietzman & Anyomi worked closely together, drafting the first prospectus for WLU. During this time (2004), Dr. Obed Alvarez and Dr. Minoru Okuyama met with Dr. Smith asking for his commitment to invest in the development of WLU's core curriculum. In time Dr. Smith agreed to contribute to the development of the curriculum requested. Dr. Smith and Dr. E. Rex Krueger traveled to L.A. of that year, presenting a new philosophy of education called Adult/Group Learning (presenting the idea of using Case Studies in the teaching of missions). After some discussion this unique model of education was unanimously decided on for sue in WLU, giving it a unique missionary training model and strategy. The five men signed an agreement to partner together: Drs. Alvarez, Anyomi, Krueger, Okuyama, & Smith.

As a result the World Link Graduate Center was formed in Portland, Oregon under the umbrella of WLU. Since 2005, curriculum for the Master of Arts program in Intercultural Leadership has been developed and contributed to by many global mission leaders. The purpose of WLGC is to offer higher education to the mission leaders and faculty of the missionary training centers, strengthening operations throughout all WLU represented schools.

In 2006, WLGC held a Dean's conference to request group contribution to the curriculum content of the Learning Units, utilizing the experiences and perspectives of Mission practitioners from the Third World, thus ensuring relevance to the aims of World Link University. Over the years many have gathered to help to shape the future of Missionary Training, in the Two Third World, in the name of World Link University.

TWMA Chancellors:

Europe: Mr. Bendo Samuel

Africa: Dr. Seth Anyomi;

Asia: Dr. Yong Joong Cho

Latin America: Dr. Obed Alvarez;

Middle East: Dr. Hisham Kamel.

WLU Chancellors:

International Chancellor: Dr. Seth Anyomi;

Academic Vice Chancellor: Dr. Donald K. Smith;

Administration & Finance: Dr. E. Rex Krueger;

International Development of Centers: Dr. Reuben Ezemadu.

Totaling seven World Link University Chancellors.

Currently , TWMA is a consulting body of international leaders initiating conferences and discussion throughout the global missions community. Out of the four original commissions initiated in 1989, one tangible element has remained: World Link University. Further contribution and commitment to this vision is vital from all involved.

I want to encourage you and your organization and your region association to join Third World Mission Association today and be part of this great movement. We would like to join hands with you to see the mission organizations from the Third World coming together hand by hand to full fill the Great Commission in the Third World and our of the Third World.

Membership fee: \$200 for Organizations

\$150 for individuals

Westerns: \$200 (Join as observers)

If you have any question please do not hesitate to contact me anytime

Dr. Hisham Kamel

General Coordinator

P.O. Box 1124 Temple City, CA 91780

E-mail acckamel@aol.com Cell (626) 255-7323

TWMA Membership Application

Date of Application: _____

Name: _____

Address: _____

City: _____ Province/ State: _____

Postal/Zip Code: _____ Country: _____

Phone (Home): _____ (Work): _____

(Mobile): _____

Email: _____ Alternate Email: _____

Age: _____ Country of Residence: _____

Ministry or Work: _____

Mission Structure (name of agency, other): _____

Mission Structure Size (# of missionaries): _____

Web site or mailing address: _____

Signature: _____

Date: _____

Mail To:

Dr. Hisham Kamel
Third World Mission Association
P.O. Box 1124
Temple City, CA 91780

An Introduction to the Global Network of Mission Structures

History and Background

The GNMS was initiated by the late Dr. Ralph Winter and organized by a group of mission strategists in 2005 for the purpose of bringing together mission agencies from every sending country in the world to cooperate more effectively in finishing the task of reaching the remaining least-reached peoples. Its first assignment was to plan for a follow up consultation to Edinburgh 1910 and 1980.

The three distinctives of Edinburgh 1910 and 1980 were that they 1.) Brought together leaders of all the major mission sending nations and agencies, 2.) Focused on the frontiers of the Great Commission, 3.) Organized follow up cooperative efforts to implement plans made to finish the task of world evangelization.

Edinburgh 1910 gave rise to the International Missionary Council, which helped mission agencies work together at the field level for at least half a century. Edinburgh 1980 gave rise to the AD2000 and Beyond Movement, which brought together a large coalition from around the world to see a church for every people and the gospel for every person by the end of the millennium.

While we cannot predict what the Holy Spirit will do through the upcoming Tokyo 2010 Global Mission Consultation, what is certain is that he will do something new! For this reason, the GNMS has commissioned specific task forces in various areas related to the overall task of reaching the final frontiers to prayerfully examine and assess where we are in relation to where we need to go as a global mission community. Thus far, 15 task forces have been commissioned in areas such as research, training, media, intercession, crisis response, UPG engagement and missionary care. Each of these task forces will initiate a critical assessment of their area of focus relative to the question, “What’s it going to take to reach the remaining least-reached peoples of the world, and what is our unique role in this effort?” As part of this critical assessment, task forces will examine five components of a global mission strategy:

1. What is presently being done in this area relative to the frontier mission task?
2. What remains to be done?
3. What specific strategies and projects should be implemented over the next decade that will help bridge the gap between the current and projected need and our current and projected efforts?
4. What existing expertise in this area can be recruited as part of a network of consultants who can assist agencies in participating in the proposed strategies and projects?
5. What is required in the area of web-based collaboration tools, software development, or other technologies to move these projects forward? (These suggestions will go to a team of programmers and engineers committed to custom-designing solutions for the global mission community).

In preparation for Tokyo 2010, each task force will summarize their findings and recommendations in a global strategy paper which will become the basis for an ongoing working document and assessment process over the next ten years. At Tokyo these strategies will be discussed and the feedback incorporated into a post-consultation draft. Following Tokyo 2010, these strategies and working documents will be revisited and updated annually through the year 2020. Each one will be translated into the major languages of the world and distributed to every mission agency.

From Tokyo 2010 to AD 2020

The immediate role of the GNMS following Tokyo 2010 will be to help facilitate and coordinate the recommendations made through these task forces to the global mission community. The GNMS will invite existing networks and partnerships to evaluate the proposed strategies and projects, and to consider what part they might be able to play in their organization and execution. If no existing network or partnership is able to carry out these projects, new structures may be proposed and developed to carry them out through the cooperation of participating agencies that have a shared interest in them.

In addition to task forces setting decadal goals for the year 2020, participating agencies will also be encouraged to set visionary 2020 goals in relation to reaching the remaining least-reached peoples. As these decadal plans are compiled and analyzed, we will have a clearer picture of what the Holy Spirit is leading us to do together over the next ten years. The critical months following Tokyo 2010 will involve much assessment, reflection, and dialogue with mission leaders about moving forward together to see all peoples fully engaged with church-planting and disciple-making teams in the most effective way possible.

The overall purpose of the GNMS is to develop and coordinate a global alliance of at least 2,000 mission agencies around the world working together to finish the task of reaching all the remaining frontier people groups. Towards this end, the GNMS will act as a forum for developing and stewarding a global strategy to recruit, train, deploy, and empower a new wave of church-planting teams among the least-reached such that the goal of “full engagement” will have been achieved by the year 2020, or at the latest by the year 2025. The inherent value of developing a global strategy with specific objectives and outcomes will be that existing networks, associations, partnerships, sending agencies, training programs, etc., will be able to plug in and take responsibility for a particular component of the strategy. As this is done over the months and years ahead we will be able to more accurately assess what is missing and propose the creation of any new structures required to fill the gaps.

A Firm Commitment

By the grace of God and the power of His Spirit, the GNMS as a vision and network commits itself and those it represents to doing whatever it takes to see the fulfillment of Revelation 5:9 in our generation. That we are very close to seeing this happen is the most exciting prospect of our time. But it also tells us that we are near to our Lord’s second coming, and we must therefore hasten to work while it is day, for “the night is coming when no one can work” (John 9:4). Beyond any doubt, an unprecedented opportunity lies before us to see the Great Commission fulfilled. If current world conditions hold stable, it is very probable that this could happen in the next ten to fifteen years. Remarkably, this is almost exactly two thousands years after this assignment was given! Dare we not give it our all in this final stretch?

Application for Membership in the Global Network of Mission Structures

Name of Mission Structure: _____

Address: _____

Mission Director: _____

Director's Phone #: _____

Director's Email: _____

Number of unreached peoples presently engaging: _____ Number of missionaries: _____

We would like to be involved in the following global strategy task forces:

X	Task Force	Personnel Assigned	Email
	Research		
	Crisis Response		
	Missionary Care		
	Global Discipleship Assessment		
	Media and the Arts		
	Denominational Missions Development		
	Next Generation Mobilization		
	Frontier Mission Training		
	Unreached Peoples Intercession		
	Business and Mission		
	Technology and Mission		
	Tentmaking		
	Unreached People Engagement Assessment		

Does your organization have a visionary ten year goal relating to finishing the task of world evangelization and reaching all peoples? Vision 2020 Goal: _____

Resolution:

It is our desire to join a global alliance of mission agencies to finish the task of reaching all the remaining unreached peoples in our generation, and to see all peoples fully engaged with church-planting and disciple-making initiatives in the next ten to fifteen years.

Signed (on behalf of the organization): _____

Position: _____

Date of Resolution to join the G NMS: _____

This form can also be filled out online at www.gnms.net. There is no cost to join the GNMS.

Global Network of Mission Structures

1605 E. Elizabeth St.
Pasadena, CA 91104

gnms.int@gmail.com
626/398-2134

ACKNOWLEDGEMENTS

Every major conference such as this Tokyo 2010 Consultation and Celebration has numerous people working diligently behind the scenes. Such has been the case for this gathering. We want to recognize their hard work and express our appreciation for each of them and the myriad of details they have pursued to make things as challenging, comfortable and complete as possible for each delegate who has come.

The preparations have been underway for several years, in planning and praying for a meaningful theme, proper venue, speakers to be invited, workshops to offer, evening programs to help celebrate 100 years of missions since the Edinburgh 1910 meeting, etc. Then there was the registration process to organize, the website to be developed, the securing of hundreds of places for delegates to stay, transportation and meals to be arranged, translators to be recruited, name tags to be made, the conference handbook information to be collected and printed, finances to be monitored and more.

Meetings were held in Amsterdam, Pattaya, London, Pasadena, California and Tokyo. In addition numerous meetings were held by skype and countless emails passed through cyberspace, facilitating international discussions.

Therefore a big “thank you” is offered to the following:

Dr. Obed Alvarez, Chairman
Dr. Hisham Kamel, Coordinator
Dr. Yong Cho, Chairman, Planning Committee
Dr. Minoru Okuyama, Chairman, Host Committee
Dr. Elmer Inafuku, Chairman, Celebration Committee
Mr. David Hupp, Administrator/Treasurer
Mrs. Mary Hupp, Planning Committee Member
Mr. David Taylor, Researcher/Assistant to the Planning Committee Chairman
Mr. Shin (Yoshi) Nishiyama, Assistant to Dr. Okuyama
Ms. Makiko Kageyama, Assistant to Dr. Okuyama
Mr. Jacob Williams and his team of programmers
Mr. Paul Leubbers and his team of videographers and editors
Dr. Marv Newell, chair of the Tokyo Declaration Committee
Mrs. Barbara Winter, and the staff of the U.S. Center for World Mission
Mr. Mark Harris, Mr. Brian Bednasek, and others involved in agency coordination
Dr. Seth Anyomi, Planning Committee Member, Africa coordination
Mr. Gabriel Barau, Planning Committee Member, Africa coordination
Mr. Chong Kim, Planning Committee Member, GNMS representative
Mr. Greg Parsons, Planning Committee Member, USCWM liaison
Mr. Emerson Boyce, Planning Committee Member
Mr. Dave Datema, Planning Committee Member, Frontier Mission Fellowship liaison
Dr. Donald Smith, Planning Committee Member, TWMA representative

All our regional and national coordinators (especially the Nigeria Evangelical Missions Association, the Philippine Missions Association, Korean World Mission Association, and CrossGlobal Link), workshop and task force leaders, Yoido Full Gospel Church, Sarang Community Church, Onnuri Community Church, Finesse Apparel, Cornerstone Trust, the Japan Host Committee and numerous others who have contributed significantly to this historic gathering.

632 Unengaged, Unreached People Groups - Populations over 50,000

COLOR KEY: **Blue** = Adopted but no Engagement;
 Green = Full-time workers engaging in church-planting
 Orange = Reclassified per research updates
 Partial Blue/Green=Still Need More Workers

RESOURCE CODE: WS=Written Scripture; OS=Oral Scripture; J=JESUS Film
 R=Radio; G=Gospel Recording; C=Churches; B=Believers;
 WN=Workers Needed (1 F-T/50k); WC=Workers Confirmed

LIST #2

www.finishingthetask.com

FTT #	COUNTRY	PEOPLE GROUPS	POPULATION	LANGUAGE	RELIGION	WS	OS	J	R	G	C	B	WN	WC
640	Afghanistan	Brahui	82,400	(brh)-Brahui	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
641	Afghanistan	Deaf Afghan	119,000	(xxx)-Language Unk	Islam-Sunni	N	N	N	N	N	N	N	2	0
2	Afghanistan	Laurowan	159,000	(glh)-Pashayi, North	Islam-Sunni	N	N	N	N	Y	N	N	3	0
642	Afghanistan	Parsiwan	91,386	(prs)-Dari	Islam-Shia	Y	N	Y	Y	Y	N	N	1	0
3	Afghanistan	Qizilbash	200,000	(prs)-Farsi, Eastern	Islam-Shia	Y	N	Y	N	Y	N	N	4	0
643	Albania	Vlach	55,231	(rup)-Macedo-Roma	Islam-Sunni	Y	N	N	N	N	N	N	1	0
644	Algeria	Bedouin, Dui-Menia	65,621	(tzm)-Central Atlas T	Islam	Y	N	Y	Y	Y	N	N	1	0
645	Algeria	Bedouin, Laguat	65,621	(mey)-Hassaniyya	Islam	N	N	Y	Y	Y	N	N	1	0
646	Algeria	Bedouin, Ruarha	65,621	(tzm)-Central Atlas T	Islam	Y	N	Y	Y	Y	N	N	1	0
647	Algeria	Bedouin, Suafa	65,621	(tzm)-Central Atlas T	Islam	Y	N	Y	Y	Y	N	N	1	0
648	Algeria	Berber, Figig	65,621	(tzm)-Central Atlas T	Islam	Y	N	Y	Y	Y	N	N	1	0
649	Algeria	Berber, Menasser	65,621	(tzm)-Central Atlas T	Islam	Y	N	Y	Y	Y	N	N	1	0
650	Algeria	Berber, Tuat	71,973	(grr)-Taznatit	Islam	N	N	N	N	N	N	N	1	0
5	Algeria	Chamba Bedouin	109,369	(tzm)-Tamazight, Ce	Islam	Y	N	Y	Y	Y	N	Y	2	0
651	Algeria	Deaf Algerian	222,000	(asp)-Algerian Sign	Other Religions	N	N	N	N	N	N	N	4	0
6	Algeria	Middle Atlas Berber	1,014,143	(tzm)-Tamazight, Ce	Islam	Y	N	Y	Y	Y	Y	Y	20	0
652	Algeria	Mzab	164,053	(mzb)-Tumzabt	Islam	N	N	N	N	Y	N	N	3	0
8	Algeria	Riffan Berber (Riffi)	278,890	(rif)-Tarifit (D:Urrighe	Islam	Y	N	Y	Y	Y	N	N	5	0
9	Algeria	Sidi Bedouin	109,369	(mey)-Hassaniyya	Islam	N	N	Y	Y	Y	N	N	2	0
653	Algeria	Tuareg	75,800	(thv)-Tahaggart Tam	Islam	Y	N	N	N	N	N	N	1	0
654	Angola	Deaf Angolan	63,400	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	1	0
655	Argentina	Deaf Argentine	225,000	(aed)-Argentine Sign	Trad. Christian	N	N	N	N	N	N	N	4	0
656	Argentina	Japanese	50,000	(jpn)-Japanese	East Asia Religi	Y	N	Y	Y	Y	N	N	1	0
657	Argentina	Quichua, Santiago c	75,000	(qus)-Santiago del E	Other Religions	Y	N	N	Y	Y	N	N	1	0
658	Australia	Deaf Australian	99,927	(asf)-Australian Sign	Other Religions	N	N	Y	N	N	N	N	1	0
659	Austria	Turk	72,375	(tur)-Turkish	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
660	Azerbaijan	Avar	53,022	(ava)-Avaric	Islam-Sunni	Y	N	Y	N	Y	N	N	1	0
19	Bahrain	Gulf Arab	126,824	(afb)-Arabic, Gulf Sp	Islam	N	N	N	N	N	N	N	2	0
661	Bangladesh	Deaf Bengali	735,100	(ins)-Indian Sign Lar	Other Religions	N	N	N	N	N	N	N	14	0
662	Bangladesh	Gujarati	78,410	(guj)-Gujarati	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
663	Belarus	Deaf Belarusian	53,917	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	1	0
664	Belgium	Arab, Moroccan	157,200	(ary)-Moroccan Arab	Islam-Sunni	Y	N	Y	Y	Y	N	N	3	0
665	Belgium	Turk	51,800	(tur)-Turkish	Islam	Y	N	Y	Y	Y	N	N	1	0
666	Benin	Anii	51,500	(blo)-Anii	Islam-Other/Ma	N	N	N	N	Y	N	N	1	0
667	Benin	Gurma	53,045	(gux)-Gourmanché	Other Religions	Y	N	Y	Y	Y	N	N	1	0

TOKYO 2010 GLOBAL MISSION CONSULTATION

FTT #	COUNTRY	PEOPLE GROUPS	POPULATION	LANGUAGE	RELIGION	WS	OS	J	R	G	C	B	WN	WC
668	Bhutan	Dakpa	101,534	(sgt)-Brokpake	Buddhism	N	N	N	N	N	N	N	2	0
669	Bhutan	Dzalakha	80,973	(dzt)-Dzalakha	Buddhism-Lama	N	N	N	N	N	N	N	1	0
26	Bhutan	Gurtu	164,182	(xkz)-Kurtokha	Buddhism	N	N	N	N	N	N	Y	3	0
670	Bhutan	Gurung	50,766	(gvr)-Western Gurung	Other Religions	Y	N	Y	N	Y	N	N	1	0
671	Brazil	Japanese	1,320,000	(jpn)-Japanese	Non-Religious	Y	N	Y	Y	Y	N	N	26	0
31	Brazil	Vlach Gypsy	354,000	(rmy)-Romani, Vlax	Other Religions	Y	N	Y	Y	Y	N	N	7	0
672	Burkina Faso	Deaf Burkinabe	55,293	(xxx)-Language Unknown	Other Religions	N	N	N	N	N	N	N	1	0
673	Burkina Faso	Marka	214,071	(rkm)-Marka	Other Religions	Y	N	N	N	Y	N	N	4	0
674	Cambodia	Deaf Cambodian	73,565	(xxx)-Language Unknown	Other Religions	N	N	N	N	N	N	N	1	0
675	Cameroon	Deaf Cameroonian	70,567	(xxx)-Language Unknown	Other Religions	N	N	N	N	N	N	N	1	0
676	Chad	Abou Charib	69,088	(mgb)-Mararit	Islam	N	N	N	N	Y	N	N	1	0
677	Chad	Amdang	58,271	(amj)-Amdang	Islam	N	N	N	N	N	N	N	1	0
678	Chad	Banda	72,074	(bbp)-West Central	Other Religions	N	N	N	N	Y	N	N	1	0
679	Chad	Barma	70,458	(bmi)-Bagirmi	Islam-Other/Ma	N	N	N	N	Y	Y	Y	1	4
680	Chad	Bideyat	67,011	(zag)-Zaghawa	Islam	N	N	N	N	Y	N	N	1	0
681	Chad	Dangaleat	57,005	(daa)-Dangaléat	Other Religions	Y	N	N	N	Y	N	N	1	0
682	Chad	Fulani	78,030	(fub)-Adamawa Fulfulde	Islam-Other/Ma	Y	N	Y	N	Y	N	N	1	0
683	Chad	Gor	97,858	(gqr)-Gor	Other Religions	N	N	N	N	Y	N	N	1	0
684	Chad	Kreda	77,798	(dzg)-Dazaga	Islam	Y	N	Y	N	Y	N	N	1	0
38	Chad	Kuka	152,012	(kuf)-Katu, Western	Islam	N	N	N	N	N	N	N	3	0
39	Chad	Maba	152,012	(mde)-Maba (D'Oule)	Islam	N	N	N	N	Y	N	N	3	0
685	Chad	Mango	61,494	(mge)-Mango	Other Religions	Y	N	N	N	N	N	N	1	0
686	Chad	Mararit	101,342	(mgb)-Mararit	Islam	N	N	N	N	Y	N	N	2	0
687	Chad	Marfa	169,621	(mvu)-Marfa	Islam	N	N	N	N	N	N	N	3	0
688	Chad	Zaghawa	76,982	(zag)-Zaghawa	Islam	N	N	N	N	Y	N	N	1	0
689	Chile	Deaf Chilean	62,946	(csg)-Chilean Sign Language	Trad. Christian	N	N	N	N	N	N	N	1	0
690	China	Aini	262,678	(hni)-Hani	East Asia Relig	N	N	N	N	Y	N	N	5	0
691	China	Bunu	384,753	(bwx)-Bu-Nao Bunu	Other Religions	N	N	N	N	Y	N	N	7	0
692	China	Buriat	98,793	(bxu)-China Buriat	East Asia Relig	N	N	N	N	N	N	N	1	0
693	China	Chuanqing	840,618	(cmn)-Mandarin Chinese	East Asia Relig	Y	Y	Y	Y	Y	N	N	16	0
694	China	Cun	86,086	(cuq)-Cun	Other Religions	N	N	N	N	N	N	N	1	0
695	China	Dong, Northern	1,295,487	(doc)-Northern Dong	East Asia Relig	N	N	N	N	N	N	N	25	0
696	China	Ga Mong	56,255	(cqg)-Chuanqiandian	Other Religions	Y	N	N	Y	Y	N	N	1	0
697	China	Ge	119,256	(hmj)-Ge	East Asia Relig	N	N	Y	N	Y	N	N	2	0
698	China	Gepo, Eastern	75,900	(yig)-Wusa Nasu	East Asia Relig	N	N	N	N	Y	N	N	1	0
699	China	Han Chinese, Shang	20,910,200	(wuu)-Wu Chinese	Non-Religious	Y	N	Y	N	Y	N	N	418	0
700	China	Han Chinese, Tibet	173,325	(cmn)-Mandarin Chinese	Non-Religious	Y	Y	Y	Y	Y	N	N	3	0
701	China	Limin	89,930	(cmn)-Mandarin Chinese	Other Religions	Y	Y	Y	N	Y	N	N	1	0
702	China	Miao, Guiyang	284,163	(hmg)-Southwestern	Other Religions	Y	N	N	N	Y	N	N	5	0
703	China	Miao, Huishui	266,467	(hnh)-Southwestern	Other Religions	N	N	N	N	N	N	N	5	0
704	China	Miao, Luobohe	88,782	(hml)-Luopohe Hmong	Other Religions	N	N	N	N	N	N	N	1	0
705	China	Miao, Lupanshui	58,525	(hsn)-Xiang Chinese	Other Religions	Y	N	Y	N	Y	N	N	1	0
706	China	Miao, Mashan	190,883	(hmv)-Western Miao	Other Religions	N	N	N	N	Y	N	N	3	0
707	China	Miao, Qiandong, So	704,260	(hms)-Southern Miao	East Asia Relig	N	N	N	N	Y	N	N	14	0
708	China	Mjuniang	89,983	(cov)-Cao Miao	Other Religions	N	N	N	N	Y	N	N	1	0
709	China	Nosu, Mangbu	78,865	(yig)-Wusa Nasu	East Asia Relig	N	N	N	N	Y	N	N	1	0

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710	China	Nosu, Tianba	99,761	(iii)-Sichuan Yi	East Asia Religi	N	N	Y	Y	Y	N	N	1	0
711	China	Nosu, Yinuo	587,537	(iii)-Sichuan Yi	East Asia Religi	Y	N	Y	Y	Y	N	N	11	0
712	China	Nunu	57,624	(bwx)-Bu-Nao Bunu	Other Religions	N	N	N	N	Y	N	N	1	0
713	China	Pingdi Yao	1,323,217	(hsn)-Xiang Chinese	Other Religions	Y	N	Y	N	Y	N	N	26	0
714	China	Tai Pong	92,799	(tdd)-Tai Nua	Other Religions	Y	N	N	Y	Y	N	N	1	0
715	China	Tho	128,850	(tyz)-Tây	Other Religions	Y	N	N	N	N	N	N	2	0
716	China	Tujia	70,000	(cmn)-Mandarin Chi	Other Religions	Y	Y	Y	Y	Y	N	N	1	0
717	China	Uyghur, Yutian	62,850	(uig)-Uighur	Islam	Y	N	Y	Y	Y	N	N	1	0
718	China	Ya	56,898	(cuu)-Tai Ya	East Asia Religi	Y	N	N	N	N	N	N	1	0
719	China	Yanghuang	53,699	(tct)-T'en	East Asia Religi	N	N	N	N	N	N	N	1	0
720	China	Zhuang, Guibian	1,109,017	(zgn)-Guibian Zhuar	Other Religions	N	N	Y	N	Y	N	N	22	0
721	China	Zhuang, Hongshuih	1,404,804	(zch)-Central Hongs	East Asia Religi	N	N	Y	N	Y	N	N	28	0
722	China	Zhuang, Yan'guang	61,521	(zch)-Zhuang	Other Religions	N	N	N	Y	Y	N	N	1	0
723	Congo (Brazzav	Bangi	72,571	(bni)-Bangi	Other Religions	Y	N	N	N	Y	N	N	1	0
724	Congo, DRC	Deaf Congolese	343,179	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	6	0
62	Congo, DRC	Ngando	417,958	(nxd) Ngando	Other Religions	Y	N	N	N	Y	Y	Y	8	0
63	Congo, DRC	Ngongo	208,307	(nkw) Nkutu	Other Religions	Y	N	N	N	Y	N	N	4	0
65	Congo, DRC	Salampasu	173,365	(slx) Salampasu	Other Religions	N	N	N	N	Y	N	N	3	0
66	Congo, DRC	Seba	268,096	(kdg) Seba	Other Religions	N	N	N	N	N	N	N	5	0
67	Congo, DRC	Sonde	159,926	(shc) Sonde	Other Religions	N	N	N	N	Y	N	N	3	0
68	Congo, DRC	Taabwa	923,032	(tap) Taabwa	OthTradRel	N	N	N	N	Y	N	N	18	0
725	Congo, DRC	Yela	95,418	(yel)-Yela	Other Religions	N	N	N	N	N	N	N	1	0
726	Côte d'Ivoire	Bisa	60,950	(bib)-Bissa	Islam-Other/Mar	Y	N	Y	Y	Y	N	N	1	0
727	Côte d'Ivoire	Deaf Ivorian	87,151	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	1	0
728	Côte d'Ivoire	Grebo	64,620	(gbo)-Northern Greb	Other Religions	Y	N	Y	N	Y	N	N	1	0
729	Côte d'Ivoire	Hausa	106,053	(hau)-Hausa - (hau)	Islam-Other/Mar	Y	Y	Y	Y	Y	N	N	2	0
730	Cuba	Deaf Cuban	54,237	(csf)-Cuba Sign Lan	Other Religions	N	N	N	N	N	N	N	1	0
731	Cyprus	Arabic, North Levan	99,190	(acy)-Cypriot Arabic	Islam-Sunni	N	N	N	Y	Y	N	N	1	0
732	Czech Republic	Deaf Czech	50,000	(cse)-Czech Sign La	Trad. Christian	N	N	N	N	N	N	N	1	0
733	Djibouti	Arab, Djiboutian	68,613	(acq)-Ta'izzzi-Adeni A	Islam-Shia	N	N	N	Y	Y	N	N	1	0
734	Djibouti	Arab, Omani	68,120	(ayn)-Sanaani Arabi	Islam-Sunni	N	N	N	N	Y	N	N	1	0
735	Egypt	Arab, Levantine	75,931	(arb)-Standard Arab	Islam	Y	Y	Y	Y	Y	N	N	1	0
736	Egypt	Beja	92,022	(bej)-Beja	Islam	N	N	N	N	Y	N	N	1	0
74	Egypt	Berber	1,367,326	(ary)-Arabic, Morocc	Islam	Y	N	Y	Y	Y	N	N	27	0
737	Egypt	Deaf Egyptian	426,564	(esl)-Egypt Sign Lan	Islam-Sunni	N	N	N	N	N	N	N	8	0
76	Egypt	Palestinian Arab	154,379	(apc)-Arabic, North	Islam	Y	N	N	Y	Y	N	N	3	0
77	Eritrea	Afar	400,970	(aar)-Afar (D:Northe	Islam	Y	N	Y	Y	Y	N	Y	8	0
738	Eritrea	Arab, Sudanese	100,278	(apd)-Sudanese Ara	Islam	Y	N	Y	Y	Y	N	N	2	0
78	Eritrea	Bilen	129,396	(byn)-Bilen	Islam	Y	N	N	N	N	N	N	2	0
79	Eritrea	Kunama	187,185	(kun)-Kunama (D:Tit	Islam	Y	N	N	Y	Y	N	Y	3	0
739	Eritrea	Mensa	55,953	(tig)-Tigre	Islam	Y	N	Y	Y	Y	N	N	1	0
740	Eritrea	Nara	90,577	(nrb)-Nara	Islam	N	N	N	N	N	N	N	1	0
80	Eritrea	Saho	202,083	(ssy)-Saho	Islam-Sunni	Y	N	N	N	Y	N	N	4	0
741	Eritrea	Somali	66,240	(som)-Somali	Islam	Y	Y	Y	Y	Y	N	N	1	0
742	Ethiopia	Argobba	97,020	(amh)-Amharic	Islam	Y	Y	Y	N	Y	N	N	1	0
83	Ethiopia	Ari	192,804	(aiz)-Aari	Other Religions	Y	N	Y	N	Y	N	N	3	0

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743	Ethiopia	Azebu	79,311	(gax)-Borana-Arsi-G	Other Religions	Y	N	Y	Y	Y	N	N	1	0
744	Ethiopia	Beni Shangul	1,779,732	(wti)-Berta	Islam	Y	N	N	N	Y	N	N	35	0
85	Ethiopia	Bilen	193,502	(byn)-Bilen	Other Religions	Y	N	N	N	N	N	N	3	0
745	Ethiopia	Burji	67,217	(bji)-Burji	Islam	Y	N	N	N	Y	N	N	1	0
746	Ethiopia	Deaf Ethiopian	367,545	(eth)-Ethiopian Sign	Islam	N	N	N	N	N	N	N	7	0
747	Ethiopia	Dorze	57,925	(doz)-Dorze	Islam	N	N	N	N	N	N	N	1	0
748	Ethiopia	Gibe	79,311	(gax)-Borana-Arsi-G	Other Religions	Y	N	Y	Y	Y	N	N	1	0
749	Ethiopia	Gobeze	57,437	(gwd)-Gawwada	Other Religions	N	N	N	N	Y	N	N	1	0
750	Ethiopia	Gumuz	60,950	(guk)-Gumuz	Other Religions	Y	N	N	N	Y	N	N	1	0
751	Ethiopia	Hausa	79,311	(hau)-Hausa	Islam	Y	Y	Y	Y	Y	N	N	1	0
91	Ethiopia	Juba Somali	381,545	(som)-Somali (D:Og	IslamSyn	Y	Y	Y	Y	Y	N	N	7	0
94	Ethiopia	Koorete	133,787	(kqy) Koorete	Other Religions	Y	N	N	N	Y	N	N	2	0
752	Ethiopia	Libido	121,899	(liq)-Libido	Other Religions	N	N	N	N	Y	N	N	2	0
753	Ethiopia	Meen	63,340	(mym)-Me'en	Other Religions	N	N	N	N	Y	N	N	1	0
754	Ethiopia	Melo	105,558	(mfx)-Melo	Islam	N	N	N	N	N	N	N	2	0
755	Ethiopia	Mocha	69,483	(moy)-Shekkacho	Other Religions	Y	N	N	N	Y	Y	Y	1	2
756	Ethiopia	Naath	81,802	(nus)-Nuer	Other Religions	Y	N	Y	Y	Y	N	N	1	0
757	Ethiopia	Nara	57,793	(nrb)-Nara	Islam	N	N	N	N	N	N	N	1	0
758	Ethiopia	Tambaro	105,455	(ktb)-Kambaata	Islam	Y	N	Y	Y	Y	N	N	2	0
98	Ethiopia	Xamir	196,733	(xan)-Xamtanga	Other Religions	N	N	N	N	N	N	N	3	0
759	France	Arab, Judeo-Morocc	619,000	(aju)-Judeo-Morocca	Islam-Sunni	N	N	N	N	N	N	N	12	0
760	France	Arab, Syrian	53,600	(arb)-Standard Arabi	Islam	Y	Y	Y	Y	N	N	N	1	0
761	France	Berber, Riffi	117,000	(rif)-Tarifit	Islam	Y	N	Y	Y	Y	N	N	2	0
762	France	Comorian	93,700	(swb)-Maore Comor	Islam	Y	N	Y	N	Y	N	N	1	0
101	France	Deaf French	168,690	(fsl)-French Sign La	Trad. Christian	N	N	N	N	N	N	N	3	0
763	France	Hmong Daw	134,200	(mww)-Hmong Daw	East Asia Religi	Y	N	Y	Y	Y	N	N	2	0
764	France	Jew	765,075	(fra)-French	Other Religions	Y	Y	Y	Y	Y	N	N	15	0
765	France	Khmer	67,900	(khm)-Central Khme	Buddhism-Thera	Y	N	Y	Y	Y	N	N	1	0
766	France	Malagasy	61,749	(plt)-Plateau Malaga	Islam	N	Y	Y	Y	Y	N	N	1	0
104	France	Middle Atlas Berber	114,000	(tzm)-Tamazight, Ce	Islam	Y	N	Y	Y	Y	N	N	2	0
767	France	Persian	61,800	(pes)-Western Farsi	Islam-Shia	Y	N	Y	Y	Y	N	N	1	0
768	France	Russian	123,500	(rus)-Russian	Trad. Christian	Y	Y	Y	Y	Y	N	N	2	0
107	France	Shawiya	114,000	(shy)-Chaouia	Islam	Y	N	Y	N	Y	N	N	2	0
769	France	Tamil	100,000	(tam)-Tamil	Hinduism	Y	Y	Y	Y	Y	N	N	2	0
770	Georgia	Abkhaz	101,000	(abk)-Abkhazian	Islam-Sunni	Y	N	N	N	N	N	N	2	0
771	Germany	Arab, Middle Easter	62,000	(ajp)-South Levantin	Islam-Sunni	Y	N	N	Y	Y	N	N	1	0
772	Germany	Deaf German	395,374	(gsg)-German Sign I	Trad. Christian	Y	N	N	N	N	N	N	7	0
773	Germany	Han Chinese	50,885	(cmn)-Mandarin Chi	Non-Religious	Y	Y	Y	Y	Y	N	N	1	0
774	Germany	Jew	122,500	(ydd)-Eastern Yiddis	Other Religions	Y	N	Y	N	Y	N	N	2	0
775	Germany	Tamil	60,000	(tam)-Tamil	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
776	Germany	Vietnamese	65,365	(vie)-Vietnamese	Buddhism-Thera	Y	N	Y	Y	Y	N	N	1	0
777	Ghana	Fulfulde Adamawa	52,020	(fub)-Adamawa Fulfu	Islam-Other/Ma	Y	N	Y	Y	Y	N	N	1	0
778	Ghana	Kasena	132,600	(xsm)-Kasem	Other Religions	Y	N	Y	Y	Y	N	N	2	0
779	Ghana	Kotokoli	67,626	(kdh)-Tem	Islam-Other/Ma	Y	N	Y	N	Y	N	N	1	0
780	Greece	Deaf Greek	62,695	(gss)-Greek Sign La	Other Religions	N	N	N	N	N	N	N	1	0
781	Greece	Rumelian Turk	153,699	(tur)-Turkish	Islam-Sunni	Y	N	Y	N	Y	N	N	3	0

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782	Guyana	East Indian (Muslim)	65,621	(gyn)-Guyanese Cre	Islam	N	N	N	N	N	N	N	1	0
783	Honduras	Paya-Pech	143,000	(pay)-Pech	Other Religions	N	N	N	N	Y	N	N	2	0
784	India	Ahirwasi	73,673	(hin)-Hindi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
785	India	Arab	98,672	(arb)-Standard Arabi	Islam-Sunni	Y	Y	Y	Y	Y	N	N	1	0
786	India	Arasu	64,057	(kan)-Kannada	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
144	India	Baloch	129,950	(urd)-Urdu	Islam	Y	Y	Y	Y	Y	N	N	2	0
787	India	Bandawat	58,483	(hin)-Hindi	Hinduism	Y	Y	Y	N	Y	N	N	1	0
788	India	Baraik	73,627	(hin)-Hindi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
789	India	Benita Odia	77,798	(ori)-Oriya	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
790	India	Bhaina	60,203	(hne)-Chhattisgarhi	Other Religions	Y	N	Y	Y	Y	N	N	1	0
791	India	Bhansala	253,746	(knn)-Konkani (D:Th	Hinduism	Y	Y	Y	Y	Y	N	N	5	0
161	India	Bhatiara	259,188	(urd)-Urdu	Islam	Y	Y	Y	Y	Y	N	N	5	0
164	India	Bhenrihar	4,361,088	(wbr)-Wagdi	Hinduism	N	N	N	N	Y	N	N	87	0
792	India	Bruckpa	56,294	(scl)-Shina	Islam	Y	N	N	N	Y	N	N	1	0
793	India	Chapota	50,790	(hin)-Hindi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
179	India	Chasadhobi	111,991	(ben)-Bengali (D:Sir	Hinduism	Y	Y	Y	Y	Y	N	N	2	0
180	India	Chasot	461,854	(ben)-Bengali (D:Sir	Hinduism	Y	Y	Y	Y	Y	N	N	9	0
181	India	Chaturtha	505,998	(mar)-Marathi	Hinduism	Y	Y	Y	Y	Y	N	N	10	0
794	India	Chunvalia	53,307	(guj)-Gujarati	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
187	India	Daroga	1,220,725	(mtr)-Mewari	Hinduism	Y	Y	Y	Y	N	N	N	24	0
795	India	Deaf Indian	5,704,699	(ins)-Indian Sign Lar	Other Religions	N	N	N	N	N	N	N	114	0
189	India	Deshwali	228,601	(urd)-Mewari/ Urdu	Hinduism	Y	Y	Y	Y	Y	N	N	4	0
796	India	Dharhi	54,953	(urd)-Urdu	Islam	Y	Y	Y	Y	Y	N	N	1	0
797	India	Gachha	98,827	(hin)-Hindi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
206	India	Ganaka (Ganak)	111,010	(asm)-Assamese	Hinduism	Y	N	Y	Y	Y	N	N	2	0
208	India	Gandia (Ganiga)	200,219	(tel)-Telugu (D:Visha	Hinduism	Y	Y	Y	Y	Y	N	N	4	0
798	India	Garpagari	62,198	(mar)-Marathi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
799	India	Gopal	53,648	(guj)-Gujarati	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
226	India	Holar	106,066	(mar)-Marathi	Animism	Y	Y	Y	Y	Y	N	Y	2	0
227	India	Idayar	133,188	(ori)-Oriya	Hinduism	Y	Y	Y	Y	Y	N	Y	2	0
229	India	Jalia Kaibarta	734,592	(ben)-Bengali (D:Sir	Animism	Y	Y	Y	Y	Y	N	Y	14	0
230	India	Jatapur	148,389	(kxv)-Kuvi	Animism	Y	N	Y	N	Y	N	Y	2	0
233	India	Jhojha	175,779	(urd)-Urdu	Hinduism	Y	Y	Y	Y	Y	N	N	3	0
800	India	Jhora	58,890	(ori)-Oriya	Hinduism	Y	Y	Y	N	Y	N	N	1	0
801	India	Jimdar	72,428	(ben)-Bengali	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
802	India	Kanai	63,720	(urd)-Urdu	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
803	India	Kapewar	67,899	(tel)-Telugu	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
252	India	Karaiyar	123,544	(tam)-Tamil (D:Tigal	Hinduism	Y	Y	Y	Y	Y	N	Y	2	0
254	India	Karnam (Sichtakari)	227,986	(tam)-Tamil (D:Tigal	Hinduism	Y	Y	Y	Y	Y	N	N	4	0
259	India	Khambu (Khamba)	333,239	(ben)-Bengali (D:Sir	Hinduism	Y	Y	Y	Y	Y	N	Y	6	0
260	India	Khan/a (Kharva)	328,515	(mve)-Marwari (D: S	Hinduism	Y	N	Y	Y	Y	N	N	6	0
804	India	Kharol	66,686	(mup)-Malvi	Hinduism	Y	N	Y	N	Y	N	N	1	0
275	India	Konai	141,435	(ben)-Bengali (D:Sir	Animism	Y	Y	Y	Y	Y	N	Y	2	0
277	India	Kondara	755,571	(ori)-Oriya (D:Weste	Animism	Y	Y	Y	N	Y	N	Y	15	0
805	India	Koracha	71,182	(yeu)-Yerukula	Other Religions	N	N	N	Y	Y	N	N	1	0
806	India	Krishnavaka	54,910	(tam)-Tamil	Hinduism	Y	Y	Y	Y	Y	N	N	1	0

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807	India	Kudumi	62,588	(mal)-Malayalam	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
808	India	Laccadive	55,137	(div)-Dhivehi	Islam	N	N	Y	N	Y	N	N	1	0
809	India	Lunia	5,324,430	(hin)-Hindi	Hinduism	Y	Y	Y	Y	Y	N	N	106	0
810	India	Magar	73,300	(mgp)-Eastern Magar	Hinduism	Y	N	Y	N	Y	N	N	1	0
294	India	Mairal	649,742	(ben)-Bengali (D:Sir)	Hinduism	Y	Y	Y	Y	Y	N	N	12	0
296	India	Makhmi	469,871	(urd)-Urdu	Hinduism	Y	Y	Y	Y	Y	N	N	9	0
811	India	Manbhav	53,968	(mar)-Marathi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
307	India	Marasari	152,599	(mal)-Malayalam (D:Tar)	Hinduism	Y	Y	Y	Y	Y	N	N	3	0
314	India	Merat	134,870	(guj)-Gujarati (D:Tar)	Hinduism	Y	Y	Y	Y	Y	N	N	2	0
316	India	Moger	113,114	(tcy)-Tulu/Kannada	Animism	Y	Y	Y	Y	Y	N	Y	2	0
812	India	Molesalam	128,738	(guj) Gujarati (D:Tar)	Islam	Y	N	Y	Y	Y	Y	Y	2	0
322	India	Nagar	244,019	(anp)-Angika	Hinduism	N	N	N	N	Y	Y	Y	4	0
813	India	Nanbai	70,625	(urd)-Urdu	Islam	Y	Y	Y	Y	Y	N	N	1	0
814	India	Narsinghpura	55,460	(guj)-Gujarati	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
341	India	Nayinda	208,169	(tcy)-Tulu/Kannada	Hinduism	Y	N	Y	Y	Y	N	Y	4	0
815	India	Nulayar	184,971	(mal)-Malayalam	Hinduism	Y	Y	Y	Y	Y	N	N	3	0
816	India	Nuniya	82,240	(pan)-Panjabi	Other Religions	Y	Y	Y	Y	Y	N	N	1	0
344	India	Paliya	231,331	(ben)-Bengali (D:Sir)	Animism	Y	Y	Y	Y	Y	N	Y	4	0
817	India	Parkavakulam	54,784	(tam)-Tamil	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
353	India	Patni	270,234	(ben)-Bengali (D:Sir)	Animism	Y	Y	Y	Y	Y	N	Y	5	0
354	India	Pattavan	130,437	(tam)-Tamil (D:Tigal)	Hinduism	Y	Y	Y	Y	Y	N	N	2	0
818	India	Payak	70,927	(mup)-Malvi	Hinduism	Y	N	Y	N	Y	N	N	1	0
357	India	Prabhu Kayastha	113,849	(mar)-Marathi	Hinduism	Y	Y	Y	Y	Y	N	Y	2	0
819	India	Rana	56,593	(hin)-Hindi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
368	India	Rangrez	443,864	(urd)-Urdu	Hinduism	Y	Y	Y	Y	Y	N	N	8	0
374	India	Sadgop	3,522,996	(ben)-Bengali (D:Sir)	Hinduism	Y	Y	Y	Y	Y	N	N	70	0
378	India	Sainthwar	844,957	(mar)-Marathi	Hinduism	Y	Y	Y	Y	Y	N	N	16	0
820	India	Saloi	61,421	(asm)-Assamese	Hinduism	Y	N	Y	Y	Y	N	N	1	0
379	India	Samagara	95,006	(mar)-Marathi	Animism	Y	Y	Y	Y	Y	N	Y	1	0
383	India	Sargara	152,814	(mve)-Marwari (D:Sc)	Animism	Y	N	Y	Y	Y	N	Y	3	0
821	India	Shaikh (Dhundari)	404,463	(dhd)-Dhundari	Islam	N	N	N	N	N	N	N	8	0
392	India	Shaikh (Konkani)	116,051	(knn)-Konkani (D:Th)	Islam	Y	Y	Y	Y	Y	N	Y	2	0
395	India	Shaikh (Marathi)	2,429,481	(mar)-Marathi	Islam	Y	Y	Y	Y	Y	N	Y	48	0
396	India	Shaikh (Marwadi)	1,541,534	(mve)-Marwari	Islam	Y	N	Y	Y	Y	N	Y	30	0
397	India	Shaikh (Mewari)	151,368	(mtr)-Mewari	Islam	Y	Y	Y	Y	N	N	Y	3	0
822	India	Shaikh (Nimadi)	110,046	(noe)-Nimadi	Islam	N	N	Y	N	Y	N	N	2	0
823	India	Shaikh (Shekhawati)	222,665	(swv)-Shekhawati	Islam	N	N	N	N	N	N	N	4	0
402	India	Sherugar	138,663	(guj)-Gujarati (D:Tar)	Hinduism	Y	Y	Y	Y	Y	N	N	2	0
403	India	Sirvi	443,506	(mve)-Marwari (D:Sc)	Hinduism	Y	N	Y	Y	Y	N	N	8	0
824	India	Sonowar	63,938	(nep)-Nepali	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
406	India	Sood	143,756	(hin)-Hindi/Urdu	Hinduism	Y	Y	Y	Y	Y	N	Y	2	0
407	India	Sudhan	446,757	(kas)-Kashmiri (D:Zi)	Islam	Y	N	Y	Y	Y	N	N	8	0
825	India	Targala	58,331	(guj)-Gujarati	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
426	India	Turk	530,187	(urd)-Urdu	Islam	Y	Y	Y	Y	Y	N	N	10	0
826	India	Veluttedan	171,167	(mal)-Malayalam	Hinduism	Y	Y	Y	Y	Y	N	N	3	0
290	India/Bangladesh	Mahimal	147,468	(ben)-Bengali (D:Sir)	Islam	Y	N	Y	Y	Y	N	N	2	0

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434	Indonesia	Belitung	100,000	(mly)-Malay (D:West)	Islam	Y	N	Y	Y	Y	N	Y	2	0
827	Indonesia	Bengkulu	66,277	(pse)-Central Malay	Islam	Y	N	Y	N	Y	N	N	1	2
828	Indonesia	Buol	82,847	(blf)-Buol	Islam	N	N	N	N	N	N	N	1	0
829	Indonesia	Daya	55,231	(zsm)-Standard Malay	Islam	Y	N	Y	Y	Y	N	N	1	0
830	Indonesia	Deaf Indonesian	1,057,130	(inl)-Indonesian Sign	Other Religions	N	N	N	N	N	N	N	21	0
831	Indonesia	Enim	120,000	(pse)-Central Malay	Islam	Y	N	Y	N	Y	N	N	2	2
832	Indonesia	Kaur	60,754	(vkk)-Kaur	Islam	N	N	N	N	N	N	N	1	0
833	Indonesia	Kayu Agung	55,231	(kge)-Komerling	Islam	N	N	Y	N	Y	N	N	1	3
834	Indonesia	Lintang	190,000	(pse)-Central Malay	Islam	Y	N	Y	N	Y	N	N	3	0
835	Indonesia	Mandar	475,000	(mdr)-Mandar	Islam	N	N	Y	N	Y	N	N	9	0
836	Indonesia	Manggarai	570,000	(mqy)-Manggarai	Islam	N	N	N	N	N	N	N	11	0
837	Indonesia	Muko-Muko	66,277	(min)-Minangkabau	Islam	Y	N	Y	N	Y	N	N	1	1
838	Indonesia	Nagekeo	105,000	(xxk)-Ke'o	Other Religions	N	N	N	N	N	N	N	2	0
839	Indonesia	Ngada	71,800	(nxg)-Ngad'a	Other Religions	N	N	N	N	Y	N	N	1	0
840	Indonesia	Pegagan	225,000	(pse)-Central Malay	Islam-Sunni	Y	N	Y	N	Y	N	N	4	0
841	Indonesia	Penesak	130,000	(mui)-Musi	Islam	N	N	N	N	Y	N	N	2	0
842	Indonesia	Rambang	140,000	(lje)-Rampi	Islam	N	N	N	Y	N	N	2	2	0
441	Indonesia	Rawas	200,000	(rws)-Rawas	Islam	N	N	N	N	Y	N	N	4	0
843	Indonesia	Sanggau Sekadau	110,000	(scg)-Sanggau	Other Religions	N	N	N	N	Y	N	N	2	0
442	Indonesia	Sikka	180,000	(ski)-Sika	Other Religions	N	N	N	N	N	N	Y	3	0
844	Indonesia	Wejewa	77,324	(wew)-Wejewa	Other Religions	Y	N	Y	N	Y	N	N	1	0
845	Iran	Afghan Persian	2,000,000	(prs)-Dari	Islam-Sunni	Y	N	Y	Y	Y	N	N	40	0
846	Iran	Afshari	1,136,000	(azb)-South Azerbaijani	Islam-Shia	Y	N	N	Y	Y	N	N	22	0
847	Iran	Deaf Iranian	339,360	(psc)-Persian Sign Language	Islam-Shia	N	N	N	N	N	N	N	6	0
848	Iran	Galeshi	67,000	(glk)-Gilaki	Islam	N	N	Y	N	Y	N	N	1	0
849	Iran	Gurani Kurd	50,000	(hac)-Gurani	Islam-Shia	N	N	N	N	N	N	N	1	0
850	Iran	Shahseven	65,000	(azb)-South Azerbaijani	Islam-Shia	Y	N	N	Y	Y	N	N	1	0
851	Iran	Tajik	67,700	(tgk)-Tajik	Islam-Sunni	Y	N	Y	N	Y	N	N	1	0
448	Iran	Western Pushtun	119,000	(pnb)-Panjabi, Western	Islam-Sunni	Y	N	Y	N	Y	N	N	2	0
852	Iran	Zott Gypsy	1,286,000	(rmt)-Domari	Islam-Sunni	Y	N	N	N	Y	N	N	25	0
853	Iraq	Arab, Iraqi - Shi'a	14,400,000	(acm)-Mesopotamian	Islam-Shia	N	N	Y	N	Y	N	N	288	0
854	Iraq	Arab, Iraqi - Sunni	6,034,022	(acm)-Mesopotamian	Islam-Sunni	Y	N	Y	Y	Y	N	N	120	0
451	Iraq	Bedouin Arab	1,402,171	(ars)-Arabic, Najdi	Islam	N	N	N	N	N	N	Y	28	0
855	Iraq	Deaf Iraqi	189,183	(xxx)-Language Unknown	Other Religions	N	N	N	N	N	N	N	3	0
856	Iraq	Ghorbati Gypsy	77,898	(rmt)-Domari	Islam	Y	N	N	N	Y	N	N	1	0
857	Iraq	Kurd, Central	620,889	(ckb)-Central Kurdish	Islam	Y	N	Y	Y	Y	N	N	12	0
858	Iraq	Luri	104,384	(ltd)-Luri	Islam	N	N	Y	N	N	N	N	2	0
859	Iraq	Mandaean	58,715	(acm)-Mesopotamian	Other Religions	Y	N	Y	Y	Y	N	N	1	0
860	Iraq	Marsh Arab	204,000	(acm)-Mesopotamian	Islam	N	N	Y	N	Y	N	N	4	0
453	Iraq	Persian	326,193	(pes)-Farsi, Western	Islam	Y	N	Y	Y	Y	N	N	6	0
861	Iraq	Southern Assyrian	92,033	(tru)-Turoyo	Other Religions	Y	N	Y	N	Y	N	N	1	0
862	Iraq	Turkmen	372,265	(tuk)-Turkmen	Islam-Sunni	Y	Y	Y	Y	Y	N	N	7	0
863	Italy	Albanian	402,000	(sqi)-Albanian	Islam - Sunni	Y	N	N	N	N	N	N	8	0
864	Italy	Arab, Moroccan	253,362	(ary)-Moroccan Arabic	Islam	Y	N	Y	Y	Y	N	N	5	0
865	Italy	Arab, Tunisian	68,630	(aeb)-Tunisian Arabic	Islam-Sunni	Y	N	Y	N	Y	N	N	1	0
866	Italy	Arbereshe	80,000	(aee)-Arbereshe Albanian	Other Religions	Y	N	N	N	N	N	N	1	0

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455	Italy	Deaf Italian	278,400	(ise)-Italian Sign Lar	Trad. Christian	N	N	N	N	N	N	N	5	0
867	Italy	Han Chinese	100,109	(cmn)-Mandarin Chi	East Asia Religi	Y	Y	Y	Y	Y	N	N	2	0
868	Jordan	Arab, Egyptian	756,295	(arz)-Egyptian Arabi	Islam-Sunni	Y	Y	Y	Y	Y	N	N	15	0
869	Jordan	Arab, Iraqi	1,083,184	(ayp)-North Mesopo	Islam	Y	N	Y	N	N	N	N	21	0
870	Jordan	Bedouin, Najdi	78,286	(ars)-Najdi Arabic	Islam	N	N	N	N	N	N	N	1	0
871	Jordan	Circassian	105,687	(ady)-Adyghe	Islam-Sunni	Y	N	Y	N	Y	N	N	2	0
459	Jordan	Syrian Arab	362,574	(arb)-Arabic, Standa	Islam	Y	Y	Y	Y	Y	N	N	7	0
872	Kazakhstan	Azeri	88,700	(azj)-North Azerbaij	Islam-Shia	Y	N	Y	N	Y	N	N	1	0
873	Kazakhstan	Deaf Kazakhstani	60,000	(xxx)-Language Unk	Islam-Sunni	N	N	N	N	N	N	N	1	0
462	Kazakhstan	Kyrgyz	320,000	(kir)-Kirghiz (D:Sou	Islam-Sunni	Y	N	Y	Y	Y	N	Y	6	0
463	Kazakhstan	Tatar	250,000	(tat)-Tatar (D:Weste	Islam-Sunni	Y	Y	Y	Y	Y	N	N	5	0
874	Kenya	Somali	546,843	(som)-Somali	Islam	Y	Y	Y	Y	Y	N	N	10	0
464	Korea, North	Han Chinese	185,879	(cmn)-Chinese, Man	Non-Believers	Y	Y	Y	Y	Y	N	N	3	0
875	Kuwait	Arab, Lebanese	96,410	(apc)-North Levantin	Islam	Y	N	N	Y	Y	N	N	1	0
876	Kuwait	Arab, Saudi	121,758	(ars)-Najdi Arabic	Islam-Sunni	N	N	N	N	N	N	N	2	0
467	Kuwait	Jordanian Arab	100,794	(arb)-Arabic, Standa	Islam	Y	y	Y	Y	Y	N	N	2	0
468	Kuwait	Kurd	197,862	(ckb)-Kurdish, Centr	Islam	Y	N	Y	Y	Y	N	N	3	0
470	Kuwait	Persian	134,392	(pes)-Farsi, Westerr	Islam	Y	N	Y	Y	Y	N	N	2	0
877	Kyrgyzstan	Karakalpak	55,231	(kaa)-Kara-Kalpak	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
878	Kyrgyzstan	Tatar	80,637	(tat)-Tatar	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
879	Laos	Bru	91,668	(brv)-Western Bru	Other Religions	N	N	N	N	Y	N	N	1	0
880	Laos	Kui	62,388	(kdt)-Kuy	Other Religions	Y	N	Y	Y	Y	N	N	1	0
881	Laos	Laven	55,562	(lbo)-Laven	Other Religions	N	N	N	N	Y	N	N	1	0
882	Lebanon	Alawites	109,369	(apc)-North Levantin	Islam-Shia	Y	N	N	N	Y	N	N	2	0
883	Lebanon	Arab, Lebanese Sur	903,712	(apc)-North Levantin	Islam-Sunni	Y	N	N	Y	Y	N	N	18	0
478	Lebanon	Christian	1,248,725	(apc)-Arabic, North L	Trad. Christian	N	N	N	N	N	N	N	24	0
884	Libya	Arab, Palestinian	64,535	(apc)-North Levantin	Islam	Y	N	N	Y	Y	N	N	1	0
483	Libya	Arabized Black	117,119	(acq)-Arabic, Taizzi-	Islam	N	N	N	Y	Y	N	N	2	0
484	Libya	Berber	267,138	(ary)-Arabic, Moroco	Islam	Y	N	Y	Y	Y	N	N	5	0
485	Libya	Cyrenaican Arab	1,673,130	(ayl)-Arabic, Libyan	Islam-Sunni	N	N	N	N	N	N	N	33	0
486	Libya	Egyptian Arab	585,830	(arz)-Arabic, Egyptia	Islam	Y	Y	Y	Y	Y	N	N	11	0
487	Libya	Fezzan Bedouin	200,776	(ayl)-Arabic, Libyan	Islam-Sunni	N	N	N	N	N	N	N	4	0
885	Libya	Punjabi, Western	71,252	(pnb)-Western Panja	Islam	Y	N	Y	Y	Y	N	N	1	0
489	Libya	Sudanese Arab	266,538	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	5	0
490	Libya	Tunisian Arab	190,020	(aeb)-Arabic, Tunisia	Islam	Y	N	Y	Y	Y	N	N	3	0
886	Libya	Zuara	50,381	(jbn)-Nafusi	Islam	N	N	N	N	N	N	N	1	0
887	Madagascar	Antandroy	956,682	(tdx)-Tandroy-Mahaf	Other Religions	Y	Y	Y	Y	Y	Y	Y	19	100
888	Madagascar	Antefasy	138,438	(plt)-Plateau Malaga	Other Religions	Y	Y	Y	Y	Y	Y	Y	2	42
889	Madagascar	Antemoro	769,848	(plt)-Plateau Malaga	Other Religions	Y	Y	Y	Y	Y	Y	Y	15	41
890	Madagascar	Antesaka	1,262,821	(bjq)-Southern Betsi	Other Religions	N	N	Y	Y	Y	Y	Y	25	50
891	Madagascar	Deaf Malagasy	87,738	(mzc)-Madagascar S	Other Religions	N	N	N	N	N	N	N	1	0
892	Malawi	Deaf Malawian	61,755	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	1	0
893	Malaysia	Bangladeshi	150,000	(ben)-Bengali	Islam	Y	Y	Y	N	Y	N	N	3	0
894	Malaysia	Deaf Malaysian	135,561	(xml)-Malaysian Sign	Other Religions	N	N	N	N	N	N	N	2	0
895	Malaysia	Han Chinese, Haina	57,434	(nan)-Min Nan Chine	East Asia Religi	Y	N	Y	Y	Y	N	N	1	0
896	Malaysia	Han Chinese, Teoch	459,474	(nan)-Min Nan Chine	East Asia Religi	Y	N	Y	Y	Y	N	N	9	0

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897	Malaysia	Hindi	54,231	(hin)-Hindi	Hinduism	Y	Y	Y	Y	Y	N	N	1	0
898	Malaysia	Indian Muslim	108,243	(tam)-Tamil	Islam	Y	Y	Y	N	Y	N	N	2	0
494	Malaysia	Peranakan	304,749	(mly)-Malay (D:Peranakan)	AncWor	Y	N	Y	Y	Y	N	N	6	0
899	Malaysia	Punjabi	108,461	(pan)-Panjabi	Other Religions	Y	Y	Y	Y	Y	N	N	2	0
900	Malaysia	Thai Chinese	67,626	(cmn)-Mandarin Chinese	Buddhism	Y	Y	Y	Y	Y	N	N	1	0
901	Malaysia	West Coast Bajau	75,128	(bdr)-West Coast Bajau	Islam	N	N	N	N	N	N	N	1	0
902	Mali	Dausahaq	106,090	(dsq)-Tadaksahak	Islam-Other/Muslim	N	N	N	N	Y	N	N	2	0
903	Mali	Deaf Malian	75,667	(ase)-American Sign Language	Islam-Other/Muslim	N	N	Y	N	N	N	N	1	0
904	Mali	Fula Jalon	78,619	(fuf)-Pular	Islam-Other/Muslim	Y	N	Y	Y	Y	N	N	1	0
905	Mali	Jula	105,210	(dyu)-Dyula	Islam-Other/Muslim	Y	N	Y	Y	Y	N	N	2	0
906	Mauritania	Tamasheq	80,635	(taq)-Tamasheq	Islam-Other/Muslim	Y	N	Y	N	Y	N	N	1	0
907	Mayotte	Comorian Maori	118,420	(swb)-Maore Comorian	Islam	Y	N	Y	N	Y	N	N	2	0
908	Mexico	Chontal, Tabasco	64,640	(chf)-Tabasco Chontal	Other Religions	Y	N	N	N	Y	N	N	1	0
909	Mexico	Deaf Mexican	546,525	(mfs)-Mexican Sign Language	Trad. Christian	N	N	Y	N	N	N	N	10	0
910	Mexico	Mixteco, Metlatonoc	69,030	(mxv)-Metlatónoc Mixteco	Other Religions	Y	N	Y	N	Y	N	N	1	0
911	Mexico	Nahuatl de Orizaba	156,710	(nlv)-Orizaba Nahuatl	Other Religions	Y	N	N	N	Y	N	N	3	0
912	Mexico	Nahuatl de Tlaxcala	66,970	(nhn)-Central Nahuatl	Other Religions	Y	N	N	Y	Y	N	N	1	0
913	Mexico	Otomi de la Valle de	107,151	(ote)-Mezquital Otomi	Other Religions	Y	N	Y	N	Y	N	N	2	0
914	Mexico	Totonaca- Yecuatla	65,939	(tlc)-Yecuatla Totonac	Other Religions	N	N	N	N	N	N	N	1	0
915	Mexico	Totonaco de Papantla	85,515	(top)-Papantla Totonac	Other Religions	Y	N	N	N	N	N	N	1	0
916	Mexico	Tzeltal, Oxchuc, Chiapas	237,350	(tzh)-Tzeltal	Other Religions	Y	N	Y	N	Y	N	N	4	0
917	Mexico	Tzotzil, Venustiano Carranza	63,954	(tzo)-Tzotzil	Other Religions	N	N	N	N	Y	N	N	1	0
918	Mexico	Zapoteco, Central Mexico	118,170	(zam)-Miahuatlán Zapotec	Other Religions	Y	N	N	N	Y	N	N	2	0
919	Mexico	Zoque, Copainala, Chiapas	62,258	(zoc)-Copainalá Zoque	Other Religions	Y	N	N	N	Y	N	N	1	0
920	Morocco	Bedouin, Delim	107,558	(mey)-Hassaniyya	Islam	N	N	Y	Y	Y	N	N	2	0
921	Morocco	Berber, Ghomara	66,785	(gho)-Ghomara	Islam	N	N	N	N	N	N	N	1	0
922	Mozambique	Chopi	839,513	(cce)-Chopi	Other Religions	Y	N	Y	N	Y	N	N	16	0
923	Mozambique	Deaf Mozambican	91,681	(mzy)-Mozambican Sign Language	Other Religions	N	N	N	N	N	N	N	1	0
924	Mozambique	Manyika	108,286	(mxk)-Manyika	Other Religions	Y	N	Y	N	Y	N	N	2	0
925	Myanmar	Deaf Myanmarese	259,132	(xxx)-Language Unknown	Other Religions	N	N	N	N	N	N	N	5	0
926	Myanmar	Honi	65,000	(how)-Honi	Other Religions	N	N	N	N	Y	N	N	1	0
927	Myanmar	Khmu	91,000	(kkg)-Khmu	Other Religions	N	N	Y	Y	Y	N	N	1	0
928	Myanmar	Lashi	70,000	(lsi)-Lashi	Other Religions	N	N	Y	N	Y	N	N	1	0
929	Myanmar	Punjabi, Eastern	77,910	(pan)-Panjabi	Hinduism-Other	Y	Y	Y	Y	Y	N	N	1	0
930	Namibia	Gciriku	62,963	(diu)-Diriku	Other Religions	Y	N	N	N	Y	N	N	1	0
931	Namibia	Herero	176,740	(her)-Herero	Other Religions	Y	N	Y	N	Y	N	N	3	0
932	Namibia	Luyana	117,090	(kwn)-Kwangali	Other Religions	Y	N	Y	N	Y	N	N	2	0
933	Namibia	Nama	90,852	(naq)-Nama (Namibia)	Other Religions	Y	N	Y	N	Y	N	N	1	0
934	Nepal	Bantawa Rai	529,959	(bap)-Bantawa	Other Religions	N	N	Y	N	Y	N	N	10	0
506	Nepal	Dang Tharu	419,010	(thl)-Tharu, Dangaura	Animism	N	N	Y	N	Y	N	Y	8	0
935	Nepal	Deaf Nepalese	160,033	(nsp)-Nepalese Sign Language	Other Religions	N	N	N	N	N	N	N	3	0
936	Nepal	Eastern Gurung	123,024	(ggg)-Eastern Gurung	Other Religions	Y	N	N	N	Y	N	N	2	0
509	Nepal	Kathoriyatharu	112,316	(tkk)-Tharu, Kathoriya	Animism	N	N	N	N	Y	N	N	2	0
937	Nepal	Kham-Magar	54,442	(kjl)-Western Parbat	Other Religions	Y	N	N	Y	N	N	N	1	0
938	Nepal	Kumhali	116,450	(kra)-Kumhali	Hinduism	N	N	N	N	Y	N	N	2	0
939	Nepal	Mahotari Tharu	58,809	(thq)-Kochila Tharu	Other Religions	N	Y	N	Y	N	N	N	1	0

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940	Nepal	Majhi	85,079	(mjz)-Majhi	Hinduism	N	N	N	N	N	N	N	1	0
941	Nepal	Musasa	202,034	(smm)-Musasa	Hinduism	N	N	N	N	N	N	N	4	0
942	Nepal	Saam Rai	65,995	(raq)-Saam	Hinduism	N	N	N	N	N	N	N	1	0
943	Nepal	Thulunge Rai	98,097	(tdh)-Thulung	Hinduism	Y	N	N	N	Y	N	N	1	0
944	Netherlands	Ambonese	50,205	(abs)-Ambonese Ma	Islam	Y	N	N	N	Y	N	N	1	0
945	Netherlands	Arab, Tunisian	67,610	(aeb)-Tunisian Arabi	Islam	Y	N	Y	Y	Y	N	N	1	0
946	Netherlands	Berber	270,714	(tzm)-Central Atlas	Islam-Sunni	Y	N	Y	Y	Y	N	N	5	0
947	Netherlands	Han Chinese	89,253	(cmn)-Mandarin Chi	Buddhism	Y	Y	Y	Y	Y	N	N	1	0
948	Niger	Deaf Nigerien	71,534	(fsl)-French Sign La	Islam-Other/Ma	N	N	N	N	N	N	N	1	0
949	Nigeria	Auna-Agaraiwa Kan	104,040	(kdl)-Tsikimba	Islam-Other/Ma	Y	N	Y	N	Y	N	N	2	0
950	Nigeria	Chishingyini	83,232	(asg)-Cishingini	Other Religions	Y	N	Y	N	N	N	N	1	0
951	Nigeria	Deaf Nigerian	674,812	(nsi)-Nigerian Sign L	Other Religions	N	N	N	N	N	N	N	13	0
952	Nigeria	Okpamheri	62,421	(opa)-Okpamheri	Other Religions	N	N	N	N	Y	N	N	1	0
953	Nigeria	Reshe	57,195	(res)-Reshe	Islam-Other/Ma	Y	N	Y	N	Y	N	N	1	0
954	Nigeria	West Marghi	220,816	(mfl)-Putai	Islam-Other/Ma	N	N	N	N	Y	N	N	4	0
955	Nigeria	Zerma	107,028	(dje)-Zarma	Islam-Other/Ma	Y	N	Y	Y	Y	N	N	2	0
956	North Korea	Deaf North Korean	113,136	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	2	0
957	Oman	Arab, Dhofari	105,881	(adf)-Dhofari Arabic	Islam	N	N	N	N	N	N	N	2	0
520	Oman	Balochi, Southern	197,090	(bcc)-Balochi, South	Islam	Y	N	Y	Y	Y	N	N	3	0
958	Oman	Bengali	122,385	(ben)-Bengali	Islam-Sunni	Y	Y	Y	Y	Y	N	N	2	0
959	Oman	Filipino	57,915	(tgl)-Tagalog	Other Religions	Y	N	Y	Y	Y	N	N	1	0
521	Oman	Gulf Arab	667,052	(afb)-Arabic, Gulf Sp	Islam	N	N	N	N	N	N	N	13	0
960	Oman	Mahra	54,636	(gdq)-Mehri	Islam-Other/Ma	N	N	N	N	N	N	N	1	0
961	Oman	Malayali	163,097	(mal)-Malayalam (D	Islam	Y	Y	Y	Y	Y	N	N	3	0
962	Oman	Urdu	51,938	(urd)-Urdu	Islam	Y	Y	Y	Y	Y	N	N	1	0
523	Pakistan	Arab	185,827	(arb)-Arabic, Stand	Islam	Y	Y	Y	Y	Y	N	Y	3	0
527	Pakistan	Kho	320,162	(khw)-Khowar (D:Sw	Islam	N	N	N	N	Y	N	Y	6	0
963	Pakistan	Kohistani	69,388	(gwc)-Kalami	Islam	N	N	N	N	N	N	N	1	0
528	Pakistan	Kolai	418,130	(plk)-Shina, Kohistar	Islam	N	N	N	N	N	N	Y	8	0
529	Pakistan	Kutchi Kohli	119,022	(gjk)-Koli, Kachi (D:Z	Hinduism	Y	N	N	N	Y	N	Y	2	0
530	Pakistan	Parkari Kachchhi	326,778	(kvx)-Koli, Parkari	Hinduism	Y	N	N	N	Y	N	Y	6	0
531	Pakistan	Persian	168,628	(pes)-Farsi, Western	Islam-Shia	Y	N	Y	Y	Y	N	Y	3	0
964	Pakistan	Tharadari Koli	65,355	(kxp)-Wadiyara Koli	Hinduism	N	N	N	N	Y	N	N	1	0
533	Pakistan	Wadiyara Koli	163,398	(kxp)-Koli, Wadiyara	Hinduism	N	N	N	N	Y	N	Y	3	0
534	Pakistan	Wanetsi	128,518	(wne)-Waneci	Islam-Sunni	N	N	N	N	N	N	N	2	0
965	Peru	Deaf Peruvian	1,433,960	(prl)-Peruvian Sign L	Trad. Christian	N	N	N	N	N	N	N	28	0
966	Philippines	Yakan	142,179	(yka)-Yakan	Islam	Y	N	Y	Y	Y	Y	N	2	7
967	Poland	Lemko	60,000	(rue)-Rusyn	Other Religions	Y	N	N	Y	Y	N	N	1	0
968	Poland	Ukrainian	167,000	(ukr)-Ukrainian	Trad. Christian	Y	N	Y	Y	Y	N	N	3	0
969	Portugal	Angolan	80,000	(por)-Portuguese	Other Religions	Y	Y	Y	Y	Y	N	N	1	0
970	Portugal	Deaf Portuguese	50,717	(psr)-Portuguese Sig	Trad. Christian	N	N	N	N	N	N	N	1	0
971	Qatar	African Bantu	71,612	(arb)-Standard Arabi	Islam	Y	Y	Y	Y	Y	N	N	1	0
972	Qatar	Arab, Lebanese	67,706	(apc)-North Levantin	Islam	Y	N	N	Y	Y	Y	Y	1	2
973	Qatar	Arab, Palestinian	99,450	(apc)-North Levantin	Islam	Y	N	N	Y	Y	Y	Y	1	2
974	Qatar	Arab, Syrian	61,196	(arb)-Standard Arabi	Islam	Y	Y	Y	Y	Y	N	N	1	0
975	Qatar	Persian	110,419	(pes)-Western Farsi	Islam	Y	N	Y	Y	Y	N	N	2	0

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976	Qatar	Persian-Sunni	77,188	(pes)-Western Farsi	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
977	Romania	Ukrainian	60,908	(ukr)-Ukrainian	Trad. Christian	Y	N	Y	Y	Y	N	N	1	0
978	Russia	Altai	65,000	(alt)-Southern Altai	Buddhism - Mah	Y	N	Y	N	N	N	N	1	0
979	Russia	Avar	603,800	(ava)-Avaric	Islam-Sunni	Y	N	Y	Y	Y	N	N	12	0
539	Russia	Chuvash	1,722,000	(chv) Chuvash (D:Vi	Other Religions	Y	N	Y	Y	N	N	N	34	0
980	Russia	High Mari	66,000	(mrj)-Western Mari	Other Religions	Y	N	N	N	N	N	N	1	0
981	Russia	Ingush	361,000	(inh)-Ingush	Islam-Sunni	Y	N	Y	N	N	N	N	7	0
982	Russia	Karelian	133,000	(krl)-Karelian	Other Religions	Y	N	Y	N	N	N	N	2	0
983	Russia	Khakas	65,000	(kjh)-Khakas	Other Religions	Y	N	Y	N	N	N	N	1	0
984	Russia	Kumyk	289,000	(kum)-Kumyk	Islam-Sunni	Y	N	Y	Y	Y	N	N	5	0
985	Russia	Lak	122,400	(lbe)-Lak	Islam-Sunni	Y	N	Y	N	N	N	N	2	0
986	Russia	Meskhethian Turk	300,000	(tur)-Turkish	Islam-Sunni	Y	N	Y	N	Y	N	N	6	0
540	Russia	Mordvin-Moksha	428,300	(mdf)-Moksha	Other Religions	Y	N	Y	N	N	Y	Y	8	0
987	Russia	Nogai	87,000	(nog)-Nogai	Islam-Sunni	Y	N	N	N	N	N	N	1	0
988	Russia	Tabasaran	98,000	(tab)-Tabassaran	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
989	Saudi Arabia	Arab, Jordanian	104,834	(apc)-North Levantin	Islam	Y	N	N	Y	Y	N	N	2	0
990	Saudi Arabia	Arab, Omani	89,725	(acx)-Omani Arabic	Islam-Sunni	N	N	N	N	N	N	N	1	0
991	Saudi Arabia	Arab, Sudanese	102,778	(apd)-Sudanese Ara	Islam	Y	N	Y	Y	Y	N	N	2	0
541	Saudi Arabia	Bedouin Arab	987,709	(ars)-Arabic, Najdi S	Islam	N	N	N	N	N	N	N	19	0
542	Saudi Arabia	Black African	270,493	(swh)-Swahili (D:Ung	OthTradRel	Y	Y	Y	Y	Y	N	N	5	0
549	Saudi Arabia	Deaf Saudi	137,990	(sdl)-Saudi Arabian S	Islam	N	N	N	N	N	N	N	2	0
543	Saudi Arabia	Egyptian Arab	351,498	(arz)-Arabic, Egyptia	Islam	Y	Y	Y	Y	Y	N	N	7	0
544	Saudi Arabia	Gulf Arab	597,546	(afb)-Arabic, Gulf Sp	Islam	N	N	N	N	N	N	N	11	0
545	Saudi Arabia	Lebanese Arab	126,145	(apc)-Arabic, North L	Islam	Y	N	N	Y	Y	N	N	2	0
546	Saudi Arabia	Northern Yemeni	292,915	(ayn)-Arabic, Sanaa	Islam	N	N	N	N	Y	N	Y	5	0
547	Saudi Arabia	Palestinian Arab	151,375	(ajp)-Arabic, South L	Islam	Y	N	N	Y	Y	N	N	3	0
550	Saudi Arabia	Syrian Arab	123,672	(ajp)-Arabic, South L	Islam	Y	N	N	Y	Y	N	N	2	0
551	Saudi Arabia	Tihama	119,509	(acw)-Arabic, Hijazi S	Islam	N	N	N	N	N	N	N	2	0
552	Saudi Arabia	Urdu	514,122	(urd)-Urdu (D:Rekhta	Islam	Y	Y	Y	Y	Y	N	N	10	0
553	Saudi Arabia	Yemeni Arab	585,830	(acq)-Arabic, Taizzi-	Islam	N	N	N	Y	Y	N	N	11	0
992	Senegal	Bambara	64,524	(bam)-Bambara	Islam-Other/Ma	Y	N	Y	Y	Y	N	N	1	0
993	Senegal	Deaf Senegalese	60,204	(xxx)-Language Unk	Islam	N	N	N	N	N	N	N	1	0
555	Sierra Leone	Fula Jalon	217,469	(fuf)-Pular (D:Krio Fu	Islam-Sunni	Y	N	Y	N	Y	N	Y	4	0
556	Sierra Leone	Kuranko	286,110	(knk)-Kuranko (D:Se	OthTradRel	Y	N	Y	N	Y	Y	Y	5	0
994	Sierra Leone	Maninka	97,419	(emk)-Eastern Manir	Islam-Other/Ma	Y	N	Y	N	Y	N	N	1	0
995	Sierra Leone	Southern Kissi	90,176	(kss)-Southern Kisi	Other Religions	Y	N	Y	N	Y	N	N	1	0
996	Somalia	Garre	75,629	(gex)-Garre	Islam	N	N	N	N	N	N	N	1	0
558	Somalia	Gosha	146,089	(swh)-Swahili (D:Ung	Islam	Y	Y	Y	Y	Y	N	N	2	0
997	Spain	Bulgarian	164,353	(bul)-Bulgarian	Trad. Christian	Y	N	Y	Y	Y	N	N	3	0
998	Sri Lanka	Deaf Sri Lankan	87,271	(sqx)-Sri Lankan Sig	Other Religions	N	N	N	N	N	N	N	1	0
999	Sri Lanka	Malay	60,267	(sci)-Sri Lankan Cre	Islam	N	N	N	N	N	N	N	1	0
1000	Sudan	Anuak	68,613	(anu)-Anuak	Islam	Y	N	Y	N	Y	N	N	1	0
1001	Sudan	Arab, Syrian	80,370	(arb)-Standard Arabi	Islam	Y	Y	Y	Y	Y	N	N	1	0
1002	Sudan	Awlad Hassan	76,530	(ajp)-South Levantin	Other Religions	Y	N	N	Y	Y	N	N	1	0
1003	Sudan	Baggara	896,319	(apd)-Sudanese Ara	Islam	Y	N	Y	Y	Y	N	N	17	0
1004	Sudan	Bari Kakwa	52,779	(keo)-Kakwa	Other Religions	Y	N	Y	N	Y	N	N	1	0

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562	Sudan	Batahin	236,984	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	4	0
563	Sudan	Bederia	903,401	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	18	0
1005	Sudan	Berta, Barta	65,974	(wti)-Berta	Other Religions	Y	N	N	N	Y	N	N	1	0
566	Sudan	Birked, Murgi	146,462	(add) Dzodinka	Islam	Y	N	N	N	Y	N	N	2	0
1006	Sudan	Dar Fur Daju	92,364	(daj)-Dar Fur Daju	Islam	N	N	N	N	N	N	N	1	0
567	Sudan	Dar Hamid	708,428	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	14	0
1007	Sudan	Deaf Sudanese	214,848	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	4	0
1008	Sudan	Dgik	76,601	(jle)-Ngile	Islam	N	N	N	N	Y	N	N	1	0
1009	Sudan	Dinka, Western, Re	907,109	(dik)-Southwestern	Other Religions	Y	N	N	Y	Y	N	N	18	0
1010	Sudan	Dubasiyin	85,766	(apd)-Sudanese Ara	Islam	Y	N	Y	Y	Y	N	N	1	0
1011	Sudan	Erenga	62,016	(sjg)-Assangori	Islam	N	N	N	N	Y	N	N	1	0
1012	Sudan	Fedicca/Mohas Nub	109,957	(fia)-Nobiin	Islam-Sunni	Y	N	N	N	N	N	N	2	0
570	Sudan	Fezara	310,571	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	6	0
571	Sudan	Fulakunda	164,871	(fuc)-Pulaar (D:Touc	Islam	Y	Y	Y	Y	Y	N	N	3	0
572	Sudan	Fulani	118,753	(fub) Fulfulde, Adam	Islam	Y	N	Y	Y	Y	N	N	2	0
1013	Sudan	Gaaliin	2,638,958	(apd)-Sudanese Ara	Islam	Y	N	Y	Y	Y	N	N	52	0
573	Sudan	Gawamaa	916,514	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	18	0
575	Sudan	Guhayna	1,377,198	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	27	0
1014	Sudan	Gumuz	52,779	(guk)-Gumuz	Islam	Y	N	N	N	Y	N	N	1	0
576	Sudan	Hamer-Banna	345,703	(kxh)-Karo	OthTradRel	N	N	N	N	N	N	N	6	0
1015	Sudan	Hasania	616,408	(apd)-Sudanese Ara	Islam	Y	N	Y	Y	Y	N	N	12	0
577	Sudan	Hausa	551,542	(hua) Hausa (D:Zam	OthTradRel	Y	Y	Y	Y	Y	N	N	11	0
578	Sudan	Husseinat	151,094	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	3	0
1016	Sudan	Jur Luo	68,485	(lwo)-Luwo	Other Religions	Y	N	N	N	Y	N	N	1	0
579	Sudan	Kanuri	257,298	(kph)-Kanuri, Centra	Islam	Y	N	Y	N	Y	N	N	5	0
1017	Sudan	Katcha-Kadugli	1,195,093	(xtc)-Katcha-Kadugli	Islam	Y	N	N	N	Y	N	N	23	0
580	Sudan	Kawahia	826,744	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	16	0
1018	Sudan	Kenuzi-Dongolese N	228,284	(kzh)-Kenuzi-Dongo	Islam	N	N	N	N	Y	N	N	4	0
581	Sudan	Kimr	146,194	(sjg)-Assangori (D:W	Islam	N	N	N	N	Y	N	N	2	0
1019	Sudan	Koalib	59,565	(kib)-Koalib	Other Religions	Y	N	N	N	Y	N	N	1	0
1020	Sudan	Kuku	53,623	(bfa)-Bari	Other Religions	Y	N	Y	Y	Y	N	N	1	0
582	Sudan	Lahawin	144,441	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	2	0
1021	Sudan	Lopit	65,974	(lpx)-Lopit	Other Religions	N	N	N	N	Y	N	N	1	0
584	Sudan	Luwo	133,873	(lwo) Luwo	OthTradRel	Y	N	N	N	Y	Y	Y	2	0
1022	Sudan	Maalia	87,509	(apd)-Sudanese Ara	Islam	Y	N	Y	Y	Y	N	N	1	0
585	Sudan	Maghrebi Arab	176,286	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	3	0
1023	Sudan	Mima	95,118	(amj)-Amdang	Islam	N	N	N	N	N	N	N	1	0
1024	Sudan	Mongallese Arab	71,706	(pga)-Sudanese Cre	Islam	Y	N	N	Y	Y	N	N	1	0
587	Sudan	Nobiin	381,614	(fia)-Nobiin	Islam	Y	N	N	N	N	N	N	7	0
1025	Sudan	Otoro Nuba	82,645	(otr)-Otoro	Islam	Y	N	N	N	Y	N	N	1	0
1026	Sudan	Rashaida	155,362	(afb)-Gulf Arabic	Islam	N	N	N	N	N	N	N	3	0
589	Sudan	RizeiQat	296,383	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	5	0
590	Sudan	Rufaa	425,453	(apd)-Arabic, Sudan	OthTradRel	Y	N	Y	Y	Y	N	N	8	0
592	Sudan	Sherifi	133,850	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	2	0
1027	Sudan	Shukria	199,915	(apd)-Sudanese Ara	Islam-Other/Ma	Y	N	Y	Y	Y	N	N	3	0
1028	Sudan	Shuweihat	91,388	(apd)-Sudanese Ara	Islam	Y	N	Y	N	Y	N	N	1	0

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1029	Sudan	Tagale	104,971	(ras)-Tegali	Islam	N	N	N	N	N	N	N	2	0
1030	Sudan	Tama	79,169	(tma)-Tama (Chad)	Islam	N	N	N	N	Y	N	N	1	0
1031	Sudan	Turum	194,800	(kib)-Koalib	Other Religions	Y	N	N	N	Y	N	N	3	0
595	Sudan	Yazeed	362,463	(apd)-Arabic, Sudan	Islam	Y	N	Y	Y	Y	N	N	7	0
1032	Sudan	Zaghawa	131,948	(zag)-Zaghawa	Islam	N	N	N	N	Y	N	N	2	0
1033	Switzerland	Turk	89,066	(tur)-Turkish	Islam	Y	N	Y	Y	Y	N	N	1	0
1034	Syria	Adyghe	52,779	(ady)-Adyghe	Islam-Sunni	Y	N	Y	N	Y	N	N	1	0
1035	Syria	Alawites	1,673,130	(apc)-North Levantin	Islam-Shia	Y	N	N	N	Y	N	N	33	0
599	Syria	Arab	358,528	(acm)-Arabic, Mesog	Islam	Y	N	Y	Y	Y	N	N	7	0
1036	Syria	Arab, Iraqi	89,632	(acm)-Mesopotamia	Islam	Y	N	Y	Y	Y	N	N	1	0
1037	Syria	Arab, Palestinian	416,160	(apc)-North Levantin	Islam	Y	N	N	Y	Y	N	N	8	0
1038	Syria	Arabic, Levantine B	92,364	(avl)-Eastern Egyptia	Islam	Y	N	N	N	N	N	N	1	0
1039	Syria	Deaf Syrian	104,847	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	2	0
1040	Syria	Druze	914,246	(apc)-North Levantin	Islam-Shia	Y	N	N	Y	Y	N	N	18	0
1041	Syria	Levantine Bedawi	83,656	(avl)-Eastern Egyptia	Islam	Y	N	N	N	N	N	N	1	0
601	Syria	Lomavren	439,291	(rmi)-Lomavren	Islam	N	N	N	N	N	N	N	8	0
602	Syria	North Syrian Arab	2,151,167	(acm)-Arabic, Mesog	Islam	Y	N	Y	Y	Y	N	N	43	0
1042	Syria	Shiites	1,195,093	(apc)-North Levantin	Islam-Shia	Y	N	N	Y	Y	N	N	23	0
1043	Syria	Turk	53,779	(tur)-Turkish	Islam	Y	N	Y	Y	Y	N	N	1	0
603	Tajikistan	Kyrgyz	137,842	(kir)-Kirghiz (D:Sou	Islam-Sunni	Y	N	Y	Y	Y	N	N	2	0
1044	Tanzania	Deaf Tanzanian	219,299	(tza)-Tanzanian Sigr	Other Religions	N	N	N	N	N	N	N	4	0
1045	Tanzania	Konongo	85,330	(kcz)-Konongo	Other Religions	N	N	N	N	N	N	N	1	0
1046	Tanzania	Kwere	111,903	(cwe)-Kwere	Islam	Y	N	N	N	N	N	N	2	0
1047	Tanzania	Mambwe-Lungu	164,564	(mgr)-Mambwe-Lung	Other Religions	Y	N	N	N	Y	N	N	3	0
1048	Tanzania	Ndamba	91,425	(ndj)-Ndamba	Other Religions	N	N	N	N	Y	N	N	1	0
1049	Tanzania	Ndonde	54,855	(njd)-Ndonde Hamba	Islam	N	N	N	N	N	N	N	1	0
1050	Tanzania	Segeju	66,245	(seg)-Segeju	Islam	N	N	N	N	N	N	N	1	0
1051	Tanzania	Shashi-Sizaki	134,089	(ikz)-Ikizu	Other Religions	N	N	N	N	N	N	N	2	0
1052	Tanzania	Vidunda	53,636	(vid)-Vidunda	Other Religions	N	N	N	N	N	N	N	1	0
1053	Thailand	Bengali	67,382	(ben)-Bengali	Islam-Sunni	Y	Y	Y	Y	Y	N	N	1	0
1054	Thailand	Deaf Thai	295,907	(tsq)-Thai Sign Lang	Other Religions	N	N	N	N	N	N	N	5	0
607	Thailand	Lao Phuan	220,924	(phu)-Phuan	Buddhism	N	N	N	N	N	N	Y	4	0
1055	Thailand	Nyaw	88,370	(nyw)-Nyaw	Buddhism	N	N	N	N	N	N	N	1	0
1056	Thailand	Shan	66,277	(shn)-Shan	Buddhism	Y	N	Y	Y	Y	N	N	1	0
1057	Timor-Leste	Galoli	73,140	(gal)-Galoli	Other Religions	N	N	N	N	N	N	N	1	0
1058	Timor-Leste	Kemak	73,140	(kem)-Kemak	Other Religions	N	N	N	N	Y	N	N	1	0
1059	Timor-Leste	Mambai	97,520	(mcs)-Mambai	Other Religions	N	N	N	N	Y	N	N	1	0
1060	Timor-Leste	Tokode	60,950	(tkd)-Tukudede	Other Religions	N	N	N	N	N	N	N	1	0
1061	Togo	Fulfulde Benin-Togo	51,135	(fue)-Borgu Fulfulde	Islam-Sunni	N	N	N	N	Y	N	N	1	0
1062	Togo	Yoruba	65,776	(yor)-Yoruba	Other Religions	Y	Y	Y	Y	Y	N	N	1	0
609	Tunisia	Arab, Algerian	253,091	(arq)-Arabic, Algeria	Islam	Y	N	Y	Y	Y	N	N	5	0
1063	Tunisia	Deaf Tunisian	50,361	(tse)-Tunisian Sign	Islam	N	N	N	N	N	N	N	1	0
1064	Turkey	Arab, Levantine	57,440	(apc)-North Levantin	Islam-Other/Mar	Y	N	N	Y	Y	N	N	1	0
1065	Turkey	Bulgar	73,457	(bul)-Bulgarian	Other Religions	Y	N	Y	Y	Y	N	N	1	0
615	Turkey	Crimean Turkish	5,097,667	(crh)-Crimean Turkis	Islam-Sunni	N	N	N	N	N	N	N	101	0
1066	Turkey	Deaf Turk	278,000	(tsm)-Turkish Sign	Islam-Sunni	N	N	N	N	N	N	N	5	0

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FTT #	COUNTRY	PEOPLE GROUPS	POPULATION	LANGUAGE	RELIGION	WS	OS	J	R	G	C	B	WN	WC
616	Turkey	Dimli Kurd (Zaza So)	1,515,000	(diq)-Dimli	Islam	N	N	N	N	N	N	N	30	0
1067	Turkey	Han Chinese	50,039	(cmn)-Mandarin Chi	Non-Religious -	Y	Y	Y	Y	Y	N	N	1	0
1068	Turkey	Karakalpak	73,457	(azb)-South Azerbai	Islam-Sunni	Y	N	N	Y	Y	N	N	1	0
1069	Turkey	Karapapakh	66,277	(azb)-South Azerbai	Islam-Shia	Y	N	N	Y	Y	N	N	1	0
618	Turkey	Levantine Arab	1,339,907	(acm)-Arabic, Mesop	Islam	Y	N	Y	Y	Y	Y	Y	26	0
1070	Turkey	Pushtun	58,766	(pbu)-Northern Pash	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
1071	Turkey	Romani, Balkan	66,167	(rmn)-Balkan Romar	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
1072	Turkey	Tosk	100,962	(als)-Tosk Albanian	Islam-Sunni	Y	Y	Y	Y	Y	N	N	2	0
1073	Turkmenistan	Azeri	51,442	(azj)-North Azerbaij	Islam-Shia	Y	N	Y	N	Y	N	N	1	0
621	Turkmenistan	Kazakh	133,850	(kaz)-Kazakh (D:We	Islam-Sunni	Y	N	Y	Y	Y	N	N	2	0
1074	Turkmenistan	Tatar	60,462	(tat)-Tatar	Islam-Sunni	Y	N	Y	Y	Y	N	N	1	0
1075	Uganda	Southern Madi	94,074	(snm)-Southern Ma	Other Religions	N	N	N	N	Y	N	N	1	0
1076	Ukraine	Deaf Ukrainian	232,677	(ukl)-Ukrainian Sign	Other Religions	N	N	Y	N	N	N	N	4	0
1077	Ukraine	Hutsul	521,024	(rue)-Rusyn	Other Religions	Y	N	N	N	Y	N	N	10	0
1078	United Arab Em	Arab, Egyptian	100,940	(arz)-Egyptian Arabi	Islam	Y	Y	Y	Y	Y	N	N	2	0
1079	United Arab Em	Arab, Jordanian	81,852	(ajp)-South Levantin	Islam	Y	N	N	Y	Y	N	N	1	0
1080	United Arab Em	Arab, Omani	95,607	(acx)-Omani Arabic	Islam-Sunni	N	N	N	N	N	N	N	1	0
1081	United Arab Em	Arab, Palestinian	76,956	(ajp)-South Levantin	Islam	Y	N	N	Y	Y	N	N	1	0
623	United Arab Em	Bedouin	203,572	(afb)-Arabic, Gulf Sp	Islam	N	N	N	N	N	N	N	4	0
624	United Arab Em	Bengali	117,434	(ben)-Bengali	Islam	Y	Y	Y	Y	Y	N	N	2	0
1082	United Arab Em	Konkani, Goanese	53,060	(gom)-Goan Konkani	Hinduism	Y	N	Y	N	Y	N	N	1	0
1083	United Arab Em	Persian	105,558	(pes)-Western Farsi	Islam	Y	N	Y	Y	Y	N	N	2	0
1084	United Arab Em	Punjabi	69,932	(pan)-Panjabi	Islam	Y	Y	Y	Y	Y	N	N	1	0
627	United Arab Em	Saudi Arab	116,599	(acw)-Arabic, Hijazi	Islam	N	N	N	N	N	N	N	2	0
1085	United Kingdom	Parsee	75,000	(prp)-Parsi	Islam	N	N	N	N	N	N	N	1	0
1086	United Kingdom	Russian	100,000	(rus)-Russian	Trad. Christian	Y	Y	Y	Y	Y	N	N	2	0
1087	United Kingdom	Traveller Gypsy	70,000	(rmn)-Balkan Romar	Other Religions	Y	N	Y	Y	Y	N	N	1	0
1088	United Kingdom	Turkish Cypriot	161,300	(tur)-Turkish	Islam	Y	N	Y	Y	Y	N	N	3	0
1089	United Kingdom	Ukrainian	64,000	(ukr)-Ukrainian	Trad. Christian	Y	N	Y	Y	Y	N	N	1	0
1090	Uzbekistan	Azeri	66,435	(azj)-North Azerbaij	Islam-Shia	Y	N	Y	N	Y	N	N	1	0
1091	Uzbekistan	Bashkort	51,929	(bak)-Bashkir	Islam-Sunni	Y	N	Y	N	N	N	N	1	0
632	Uzbekistan	Crimean Tatar	90,000	(crh)-Crimean Turkis	Islam-Sunni	Y	N	Y	N	Y	N	N	1	0
1092	Uzbekistan	Kazakh	864,960	(kaz)-Kazakh	Islam-Sunni	Y	N	Y	Y	Y	N	N	17	0
635	Uzbekistan	Turk, Meskhetian	158,957	(tur)-Turkish (D:Urf	Islam-Sunni	Y	N	Y	Y	Y	N	N	3	0
1093	Vietnam	Deaf Vietnamese	461,104	(hab)-Hanoi Sign La	Other Religions	N	N	N	N	N	N	N	9	0
1094	Vietnam	Han Chinese, Cant	552,311	(yue)-Yue Chinese	East Asia Religi	Y	N	Y	Y	Y	N	N	11	0
636	Vietnam	Red Tai	160,000	(tyr)-Tai Daeng	AncWor	N	N	N	N	N	N	N	3	0
1095	Vietnam	Tho	76,500	(tou)-Tho	Other Religions	N	N	N	N	Y	N	N	1	0
1096	Vietnam	Western Cham	150,000	(cja)-Western Cham	Islam	N	N	Y	N	Y	N	N	3	0
1097	Yemen	Arab, Southern Yem	4,175,274	(ayh)-Hadrami Arabi	Islam	N	N	N	N	N	N	N	83	0
1098	Yemen	Deaf Yemeni	97,000	(xxx)-Language Unk	Other Religions	N	N	N	N	N	N	N	1	0
1099	Yemen	Mahra	90,362	(gdq)-Mehri	Islam	N	N	N	N	N	N	N	1	0
1100	Yemen	Socotran	89,243	(sqt)-Soqotri	Islam	Y	N	N	N	N	N	N	1	0
638	Yemen	Somali	438,651	(som)-Somali (D:Og	Islam	Y	Y	Y	Y	Y	N	N	8	0
1101	Zambia	Deaf Zambian	50,047	(zsl)-Zambian Sign L	Other Religions	N	N	N	N	N	N	N	1	0
People Groups: 632			216,643,960	Total population										

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As of 01 April 2010		Color Denotes Progress in Evangelism and Church Planting
469	White	Remaining to be Engaged
147	Blue	Adopted but no Engagement; Full-time workers still needed
16	Green	Workers engaging group from international churches, missionaries, or near neighbor believers
0	Orange	Reclassified per research updates

632 original number of groups with no churches.

4,073 Workers Needed

615 current number of groups with no churches.

258 Confirmed Workers

17 groups with first Churches established

3,815 Workers Still Needed

632 original number of groups with no believers.

576 current number of groups with no believers.

56 groups with first reported Believers

Of the 90 Indian UUPGs:

632 original number of groups with no scripture or oral translation.

46 have been adopted to date

219 current number of groups with no scripture or oral translation.

0 have been engaged to date

413 groups with first oral or written Scriptures

44 not yet adopted or engaged

Unknown Churches Planted

Unknown Baptized Believers

Unknown Estimated Believers

No research is totally without error. We know that the information on this list is changing rapidly. We recognize that there are groups over 50,000 that have not been included on this list. This list includes 172 groups (over 100,000) previously on List #1 that were not Engaged during the first four years of the *Finishing The Task* Movement. It also includes 168 groups over 100,000 that have been newly discovered and 291 groups between 50,000 and 100,000 population. The total of distinct People Groups we are trying to engage from both lists is 1,096. We have not included 147 Groups found on other lists where at least 5% of the population consider themselves "Christian Adherents." There are an additional 1,551 of groups with populations of 5,000 to 50,000 not included on this list.

For questions, or to commit to reach a group, contact us at

commit@finishingthetask.com

