

# “AD 2000” and the “10/40 Window”: A Preliminary Assessment

Robert T. Coote

A year and a half ago the mission committee of our local church decided to adopt the Han Chinese in Laos for its special interest. First Baptist Church, Meriden, Connecticut, is but one of thousands of churches around the world that have had their interest in mission spurred by the AD 2000 Movement, with its emphasis on the 10/40 Window<sup>1</sup> and its goal of completing world evangelization by December 31, 2000.

It is time for an assessment. What was to be accomplished by the end of the century? Was it realistic to expect to establish believing communities in all of the several thousand unchurched people groups across the globe, such as the Han Chinese in Laos? Was this just another case of naïve American evangelical enthusiasm? A high-profile campaign at the end of the millennium lacking depth and holistic integrity? A crass example of management by objective? A dubious attempt to trigger the second coming of Christ by fulfilling the conditions of Matthew 24:14?

First, it needs to be said that the AD 2000 program has not been confined to fiery-eyed evangelicals. American Baptists, of which our local church is a part, have focused on a number of people groups in Asia and Latin America. Top denominational leaders from the Presbyterian Church (U.S.A.), the Reformed Church in America, and the U.K. Anglican Church were among participants who held an AD 2000 strategy consultation in December 1993 and who endorsed the AD 2000 watchword “A church for every people and the gospel for every person by the year 2000.”<sup>2</sup>

In January 1989 mission leaders from fifty countries met in Singapore in the Global Consultation on World Evangelization (GCOWE) to consider marking the end of the century as a goal for completing world evangelization. Representatives of the Roman Catholic communion were among the 314 participants. They too had sights set on the millennial year. Pope John Paul II, in 1987, had already proclaimed 1990–2000 the “Universal decade of evangelization, in order to put the Good News of salvation in the hands of every person before the dawn of the Third Millennium.” The goal of the program was “a world more Christian than not by the year 2000.”<sup>3</sup>

The AD 2000 Movement not only has been interdenominational in its constituency but international as well. In 1987 the individual who canvassed mission leaders to see if there was interest in launching an AD 2000 program was Thomas Wang, a Chinese, then serving as international director of the Lausanne Committee; he would soon become chairman of the AD 2000 Movement. The AD 2000 international director, Luis Bush, is the son of a British businessman who raised his family in Argentina and Brazil. Bush served as a pastor in El Salvador and as director of Partners International before taking up the leadership of AD 2000. The two primary collectors of global data are British: David B. Barrett, director of World Evangelization Movement, Richmond, Virginia, and Patrick Johnstone, research secretary for WEC International, Gerrards Cross, England.

In July 1997, some 4,000 mission leaders and supporters of the AD 2000 project met in Pretoria, South Africa, to strategize for a final push toward AD 2000 goals. Eighty percent were non-

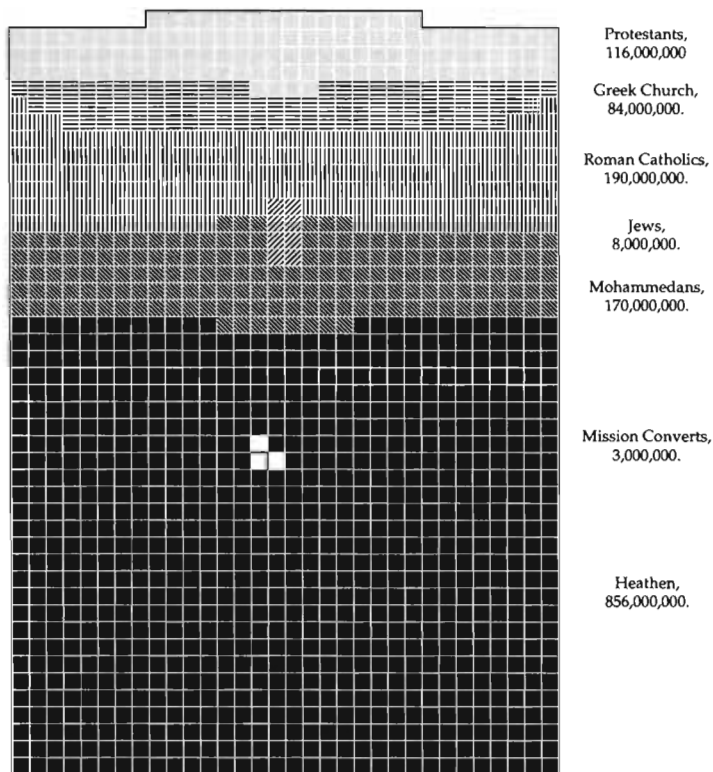
Westerners, and they largely paid their own way. The AD 2000 Movement has achieved a remarkable degree of effectiveness in involving the global, interdenominational Christian community.

## A Worthy Heritage

Old Testament prophets envisioned a day when “the earth will be full of the knowledge of the Lord as the waters cover the sea” (Isa. 11:9; Hab. 2:14). In 1719 Isaac Watts responded to that biblical dream with the hymn “Jesus Shall Reign Where’er the Sun.” During the years of the Great Awakening in colonial America and in England, local revivals were seen as precursors to the worldwide extension of the Gospel, the “end of history,” and the millennial reign of Christ.<sup>4</sup>

William Carey was one of the first to marshal global population data to demonstrate the need for foreign missionary efforts. By the mid-nineteenth century mission researchers had developed a grid of shaded squares, each square representing a million people, with the non-Christian world indicated by the darker sections of the diagram.<sup>5</sup> In the late 1880s this visual aid was employed by Fanny (Mrs. H. Grattan) Guinness, cofounder with her husband of the East London Institute for Home and Foreign Missions (Harley House), and by Benjamin Broomhall, secretary of the China Inland Mission.<sup>6</sup> Guinness titled her page “A Dark Picture.” Broomhall’s version was relieved by three white squares in the middle of the darkest sections to indicate

Diagram recreated from Benjamin Broomhall, *The Evangelisation of the World* (1887) p. 6, showing the estimated population of the world. (Total world population 1,424,000,000 (each square equals 1 million).



Robert T. Coote is Associate Editor of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH and Associate Director of the Overseas Ministries Study Center.

three million "Mission Converts" out of 1,026 million "heathen" and "Mohammedans." A comment by the vicar of Islington accompanied the display: "Is it not a solemn fact that . . . of every three persons walking on the vast globe, two have never heard of the Saviour?"

This popular diagram from the nineteenth century appeared again in 1927. Pope Pius XI had called for a Holy Year missions exhibit to be held in Rome in 1925. Supervision and preparation for the event was entrusted to Robert Streit, O.M.I. (1875–1930), the pioneer Roman Catholic mission bibliographer. In follow-up to the exhibition, Streit produced *Catholic Missions in Figures and Symbols*. In this volume the diagram displays 1,726 squares, accounting for a world population of 1,726 million. Understandably, this time it is the Catholic section—featuring 305 white squares—and not the Protestant that crowns the top of the diagram. The "Pagan" section is just under 50 percent of the whole, and "Mohammedans" account for another 14 percent. Streit's commentary reads: "[Christian mission is] only at the beginning. . . . For the sake of souls, our Lord and Saviour Jesus Christ gave His mission command two thousand years ago. . . . The religious map of the world should not be merely looked at but meditated upon on our knees before a crucifix. More than half of mankind is still sitting in darkness and the shadows of death."<sup>7</sup>

## Reviving an Old Dream

Obviously the architects of the AD 2000 Movement had a great deal of history to inform their vision. One who played a major role in helping them to take history seriously was Todd Johnson, a member of Youth with a Mission (YWAM) and a son-in-law of Ralph D. Winter. Winter, founder of the U.S. Center for World Mission and general director of the Frontier Mission Fellowship, Pasadena, California, is known for his plea for the unreached peoples at the International Congress on World Evangelization, held in 1974 in Lausanne, Switzerland. Over the last quarter of a century Winter has been developing some of the key missiological concepts behind the present movement. The first half of the AD 2000 watchword, "A church for every people by A.D. 2000," was forged at a frontier missions consultation held in Edinburgh, Scotland, in 1980, a meeting substantially inspired by Winter.

Thus, thanks to his father-in-law, Todd Johnson has been breathing the air of AD 2000. He now serves as director of the World Evangelization Research Center in Richmond, Virginia, where he is a colleague of David B. Barrett and compiler with Barrett of this journal's "Annual Statistical Table on Global Mission," which appears each year in the January issue.

In 1988 Johnson published a monograph entitled *Countdown to 1900: World Evangelization at the End of the Nineteenth Century*.<sup>8</sup> This is a detailed study of a late nineteenth-century campaign led by Arthur T. Pierson, editor of *Missionary Review of the World*, A. J. Gordon, founder of the Boston Missionary Training School (later Gordon College), and many others. Thanks to Johnson's essay, Pierson's ideas and passion for world evangelization have been quoted frequently by leaders in the contemporary movement, including the declaration, "It can be done; it OUGHT to be done; it MUST be done."<sup>9</sup>

## Prodded by Matthew 24:14

The rhetoric of the AD 2000 Movement has given the impression that the church can expect Jesus to return as soon as it completes its assigned task of world evangelization—potentially, there-

fore, on or about December 31, 2000! A century ago Pierson gave a similar impression. He also was charged with advocating a program that fell far short of what Jesus intended by the words of Matthew 28:19–20. Pierson responded by stating that preaching the Gospel to every creature was only "the initial stage of fulfilling the Great Commission." Pierson wanted "to see this world mapped out for God, to see a definite organized movement for the occupation of the whole world for Christ. . . . Then, when evangelization is world-wide, we may bend our energies to deepening the impression which a first hearing of the Gospel has made."<sup>10</sup> Eugene Stock, secretary of the British Church Missionary Society, joined in Pierson's defense: "[Pierson] has no sympathy with the scampering notion of a witness just telling the tidings of salvation once, and then boasting that Mt. 24:14 is fulfilled."<sup>11</sup> In a 1892 editorial Pierson wrote,

Dr. Gordon and myself firmly believe that "preaching the Gospel as a witness among all nations" means setting up churches, schools, a sanctified press, medical missions, and, in fact, all the institutions which are the fruit of Christianity and constitute part of its witness; but that our Lord's purpose and plan are that we should not wait in any one field for the full results of our sowing to appear in a thoroughly converted community before we press on to regions beyond. Missions begin in evangelization, but have everything to do with Christian education, and the printing press, and the organization of churches, and the training of a native pastorate.<sup>12</sup>

In other words, while Pierson saw a direct relation between completion of world evangelization and the return of Christ, he did not intend his words to be understood as necessarily or certainly indicating that Christ would return just as soon as an initial proclamation of the Gospel had reached the world's last unevangelized community. And he acknowledged that making bona fide disciples of Christ entailed more than a quick announcement of the Gospel. His goal, in the final analysis, was a human one, not to be equated with fulfillment of the Great Commission.

## AD 2000 and the End of History

In connection with the AD 2000 program, Ralph Winter has used the dramatic phrase "end of history." As Winter noted in 1986, the Student Volunteer Movement students in 1886 "looked forward fourteen years to evangelizing the world by the year 1900. Dare we look forward fourteen years to accomplishing the same goal—the evangelization of the world by the end of the century? . . . Can we believe that we are now on a new, final threshold leading to the End of History in the year 2000?"<sup>13</sup>

In the compilation of articles prepared for the 1989 Singapore GCOWE (Global Consultation on World Evangelization) meeting, Thomas Wang quoted Winter approvingly: "We believe there are ample evangelical resources . . . to make a serious attempt to plant the church within every people [group] by the year 2000. . . . We believe . . . that the very end of history may therefore be near."<sup>14</sup> It is difficult to imagine a statement more explicit than that of J. Philip Hogan, then director of the Assemblies of God Division of Foreign Missions, at the 1989 consultation in Singapore: "The end of this function is to bring Jesus back."<sup>15</sup> Johnstone also endorses the connection: "Jesus gave the promise in Matthew 24:14 that when this task was accomplished, the end would come."<sup>16</sup> These words resonate with the spirit of a long roster of evangelical mission leaders: Pierson and Gordon, A. B. Simpson, Hudson Taylor, Samuel Zwemer, Robert Hall

Glover, J. Oswald Smith, and others. This understanding of Matthew 24:14 received support almost half a century ago in *The Blessed Hope*, a landmark eschatological study by New Testament scholar George Eldon Ladd of Fuller Seminary.<sup>17</sup>

Nevertheless, in a September 1989 essay, in which Winter again speaks of "closure" and the "end of history," he emphatically states that he is not implying any prediction: "Nothing could be more thrilling than to talk about finishing the Great Commission, or finishing what Jesus described as bringing us to the end of history, as this verse in Matthew [24:14] does. . . . [But] I don't believe we are interpreting scripture correctly if we assume that there is an *inevitable* linking between completion and His return, although this verse may mean that. I certainly do not feel we ought to try to predict the date of His return, even if we feel we can be certain what kind of work can be done by the year 2000."<sup>18</sup>

Bush has also asserted that he attaches no eschatological importance to the year 2000: "The year A.D. 2000 is not being announced as the year of the Lord's return or as the primary motivation for obedience to the Great Commission."<sup>19</sup>

Winter, while reiterating his belief that the movement's goals can be achieved by December 31, 2000, recently declared:

I know of no reputable mission agency which has ever spoken officially of completing the Great Commission by any particular date. The Great Commission is an undefined concept. . . . If [world evangelization] means evangelizing every individual PERSON by a particular date, it will be an achievement immediately undone one single second later as more children grow into the age of accountability, thus needing to be evangelized. That is, you can't "finish" evangelization in this sense, ever. Well, what CAN be finished by the end of this century? Missions! . . . It would mean a "missiological breakthrough" [in the form of a viable believing community in] every group in the world.<sup>20</sup>

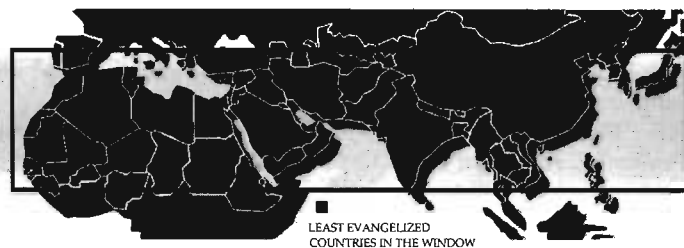
Winter patiently insists, in countless writings and discussions, that he reserves the term *missions* for the initial cross-cultural breakthroughs in previously unreached ethnolinguistic or socially or politically isolated people groups. The extension of a gospel witness after that point, in Winter's thinking, is *evangelism* (which is best carried out by indigenous believers). Therefore for Winter the AD 2000 goal is to plant a church in every unreached people group, not to guarantee a presentation of the Gospel to every person. Once this distinction is understood, it is easier to accept his disclaimers about Matthew 24:14. Like Pierson, he is advocating what amounts to a human goal; if achieved, it will certainly help the cause of world evangelization, but Winter is not presuming how close it may come to fulfilling the implications of Jesus' words.

### Sharpening the Focus: The 10/40 Window

Benjamin Broomhall's generation used a rectangular diagram of coded squares to represent the world's need for the Gospel—the AD 2000 Movement has used the 10/40 Window. In July 1990, Bush and Pete Holzmann, a specialist in computerized mapping, found that the great majority of nations with miniscule evangelical populations formed a band of about 60 countries with at least half their area lying between 10° and 40° latitude above the equator. The countries within this rectangle extend across Africa, the Middle East, and Asia, from Morocco to Japan.<sup>21</sup> Bush immediately saw the potential for a simple way to focus the Christian world's attention on the most gospel-needy part of the globe.

At first glance, the resulting 10/40 Window seems to offer a

97% OF PEOPLE IN THE LEAST EVANGELIZED COUNTRIES LIVE IN THE 10/40 WINDOW.



Criteria: The 50 least evangelized countries are those with the smallest percentage of Evangelical and Christian population. Source: Operation World, 1986.

Above illustration has been reproduced from the AD 2000 brochure "The 10/40 Window: Getting to the Core of the Core," published in 1995.

clean, concrete picture of the unfinished task. But in actual operation, the window proves balky. How many countries and how many people are we talking about? The first promotion of the window appeared in the September-October 1990 issue of *AD 2000 and Beyond*, the magazine of the AD 2000 Movement. Here Bush explains that the window contains 62 countries and nonsovereign entities. (The latter include Gibraltar, West Bank, Gaza Strip, Hong Kong, and Macao.) Out of 55 least evangelized countries in the world, Bush continues, 50 are among the 62 in the window; and 97 percent of the 3 billion people in the world's 55 least evangelized countries live in these 50 least evangelized countries.<sup>22</sup>

As a measure of least evangelized, Holzmann and Bush originally settled on any country having less than 0.5 percent (1 person out of every 200) evangelical population, but they did not publish this piece of the criteria. The most elaborate presentation of the window, a colorful, eight-page brochure entitled "The 10/40 Window: Getting to the Core of the Core," with commentary by Bush (repeated from his original text in 1990), came out in mid-1995. In small print under the map we learn that the (new) source of the data used to develop the map is Patrick Johnstone's 1986 edition of *Operation World*. The criteria for color-coding—indicating least evangelized—is said to be countries "with the smallest percentage of Evangelical and Christian population," but again, the actual parameters are not stated. Later literature suggests that the parameters used were less than 2 percent evangelical and less than 5 percent Christian. This change to a double criteria, depending upon how it is applied, could result in numbers of Middle Eastern and other countries falling out of the net because of large populations of Roman Catholic, Greek Orthodox, Coptic, and/or other Orthodox Christians. In other words, these large Christian populations might be viewed as "trumping" low evangelical populations, such as found in Portugal.

The map itself shows significant revision. Spain is no longer identified as being at least half inside the window; Azerbaijan, Uzbekistan, and Kyrgyzstan—which only recently had gained status as independent nations, and which are not at least half within the window—are added to the color-coding to include them among the least evangelized; evidently they are associated with the window, despite the violation of the original criteria. (The reader wonders, Why are they not also found in the accompanying list of countries?) Portugal has been removed from color-coding, apparently—along with Spain—no longer considered least evangelized. Ethiopia has been added to the color-coded set. (Why now? Why not in the first place?) Inexplicably, Laos is not color-coded in either the 1990 or the 1995 version,

# bringing you the best in cross-cultural missiological thought



## Muslims, Magic and the Kingdom of God

*Rick Love*

This book combines folk Islam, biblical perspectives, and strategies for church planting among Muslims. In his theory on Muslim evangelism Love tackles the major issues of encountering spiritual powers, contextualization, and leadership development. Teachers of Islamic subjects and practitioners in Muslim countries enthusiastically

welcome this book.

WCL443-6 William Carey Library, paperback, 272 pp.  
Retail \$17.99 Discount \$12.25 \*Wholesale \$11.38

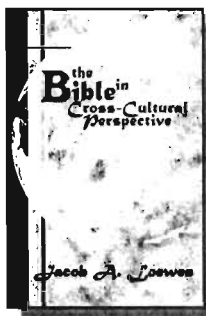


## Ministry to Muslim Women

*Longing to Call Them Sisters*  
*Fran Love and Jeleta Eckheart*

Edited by Fran Love and Jeleta Eckheart this book is a compilation of real-life experiences by women actively involved in reaching Muslim women for Christ. These articles approach the question of the gospel and Islam from a female perspective, and help Christians come to a better understanding of their Muslim sisters.

WCL338-3 William Carey Library, paperback, 288 pp.  
Retail \$16.99 Discount \$11.25 \*Wholesale \$10.31



## The Bible in Cross-Cultural Perspective

*Jacob A. Loewen*

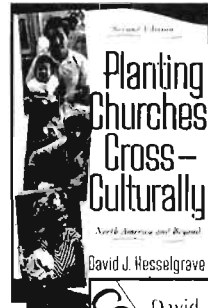
In this wide-ranging volume Loewen clearly shows that the truth of God's Word is for all people. This work forces us to confront the relationship between God's Word and human languages, cultures, and histories, not least of all the social-cultural creation of Western Christianity. Too often Scripture is read as if the events took place outside of

cultural and historical contexts. Loewen challenges us to think more deeply and consider our own cultural contexts when we read and interpret the Bible. He raises important questions that must be answered in this era of a cross-cultural, global church.  
WCL266-2 William Carey Library, paperback, 334 pp.  
Retail \$22.99 Discount \$15.25 \*Wholesale \$14.99

*From David Hesselgrave*

## Planting Churches Cross-Culturally

North America and Beyond

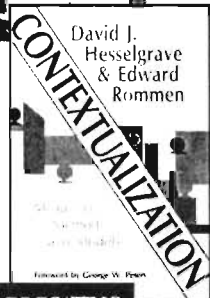


Incorporating relevant sociological, anthropological, and historical insights, Hesselgrave extrapolates ten phases of cross-cultural church planting that are faithful to Jesus' commandment to make disciples and to Paul's missionary example.

Baker Books, paperback, 348 pp.

Retail \$19.99 Discount \$12.75

\*Wholesale \$11.88



## Contextualization

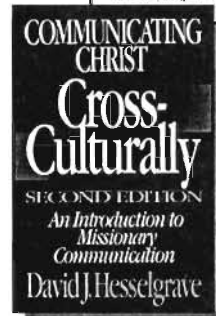
*(And Edward Rommen)*

This classic textbook brings together the meanings, proposals, and tasks involved in contextualization. Hesselgrave and Rommen explore the history of contextualization in the church and the Bible while also examining the proposals set forth by prominent thinkers. They conclude the book with their own definition and approach to contextualization.

WCL775 William Carey Library, paperback, 291 pp.

Retail \$19.99 Discount \$13.00

\*Wholesale \$12.00



## Communicating Christ Cross-Culturally

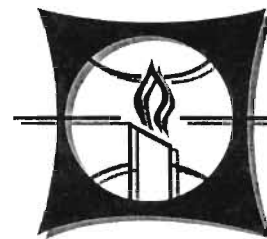
*An Introduction to Missionary Communication, Second Edition*

This revised edition of David Hesselgrave's

great work updates the original and interacts with the most recent literature on this increasingly important topic. It has come to be one of the most widely used textbooks on Christian cross-cultural communication.

Zondervan, paperback, 672 pp.

Retail \$25.99 Discount \$23.75 \*Wholesale \$22.06



*William  
Carey  
Library*

*Book Publisher and Distributor*

P.O. Box 40129, Pasadena, CA 91114  
1-800-MISSION orders@wclbooks.com

\*Order three or more of the same title and pay wholesale

---

although it falls below both the Christian and the evangelical parameters. Albania is color-coded in both versions, though it falls almost entirely outside the window. Benin, Burkina Faso, Greece, Guinea-Bissau, Sudan, and Taiwan are not color-coded in either the 1990 or 1995 versions, though they fall below the evangelical, if not the Christian, parameters.

The accompanying commentary says there are 61 (not 62 as we were told in 1990) countries in the window, 50 (not 55) least evangelized in the world, and 37 (not 50) least evangelized in the window. We are left to speculate that the new authority for the data (Johnstone), combined with the new double criteria employing Christian as well as evangelical percentages, combined further with redefinition as to what countries are associated with the window, together have the net effect of reducing the number of least evangelized countries within the window from 50 to 37. Despite this reduction in the number of countries, the text still asserts, "Those 37 countries comprise 97% of the total population of the 50 least evangelized countries!" (p. 2).

In other literature on the window, not all of it originating from the AD 2000 international office but rather from numerous other agencies participating in the movement, we read that there are 65 countries in the window; that the criteria of least evangelized is (1) less than 2 percent Christian, (2) less than 2 percent evangelical, (3) less than 5 percent Christian *and* less than 3 percent evangelical, and (4) less than 5 percent evangelical. The number of unevangelized persons in the window is also given variously. Are they 2.9 billion (97 percent of the 3 billion cited in 1990), 2 billion, or—as stated by Patrick Johnstone—1.3 billion, maybe even under a billion.<sup>23</sup>

Over the last five years, I have seen 75 different nations

named as least evangelized and identified with the 10/40 Window. That is twice the number given by Bush in the primary source of 1995. What one ends up with is an irregular map (no longer a "window") that looks very much like the map used on the cover of Samuel Zwemer's 1911 publication *The Unoccupied Fields of Africa and Asia*, or the stylized map employed by Bryant Myers in his *The Changing Shape of World Mission* (MARC/World Vision, 1993). I grant that the 10/40 Window may indeed have been useful as a generalization (Holzmann's intention). But as a sympathetic reviewer trying to take the original parameters and descriptions at face value, it was enormously frustrating!

### Progress in Reaching the Unreached?

The AD 2000 Movement added a second phrase to the Edinburgh 1980 watchword: "and the Gospel for every person." Winter presumably would not have endorsed this complication to the original, narrower focus on a church for every people. Bush, however, expressed the sense of the majority when he wrote, "The expected result is the presentation of the gospel to every person in every nation and people group and the establishment of a church planting movement in every country and people group by the year 2000."<sup>24</sup> Similarly, in the goal of a century earlier—the completion of world evangelization by 1900—proclamation to *all* (whether or not conversion resulted) was the desire. In his time, Pierson surely was naïve about how difficult it would be to physically reach all people and present the Gospel in a way and in a language they would understand. But AD 2000 advocates have argued that contemporary means of radio, cassette, TV, and video, with the tremendous strides made over the

last century in communications, Bible translation, and global mobility, make the modern version of the goal feasible and realistic.

Winter's people-group emphasis, it seems to me, carries the greater weight, if for no other reason than that it unmistakably requires contextual *incarnation* on the part of the messenger. If every person is to have a bona fide opportunity to hear the Gospel in his or her own language and cultural idiom, Christian mission must first establish a beachhead via a well-trained, cross-cultural, incarnational mission team. Once a small believing, indigenous community is established, the opportunity for increasingly wider, effective evangelism will develop through the witness of local believers. Such breakthrough ministries are not often achieved in a few months or even a few years.<sup>25</sup> Winter argues that it is only the positive response to the Gospel that assures the messenger that the message has indeed been heard and comprehended. Accordingly, the existence of new, indigenous, believing communities is the only reliable way of measuring progress. (Why this line of reasoning didn't give Winter pause about embracing A.D. 2000 as a target date I cannot imagine.)

Therefore, for the purpose of this assessment, I am inclined to discount the "every person" dimension of AD 2000's goal and focus rather on progress in reducing the number of unreached people groups. At the Lausanne International Congress in 1974, Winter suggested that world population was comprised of about 24,000 people groups, and that nearly 17,000 were still unreached, with no indigenous, viable, reproducing church in their midst. He estimated their population at about 2.4 billion. At Lausanne II, held fifteen years later (1989) in Manila, 12,000 was announced as the remaining number of people groups ("mini-peoples") to be reached, with a population of about 1.8 billion (world population had increased by more than a billion in the intervening years).<sup>26</sup>

A simplification of categories, offered by Barrett and the Lausanne task force, focused on what are labeled "ethnolinguistic peoples." This recalculation produced a global total of 11,000 to 12,000 groups, with only 2,000 ethnolinguistic peoples unreached.<sup>27</sup>

Following Lausanne II the AD 2000 Adopt-a-People Clearinghouse went back to a version of the mini-peoples category and came up with 6,000 unreached.<sup>28</sup> This list was made available to the 4,000 participants at the second GCOWE conference, held in Seoul, Korea, in May 1995. Subsequently the process of settling on the AD 2000 list took one more step, namely, the decision to concentrate on groups having populations of 10,000 or more, in the hope that a witness established in those groups would ultimately filter across social boundaries to smaller groups of

similar cultural background. This approach produced a list of about 1,700 unreached peoples, defined as having less than 5 percent Christian and less than 2 percent evangelical population. As a result of on-going research, the list finally settled out at just under 1,600 groups.<sup>29</sup>

Now, today, what can the AD 2000 Movement report? Luis Bush provides a comprehensive and admirably forthright report in the June 2000 issue of *Mission Frontiers*, pages 13–19. He states that there are a little more than 1,100 groups still lacking a minimal believing fellowship of 100 members; these figures indicate progress on the order of 500 groups newly reached in the last decade. As for the remainder, about half have a church planting team on site or in preparation, and a further 200 to 300 are on the "committed" lists of various agencies. Only 265 groups are left without any mission initiative on the horizon. A complete picture must also keep in view groups with populations numbering less than 10,000. Bush reports that some 7,400 of such smaller groups remain without a viable, indigenous church.

## Conclusion

Space limitations prevent proper recognition of the tremendous movement of prayer that was stimulated and facilitated by the AD 2000 Movement. And the educational impact on the world Christian community is surely incalculable. Many hundreds of thousands have a greater awareness of the urgency and challenge of the Great Commission than they did ten years ago.

In terms of the watchword's focus on a church for every people, relatively modest but real progress appears to have been made. A definitive assessment will require a more seasoned view twenty or more years from now. The confusion generated by ever-shifting numbers and missiological emphases makes it impossible to express a truly confident evaluation.

The AD 2000 Movement involved many more leaders, researchers, organizations, publishers, and major initiatives at the grassroots level than could be acknowledged in this brief article. One cannot review the literature without concluding that an absolutely enormous amount of effort, talent, prayer, and devoted service has been invested in the AD 2000 Movement. Nevertheless, there are major areas of disagreement over theory and biblical interpretation that could not be addressed here. In addition, the advances recorded over the last decade are admittedly limited.<sup>30</sup> And there are younger leaders within the movement who are contemplating radical reconceptualizing of what is involved in fulfilling world evangelization as implied in the Great Commission. One is reminded of a remark of Bishop Stephen Neill: "We plan extremely well. But it may sometimes happen that our plans and God's will are not the same."<sup>31</sup>

## Notes

1. The 10/40 Window refers to a band of countries extending from the west coast of Africa to Japan, lying between 10° and 40° latitude above the equator, and considered by mission demographers to be the area of the greatest concentration of unevangelized peoples.
2. Unsigned report, *Mission Frontiers* (U.S. Center for World Mission) 16, nos. 3–4 (March–April 1994): 14–15.
3. Tom Forrest, "The Strategy of Evangelization 2000," *New Evangelization 2000*, no. 4, 1988. The hope was to "give Jesus the 2000th birthday gift most pleasing to him: the world for which he died . . . won for him!" Forrest's article was reprinted in *Towards AD 2000 and Beyond: A Reader*, compiled by Luis Bush, Jay Gary, and Mike Roberts for the (Singapore 1989) Global Consultation on World Evangelization by AD 2000 and Beyond.
4. J. A. De Jong documents the connection Christian thinkers have made between missions and the coming of the millennial kingdom of Christ in *As the Waters Cover the Sea: Millennial Expectations in the Rise of Anglo-American Missions, 1640–1810* (Kampen: J. H. Kok, 1970).
5. For example, see Joseph Hassell, *From Pole to Pole: A Handbook of Christian Missions, for the Use of Ministers, Teachers, and Others* (London: James Nisbet, 1866).
6. Mrs. H. Grattan Guinness, *The Wide World and Our Work in It* (London: Hodder & Stoughton, 1886), p. 13. Benjamin Broomhall, *The Evangelisation of the World. A Missionary Band: A Record of Consecration, and an Appeal* (London: Morgan and Scott, 1887), p. 6.
7. Streit, *Catholic Missions in Figures and Symbols, Based on the Vatican*

- Missionary Exhibition* (Rome: Society for the Propagation of the Faith, 1927), p. 45.
8. Todd M. Johnson, *Countdown to 1900: World Evangelization at the End of the Nineteenth Century* (Birmingham, Ala.: New Hope, 1988). This monograph appeared in a "provisional version," prior to the New Hope edition, in *International Journal of Frontier Missions* 5, nos. 1–4 (January–October 1988), under the title "The Crisis of Missions: The Historical Development of the Idea of the Evangelization of the World by the Year 1900." Citations are based on the *IJFM* version.
  9. *Ibid.*, p. 61.
  10. *Ibid.*, pp. 17, 70.
  11. *Ibid.*, p. 75.
  12. Dana L. Robert, "The Legacy of Arthur Tappan Pierson," *International Bulletin of Missionary Research* 8, no. 3 (July 1984):122.
  13. Ralph D. Winter, "The Student Volunteers of 1886, Their Heirs, and the Year 2000," *International Journal of Frontier Missions* 2, no. 2 (April 1985): 152, 173. This essay was presented by Winter at a conference of the Institute of American Evangelicals, held in Wheaton, Illinois in June 1986. Despite its 1985 dating, the cited *IJFM* issue was published after the 1986 conference.
  14. Thomas Wang, "By the Year 2000," in *Towards AD 2000 and Beyond*, p. 2.
  15. J. Philip Hogan, remarks presented at GCOWE, Singapore 1989, as printed in Jay and Olgy Gary, *The Countdown Has Begun: The Story of the Global Consultation on AD 2000* (AD 2000 Global Service Office: Rockville, Va., 1989), p. 129.
  16. Patrick Johnstone, *Operation World* (Grand Rapids: Zondervan, 1973), p. 26.
  17. George Eldon Ladd, *The Blessed Hope* (Grand Rapids: Eerdmans, 1956). In the penultimate chapter, Ladd writes, "The Church . . . has a task which is divinely given . . . : world-wide evangelization and the gathering of the saved into the body of Christ. . . . Christ is tarrying until the Church has completed its task. When Matthew 24:14 has been fulfilled, then Christ will come. There is no more notable 'sign of the times' than the fact that the greatest impetus in world-wide evangelization since apostolic times has taken place in the preceding century. The world is nearly evangelized; any generation which is really dedicated to the task can complete the mission. The Lord can come in our own generation, in our life-time—if we stir ourselves and finish our task" (p. 148). See also a second Ladd volume, *The Gospel of the Kingdom* (Grand Rapids: Eerdmans, 1959). A chapter from this volume is reprinted in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, Calif.: William Carey Library, 1992), chap. A7.
- Nearly half a century after Ladd's book, we find the same stance set forth in the *Dictionary of Evangelical Missions*, M. Scott Moreau, ed., in the article "Eschatology," authored by Edward Rommen. Matthew 24:14 features prominently in the essay.
18. Winter, "Unreached Peoples: Recent Developments in the Concept," *Mission Frontiers* 11, no. 8–9 (August–September 1989):16.
  19. Luis Bush, "Announcing the Second Global Consultation on World Evangelization," *AD 2000 and Beyond* 1, no. 1 (March–April 1990), p. 28. Also see Bush's article "AD 2000 and Beyond: A Church Growth Initiative," *Global Church Growth* 29, no. 3 (July–August–September 1992), p. 4. In spite of these disclaimers, many readers will continue to wonder, especially given Bush's recent announcement of a final consultation, to be held in Jerusalem December 27, 2000, to January 2, 2001. The purpose of the Jerusalem gathering, he states, is "to hasten the day of [Christ's] return by presenting the gospel of the kingdom to every people, tribe, nation, and language. Once this is done, the 'end' will come (Mt. 24:14)." See "Celebrate Messiah 2000," *Mission Frontiers* 20, nos. 7–8 (July–August 1998):29–31.
  20. Winter, *Mission Frontiers* 19, nos. 5–6 (May–June 1997):3.
  21. Holzmann, in e-mail dated February 19, 1997, to Michael O'Rear (president of Global Mapping International), describes the mapping experiment. The criteria used included countries with half or more of their mass inside the 10/40 window and having less than 0.5 percent evangelical populations (1 out of 200). Exceptions were made for China and India, which were included despite having more than 0.5 percent evangelicals, because of their huge non-Christian populations. Holzmann stresses that the map was "intended as a useful generalization."
  22. The countries outside the window and considered to be among the least evangelized because of very small evangelical populations are Belgium, Poland, the former Yugoslavia, Mongolia, Sri Lanka, and Somalia. See map in Luis Bush, "Getting to the Core of the Core—the 10/40 Window," *AD 2000 and Beyond* 1, no. 5 (November–December, 1990):29. A clearer reproduction of the map will be found in *Global Church Growth* 29, no. 3 (July–September 1992):5. Since there are said to be 55 least evangelized countries in the world, with 50 of these inside the window, there should be 5 outside the window. On the map, however, 6 countries are marked as least evangelized outside the window.
  23. Johnstone, *Operation World*, 1993 edition, p. 27. "Between 800 million and 1,300 million people still need to be given their first opportunity to respond to the gospel." Notice that Johnstone here includes the *whole world*, not just the 10/40 window.
  24. Luis Bush, "AD 2000 and Beyond: A Church Growth Initiative," *Global Church Growth* 29, no. 3 (July–September 1992):4.
  25. Barrett and others have observed that much of the non-Christian world remains non-Christian not because it has not heard the message from dedicated and able messengers but simply because up until now the Gospel has been rejected, and the breakthrough is yet to come. (See, for example, Stan Guthrie, "Just Saying No," *Evangelical Missions Quarterly* 34, no. 2 [April 1998]:218–23.) In the providence of God, how many more years or decades or centuries remain to be invested? Simply setting a chronological goal is not enough.
  26. The reduction to 12,000 sounded like progress, except for the fact that Winter had already gone on record as having agreed to the lower figure to accommodate the aim of the Lausanne task force to simplify the categories. See "The Finishable Task!" *Mission Frontiers* 11, no. 3 (March 1989):11, in which Winter writes, "We are being asked . . . to set aside our [larger number] for a somewhat more optimistic estimate of 12,000 which, it is hoped, will create a simpler, clearer picture for the public."
  27. The figure of 2000 unreached peoples was first published in the Lausanne II workbook, 1989; the most comprehensive treatment is found in Barrett and Johnson, *Our Globe and How to Reach It* (Birmingham, Ala.: New Hope, 1990), p. 26. The 2,000 figure is also found in Frank Kaleb Jansen, *Target Earth: The Necessity of Diversity in a Holistic Perspective on World Mission* (Kailua-Kona, Hawaii: University of the Nations; Pasadena, Calif.: Global Mapping International, 1989), p. 141. Johnstone arrives at 1,000 groups with "little outreach" and 3,915 groups with "some outreach." See *Operation World*, 1993 edition, p. 27.
  28. Whether this was an actual reduction due to progress among the original 12,000 or simply a simplification of categories is not clear. Winter saw it as the latter. He writes that the ultimate challenge probably still ranges upwards of 11,000 culturally diverse groups, "even though all those groups can be listed under 6,000 accepted names for groups." ("What Is an Unreached People Group?" *Mission Frontiers* 15, nos. 1–2 [January–February 1993]:21.)
  29. Dan Scribner, "Identifying the Peoples where Church Planting Is Most Needed," *Mission Frontiers* 17, nos. 11–12 (November–December 1995):12–14. Pages 12–23 present a list of 1,685 peoples. A few months later a list of 1,739 was published in *IJFM* 13, no. 2 (April–June 1996):95–106. Subsequent research reduced the list to just under 1,600. See Luis Bush, "Where Are We Now?" *Mission Frontiers* 22, no. 3 (June 2000):18.
  30. David Barrett actually increased his estimate of the world's unevangelized population from 18 percent in 1998 to 25 percent in 2000. See his "Annual Statistical Table on Global Mission" in the January issue of the *International Bulletin of Missionary Research*, January 1998 as compared to January 2000.
  31. Stephen C. Neill, "A Revolutionary Church," in *Renewal and Advance: Christian Witness in a Revolutionary World*, ed. C. W. Ranson (Edinburgh: Edinburgh House Press, 1948), p. 82.



# STUDY WITH FACULTY AND STUDENTS FROM AROUND THE WORLD

## FACULTY

on the cutting edge, each experienced in global mission

## STUDENTS

national leaders on campus from more than 60 countries and over 100 denominations

## CURRICULUM

strong core of theology of mission with 15 concentrations

## COMMITMENT

strongly evangelical, committed to biblical authority

## PROGRAMS

M.A., Th.M., D.Min., D.Miss., Ph.D., continuing education, combining resident and extension studies

Call our Office of Admissions

1-800-AFULLER      [www.fuller.edu](http://www.fuller.edu)

135 N. Oakland Ave. Pasadena, CA 91182

FULLER THEOLOGICAL SEMINARY  
SCHOOL OF WORLD MISSION