

# The Challenge of Reaching the Unreached Peoples

—by Ralph D. Winter

**J**esus said that no man builds a tower without sitting down and thinking it through in advance. This is especially necessary if we are seriously interested in completing the missionary task God has given.

First, however, we must acknowledge that there is no widespread agreement about precisely what God expects to happen in order for "the Great Commission" to be "completed."

The best we can do, I believe, is what the AD2000 Movement has already done, namely to face squarely the challenge of reaching the Unreached Peoples. Thus, while we may not have global agreement on precisely what it means to complete the missionary task God has given, we do have (thanks to many, many earnest workers and specialists) widespread agreement on the principle means to that end—namely, planting within every people what has been called a "viable, indigenous, evangeliz-

ing church movement." This is the definition of reaching an Unreached People. It is what is meant by the very beginning of the AD2000 slogan—"A Church for Every People." It is a concept on which there is widespread agreement.

This concept, in turn, hinges on McGavran's famous insight, namely, that the only sure way to provide *the Gospel for every person*

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is to provide the welcoming "viable, indigenous evangelizing church movement" into which that person can find Christ *among his own people*.

But is there a background in the Bible for this

concept of reaching a *people* (not just a *person*)?

## Blessing/Reaching the Peoples

At the beginning of the Bible, in Genesis Chapters 10 and 11 we find a list of the world's peoples. Immediately following this list, in Chapter 12, these peoples are

again referred to when God chooses Abraham and his descendants for a very special and unusual mission to them. In somewhat mysterious language Abraham is told that something is happening to him that will then, through him and his descendants, happen to all of the peoples of the world.

I say, mysterious, because Paul was forced to admit that even 2,000 years later, at the time he lived, these verses were still a mystery to the Jews, and are, in fact, still a mystery to most Christians now 4,000 years later!

Contributing to this continuing mystery among Christians, now 4,000 years later, is the fact that the mysterious thing that was happening here to Abraham (and was intended thereafter to happen

to all the other peoples of the world) is translated *blessing* in most of our English Bibles. That is, our Bibles have God saying, "I will bless you

and...through you and your descendants all the peoples of the earth will be *blessed*."

Note the key word which is translated *bless*. You might think you already know what this means. But wait, it probably should mean something more like

"I will inherit or re-inherit you (and the nations)." It may mean "You will now be my own, my own family." How precisely does God *bless* a people? We can ponder the fact that, a little later on in Genesis, when Jacob was *blessed* instead of Esau, this clearly meant Jacob/Israel was being given *both privilege and responsibility in a new family relationship*.

This immediately throws a lot of new light on the task of world evangelization. Our mandate becomes that of somehow enabling the nations or the peoples of this world to receive this special *blessing* of God, that is, the privilege and responsibility involved in becoming reconciled with God *as a people*.

Many of the Jews insisted for 2,000 years that they were to be

blessed (in the prosperity sense), and they focused on the physical and material blessings they expected—just as Gentile believers have tended also to do. They did

not understand that what they preferred to call a "Promise" was actually the Great Commission.

The idea that the Great Commission was first given to Abraham is the settled opinion of that great Old Testament professor Walter Kaiser, Jr., for years at

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Trinity Evangelical Divinity School, and now at Gordon-Conwell Theological Seminary.

According to him, in these first three verses of Genesis 12 we find God commissioning Abraham and his lineage to be the instrument through which God will “bless” all peoples, all of the peoples of the world. And, he believes that this is simply a statement of the Great Commission.

But, how exactly did God expect to *bless* peoples through Abraham? What would He have to be or do for a people to be *blessed*? These are missionary questions, since they have to do with all of the peoples of the world—and specifically, peoples *other than and in addition to* our own people.

Let’s go back to the text. In verse two, God says He will *bless* Abraham. Then, immediately, in verse three He speaks of desiring all the peoples (not persons) of the world to be blessed through Abraham and his lineage. What does this really mean?

For one thing this is not talking about the blessing of all the *individuals* of the world. It says very clearly *peoples*, not *persons*. It refers back to the table of the nations in the previous two chapters.

As evangelicals we think so much about individual conversion that we may stumble on this text. That ought not to happen! Remember, according to Walter Kaiser, this mandate given here to Abraham is actually the Great Commission, and becomes the basic theme of the entire Bible! (It is repeated again in 18:18, 22:18,

26:4,5, and 28:14,15.)

***God is not talking about the blessing of all the individuals of the world. It says very clearly peoples, not persons.***

What this means, essentially, is that “Unreached peoples are *unblessed* peoples and *blessed* peoples are

reached peoples.” That is, *whatever the text here means is what we ought to mean by the phrase Unreached Peoples*. However, since the Bible does not spell out technically what this means, we can only try to fathom its implications as best we can.

Let’s try. To my knowledge, the neatest and most satisfactory way to *bless* the unblessed or unreached peoples of the world in this special sense—at least to approximate this *blessing* or this *reaching* as best we can—is, as I have already said, to work to bring about “*A Church for Every People by the year 2000*”—the slogan of the AD2000 Movement. A Church for Every People is the only way to provide the Gospel for Every Person, is it not?

Thus, the goal of planting a viable church within every people probably describes the most reliable way for individuals to hear the Gospel, to know the Lord, and to enjoy the cleansing power of the blood of Jesus Christ. Therefore, to be fair to *every individual* in the world we must provide within *every people* the opportunity to accept Christ within the fellowship of His church. This is, as we have already noted, Donald McGavran's famous emphasis.

Thus, our first major step forward in understanding "The Challenge of Reaching the Unreached Peoples" has already been taken for us by the wise decisions of the AD2000 Movement—by their acceptance of the phrase, "A Church for Every People," as a *basic essential* in the completion of the missionary task.

### **The Momentous Further Step**

But by the end of 1995, the AD2000 Movement made a momentous further step. We now have in our hands the incomparable Joshua Project list of 147 Gateway clusters of peoples gathered within 12 Affinity Blocs. Let us praise God for the marvelous collaboration which AD2000 has achieved in bringing this list into existence.

It is hard to believe that a more important document has ever existed in the history of the Great Commission, that is, from Abraham's day until this. Can you believe that? Yes, what we now possess in this list is, in one sense, an incredibly sophisticated *update* on the list in Genesis 10 and 11. And, as with the list in Genesis 10-11, this is not merely an alphabetical list of peoples, it is an ethnically classified list which attempts

to gather peoples in somewhat geographical blocs and then into ethno-linguistic families which I will call Gateway Clusters.

These clusters, by the way, are an amazing improvement! Instead of paging through an endless list of apparently unrelated peoples, we now see all 1,739 in 12 blocs, and 147 ethnic families. We are finally getting back to the Bible! This list of 147 ethnic families is a list very much like the one in Genesis 10 and 11! (And, the reality of these 147 families is in no case defined by political boundaries!)

Before the next section, however, let us take note of some technicalities. Faithfully mindful of the basic goal epitomized in the slogan, "A Church for Every People," the list does its best to present a list of "unblessed peo-

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ples" or Unreached Peoples. In order for a people to be blessed/reached we need to make a list of those peoples within which individuals cannot yet find "a viable, indigenous, evangelizing church movement," to paraphrase the 1982 definition (a definition which was derived from the same meeting at Edinburgh in 1980 which first employed the phrase "A Church for Every People by the Year 2000."

That is, there is an intended tie between the slogan's "A Church for..." and the more precise wording, "a viable, indigenous, evangelizing church movement." I think it is safe to say that when the AD2000 Movement took up the slogan it did not try to redefine the phrase "A Church for..."

Now, let's look at more closely at the list. This list is compiled pragmatically by gathering information that happens to have been reported. We cannot go beyond the information that is available. The Joshua Project did not say "we are going to throw away the meaning of our slogan, A Church for Every People." No, they said, how can we best measure that kind of a need and build a list from the data at hand? The intermediate conclusion was to suggest that: **Any people that is less than 5% "Chris-**

**tian" and is less than 2% "Evangelical" is worthy of investigation.**

The list is intended for investigation. It is not a candidate for the "Lamb's Book of Life." It is a list intended to point the way to finding more out about peoples. Finding what out? Finding out, very simply, whether there is or isn't "A viable, indigenous, evangelizing church movement" present. If there is, then, no matter how much more evangelizing is to be done, there is no more strictly-speaking mission work to be done. The mission breakthrough is past, and the existing church movement can now grow by evangelism and church planting (which is

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very uncomplicated compared to the original mission breakthrough). Why? The people themselves do evangelism. Mis-

sion breakthroughs, by definition must be accomplished by outsiders—which is 100 times more difficult.

This present list, furthermore, excludes (for now) peoples that are less than 10,000 in size. But, of course, most of the smaller peoples (not on the list) are related to these larger peoples, and many of these larger peoples contain smaller peoples which will be dis-

covered once the work begins in earnest.

You might also wonder, Was the less-than-5% Christian and less-than-2%-Evangelical test the best way to guess at what peoples are or are not yet "blessed" or "reached"?

Under the circumstances of the common limitations of the lists available in the world today, this is probably one of the best ways that could have been followed. I personally would have rather seen a test of an absolute number of the Evangelical type of Christians, like 100 or 500 or 1,000, since 2% of a huge group means a lot more than 2% of a small group. For example, 2% of 10,000 is 200. If 200 believers is a good enough indication that there is already "a church" of the kind we are talking about, then why require a full 2% of a group that is much larger, like, say, 800,000 (2% of which is 16,000 believers!). Note, that whether a mission breakthrough has taken place or not is not a function of how many unsaved people still remain in a group.

However, don't worry. This list is merely a *guide* to Unreached Peoples. The very purpose of the Joshua Project is *to find out what we want to know!* That is, whether a group really is or isn't unreached.

And, for this reason the list needs to be cautious in the direction of leaving a people on until it is clear that it can go off the list.

And, for this reason, for example, suppose a group was once carelessly "reported" to be 80% Christian? Today, being more careful, it may actually be considered almost

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totally untouched. Thus we need to realize that on every line of the list the numbers given for "Christian" or "Evangelical" may be partially in error. Again, the list does not intend to guarantee anything other than *the probable need for investigation*. That is the very nature of the Joshua Project itself—an advance in activity of the larger and deeper goals of the AD2000 movement with its indestructible slogan, "A Church for Every People and (thus) the Gospel for Every Person by the Year 2000."

### **Dangers and Opportunities**

Now, then, let us try to become aware of both the *danger* and *opportunity* in this list and to probe "The Challenge of Reaching the Unreached Peoples."

We must neither *underestimate the complexity* of the challenge which this amazing list demands of us, nor should we *overestimate the difficulty* of the task, nor do we want to *misunderstand this task*.

This list (despite any additional refinements it may still go through) is right now the most valuable tool we have ever held in our hands—as a means to the end of Completing the Missionary Task, of reaching the Unreached Peoples, of providing a “viable, indigenous, evangelizing church movement” within every remaining people on earth, as a means to the end of seeing in God’s Providence every people on earth praising His Name and “declaring His glory.” This is a task that is full of both 1) danger and 2) opportunity. Let us consider the dangers first.

### Anticipate the Dangers

#### 1. *Amateurism.*

We must be sure we do not think that this task can be completed by the simple, rapid process of mere “evangelism” within a strange culture, where the people themselves can do the work. Far more difficult is the initial process of the Gospel getting into the life and work of a people, making sense within their worldview. That is much more complicated than the more common process of natural, evangelistic growth once the Gospel is rooted in the very soil of a culture. Mission is a very special kind of evangelism. Amateurs do not readily succeed.

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When the church in Jerusalem (Acts 11:22) heard about the need of Greek-speaking people in Antioch those Jerusalem believers did not send a local pastor much less a layman, much less a short-term young person. They took the cross-cultural problem seriously and worked very strategically to send a believer who grew up in Cypress. Barnabas was a bilingual and bi-cultural person who could deal effectively in a situation like that where the culture-bound believers in Jerusalem would probably fail.

Failure is exactly what hap-

pened when Peter later visited Antioch as a tourist. He failed to understand what the missionaries had been doing.

Tourist-missionaries can’t do the job. Either long-term missionaries, or bi-culturals are necessary whenever we face a truly cross-cultural situation *as we always do with Unreached Peoples.*

Fortunately, there are more bi-cultural believers in the world today than ever! Seeking them out, encouraging them carefully, is far more strategic than barging in to make a name for ourselves as heroic missionaries. The Bible tells us so.

2. *Parochialism.* There are scattered Korean populations out

through Central Asia, where Communists many years ago exiled them from their habitat in Manchuria. These Koreans are now bi-cultural and bi-lingual. Such exiled communities of Koreans may not be Christians. They need the Gospel like everyone else does.

But now note: for Koreans to be sent out from Seoul to evangelize these populations is a good

thing, but that activity is not in itself "reaching unreached peoples." It is pretty much ordinary *evangelism*. However, as those people find Christ, they in turn, if they will,

can reach out to Kazaks, Tajiks, Uzbeks, etc. far more easily than can short-term Koreans from Korea. If these bi-cultural Koreans can be encouraged and equipped to reach out to Kazaks, Tajiks, Uzbeks, etc. that will then be the *missionary* achievement of reaching Unreached Peoples.

So let's evangelize these scattered communities of "diaspora" Koreans so that they in turn can function as highly effective bi-cultural missionaries like Paul and Barnabas. Let's be sure we don't simply win them to Christ as though that is all that is required! Koreans winning Koreans is not missions.

3. *Regionalism, Nationalism*. Another danger is that we may assume that the AD2000 Movement really boils down to this: that the people in each region and nation will reach the unreached peoples of their own region or nation—that all the various regions of the world need to do is keep in touch and pray for each other as each region tackles the task in its own region.

***We must neither underestimate the complexity of the challenge, nor should we overestimate the difficulty of the task, nor do we want to misunderstand the task.***

This common assumption is utterly absurd. First of all it would be an enormously unstrategic distribution of effort, because where

Christians are *most numerous* the unreached peoples are *least numerous*! Look again at the 10/40 Window! Can we expect each region in that Window to do its own job without outside help?

Furthermore, even if the North East Region of Asia were not needed in the rest of the world, the North East Region itself needs the help of other regions. **NO REGION CAN DO ITS OWN JOB WITHOUT THE HELP OF OTHER REGIONS.**

Why is this?

All regions are merely part of an interdependent whole.

For example, the believers in the United States have forgotten



the importance of the intergenerational family. They need the help of Chinese believers in Singapore to remind them of what a family really is. Americans really aren't

going to understand this aspect of the Bible without the help of believers from afar. This is one value of a global church!

Furthermore, Americans can't understand the flood of the

world's peoples into the USA without the help of missionaries from other countries. Many Americans have the naive idea that each local congregation in America can simply reach out to neighbors who nowadays come from thou-

sands of overseas peoples. This is not working. This will never work. Neither can North East Asia nations deal properly with their millions of immigrant laborers. North East

Asian congregations need to be as wise as the church in Jerusalem. *Missions requires either finding or creating bi-culturalists.*

4. *Moving targets.* A fourth danger is that we may fail to notice massive changes in a situation. For example, the Han Chinese

peoples, long a major mission field, whether Mandarin, Cantonese, Swatow or Minnan, are no longer unreached peoples. Han Chinese peoples are thus disap-

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pearing from the list! There are probably more sincere, praying believers in China than in Korea or in the United States. They need help in the form of inter-

church aid, not pioneer mission technique. At the same time, right within China *as a country* are many unreached peoples outside of the Han Chinese sphere. And take note that precisely because Han Chinese believers have long

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been oppressed by the Chinese government—and so long as that is true—the equally oppressed tribal peoples in China will continue to be open to the

Gospel from Chinese believers. Now is the time to reach those tribal groups, while Christianity is identifiably in conflict with the Chinese government! This is like in Europe where the Germanic tribes would not accept the Christianity of the Romans until the

Roman empire itself no longer had military power that threatened them.

Furthermore, regions can't be autonomous because peoples are *actually moving*. In a few weeks the

U.S. Government is relocating an additional 5,000 Hmong tribal people from a refugee camp in Thailand to Fresno, California.

Every day there are movements of peoples, and the strategic approach is to try to find out the best place in the world to reach those peoples. But, notice what a mistake it would be for the churches in Fresno to try to evangelize these new arrivals as if they were an unreached people. That would be a waste of time since there are already thousands of Hmong believers both in Fresno and in other parts of the United States who can do that job far better. The Hmong are not an Unreached People.

The new arrivals in Fresno can be reached by ordinary evangelism. Missions is not necessary.

5. *Over-optimism*. We cannot be too optimistic about the power of God, but often we expect things to be too simple, too easy. We want desperately to believe that "there must be an easier way." This is sometimes true. But not always.

For example, very sincere British Methodist young people in the early 1800s went to West Africa year after year. They died of disease very shortly. They kept going. In 35 years more than 35

missionaries left England for Ghana but *none of them lived for more than 24 months*. It might have been

better for them to ask why than to continue.

Some missionaries have assumed that their home church has a new, more powerful form of Christianity than earlier missionaries possessed and have assumed that their task is merely to go to the field and find Christians who are not enjoying the special benefits of their new, "super" brand of Christianity. This is nice of them, but it is not exactly missions to unreached peoples. Actually, thousands of churches, especially

in the cities, have been founded by "new" groups, drawing mainly on Christians already there. Notably,

many of these new "super" forms of Christianity fail, however, when they try a pioneer field. All they know how to do is to "renew" former Christians. This may be a worthy work. We all need to be renewed. But the challenge of the Unreached Peo-

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ples is much more than revamping existing Christian communities.

Finally, some believers have over-optimistically believed that the Holy Spirit would teach them the language in a miraculous way. We do not see this happening in the Bible. Or, they believe that some new approach will work more rapidly. Maybe so. We should be open to improvements, but we must not demand that God release us from hard work. If we believe God can do wonders and then assume He will make things easy for us, we may be doomed to great disappointment.

6. *Contextualization*. Another danger is that we will underestimate and thus not anticipate the cultural shift that is likely to be needed in a truly cross-cultural situation. The word "contextualization" is what refers to this kind of shift. Paul was criticized for not requiring Greek believers to be circumcised, for example. Greek-speaking "Christians" later failed to realize the need of Arab believers for their own form of belief, perhaps not called "Christian." An Arabic translation of the Bible was not made in time. When the Roman Empire went officially

"Christian," hundreds of thousands of "Christians" outside of the Roman Empire were massacred because they were now linked to an oppressive foreign power. Later on, thousands of Arab believers went over to Islam, which is a form of Christianity, if you will, that is very thin on the

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Bible, something like the Mormons, and also with an extra prophet.

If China were to become officially "Christian" (as it nearly did at the time of the Taiping move-

ment) then thousands of tribal believers would find Christianity in a Chinese form less desirable and perhaps offensive. Berber Christians, once Islam was available to them, preferred the new form of faith over Roman Christianity, since the Romans were their enemies. Instead of trying to make Muslims over into Western-type Christianity, we need to assist them to get closer to the Bible, which is often a great interest on their part. Today we see inner-city Blacks, oppressed in a white civilization, choosing Islam instead of Christianity. Many of them are taking their Bibles with them. In Africa there are hundreds of African kinds of "Christianity" that are further removed from Biblical

faith than are some forms of Islam. Yet, if they keep on studying their Bibles—and that is what they value!—they will work their way forward into something that is both African and also what we mean by “Christian.”

### **Specific Observations on the Affinity Bloc List of the Joshua Project 2000**

1. We could over estimate the task if we fail to understand that this is what is being called a “country-distinct” list. That is, this list notes down—as a separate people—every group in every different country within which that people may be found. That may overestimate the task, for if, say, key portions of the Bible are translated into the language of a group in one country, when those key portions and the believers resulting may very well be able to breakthrough to ten or twenty other groups of the same people listed in that many other countries.

Let us suppose that 30% of the 1,739 peoples on this list can be reached automatically if a breakthrough occurs across the border into a separate country. In that case we can count on this list thus being much smaller than it appears. This is not always going to

be true. Uzbeks in Australia might or might not be a conduit to Uzbeks in other countries. But I believe we can be confident that at least 500 of these peoples can be considered a functional part of other peoples on the list.

Indeed, stop and think, if each of the Gateway people clusters on this list were to require only one missiological breakthrough, one Bible translation project, one Jesus

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film sound track, then we would have only 147 breakthroughs to go! Of course, this is not altogether true, or even

mostly true. But, we will begin to find out just how true this might be as the Joshua Project investigation proceeds! Meanwhile, let us not *overestimate* the Challenge of the Unreached Peoples!

In any event, as one of the charts show, there seem to be only 601 peoples on the list which are found in only one place—that is, groups having a world total the same as the number of people in the one group itself. This is according to present information. Of course, any time now we may discover individuals from any one of these groups migrating somewhere else, or they may already be elsewhere in groups smaller than 10,000 (therefore not on this list). Often we'll need to consult

the larger list which includes peoples smaller than 10,000. In any case, however, remember that we are dealing with a moving target.

2. At the same time, however, we could easily *underestimate* the task. Not only is it likely that more than one significant beachhead will be necessary in many of these Gateway clusters, we will undoubtedly find that even some of the larger 1,739 peoples are themselves clusters requiring more than one breakthrough. If, due to the factors already mentioned, the challenge may easily be *overestimated*

(due to the country-distinct nature of this listing) we'll need to face the possibility that some of these peoples listed are actually clusters of

peoples that are sufficiently different from each other to require separate initial beachheads in each one. In that sense the list will get both smaller and bigger as we go, and we must not underestimate this factor.

3. On the other hand, there is a third factor which, in this case, will make the task very much easier. Note that these peoples are all 10,000 or larger. Many of them have sister peoples equal in size (or larger) on the same list but in

other countries—any one of which we can approach for a breakthrough that will tend to carry over to the other branch of the same people in a different country.

However, *a very large number of these peoples listed have unlisted sister peoples in other countries which are unlisted because they are smaller than 10,000 in size.* For example, if there are only 500 families here in Seoul from some strange, unreached group in Central Asia we can—if we do it right—just as easily

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make our breakthrough into their language and culture, their strange worldview in Seoul. Why not? Well, we will have to be just as sophisticated in our approach in Korea as we

would need to be back in Central Asia. Thus, the mere existence of hundreds of *unlisted* smaller groups of the same kind in other places is an additional and very significant boon to the task we must perform in reaching these *listed* unreached peoples.

4. Closely allied to this boon which makes the task smaller, is another remarkable boon which has become a greater and greater factor in just the last few years. What is this new factor? We have

already been talking about the massive movement of peoples in the past half century especially. The mixing and movement of peoples in our time has no precedent—whether due to refugees, hunger, war, or economic factors.

Now, all this has produced not just a whole lot of new “doorways” into these groups, but it has also produced the largest number of bi-lingual and bi-cultural people in all of human history.

Does this not remind us of something? Remember how strategic in the breakthrough to the Greeks were Barnabas of Cypress and a little later Paul of Tarsus? They were bi-cultural, and the Jerusalem church was perfectly aware of the strategy they were following when they sent for Barnabas in the first place!

I have to believe that we ought to soon see a widespread new effort all around the world that could be called “The Jerusalem Strategy” (referring to the Jerusalem Council in Acts 15), by which we would

not assume that our people are always the right people to be missionaries to a given unreached group, but would humbly be willing to seek out and support missionaries from other places who happen to be bi-lingual and bi-

cultural already, in just the right combination. This is a Biblical strategy!

5. Finally, however, we must realize that this is more than a global communication problem. We are

not fighting against flesh and blood but against “the Rulers of the Darkness of this earth.” Lest I seem to be critical of some other country, let me give you an example of the state in which I live.

In California, at the time of the Gold Rush 150 years ago, not just

New Englanders, but thousands of Cantonese, Mexican and Indian workers showed up at the Gold fields. The desire for Gold often outweighed the Christian virtues the majority of

those Americans possessed. The white citizens devised ways to harass and to exclude the foreigners. Hatreds and prejudices led to ter-

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rible evils. For example, the American citizens quickly organized California as a state and then enacted laws favoring citizens. They held terrible and baseless prejudices against the Indians. They passed a law that gave roughly \$500 in today's currency to any one who would

kill an Indian! They called it a bounty and in 18 years from 1852 to 1870, bounty hunters who could not find gold won money by reducing the Indian population of California—reducing it from 150,000 to 30,000. And, can you believe it? That law stood on the books for 50 years. It was not repealed until 1902.

All over the world missionaries have had to contend with their own citizens going out around the world in commerce or to colonize, whose Christianity was worn on their sleeves as an external triviality. Non-believing European settlers have greatly damaged almost every attempt of missionaries to reach native populations. This is even more true in the area today claimed by the United States than anywhere else in the world. Many times indigenous peoples have accepted the Gospel from kindly missionaries

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***Rome had to die for the tribal peoples to live in Christ.***

only be destroyed by other Europeans who have had no interest in the Gospel. The rule is that the Gospel cannot easily be transmitted when the messenger represents an oppressive power.

This is not well understood. After the Second World War,

when virtually all of the European colonial possessions began to be freed up, everyone from politicians to theologians assumed that the missionary-implemented Christianity would collapse as well. The secular assumption was that Christianity had taken root only because of Western military power behind it. (By 1910 most missionaries worked in lands that were not colonized by their own governments). The actual fact is that even where missionaries were "helped" by Western power, only a miracle could have allowed Christianity to take root under such circumstances.

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Europe centuries ago when Roman legions disappeared from the scene. Rome had to die for the tribal peoples to live in Christ.

Now the shoe is on the other foot.

Now we can be glad that Christianity in the non-

Western lands is by and large freed from colonial or military sponsorship.

But behind all this is the reality of Satan. It is his business to oppress and destroy. We cannot succeed if we underestimate his pres-

ence. But we will succeed because his days are numbered.

***We will succeed because  
Satan's days are numbered.***

*(This booklet was developed from an address given by Ralph Winter at the North Asia Regional AD2000 Consultation in June of 1996.)*

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