

A Business Case to

# Accelerate Ending Gospel Poverty in This Generation

**June 2020**

The End Gospel Poverty Initiative is sponsored and supported by the leadership and board of Haggai International.

# The Preeminence of the Gospel

This document could be one of the most important you've ever read.

The Gospel is not just another story. It's the only message by which the dead come to life. It's not a self-help manual or a feel-good message. Far from it. The true Gospel of Jesus is the very essence of life. It is glory meets grace. It is eternity-shaping and sin-shattering. The Gospel is the fullness of hope and resurrection and God-power...all held together by the most stunning demonstration of self-sacrificial love ever displayed on planet Earth: the cross of Jesus.

The Gospel is more than our wildest imagination. It is hallowed in Heaven, esteemed on Earth, and despised in the darkness. Those who are far off and spiritually dead can be made alive in Jesus by His death, burial, and resurrection – this is the Gospel story!

The Gospel is victory incarnate. It is all encompassing; the full arc of the Majestic. In goodness, the Gospel created. In mercy, the Gospel sustained. In authority, the Gospel triumphed. There has never been a minute or microcosm of this world that has not been under the ultimate rule of the Gospel of Christ.

The Gospel is the grand narrative of a Great God, and it is for everyone. It is specific enough for one person and big enough for every person. It is the most valuable, most precious, and most life-altering opportunity. Period. It will be the source of all celebration throughout eternity. Heaven would be empty if it were not for the Gospel.

If this is true, we must place paramount importance on the expansion and exaltation of this Good News. Therefore, let this study be a roadmap for you to consider how to leverage your life for the truth that matters most.

**Louie Giglio**

*Pastor of Passion City Church, Founder of Passion Conferences*

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Special thanks also to my pastor and friend, Louie Giglio, for always leading us to Jesus and His Gospel; and for sharing his perspective on the preeminence of the Gospel.

**Bill Williams**

June 2020

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At the very outset, I should emphasize that God is on the move around the world. More people than ever are hearing about and receiving salvation through Jesus Christ. Miracles are happening as a fresh move of the Holy Spirit is taking place. Collaboration among churches and ministries is occurring more substantially than at any other time in the history of the Church. As a ministry leader recently said, "We're on the edge of an explosion of the Gospel around the world!"

What an incredible time to follow Jesus!

My interest in Gospel poverty has likely been precipitated by the story God's writing in my life, especially in recent years. The significance of heaven, eternity, and the Gospel of Jesus Christ has been amplified to me. Perhaps this amplification is the result of the hope I have to see Jesus and loved ones in heaven, or the desire for my grandchildren and future generations to have the same opportunity I've had to experience a personal relationship with Jesus.

I've come to have an increased love and concern for those who have not had the opportunity to hear and respond to the Gospel. I've come to believe that the greatest gift we can receive, and give, is the opportunity to hear and respond to the Gospel of Jesus Christ. Why? Because it's the only gift that determines our eternity.

I'm appreciating the preeminence of the Gospel and understanding the plight of the Gospel poor more than ever. Like you, I'm praying "Thy Kingdom come, Thy will be done, on earth as it is in heaven."

Provisionally, at the same time Gospel poverty became a burden on my heart, Haggai International, under the leadership of my wife Bev, began its emphasis on ending Gospel poverty. I'm grateful that Bev and her Board of Trustees decided to launch and support this initiative.

By definition, the word "gospel" means "good news." However, the Gospel of Jesus Christ is the *greatest news* because, when received, it has the power to transform lives, to give us eternal abundant life, to enable us to know the One True God of the universe, and to be adopted as sons and daughters of God. It turns darkness into light...sorrow into joy...despair into hope...death into life. You and I have experienced this, and every person in the world should have that same opportunity.

In the midst of the movement of God during these days, it's estimated that 1 out of every 4 people in the world, about 2.1 billion people, have still not had an opportunity to hear and respond to the Gospel...and the number is increasing every day. They are living in a form of poverty called "Gospel poverty", which we define as the lack of opportunity to hear and respond to the Gospel of Jesus Christ. They are those people we have traditionally called "unevangelized."

God has placed on my heart, and perhaps yours, the possibility that Gospel poverty can be ended in this generation, i.e., during the next 50 years. While it may seem like "mission impossible", it is possible. In a world with almost unlimited resources and new technologies, why hasn't everyone had the opportunity to have a personal relationship with Jesus? When Jesus said to go into all the world and preach the Gospel, did He think that 2000 years later there would be 2.1 billion people in "all the world" who hadn't heard His Gospel? Have we, His Church, lost our passion and zeal for the Gospel? I believe the answer is "no." And yet, perhaps our attention

has been somewhat diverted away from reaching everyone with the Good News. And perhaps we should begin to think and act somewhat differently if we're to accelerate ending Gospel poverty.

We're not the first generation to consider the possibility of everyone on the planet hearing the Gospel. In 1900, at the age of 35, John R. Mott wrote a book entitled *The Evangelization of the World in this Generation*. In his book, Mott said, "It is important that we clearly understand at the outset what is meant by the evangelization of the world in this generation. It means to give all men an adequate opportunity to know Jesus Christ as their Saviour and to become His real disciples." He further wrote, "Viewed from a human standpoint, the evangelization of the world in this generation may not seem probable; but the contention is that it is *entirely possible*. Instead of assuming that this is impossible we should remember that God never has imposed upon the Church an impossible task. His commands are His enablings. A survey of the opportunities and resources of the Church and the facilities at her disposal will make it plain that she is more favorably situated in this than she has been in any preceding generation for the evangelization of the world."

John R. Mott received the Nobel Peace Prize in 1946 and went to heaven in 1955. His vision of the "evangelization of the world in this generation" did not come to fruition, and the opportunity remains to this day.

A valid question is "What now?"... what can be done to fulfill Jesus' command to "Go and make *disciples of all nations*"? In the midst of the incredible activities underway to advance the Gospel, I believe it's possible to accelerate reaching those people living in Gospel poverty...and perhaps you do too.

The purpose of The End Gospel Poverty Initiative has been to construct a business case to accelerate ending Gospel poverty. I'm incredibly grateful to those ministry and business leaders who've spent time with me and imparted their observations and perspectives. In many ways, this has been a personal journey of learning and discovery for me. If the contents of this "case" are in any way helpful to the Body of Christ, then it will have been worth the effort expended. Doubtless, there are many who could have researched and written a better business case, and I and others will find opportunities to refine it in the coming days. And yet I pray it is in some way useful in bringing the Gospel of Jesus Christ to every person in every nation.

To date, no one has said that Gospel poverty cannot be ended in this generation; and indeed, many have said it is possible. As John Edmund Haggai, founder of Haggai International, once said: "Attempt something so great for God that it's doomed to failure unless He be in it!"



**Bill Williams**

June 15, 2020

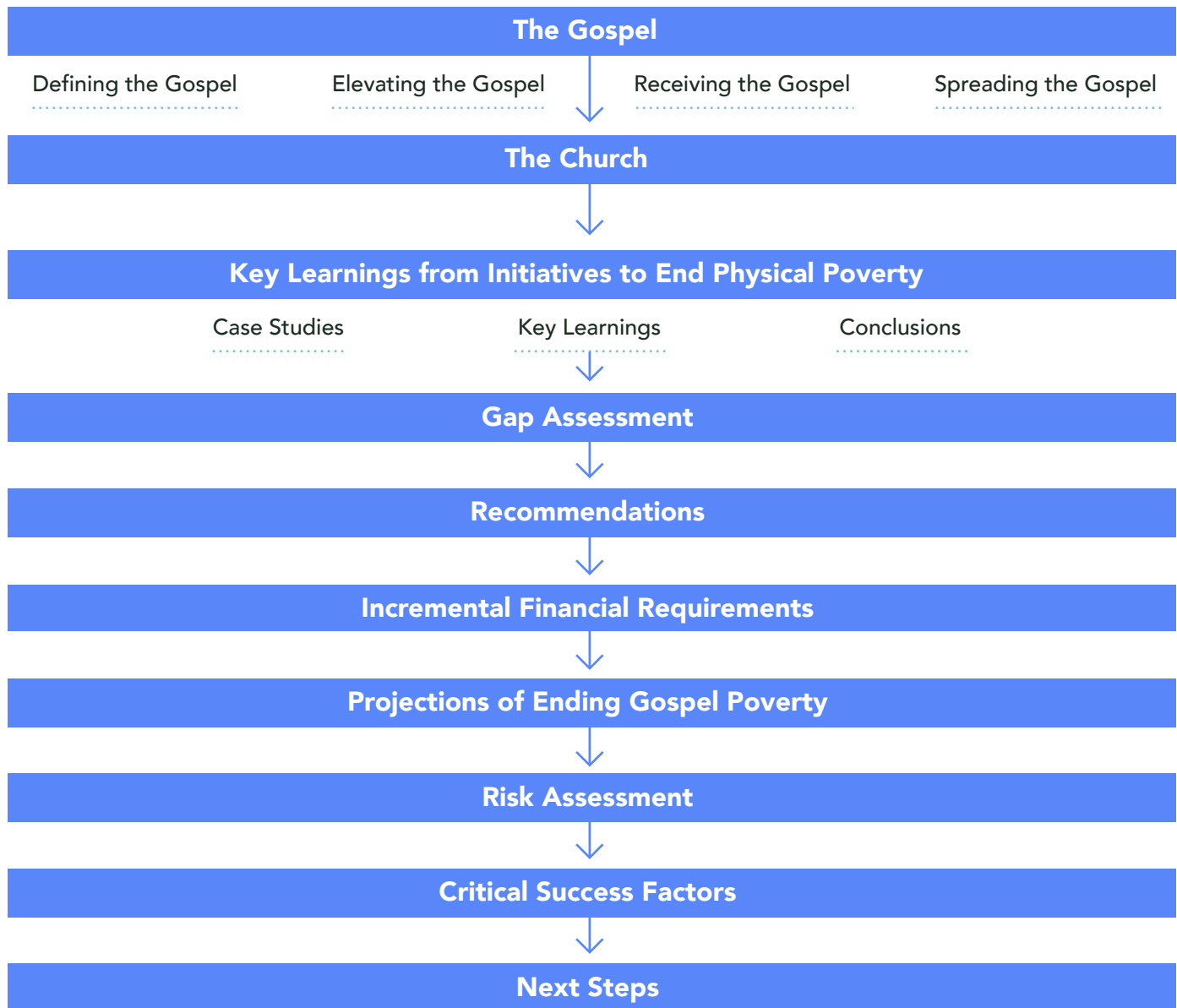


# Business Case Approach



While there are likely many ways to approach a solution to end Gospel poverty, this initiative has taken a business case approach. The activity of constructing a business case helps ensure that rigorous thought, analysis, and prayer are applied to addressing the opportunity.

The business case has been constructed in the manner illustrated below, and the contents of the case and this document are organized accordingly.





# I. Executive Summary

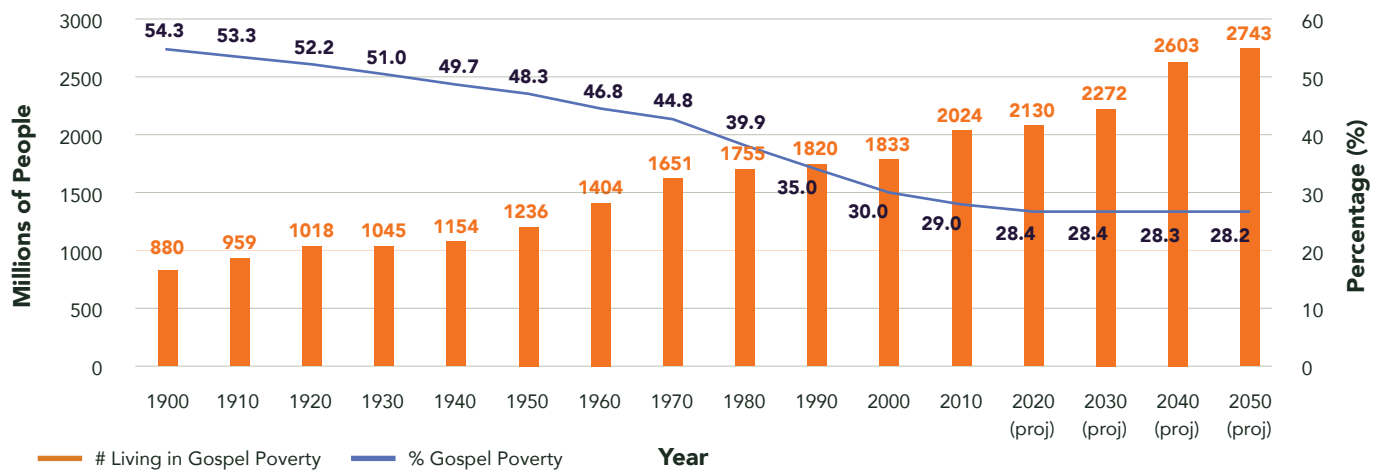


Gospel poverty is the greatest injustice in our world today. That’s a big statement...but it’s accurate! Our eternity is significant...and eternal. Nothing is of greater value than the Gospel of Jesus Christ, and the essence of the Gospel is the life, death, burial, and resurrection of Jesus. Jesus is the Gospel, and the Gospel is Jesus. Nothing more, nothing less.

In light of our eternity, the greatest gift we can receive, and give, is the opportunity to hear and respond to the Gospel of Jesus Christ, because it’s the only gift that determines a person’s eternity. However, 1 out of every 4 people in the world, about 2.1 billion people, have not had that opportunity...and the number is increasing every day. They are living in a form of poverty called “Gospel poverty.”

As the world’s population has increased, so has the number of people living in Gospel poverty, as shown in the chart below. Particularly alarming is that progress in reaching everyone with the Gospel has leveled off and is projected to remain stagnant on a percentage basis.

### Number and Percent of World Population Living in Gospel Poverty



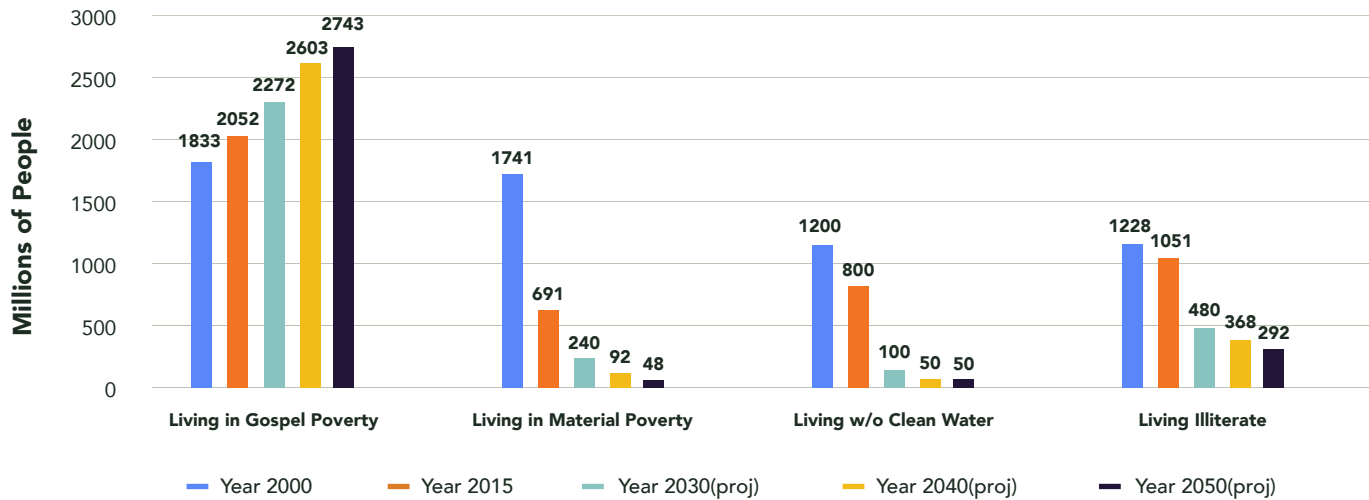
(Source: World Christian Database, [www.worldchristiandatabase.org](http://www.worldchristiandatabase.org))

Gospel poverty is one of many forms of poverty that exist in our world today. Other forms of poverty that typically come to mind are the lack of money, lack of adequate healthcare, lack of education, etc. Great focus, collaboration, and resources have been applied, and continue to be applied, to improving the physical condition of everyone on our planet. As a prime example, in 2015 the United Nations established Sustainable Development Goals to focus efforts on eradicating poverty, hunger, illiteracy, etc. by 2030. Similar efforts during prior decades have resulted in great strides in eradicating many forms of physical poverty.

Since highly focused, highly collaborative, and highly resourced initiatives have generally not been implemented to improve the *spiritual* condition of everyone, in comparison to initiatives to eradicate physical poverty, our *physical* condition has dramatically improved while our *spiritual* condition has not. The following chart illustrates this.



## Number of People Living in Poverty (millions)



(Sources: World Christian Database, UNICEF, Our World in Data, WHO, and World Bank)

With the exception of Gospel poverty, every other form of poverty is on a trajectory to be eradicated. To determine how and why initiatives to eradicate physical poverty have been so successful, a number of case studies were examined, including those pertaining to the United Nations Millennium Development and Sustainable Development initiatives, as well as other successful initiatives which substantially reduced child mortality, poverty, and hunger. This analysis revealed the following twelve (12) key success attributes were present in those initiatives:



Results of a gap analysis indicate that while efforts are underway to advance the Gospel, and are indeed bearing fruit, no current effort exhibits these twelve key success attributes at a scope and scale required to end Gospel poverty.

Therefore, based upon the key learnings from initiatives to end physical poverty and the gap assessment of current Gospel poverty initiatives, two recommendations are made.

## Recommendation 1:

Implement a holistic, unified approach to accelerate ending Gospel poverty as illustrated in the diagram below. Key elements of this approach are 1) establishing a Unifying Vision, 2) engaging Collaborating Ministries from every ministry area, 3) defining Kingdom Flourishing Goals, and 4) employing the twelve Key Success Attributes.

### A Holistic, Unified Approach to Accelerate Ending Gospel Poverty

Gospel Poverty is ended when every person has the opportunity to hear and respond to the Gospel of Jesus Christ.



The **UNIFYING VISION** is to end Gospel poverty in a specific nation or region of a nation.

**COLLABORATING MINISTRIES** are those serving in the name of Jesus and ministering in the following areas:

- **Evangelism** – ministry that advances the Gospel of Jesus Christ, including church planting and Scripture translation/distribution/engagement.
- **Growth** – ministry that encourages individuals to grow in the depth of their character, personal abilities, and spiritual focus, including education, spiritual development, counseling, and job training.
- **Poverty** – ministry that helps alleviate physical suffering, including emergency aid, development, health, food, and activities aimed at helping the poor access life’s basic necessities.
- **Culture** – ministry that accentuates the “society connected” aspects of life, including art creation, public policy, media, history preservation, and initiatives that lead to the flourishing of society in God-honoring ways.
- **Justice** – ministry that advocates for the freedom of individuals, including slavery, law, martyrdom, persecution, human trafficking, defending religious freedom, and ending all forms of oppression.
- **Support** – ministry that informs, facilitates, and accelerates Kingdom-building endeavors, including prayer, generosity, stewardship, mapping, and other services that support Christian ministry work.
- **Church** – ministry that supports the local and international Church so that it can effectively minister to its members and the broader community.

**KINGDOM FLOURISHING GOALS** are specific goals developed based upon the several aspects of Kingdom flourishing as described in Appendix 1. The goals measure progress in such areas as reaching unreached people groups, eliminating physical poverty, ending slavery, translating God’s Word, etc.

**KEY SUCCESS ATTRIBUTES** are the twelve (12) attributes evident in successful initiatives to end various forms of physical poverty, and are described below.

Key Success Attributes	Description
1. Unifying Vision	A common future desired state; a “North Star.”
2. Guiding Principles	Broad “guardrails” pertaining to how initiatives will be implemented.
3. Global/National Perspective	A large geographic context that people can engage with and “rally around.”
4. Decentralized Governance	Localized decision making and accountability for quick decisions and enhanced adaptability.
5. Sufficient Resources to Accomplish the Goals	Time, talent, and financial resources necessary to accomplish near-term and long-term goals. Financial incentives may be distributed based upon goals met.
6. Key Leadership Involvement	Time given by key leaders to ensure initiatives have the resources and attention needed. Requires broad engagement from all stakeholder groups.
7. Comprehensive and Unique Context Specific Strategies	Every nation/geography has a unique environment and “context” which must be recognized, and unique strategies are developed to fit that context.
8. Well Defined Scope	Understanding of “what’s in and what’s out” to avoid “scope creep.”
9. Local Plan Development and Ownership	Local leaders have intimate knowledge of the environment and problem, and “own” the plan and its implementation.
10. Multi Sector Approach and Interdependent Successes	Plans and goals are established to encourage the success of multiple areas. Requires trust, mutual submission, and open-handed collaboration and cooperation.
11. Outcomes/Evidenced Based Goals	Specific goals and targets that are measurable and based upon impact and not activity.
12. Comprehensive Tracking and Reporting	Measuring progress which may require development of new data sources and systems, and will provide ongoing accountability.

## Recommendation 2:

Implement the recommended approach on a phased basis, beginning with two pilots: one conducted in an Asian nation and one conducted in an African nation during 2020-2022. If possible, each pilot should incorporate a significant region of a nation or an entire nation. Additional research will be required to define the criteria for the selection of pilot locations. Examples of such criteria might be healthy churches, indigenous leadership, availability of heart-language Scripture, and the ability to quickly assess impact. As the pilot initiatives are implemented and results are tracked, strategies and plans can be refined, and the ministry approach extended to other nations in future phases.

It is estimated that approximately \$250-300K (total cost for both pilots over a three-year period) may be required to conduct the two pilots. This amount would cover convening and travel costs, as well as provide for infrastructure needs, e.g., research, mapping, etc. Future incremental funding requirements, if any, will be based upon insights gained and results achieved during the pilots.

### Implementation of Recommended Approach:

Implementing the recommended approach in a specific nation or region of a nation will require the following steps:



As the recommendations of this business case are implemented, accomplishing the desired outcomes will be significantly dependent upon the critical success factors shown below.



Proceeding ahead will require several activities prior to launching the pilots. Each activity listed below is followed by a Go/No Go assessment and decision.

Next Steps	Timeframe
Obtain further advice regarding the business case from selected ministry and business leaders; and request their endorsement. Go/No Go?	1st Quarter
Convene leaders from ministries and obtain endorsement and support for launching two pilots. Go/No Go?	2nd Quarter
Assess possible pilot regions/nations with support and engagement of national leaders. Go/No Go?	3rd Quarter
Select two pilot regions/nations with endorsement of and support from key stakeholders, e.g., local leaders, churches, and ministries. Go/No Go?	4th Quarter
Begin pilots using recommended approach prescribed above.	5th Quarter

One can only imagine the perspective of John R. Mott as he wrote *The Evangelization of the World in this Generation* in 1900. His understanding that everything was in place to accomplish this was likely an accurate assessment, and yet it didn't occur. If the "ingredients" to reach everyone with the Gospel of Jesus Christ were present in 1900, they are certainly present and amplified now. Could it be that God has been orchestrating a "divine convergence" to bring about an end to Gospel poverty?



How amazing it would be if this generation ended Gospel poverty, and everyone had an opportunity to hear and respond to the Gospel of Jesus Christ!

# † II. The Gospel



## Defining the Gospel

As we consider the challenge of ending Gospel poverty, it's vital to discuss what is meant by the Gospel of Jesus Christ. A clear and succinct presentation of the Gospel is found in I Corinthians 15:1-5 where Paul says:

*Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. I Corinthians 15:1-5*

Another clear expression of the Gospel was given by Peter on the day of Pentecost when the Holy Spirit came upon those waiting in the upper room after Jesus ascended. In Acts 2 and 4, Peter proclaimed:

*Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah. When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." Acts 2:22-24, 32-33, 36-38*

*Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved. Acts 4:12*

From the above passages, as well as other Scripture, it's clear that the essence of the Gospel is the life, death, burial, and resurrection of Jesus. Jesus is the Gospel, and the Gospel is Jesus.

## Elevating the Gospel

Nothing is of greater value than the Gospel of Jesus Christ, and Scripture clearly illustrates the priceless value of receiving the Gospel.

*I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents. Luke 15:7,10*

*Do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.*  
Luke 10:20

*What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul.* Matthew 16:26

*What good is it for someone to gain the whole world, yet forfeit their soul?* Mark 8:36

*What good is it for someone to gain the whole world, and yet lose or forfeit their very self?*  
Luke 9:25

## Receiving the Gospel

Like any "good news", the Gospel of Jesus Christ must be received, and several Scripture verses illustrate this.

*So then, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.*  
Colossians 2:6-7

*For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.*  
1 Thessalonians 5:9

*Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God.* John 1:12

## Spreading the Gospel

When Jesus began His public ministry and called His disciples, He made it clear that His followers would be "fishers of men", i.e., spreaders of His Gospel. As recorded in both the Gospels of Matthew and Mark, Jesus said, "Come, follow me, and I will send you out to fish for people." Matthew 4:19 and Mark 1:17

Even more compelling is that, after Jesus rose from the dead, He gave a clear mandate to His followers to advance His Gospel around the world, as recorded on five occasions:

*Matthew 28:18-20: Then Jesus came to them and said, "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."*

*Mark 16:15: Jesus said to them, "Go into all the world and preach the gospel to all creation."*

*Luke 24:46-49: Jesus told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."*

*John 20:21: Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."*

*Acts 1:8: Jesus said, "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."*



As we spread the Gospel, we should be mindful of the following:

Spreading the Gospel	Supporting Scripture
<p>The contrast of physical and spiritual "water." As Christians, we're to give both, but physical water lasts for a short period of time, while spiritual water leads to eternal life</p>	<p>Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." <i>John 4:13-15</i></p> <p>(Jesus) "I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after your body has been killed, has authority to throw you into hell. Yes, I tell you, fear him." <i>Luke 12:4-5</i></p>
<p>Preach the Gospel to every person in every nation</p>	<p>Jesus said to them, "Go into all the world and preach the gospel to all creation." <i>Mark 16:15</i></p> <p>Then Jesus came to them and said, "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." <i>Matthew 28:18-20</i></p> <p>(Jesus) "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." After he said this, he was taken up before their very eyes and a cloud hid him from their sight. <i>Acts 1:8-9</i></p> <p>Jesus said, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." <i>Matthew 24:14</i></p>
<p>Following Jesus requires sacrifice</p>	<p>Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me." <i>Matthew 16:24</i></p> <p>Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me." <i>Luke 9:23</i></p> <p>(Paul) "For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel!" <i>1 Corinthians 9:16</i></p>
<p>Minister in the name of Jesus</p>	<p>(Peter) "Jesus is 'the stone you builders rejected, which has become the cornerstone.' Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved." <i>Acts 4:11-12</i></p> <p>Jesus said, "And whoever welcomes one such child in my name welcomes me." <i>Matthew 18:15</i></p>
<p>The significance of preaching Jesus and the Gospel</p>	<p>(Paul) "For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes; first to the Jew, then to the Gentile. For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'" <i>Romans 1:16-17</i></p>



# III. The Church



The Church is God’s vehicle for ending Gospel poverty, and is comprised of every individual who’s received Jesus as Lord and Savior. The local church is the primary vehicle for the sustainable spread of the Gospel.

The significance of the Church is illustrated in the following verses:

*And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. Matthew 16:18*

*Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. Ephesians 5:25-27*

*And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another – and all the more as you see the Day approaching. Hebrews 10:24-25*

## Key Events

The history of the Church over the last two millennia is a magnificent story of growth, persecution, victories, and defeats. It’s clear the Church would not have survived without the hand of God upon it. It is the means by which the Gospel goes forth around the world. While volumes have been written about the Church and its history, the following represents a sample of key events which have shaped the Church since Jesus ascended. These key events and data have been synthesized from “The Future of the Global Church” written by Patrick Johnstone, and published in 2011.

### 0-100

- 4BC:** Jesus born in Bethlehem.
- 6:** Rome took control of Judea and Samaria.
- 30:** Crucifixion and resurrection of Jesus. Birth of the Church.
- 39:** The Church in Antioch founded.
- 43:** Paul's missionary journeys began.
- 52:** Thomas travelled to India. He was martyred there in AD 72.
- 58:** Nero became Emperor of Rome, beginning state-sanctioned persecution of Christians until 310.
- 64:** First Imperial persecution of Christians by Nero. Paul and Peter martyred in Rome.
- 65:** Gospel of Mark written, followed by Luke (AD 70), Matthew and John (both AD 75).

## At End of Each Century

World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
180	1.4	0.8	

Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>100-200</b></p> <p><b>66:</b> Jewish Revolt started, and was crushed. Jerusalem and the Temple were destroyed in AD 70, and an estimated 600K people died and 90K enslaved.</p> <p><b>70:</b> Matthew martyred in Ethiopia.</p> <p><b>81:</b> Second Imperial persecution of Christians. Under the reign of Emperor Domitian.</p> <p><b>100:</b> Rome the world's largest city with over 1 million inhabitants.</p> <p><b>110:</b> Third Imperial persecution of Christians. Martyrdom becoming increasingly common.</p> <p><b>132:</b> Jewish rebellion led by Bar Kochbar, followed by final dispersal of the Jews. Thereafter, no significant numbers of Jews lived in the Promised Land for nearly 1,800 years.</p> <p><b>150:</b> Old Testament translated into Latin. The translation of the New Testament was completed in 190.</p> <p><b>167:</b> Plague killed 25% of the population of the Roman Empire.</p> <p><b>195:</b> Widespread conversion to Christianity in N. Africa, France, Spain, Britain, and elsewhere.</p>	192	4.7	2.4	81
<p><b>200-300</b></p> <p><b>230:</b> Persian emperor severely persecuted Christians in Armenia, killing over 10,000. Armenian Church was virtually exterminated.</p> <p><b>252:</b> Plague killed 25% of the population of Roman Empire. Christians cared for the sick despite the dangers.</p>	192	14.3	7.5	399
<p><b>300-400</b></p> <p><b>300:</b> Advances of Christianity into NW Arabia, Persian Gulf Coast, Central Asia, Ireland, etc. Huge growth despite unprecedented levels of persecution.</p> <p><b>313:</b> Edict of Milan, whereby Emperor Constantine legalized Christianity.</p> <p><b>320:</b> Constantinople became new capital of a Christianized Roman Empire, and continued as the Greek-speaking capital of the Byzantine Empire until it fell to the Ottoman Turks in 1453.</p> <p><b>325:</b> Council of Nicea convened by Constantine. Resulted in the Nicene Creed.</p> <p><b>360:</b> The Gospel reached Scotland through Celtic missionaries.</p> <p><b>380:</b> Emperor Theodosius I pronounced Christianity as the state religion of the Roman Empire.</p>	186	25.0	13.4	962

Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>400-500</b></p> <p><b>411:</b> Augustine published his book The City of God, one of the most important and foundational theological works ever written.</p>	190	37.8	19.9	575
<p><b>500-600</b></p> <p><b>510:</b> Beginning of the Celtic missionary movement as itinerant monks went out over the next four centuries to evangelize across North and Central Europe.</p> <p><b>533:</b> Persian persecution of Christians.</p> <p><b>541:</b> Half the population of Europe and the Middle East wiped out by bubonic plague over the following decade. Urban life declined drastically where the plague wreaked the worst havoc.</p>	185	39.9	21.5	74
<p><b>600-700</b></p> <p><b>615:</b> Persians captured Jerusalem and massacred 90,000 Christians. They then invaded Egypt and killed 10,000 Coptic Christians.</p> <p><b>650:</b> Many Turks in Central Asia were by now Christians. First Christians in present day Croatia and Mongolia.</p>	205	40.6	19.8	229
<p><b>700-800</b></p> <p><b>707:</b> Great slaughter of Berber Christians in Tangiers by Arabic conquerors.</p> <p><b>712:</b> Second Imperial persecution of Christians in China, in the city of Changan.</p> <p><b>715:</b> The Celtic missionary Boniface embarked on his evangelization of Germanic peoples.</p> <p><b>718:</b> Arabs failed to take Constantinople. Byzantium remained an eastern bastion for Christianity for a further seven centuries.</p> <p><b>750:</b> Translation of the Bible into Arabic was completed.</p> <p><b>774:</b> Charlemagne conquered Saxony and compelled all the Saxons to be baptized.</p>	218	40.7	18.7	133

Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>800-900</b></p> <p><b>800:</b> Charlemagne crowned "Holy Roman Emperor" by the Pope.</p>	238	40.8	17.1	329
<p><b>900-1000</b></p> <p><b>970:</b> Final imperial persecution of Christians in China. Christianity eradicated in China.</p> <p><b>980:</b> Scandinavian countries were Christianized.</p> <p><b>996:</b> Severe persecution of Christians in Fatimid Empire.</p>	264	44.5	16.9	80
<p><b>1000-1100</b></p> <p><b>1015:</b> Russia became majority Orthodox Christian.</p> <p><b>1054:</b> Great Schism – the break of communion between the Catholic Church and Eastern Orthodox church.</p> <p><b>1064:</b> Armenia invaded by Turks; 1001 churches destroyed, 100,000 Christian Armenians massacred.</p> <p><b>1096:</b> Start of the First Crusade via Constantinople. This ended in 1099 with the capture of Nicea, Antioch, and Jerusalem - the last of which was held by the Crusaders for over a century.</p>	308	51.7	16.8	115
<p><b>1100-1200</b></p> <p><b>1147:</b> Start of the Second Crusade. It lasted until 1149, and was followed by a series of crusades which culminated in the fall of Jerusalem to Muslim armies in 1187.</p> <p><b>1171:</b> Saladin, seized power in Egypt and took Syria from the Crusaders in 1176, and Jerusalem in 1187.</p> <p><b>1173:</b> Egypt under Saladin invaded the northern Christian Nubian kingdom in northern Egypt, killing 130,000 and enslaving over half a million.</p>	357	65.7	18.4	169

Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>1200-1300</b></p> <p><b>1214:</b> Between now and 1258, Mongols destroyed most of the cities of Central Asia, Afghanistan, Persia, Mesopotamia, and Syria, many of them predominantly Christian. Perhaps 40 million perished as a result of Mongol military actions.</p>	350	82.0	24.0	7,517
<p><b>1200-1300</b></p> <p><b>1271:</b> Marco Polo travelled to China, returning to Italy in 1295.</p>	350	82.0	24.0	7,517
<p><b>1300-1400</b></p> <p><b>1300:</b> Start of the Renaissance, a cultural and philosophical revolution that moved Europe from the margins to global supremacy and opened the way for the Reformation.</p> <p><b>1301:</b> Mamluks in Egypt systematically persecuted Christians. Over 335,000 Coptic Christians were martyred in the 14th Century.</p> <p><b>1328:</b> Birth of John Wycliffe, who translated the Bible into English.</p> <p><b>1330:</b> The Black Death (probably the bubonic plague) broke out in what is now Myanmar and then spread to China. In 1347, it reached the Middle East and Europe. About 75 million perished worldwide.</p> <p><b>1354:</b> Gallipoli captured by Ottoman Turks - their first foothold in Europe. The Ottomans dominated the Balkans and SE Europe for the next five centuries.</p> <p><b>1399:</b> Percentage of the global population that was Christian fell by one-fourth during the 14th Century due to plagues and persecution.</p>	315	56.7	18.0	5,570
<p><b>1400-1500</b></p> <p><b>1401:</b> Ottoman Turks captured Baghdad and Damascus, then went on to conquer much of the Middle East and lower eastern Europe.</p> <p><b>1401:</b> Sack of Baghdad by Timur. An estimated half a million Christians were killed in Mesopotamia.</p>	423	75.9	17.9	599

Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>1400-1500</b></p> <p><b>1455:</b> Johannes Gutenberg produced the first printed Bible. In 1478, William Caxton printed the first book in English. The tools for an effective reformation of Christianity were now available.</p> <p><b>1492:</b> Columbus unwittingly "discovered" the Americas. In 1493-94, the Pope divided this "new world" between Portugal and Spain.</p>	423	75.9	17.9	599
<p><b>1500-1600</b></p> <p><b>1500:</b> Portuguese trade and conquest went hand-in-hand with Catholic mission. Through the Portuguese, Christianity first took root in Ghana, Mozambique, Burma, Ceylon, Macau, East Timor, and Thailand.</p> <p><b>1517:</b> Martin Luther nailed his 95 thesis to the Castle Church door in Wittenberg, which is seen as the start of the Reformation. In 1534, he completed the translation of the Bible into German.</p> <p><b>1519:</b> Magellan started a circumnavigation of the globe, completed by his crew in 1522.</p> <p><b>1520:</b> The Reformation reached France, where it was strong in the south among the nobility, intelligentsia, and middle class.</p> <p><b>1523:</b> King Charles I of Spain ordered the mass conversion of all native Americans.</p> <p><b>1533:</b> John Calvin fled from France to Geneva. After he published his Institutes of Christian Religion in 1536, he became influential as a reformer throughout Europe.</p> <p><b>1545:</b> Start of the Council of Trent. It defined the Catholic tenets and formulated the response to the Reformation.</p>	517	100.4	19.4	3,917
<p><b>1600-1700</b></p> <p><b>1605:</b> Robert de Nobili, a Jesuit missionary, started a ministry in South India among Brahmin Hindus - one of the first deliberate attempts to contextualize the Christian message for non-Christians.</p> <p><b>1611:</b> Publication of the "King James" or "Authorized" version of the Bible in English.</p>	618	129.7	21.0	360

Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>1600-1700</b></p> <p><b>1618:</b> Start of the Thirty Years War.</p> <p><b>1620:</b> The Pilgrim Fathers left Plymouth for North America. Though not the first English settlers, they laid the foundation of the present day United States commitment to religious freedom.</p> <p><b>1637:</b> In Japan, extermination of Catholic Christians began. In 1600, there were 750,000 Catholics. By 1700, 200,000 had been massacred and the Church was driven underground.</p> <p><b>1661:</b> John Eliot from Massachusetts translated the Bible into Algonquin, the first native language in the Americas to have its own version.</p> <p><b>1671:</b> Arabic Bible more widely published - tragically, over a thousand years after Mohammed.</p>	618	129.7	21.0	360
<p><b>1700-1800</b></p> <p><b>1701:</b> Catholic missions were in decline in India. In 1700, there were 2.5 million Christians in India; by 1800, the number had fallen to 450,000.</p> <p><b>1716:</b> Christianity banned in China. Severe persecution followed.</p> <p><b>1725:</b> The beginning of the "Great Awakening" in New England. One of its great leaders was Jonathan Edwards, a strong advocate of both prayer and missions.</p> <p><b>1732:</b> John and Charles Wesley started the Holy Club in Oxford, England, which ultimately became the Methodist Movement. The British Great Awakening began through the preaching of the Wesley's and George Whitefield, one of the greatest preachers in history.</p> <p><b>1764:</b> Massacre of Catholics in Thailand.</p> <p><b>1772:</b> Slavery was declared illegal in Britain, but not in its colonies.</p> <p><b>1783:</b> Charles Simeon began the Evangelical Movement in Cambridge, England.</p> <p><b>1792:</b> Foundation of the Baptist Missionary Society in London, the beginning of the modern missions movement that was to change the world radically over the next two centuries.</p> <p><b>1793:</b> William Carey, co-founder of the Baptist Missionary Society, arrived in India.</p> <p><b>1799:</b> Napoleon Bonaparte gained power in France, and was declared emperor in 1804. He was finally defeated at Waterloo in 1815.</p>	903.7	205.0	22.7	190



Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>1800-1900</b></p> <p><b>1800:</b> Numerous Protestant mission agencies were founded during this century. Protestant missionaries increased from less than 100 in 1800 to about 45,000 in 1900.</p> <p><b>1804:</b> British and Foreign Bible Society founded in London to undertake the biggest program of Bible translation and distribution ever seen.</p> <p><b>1816:</b> American Bible Society founded to give access to the life-changing message of God’s Word.</p> <p><b>1818:</b> Robert Morrison completed translation of the Bible into Chinese.</p> <p><b>1827:</b> John Darby founded the Christian Brethren, which became one the most significant missionary-sending bodies of the 19th Century.</p> <p><b>1845:</b> Birth of the Evangelical Alliance in Britain. Evangelicals became the most dynamic force in the global Church for the next 50 years.</p> <p><b>1849:</b> David Livingstone started his missionary exploration in Central Africa. He died in Zambia in 1876.</p> <p><b>1857:</b> Beginning of the Evangelical Awakening in the US, which spread to many countries in Europe and Asia with a massive increase in evangelism and conversions.</p> <p><b>1859:</b> Japan admitted the first missionaries after centuries of isolation.</p> <p><b>1865:</b> China Inland Mission (now known as OMF) was founded by James Hudson Taylor to evangelize its inland provinces.</p> <p><b>1894:</b> 300,000 Armenian Christians massacred in Turkey. In all, there were over half a million Christian martyrs under Ottoman rule in the 19th Century.</p>	1,619.7	558.1	34.5	1,969
<p><b>1900-2000+</b></p> <p><b>1900:</b> Astonishing levels of persecution of Christians during the century, e.g., 17 million victims of Stalin’s purges (1920s), 7 million victims of Soviets and Nazis (1930s), and 8 million Chinese, Soviet, and East Europeans (1950s).</p> <p><b>1904:</b> Welsh Revival opened the century and contributed to far bigger revivals in northeast India (1905-), the US (1906-), Korea (1907-), East Africa (1927-), China (1930s, 1940s, 1980-), and Indonesia (1965-1990s).</p> <p><b>1914:</b> Outbreak of the First World War.</p> <p><b>1917:</b> Britain took Palestine from the Ottomans. Eventual outcome was the formation of the state of Israel in 1948.</p> <p><b>1933:</b> Hitler elected to power in Germany. Nazism steeped in pagan and occult beliefs.</p> <p><b>1939:</b> Full outbreak of Second World War.</p>	4,074	1,357.0	33.3	44,900

Key Events	At End of Each Century			
	World Population(M)	# Christians (M)	% Christians	Christian Martyrs (000)
<p><b>1900-2000+</b></p> <p><b>1960:</b> Christianity becoming increasingly evangelical in theology and charismatic in expression, and decreasingly Western in culture. Massive growth in Christian missions.</p> <p><b>1974:</b> Convened by Dr. Billy Graham, over 2400 participants from 150 nations gathered in Lausanne, Switzerland, for the First International Congress on World Evangelization.</p> <p><b>1989:</b> Second International Congress on World Evangelization held in Manila, Philippines, with notable involvement from the Soviet Union, Eastern Europe, women, and laity.</p> <p><b>2000:</b> Globalization has taken root in virtually every area of life, e.g., commerce, communications, missions, etc.</p> <p><b>2010:</b> Third Lausanne (International) Congress on World Evangelization held in Cape Town. Cape Town 2010 was carefully assembled to depict an accurate demographic of the global Church.</p>	4,074	1,357.0	33.3	44,900

Several key takeaways are apparent from the above synopsis of Church history:

- The Church has been persecuted throughout its history.
- In spite of persecution, the Church has grown throughout history. In fact, the Church seems to have experienced the most growth during times of significant persecution.
- At times, major conflicts and divisions have existed within the Church itself.
- Evangelical movements during the 1800s and 1900s resulted in significant growth of Christianity.

In spite of missteps by man, God has used His Church to advance the Gospel. God will always accomplish His purposes, yet one can only wonder what might have happened had the Church more fully sought Him first and followed His commandments through the centuries.

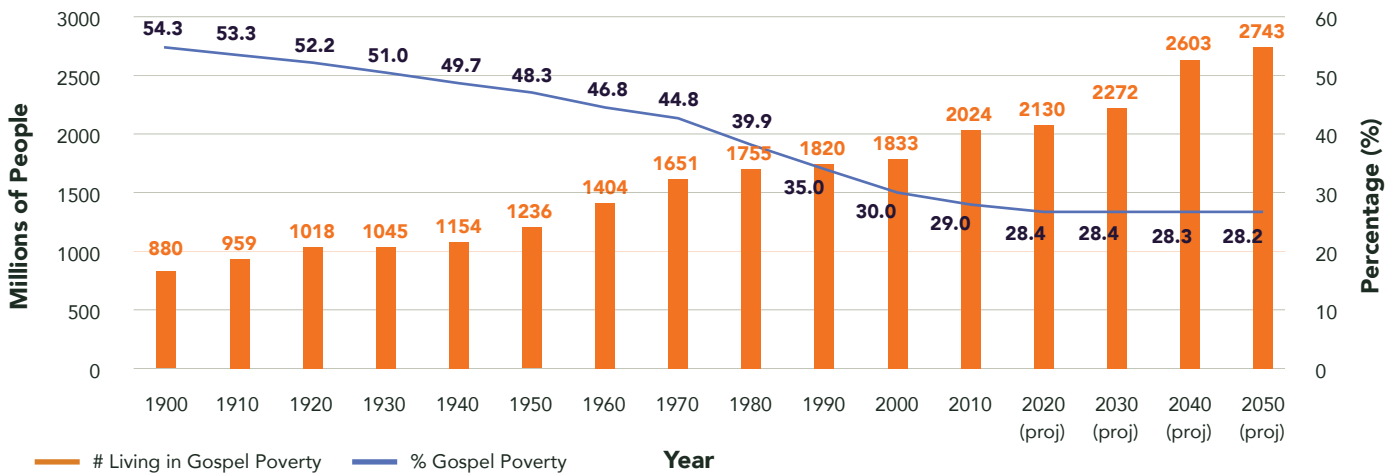


# IV. The Gospel Poor



As the world's population has increased, so has the number of people living in Gospel poverty. What is particularly alarming is that progress in reaching everyone with the Gospel has leveled off on a percentage basis, and is projected to remain stagnant. Though we're reaching more people in terms of absolute numbers, we're not keeping up with population growth, and the percentage of the world's population living in Gospel poverty is currently projected to remain at about 28%.

### Number and Percent of World Population Living in Gospel Poverty



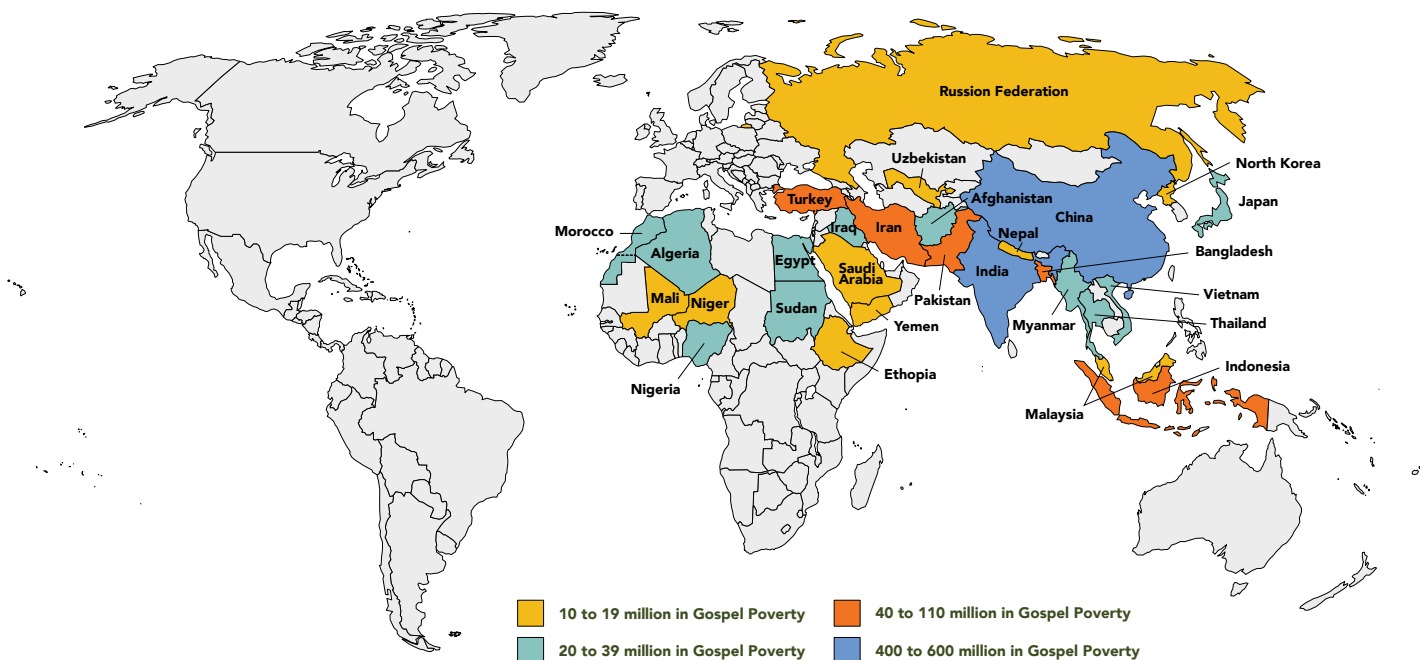
(Source: World Christian Database, [www.worldchristiandatabase.org](http://www.worldchristiandatabase.org))

The Gospel poor live in every nation, yet the ten nations shown in the table below comprise 74% of the world's Gospel poor. India and China alone account for almost half (1.05 billion) of the people living in Gospel poverty.

Nation	2015 Pop (millions)	# Christians (millions)	% Christian	# Living in Gospel Poverty (M)	% Gospel Poverty	Religious Liberty Index	Majority Religion
India	1309.1	61.6	4.7%	572.3	43.7	3	Hindu 80%
China	1397.0	124.9	8.9%	477.1	32.0	3	None 52%
Pakistan	189.4	3.8	2.0%	103.0	54.4	2	Muslim 96%
Indonesia	258.2	31.1	12.0%	102.7	39.8	2	Muslim 87%
Bangladesh	161.2	0.8	0.5%	82.2	51.0	3	Muslim 90%
Iran	79.4	0.3	0.4%	52.4	66.0	3	Muslim 99%
Turkey	78.3	0.2	0.3%	40.6	51.9	4	Muslim 98%
Nigeria	181.2	83.7	46.2%	37.9	20.9	4	Muslim 51%
Egypt	93.8	7.9	8.4%	36.9	39.4	2	Muslim 95%
Japan	128.0	2.7	2.1%	36.4	28.5	8	None 60%
<b>Total Top 10 Nations</b>	<b>3875.6</b> (52% of total world pop)	<b>317.0</b> (13% of total world Christians)		<b>3875.6</b> (74% of total world's Gospel Poor)			
<b>World Total</b>	<b>7383.0</b>	<b>2416.7</b>		<b>2077.5</b>			

As one might expect, Gospel poverty is most prevalent in nations where Islam, Buddhism, Hinduism, and Communism have existed. The following twenty-eight (28) nations have at least ten million people living in Gospel poverty today:

## 28 Countries With the Largest Numbers of Gospel Poor

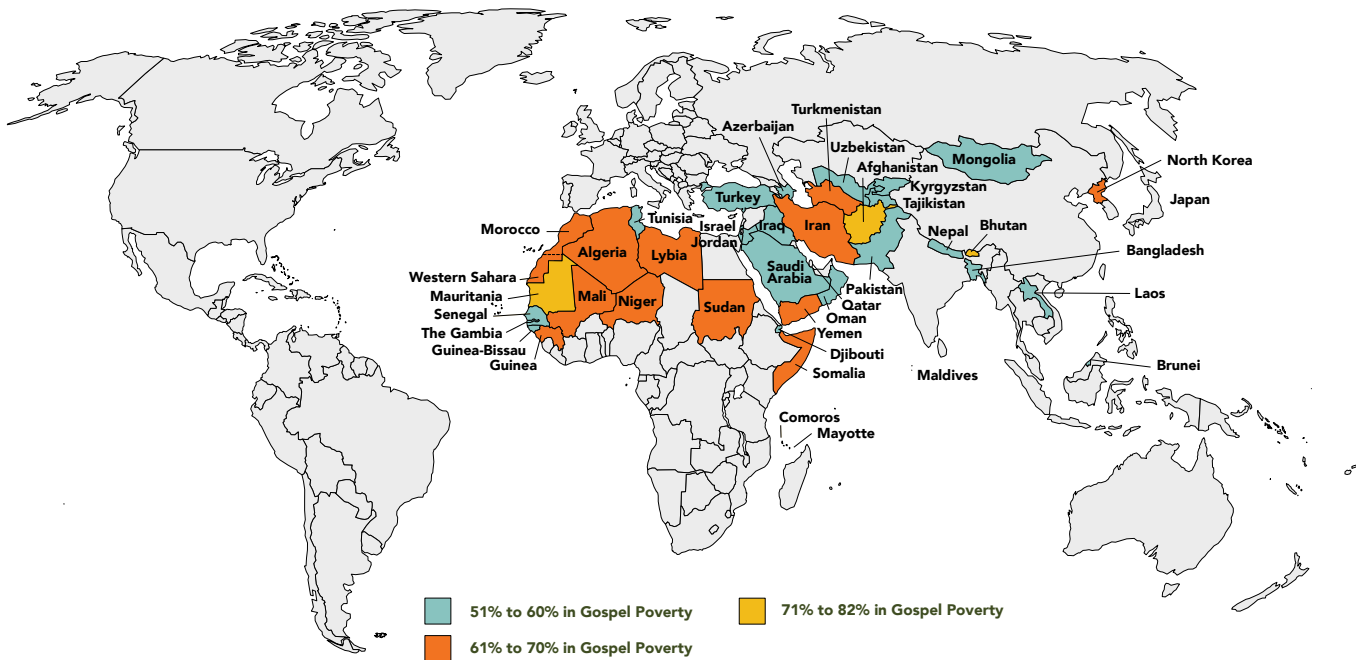


## Nations With Highest Number of People Living in Gospel Poverty

Nation	Gospel Poor (millions)	Nation	Gospel Poor (millions)
1. India	572.3	15. Sudan	24.3
2. China	447.1	16. Morocco	21.3
3. Pakistan	102.9	17. Myanmar	20.9
4. Indonesia	102.6	18. Iraq	20.8
5. Bangladesh	82.1	19. Saudi Arabia	18.3
6. Iran	52.3	20. Yemen	17.4
7. Turkey	40.6	21. Nepal	16.1
8. Nigeria	37.9	22. Uzbekistan	16.0
9. Egypt	36.9	23. North Korea	15.5
10. Japan	36.4	24. Ethiopia	15.3
11. Thailand	30.1	25. Malaysia	13.6
12. Afghanistan	27.6	26. Niger	12.2
13. Vietnam	25.9	27. Mali	10.8
14. Algeria	24.7	28. Russia	10.4

The following forty-one (41) nations have 50% or more of their population living in Gospel poverty:

### The 41 Countries Where 51% or More Live in Gospel Poverty



### Countries With 51% or Greater Population Living in Gospel Poverty

Afghanistan 81.9%	North Korea 61.6%	Tajikistan 56.0%
Western Sahara 79.3%	Morocco 61.5%	Pakistan 54.6%
Maldives 77.3%	Somalia 61.5%	Gambia 54.3%
Mayotte 75.3%	Niger 61.4%	Kyrgyzstan 53.5%
Mauritania 74.2%	Guinea 61.2%	Laos 51.8%
Bhutan 74.1%	Tunisia 60.3%	Brunei 52.3%
Libya 66.2%	Djibouti 59.4%	Guinea-Bissau 52.3%
Iran 66.0%	Azerbaijan 58.8%	Israel 52.0%
Comoros 65.2%	Saudi Arabia 58.3%	Turkey 51.9%
Yemen 64.7%	Iraq 57.7%	Uzbekistan 51.9%
Turkmenistan 63.5%	Oman 57.2%	Mongolia 51.4%
Sudan 63.1%	Jordan 57.0%	Bangladesh 51.0%
Algeria 62.1%	Nepal 56.2%	Qatar 51.0%
Mali 62.1%	Senegal 56.1%	

People living in Gospel poverty typically 1) live in Muslim-majority nations, 2) live in nations where Western mission access is limited and some form of Christian persecution exists, and 3) come from all walks of life.



# V. The Global Progress to End Physical Poverty



Poverty is generally defined as “lacking something that is beneficial to one’s existence.” Forms of poverty that typically come to mind are lack of money, lack of adequate healthcare, lack of education, etc.

Great focus, collaboration, and resources have been, and continue to be, applied to improving the physical condition of everyone on our planet. As an example, the United Nations has established Sustainable Development Goals (SDG’s), which are a collection of 17 global goals set by the United Nations General Assembly in 2015. The goals are broad and interdependent, yet each has a separate list of targets to achieve. The UN-led process involved its 193 member states and global civil partners. The SDG’s were developed to succeed the Millennium Development Goals, which ended in 2015. The 17 Sustainable Development Goals are shown below.

## Sustainable Development Goals



Accelerated progress has been made for decades in eradicating forms of poverty represented in the SDG’s. Let’s examine some of these.

### Progress in Drinking Water, Sanitation, and Hygiene:

Sustainable Development Goal 6 is “ensure availability and sustainable management of water and sanitation for all.” Specific SDG 6 targets include the following:

- Target 6.1: By 2030, achieve universal and equitable access to safe and affordable drinking water for all.
- Target 6.2: By 2030, achieve access to adequate and equitable sanitation and hygiene for all.

The World Health Organization (WHO) and UNICEF serve as the custodian agencies responsible for global reporting on SDG targets 6.1 and 6.2. Highly resourced, focused initiatives over several decades have resulted in significant progress in providing safe drinking water, sanitation, and hygiene. The number of people with access to clean water increased worldwide from 4.9B in 2000 to 6.5B in 2015, while the number people without access to

clean water decreased from 1.2B in 2000 to 0.8B in 2015. Great progress continues to be made in providing clean water to everyone.

### Material Poverty:

The extraordinary rate of economic growth in India and China, as well as slower but still significant growth in other developing countries, has led to a huge decline in the share of the world population living on less than \$1.90 a day, from 30% in 2000 to 9.6% in 2015. While \$1.90 is a low bar for what is considered poverty, and some development experts argue the global poverty line should be \$10-15 per day, the fact that debate is underway is a sign of the tremendous progress made in recent decades to eliminate material poverty.

### The Global Hunger Index:

The Global Hunger Index, developed and published jointly by Concern Worldwide and Welthungerhilfe, tracks hunger worldwide, and is based upon four components: 1) the prevalence of undernourishment, 2) child stunting, 3) child wasting, and 4) child mortality. In conjunction with the UN Sustainable Development Goal 2, it aims to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture, by 2030. While much work continues to be needed, especially in sub-Saharan Africa, the total world Global Hunger Index has declined significantly in recent years, from a level of 29.2 in 2000 to 20.9 in 2018. Focus in this area has the potential to eliminate world hunger by the 2030, which would be consistent with the SDG target date.

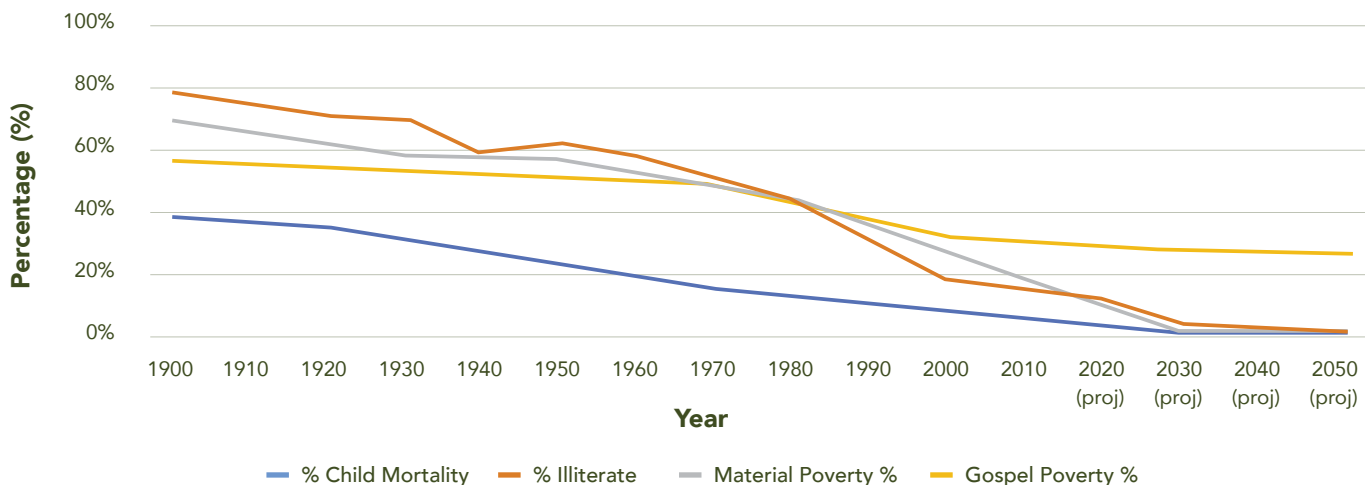
### Progress in Other Poverty Areas:

Significant progress has been made in eradicating poverty in many other areas, including:

- The number of children ages 5-17 who are involved in child labor has been reduced from 245M (16.0%) in 2000 to 151M (9.6%) in 2016.
- Better living conditions have resulted in the average life expectancy worldwide increasing from 48 years old in 1950 to 71 years old in 2015.
- The under-five childhood mortality rate has fallen by more than half since 1990.
- Mean years of schooling has increased significantly in every region of the world.
- The literacy rate has increased from 21% in 1900 to 87% in 2015.

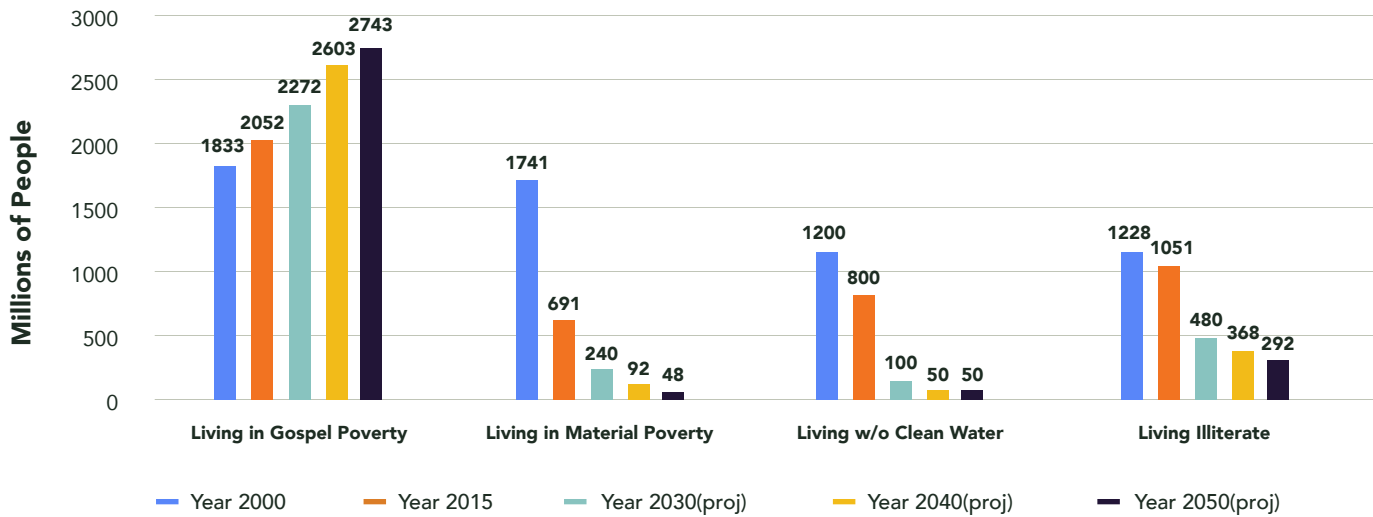
The following two charts show the progress in ending various forms of poverty.

**History and Future Projections of Eradicating Various Forms of Poverty**



(Sources: World Christian Database, UNICEF, Our World in Data, WHO, and World Bank)

## Number of People Living in Poverty (millions)



(Sources: World Christian Database, UNICEF, Our World in Data, WHO, and World Bank)

A comparison of efforts to end various forms of poverty yields the following conclusions:

1. Substantial progress has been made, and continues to be made, in ending various forms of physical poverty...and this should be celebrated.
2. Progress in ending Gospel poverty has been made in the past; but in recent decades progress has slowed.
3. A higher percentage and a higher number of the world's population currently lives in Gospel poverty, as compared to every other form of poverty.

To summarize, the human *physical* condition has significantly improved in recent decades, and current initiatives suggest improvements will continue. In contrast, the human *spiritual* condition has declined as more and more people are living without the transformational power of the Gospel of Jesus Christ. Efforts to eradicate various forms of physical poverty should continue, and results should be celebrated. A similar focus must be placed on ending Gospel poverty if it is to be eradicated.

It should be noted that many times a person's physical needs must be met before they are open to hearing the Gospel of Jesus Christ. Therefore, initiatives to end physical poverty and initiatives to end Gospel poverty may overlap. Jesus clearly commanded us to care for the poor, and especially the widows and orphans. Meeting physical needs is vitally important, yet not a substitute for meeting spiritual needs. The demonstration of the love of Jesus without presenting an opportunity to have a personal relationship with Him is clearly a missed opportunity.





## VI. Key Learnings from Initiatives to End Physical Poverty



As previously mentioned, if the current focus and trends continue, most forms of physical poverty across our entire planet will be virtually eliminated by the year 2030. That's something to celebrate, and it prompts us to ask the question, "are there key attributes from initiatives to end physical poverty that can be applied to ending Gospel poverty?"

The following information presents 1) excerpts from case studies of initiatives focused on eliminating physical poverty, and 2) key learnings and conclusions from these initiatives.

### Case Studies

The following information provides excerpts from case studies and research pertaining to initiatives to end physical poverty. Bold type has been added to indicate common themes.

#### Case Study 1: "United Nations: The Millennium Development Goals Report 2015" (excerpts)

"The global mobilization behind the Millennium Development Goals has produced the most successful anti-poverty movement in history." Ban Ki-Moon, Secretary-General, United Nations.

At the beginning of the new millennium, **world leaders gathered** at the United Nations to shape a **broad vision** to fight poverty in its many dimensions. That **vision**, which was translated into eight Millennium **Development Goals** (MDGs), remained the overarching development framework for the world between 2000 and 2015. Thanks to concerted **global, regional, national, and local efforts**, the MDGs saved the lives of millions and improved conditions of many more.

Unprecedented efforts resulted in profound achievements, as indicated in the following:

#### Goal 1: Eradicate Extreme Poverty and Hunger

- Extreme poverty declined significantly over the last two decades. In 1990, nearly 50% of the population in the developing world lived on less than \$1.25 a day; that percentage dropped to 14% in 2015.
- Globally the number of people living in extreme poverty declined by more than half, falling from 1.9 billion in 1990 to 836 million in 2015. Most progress occurred after 2000.
- The percentage of undernourished people in the developing regions fell by almost half since 1990, from 23.3% in 1990-1992 to 12.9% in 2014-2016.

#### Goal 2: Achieve Universal Primary Education

- The primary school enrollment rate in the developing regions reached 91% in 2015, up from 83% in 2000.
- The number of out-of-school children of primary school age worldwide fell by almost half, to an estimated 57 million in 2015, down from 100 million in 2000.
- The literacy rate among youth ages 15 to 24 increased globally from 83% to 91% between 1990 and 2015. The gap between women and men narrowed as well.

### **Goal 3: Promote Gender Equality and Empower Women**

- In 2015, women made up 41% of paid workers outside the agricultural sector, and up from 35% in 1990.
- Between 1991 and 2015, the percentage of women in vulnerable employment as a percentage of the total female employment declined by 13%.

### **Goal 4: Reduce Child Mortality**

- The global under-five mortality rate declined by more than half, dropping from 90 to 43 deaths per 1,000 live births between 1990 and 2015.
- Despite population growth in the developing regions, the number of deaths of children under five declined from 12.7 million in 1990 to almost 6 million in 2015 globally.
- Since the early 1990s, the rate of reduction of under-five mortality has more than tripled globally.

### **Goal 5: Improve Maternal Health**

- Since 1990, the maternal mortality rate declined by 45% worldwide, and most of the reduction occurred after 2000.

### **Goal 6: Combat HIV/Aids, Malaria, and Other Diseases**

- New HIV infections fell by approximately 40% between 2000 and 2013, from an estimated 3.5 million cases to 2.1 million.
- Over 6.2 million malaria deaths were averted between 2000 and 2015, primarily of children under five years of age in sub Saharan Africa. The global malaria incidence rate fell by an estimated 37% and the mortality rate by 58%.

### **Goal 7: Ensure Environmental Sustainability**

- Ozone-depleting substances were virtually eliminated, and the ozone layer is expected to recover by the middle of this century.
- In 2015, 91% of the global population was using an improved drinking water source, compared to 76% in 1990.

### **Goal 8: Develop a Global Partnership for Development**

- Official development assistance from developed countries increased by 66% in real terms between 2000 and 2014, reaching \$135.2 billion.
- As of 2015, 95% of the world's population was covered by a mobile-cellular signal.
- Internet penetration grew from just over 6% of the world's population in 2000 to 43% in 2015. As a result, in 2015 there were 3.2 billion people linked to a global network of content and applications.

As Wu Hongbo, UN Under-Secretary-General for Economic and Social Affairs, stated, "The successes of the MDG agenda prove that **global action** works. It is the only path to ensure that the new development agenda leaves no one behind."

The Brookings Institution researched the MDG initiative, and published an assessment entitled "How Successful Were The Millennium Development Goals?" Their assessment can be summarized as follows:

“Our results show that the clearest victories during the MDG era were in matters of life and death. We calculated the number of lives saved beyond “business as usual” pre-MDG trends in child mortality, maternal mortality, HIV/AIDS, and tuberculosis. We also looked at malaria, which is predominantly a subset of child mortality. These indicators show evidence of **major acceleration** in rates of progress during the 2000s, with the exception of maternal mortality, which experienced more modest acceleration. The upshot is that somewhere between 21.0 million to 29.7 million more people are alive today than would have been the case if countries had continued their pre-MDG rates of progress.”

### **Case Study 2: “Learning from Success: How Rwanda Achieved the Millennium Development Goals for Health” ScienceDirect, World Development, April, 2017 (excerpts)**

Although it is one of the poorest countries in the world, devastated by the 1994 Genocide against the Tutsi, and heavily aid dependent, Rwanda achieved most of its Millennium Development targets for health. Determined government **policies** involving investment in health and education and their **energetic implementation** with the support of **development partners** are identified as ultimately responsible for this success in improving the lives of ordinary Rwandans. The major mechanisms for implementation have been the provision of relatively local health centers, payment of health providers by results, setting up an affordable health insurance scheme (with support for those most in poverty) and the appointment of volunteer Community Health Workers. The effectiveness of this level of **community involvement** suggests that the Sustainable Development Goals which replace the MDGs may also be attainable.

The MDGs have formed the basis of a **global partnership** for development and have become a key metric for measuring the performance of developing countries in addressing critical development challenges, including health. While originally framed as global targets, they have been widely applied as national ones, with **regular updates** published by the United Nations on the progress that countries are making. They **measure progress** to achieving the targets between 1990 and 2015 with indicators that are to reach 100%, or achieve a proportional reduction/increase, or else they just express an open-ended expectation of progress.

There is strong evidence that it is the **policies** of a determined government and their implementation with the support of its **development partners** that have largely been responsible for these significant improvements in the lives of ordinary Rwandans. Rwanda’s **Vision 2020** sets out the country’s goals for developments. All of the MDG’s have been incorporated into the **country’s strategic plans**, thus ensuring country ownership. **Decentralization** and community development policies ensure that the Government is able to hold local government accountable. The establishment of Community Health Workers (over 45,000) has been an important social innovation.

The current limited financing capacities of the national budget make it necessary to rely on **external support** for the development of national structures and service delivery in the medium-term. **Development partners** therefore have a major role to play in the achievement of universal coverage.

### **Case Study 3: “Successes and Challenges of the Millennium Development Goals in Ethiopia: Lessons for the Sustainable Development Goals” BMJ Global Health, July 28, 2017 (excerpts)**

Ethiopia achieved most of the health MDGs, including a 67% reduction in under-five mortality, a 71% decline in maternal mortality rate, a 90% decline in new HIV infections, a decrease in malaria-related deaths by 73%, and more than a 50% decline in mortality due to tuberculosis. These achievements are due to implementation of a mix of **comprehensive strategies** within the health system and across other sectors of the government. These health gains could not have been realized without progress in the other MDGs. However, the gains were not equitable, with differences between urban and rural areas, among regions and socioeconomic states.

The Millennium Development Goals provided a **context** for the establishment of significant commitments and initiatives and were associated with **increased resources from development partners**. Ethiopia implemented the MDGs through its poverty reduction and development **strategies and growth and transformation plans**. Ethiopia achieved most of the targets and these achievements were thought to be due to **comprehensive strategies** with the health system and across other sectors.

At the beginning of the new millennium, **world leaders gathered** at the United Nations to outline a wide-ranging vision against poverty. The vision was translated into eight goals called Millennium Development Goals (MDGs) which became the **most significant commitment ever made by world leaders** for international development. These **goals** substantially shaped the development discourse and aided the architecture in such a way that most aid agencies and civil society organizations substantially **reoriented their work** towards the achievement of the MDGs.

The MDGs also **provided a context** for the establishment of significant commitments and initiatives globally. In Africa alone, these included the 2001 Abuja Declaration on health financing, the 2005 WHO African Regional Committee resolution on achieving the MDGs, the 2008 Ouagadougou Declaration on Primary Health Care and Health Systems in Africa, and the 2008 UN Secretary-General's MDGs Africa Initiative.

Moreover, the MDGs were associated with **increased resources** from **development partners**, providing good **incentives** for low-income countries to translate and operationalize the MDGs in their context. Low income countries, including Ethiopia, tied their poverty reduction and development plans to the MDGs. Implementation of the MDGs was **monitored globally** using 48 indicators.

The national health **expenditures increased** by 207% from \$522 million in 2004/2005 to over \$1.6 billion in 2010/2011.

The achievement in the health-related MDGs in Ethiopia could not have been realized without successes in the other MDGs: poverty reduction, education, access to safe drinking water, and peace and stability in the country.

If the country is to achieve its health-related Sustainable Development Goals (SDGs), it needs to **implement targeted, efficient and comprehensive strategies, and financing mechanisms**. It will also require peace and stability of the country, as it is almost impossible to develop health without it.

#### **Case Study 4: "Success Factors for Reducing Maternal and Child Mortality" Bulletin of the World Health Organization, June 5, 2014 (excerpts)**

A strong pattern of findings emerges across the Success Factors study. Those Low/Middle Income Countries (LMICs) which are making fast progress **deploy strategies tailored to their unique situations and adapt quickly to change**. While there is no standard formula, fast-track countries are moving ahead in three main areas to reduce maternal and child mortality: **1) progress across multiple sectors, 2) strategies that catalyze accelerated progress** and maximize health outcomes, and **3) principles that help shape policies, align action, and steer progress**.

**Multisector progress** is key to accelerative positive results. Having **shared goals and investment across sectors** strengthens results. For example, goals and investment for ensuring clean water, sustainable energy for health-care facilities, reducing air pollution, and promoting health and nutrition in schools are in many ways interdependent. However, institutional barriers to meaningful **multisector collaboration** can be formidable.

Other significant attributes of fast-track countries include the following:

- **Good governance**, and particularly control of corruption, is associated with country progress. The Success Factors study found **decentralized governance** to be an enabling factor for accelerated progress.
- **Catalytic strategies** – While fast-track countries deployed **unique context-specific strategies**, the Success Factors study identified some **shared catalytic strategies** that these countries used to optimize the use of resources, accelerate progress and maximize health outcomes.
- **Leadership** and **Partnerships** – In the fast-track countries, individuals across society played leadership roles in improving women’s and children’s health, sometimes compensating for limited government resources.
- Decision-making and Accountability – Despite limited resources, fast-track countries have developed capacities to **collect, analyze, and use robust evidence to inform policy, investment, implementation and accountability**. For example, in Egypt, quality-of-care indicators were added to performance-based financing programs, resulting in increased use and better quality of family planning services. **Testing innovative, evidenced-based approaches** to address context-specific needs has also been critical to progress.
- **Approach to Sustain Progress** – Fast-track countries achieve rapid progress by adopting a triple planning approach that focuses on 1) **quick wins** with targeted or emergency strategies to address immediate, urgent needs, 2) longer-term gains for building strong, **sustainable systems** to achieve a long-term vision, and 3) **adaptation to address changes and sustain progress**.
- **Guiding Principles** – Fast-track countries use guiding principles to chart their own pathways to progress. These principles are not a panacea, but they nevertheless shape government strategies, align stakeholder action, and orient progress towards agreed results. The principles are continually being defined, tested, and reformed.

**Case Study 5: “Strategies of Successful Poverty Reduction: Case Studies of Tanzania and Zambia”**  
Naval Postgraduate School Thesis, Jacqueline A. Natter, March 2015 (excerpts)

Tanzania and Zambia, two of the 17 emerging economies in Sub-Saharan Africa, are similar countries with significant percentages of their populations classified as extremely poor (living on less than \$1.25 a day), yet they appear to be on different poverty reduction trajectories. In 2010, 68% of Tanzania’s population and 75% of Zambia’s populations were classified as extremely poor. From 2000-2013, Tanzania’s average annual GDP growth was 6.7%, while Zambia’s was 7.0%. Nevertheless, during the first decade of this century, Tanzania’s poverty rate decreased from 85% to 68% between 2000 and 2007; while Zambia’s poverty rate actually increased from 65% to 74% between 2003 and 2010.

Economic growth positively impacts societal development, but will not sustain development alone. **Growth enhancing policies furthered by an effective government** are essential. Government efforts that promote growth and shared prosperity are vital.

In the early 1990s, Tanzania was just beginning to recover economically. Specific impediments to earlier reform efforts were identified as a “donor dependence syndrome”, a defeatist developmental mindset, a weak and low capacity for economic management, failures of good governance and in the organization of production, and ineffective implementation. Acknowledging failed social and economic reforms, Tanzanian President Benjamin W. Mkapa launched **Vision 2025** as “a vehicle of hope and an inspiration for motivating people to search and work harder for the betterment of their livelihood and posterity.” Vision 2025 established **broad economic and governance policy goals** for the country. It laid out the framework to develop a strong, diversified, and competitive economy.

Vision 2025 was supported by **national strategies** for the growth of the Tanzanian economy which were contained

in Poverty Reduction Strategy Papers (PRSP's) developed in 2000, 2006, and 2010. PRSP's were written by the Tanzanian **government in consultation with international stakeholders**, such as the World Bank and the IMF, and sought to put in place the economic policies required to accomplish the goals of Vision 2025.

Tanzania had been plagued by inconsistent methods, definitions, and samples. They required a more **focused approach** to poverty reduction. The 2000 PRSP established consistent definitions, and set long-term and medium-term **targets and outcome indicators**.

Referring to the 2000 PRSP as a "priority sector spending approach," the 2006 PRSP established an **outcomes-based approach** that "stressed **inter-sector linkages and synergies**, and encouraged **cross-sector collaboration**."

Zambia also developed PRSP's to support poverty reduction within the country; however, these efforts were not as successful as Tanzania's. The government was restrained by competing goals in the agricultural sector. The Zambian government estimated that 60-70 percent of small farmers did not benefit from the policies of the 1990s.

Another impediment to Zambia's poverty reduction efforts was the lack of an **overarching national economic framework**. Zambia Fifth National Development Plan (FNDP), released in December 2006, covered the five year implementation period 2006-2010. It was the first national economic development policy to be implemented since 1964. In the FNDP's foreword, President Patrick L. Mwanawasa acknowledged the challenges of running a national economy without a **guiding national strategy**. The President stated that the absence of such guidance focused planning on short-term needs and shortsighted requirements to the detriment of social-economic development. The FNDP aspired to correct this and to provide a **development framework and implementation guidelines** in concert with a **national vision** of becoming a prosperous middle-income country.

#### **Case Study 6: "Transforming Our World: The 2030 Agenda for Sustainable Development" United Nations, September 2015 (excerpts)**

With the successes of the Millennium Development Goals, in 2015 the United Nations launched a new global initiative to eradicate virtually all forms of poverty by the year 2030. The 17 Sustainable Development **Goals** and 169 **targets** demonstrate the scale and ambition of the new **global agenda**.

As stated in its Declaration, "We, the Heads of State and Government and High Representatives, meeting at United Nations Headquarters in New York from 25 to 27 September 2017 as the Organization celebrates its seventieth anniversary, have decided today on new global Sustainable Development Goals. On behalf of the peoples we serve, we have adopted a historic decision on a **comprehensive, far-reaching and people-centered set of universal and transformation Goals and targets**."

The initiative sets forth a **shared vision, shared principles and commitments, a shared agenda, and means of implementation and measurement**.

In addressing the means of implementation and the **global partnership**, the leaders stated, "We recognize that we will not be able to achieve our **ambitious Goals and targets** without a revitalized and enhanced **Global Partnership** and comparably ambitious means of implementation. The revitalized Global Partnership will facilitate an intensive **global engagement** in support of implementation of all the Goals and targets, bringing together Governments, civil society, the private sector, and United Nations system and other actors and **mobilizing all available resources**."

“We reiterate that **each country has primary responsibility for its own economic and social development** and that the **role of national policies and development strategies cannot be overemphasized**. At the same time, **national development efforts need to be supported by an enabling international economic environment**, including coherent and mutually supporting world trade, monetary and financial systems, and strengthened and enhanced global economic governance.”

“We call upon all **businesses to apply their creativity and innovation** to solving sustainable development challenges.”

“The Goals and targets will be **followed up and reviewed** using a set of global indicators. We commit to fully engage in conducting **regular and inclusive reviews of progress** at the subnational, national, regional, and global levels. We will draw as far as possible on the existing network of follow-up and review institutions and mechanisms.”

“We also stress the importance of **system-wide strategic planning, implementation and reporting** in order to ensure coherent and integrated support to the implementation of the new Agenda by the United Nations Development system.”

“We reaffirm our **unwavering commitment** to achieving this Agenda and utilizing it to the full to transform our world for the better by 2030.”

#### **Case Study 7: “Collective Impact”; Stanford Social Innovation Review, Winter 2011, John Kania and Mark Kramer (excerpts)**

Large-scale social change requires broad cross-sector coordination, yet the social sector remains focused on the isolated intervention of individual organizations.

The scale and complexity of the U.S. public education system has thwarted attempted reforms for decades. Against these daunting odds, a remarkable exception seems to be emerging in Cincinnati. Strive, a nonprofit subsidiary of KnowledgeWorks, has brought together local leaders to tackle the student achievement crisis and improved education throughout greater Cincinnati and northern Kentucky. In the four years since the group was launched, Strive partners have improved student success in dozens of key areas across three large public school districts.

Why has Strive made progress when so many other efforts have failed? It is because a core group of community leaders decided to **abandon their individual agendas in favor of a collective approach to improving student achievement**. More than 300 leaders of local organizations agreed to participate, including the heads of influential private and corporate foundations, city government officials, school district representatives, the president of eight universities and community colleges, and the executive directors of hundreds of education-related nonprofit and advocacy groups.

These leaders realized that fixing one point of the educational continuum – such as better after-school programs – wouldn’t make much difference unless **all parts of the continuum improved at the same time**. No single organization, however innovative or powerful, could accomplish this alone. Instead, their ambitious mission became to **coordinate improvements at every stage** of a young person’s life, from “cradle to career.”

Strive **didn't try to create a new educational program or attempt to convince donors to spend more money**, Instead, through a carefully structured process, Strive **focused the entire educational community on a single set of goals, measured in the same way.**

Strive, both the organization and the process it helps facilitate, is an example of *collective impact*, the commitment of a group of important actors from different sectors to a **common agenda** for solving a specific social problem. Collaboration is nothing new. But collective impact initiatives are distinctly different. Unlike most collaborations, collective impact initiatives involve a **centralized infrastructure, a dedicated staff, and a structured process that leads to a common agenda, shared measurement, continuous communication, and mutually reinforcing activities** among all participants.

**Common Agenda:** Collective impact requires all participants to have a **shared vision** for change, one that includes a **common understanding of the problem** and a **joint approach to solving** it through agreed upon actions. All participants must agree on the primary goals for the collective impact initiative as a whole. **Funders can play an important role** in getting organizations to act in concert.

**Shared Measurement Systems:** Agreement on a common agenda is illusory without **agreement on the ways success will be measured and reported.** Recent advances in Web-based technologies have enabled common systems for reporting performance and measuring outcomes.

**Mutually Reinforcing Activities:** Collective impact initiatives depend on a diverse group of stakeholders working together, not by requiring that all participants do the same thing, but by encouraging each participant to undertake the specific set of activities at which it **excels in a way that supports and is coordinated with the actions of others.** The power of collective action comes not from the sheer number of participants or the uniformity of their efforts, but from the coordination of their differentiated activities through a **mutually reinforcing plan of action.**

**Continuous Communication: Developing trust** among nonprofits, corporations, and government agencies is a monumental challenge. Participants need several years of regular meetings to build up enough experience with each other to recognize and appreciate the common motivation behind their different efforts. Even the process of creating a **common vocabulary** takes time, and it is an essential prerequisite to developing shared measurement systems.

**Backbone Support Organizations:** Creating and managing collective impact requires a separate organization and staff with a very specific set of skills to serve as a backbone for the entire initiative. **Coordination takes time**, and none of the participating organizations has any to spare. The expectation that collaboration can occur without a **supporting infrastructure** is one of the most frequent reasons why it fails. In the best of circumstances, these backbone organizations embody the principles of adaptive leadership: the ability to **focus people's attention and create a sense of urgency**, the ability to **apply pressure to stakeholders without overwhelming them**, the **competence to frame issues in a way that presents opportunities as well as difficulties**, and the **strength to mediate conflict among stakeholders.**



## Key Learnings

While it's recognized that global advances in agriculture, medicine, etc., as well as improvements in the overall global economy, have played a role in eradicating physical poverty; it's also recognized that other key attributes have been prevalent in successful initiatives. As we closely examine these successful initiatives described in the above cases studies, it's apparent the following twelve (12) key attributes were catalytic to their success.

Key Success Attributes	Description
1. Unifying Vision	A common future desired state; a "North Star."
2. Guiding Principles	Broad "guardrails" pertaining to how initiatives will be implemented.
3. Global/National Perspective	A large geographic context that people can engage with and "rally around."
4. Decentralized Governance	Localized decision making and accountability for quick decisions and enhanced adaptability.
5. Sufficient Resources to Accomplish the Goals	Time, talent, and financial resources necessary to accomplish near-term and long-term goals. Financial incentives may be distributed based upon goals met.
6. Key Leadership Involvement	Time given by key leaders to ensure initiatives have the resources and attention needed. Requires broad engagement from all stakeholder groups.
7. Comprehensive and Unique Context Specific Strategies	Every nation/geography has a unique environment and "context" which must be recognized, and unique strategies are developed to fit that context.
8. Well Defined Scope	Understanding of "what's in and what's out" to avoid "scope creep."
9. Local Plan Development and Ownership	Local leaders have intimate knowledge of the environment and problem, and "own" the plan and its implementation.
10. Multi Sector Approach and Interdependent Successes	Plans and goals are established to encourage the success of multiple areas. Requires trust, mutual submission, and open-handed collaboration and cooperation.
11. Outcomes/Evidenced Based Goals	Specific goals and targets that are measurable and based upon impact and not activity.
12. Comprehensive Tracking and Reporting	Measuring progress which may require development of new data sources and systems, and will provide ongoing accountability.

## Conclusions

All successful global/national initiatives to end physical poverty have had similar key attributes, and the lack of any one of these attributes would have likely interjected a significant amount of risk in accomplishing the initiative's objectives. These twelve attributes illustrate that successful initiatives have been highly focused, highly collaborative, and highly resourced; and the attributes can be grouped into the three categories as shown in the diagram below.

### Highly Focused

- Unifying Vision
- Guiding Principles
- Global/National Perspective
- Well Defined Scope
- Outcomes/Evidenced Based Goals
- Comprehensive Tracking and Reporting
- Comprehensive and Unique Context Specific Strategies

### Highly Collaborative

- Key Leadership Involvement
- Decentralized Governance
- Multi Sector Approach and Interdependent Successes
- Local Plan Development and Ownership

### Highly Resourced

- Sufficient Resources to Accomplish the Goals

The application of these twelve key success attributes to initiatives to end Gospel poverty, at a scope and scale not yet seen in the Gospel arena, would likely have similar results to those achieved in ending physical poverty.



# VII. Gap Assessment



Collaborative ministry efforts to end Gospel poverty have been, and continue to be, very fruitful.

Notwithstanding the results being achieved in the Gospel arena, it is recognized that increased focus, collaboration, and resources will be needed to accelerate reaching every person with the Gospel.

The following table provides an assessment of the current state of activities to end Gospel poverty in comparison to the twelve key success attributes evident in physical poverty eradication initiatives. This gap assessment is by no means meant to undervalue in any way the great collaborative work of churches and ministries, but rather to highlight the opportunities and challenges at a broad level.

Category	Key Success Attributes	Gap Assessment	Overall <ul style="list-style-type: none"> <li><span style="color: teal;">●</span> (No Opp)</li> <li><span style="color: yellow;">●</span> (Some Opp)</li> <li><span style="color: red;">●</span> (Significant Opp)</li> </ul>
<p><b>Highly Focused</b></p>	<ul style="list-style-type: none"> <li>Unifying Vision</li> <li>Global/National Perspective</li> <li>Guiding Principles</li> <li>Comprehensive and Unique Context Specific Strategies</li> <li>Well Defined Scope</li> <li>Outcomes/Evidenced Based Goals</li> <li>Comprehensive Tracking and Reporting</li> </ul>	<p>The Church’s vision and interest in fulfilling the Great Commission has waned in recent decades. Much of the conversation among Christians pertains to social/humanitarian/justice efforts. While these efforts are incredibly important, there should be “equal weighting” for evangelistic and discipleship activities.</p> <p>There are few holistic efforts to bring the Gospel “in both word and deed” to a specific region or nation.</p> <p>No/few specific plans exist to end Gospel poverty that are able to be implemented and measured.</p> <p>No overall guiding principles exist that are documented, understood, and adhered to.</p> <p>Most goals are measured by activity, and not outcomes.</p> <p>Most ministries must focus on their own vision and mission which leaves little time to focus on the broader opportunity of ending Gospel poverty.</p>	<p><b>Significant Opportunity</b></p>

Category	Key Success Attributes	Gap Assessment	Overall <ul style="list-style-type: none"> <li><span style="color: teal;">●</span> (No Opp)</li> <li><span style="color: yellow;">●</span> (Some Opp)</li> <li><span style="color: red;">●</span> (Significant Opp)</li> </ul>
<p><b>Highly Collaborative</b></p>	<p>Key Leadership Involvement</p> <p>Decentralized Governance</p> <p>Multi Sector Approach and Interdependent Successes</p> <p>Local Plan Development and Ownership</p>	<p>Key leadership collaboration is increasing, yet the opportunity exists to broaden the participation and scope.</p> <p>Key leadership in most churches and ministries have little time to reach out and invest time in collaborative efforts.</p> <p>There are few initiatives which support interdependent successes of a cross-section of ministries and ministry activities.</p> <p>More local engagement and ownership of specific plans is required, since no one has more passion to bring the Gospel to a specific location than the person who calls that place "home."</p>	<p><b>Significant Opportunity</b></p>
<p><b>Highly Resourced</b></p>	<p>Sufficient Resources to Accomplish the Goals</p>	<p>Churches/ministries often lack the necessary resources to serve well.</p> <p>Specific geographic areas generally lack the breadth of collaborating ministries (see page 48) to have enough impact to end Gospel poverty within the geographic area.</p> <p>Opportunities exist for ministries to increase effectiveness and impact.</p> <p>Due to the lack of vision and generosity from the larger Body of Christ, ministries must focus an inordinate amount of time and energy on fundraising, which reduces their time and energy to minister.</p> <p>In the U.S., only 6% of the money given to Christian causes annually goes to global ministry, and this amount is only 0.1% of the total annual personal income of U.S. Christians.</p> <p>Resourcing from indigenous Christians is on the increase, which is very encouraging.</p>	<p><b>Significant Opportunity</b></p>



# VIII. Recommendations



To address the opportunity for increased focus, collaboration, and resources to end Gospel poverty, the following two recommendations are made.

## Recommendation 1:

Implement a holistic, unified approach to accelerate ending Gospel poverty as illustrated in the diagram below. Key elements of this approach are 1) establishing a Unifying Vision, 2) engaging Collaborating Ministries from every ministry area, 3) defining Kingdom Flourishing Goals, and 4) employing the twelve Key Success Attributes.

### A Holistic, Unified Approach to Accelerate Ending Gospel Poverty

Gospel Poverty is ended when every person has the opportunity to hear and respond to the Gospel of Jesus Christ.



The **UNIFYING VISION** is to end Gospel poverty in a specific nation or region of a nation.

**COLLABORATING MINISTRIES** are those serving in the name of Jesus and ministering in the following areas:

- **Evangelism** – ministry that advances the Gospel of Jesus Christ, including church planting and Scripture translation/distribution/engagement.
- **Growth** – ministry that encourages individuals to grow in the depth of their character, personal abilities, and spiritual focus, including education, spiritual development, counseling, and job training.
- **Poverty** – ministry that helps alleviate physical suffering, including emergency aid, development, health, food, and activities aimed at helping the poor access life’s basic necessities.
- **Culture** – ministry that accentuates the “society connected” aspects of life, including art creation, public policy, media, history preservation, and initiatives that lead to the flourishing of society in God-honoring ways.
- **Justice** – ministry that advocates for the freedom of individuals, including slavery, law, martyrdom, persecution, human trafficking, defending religious freedom, and ending all forms of oppression.
- **Support** – ministry that informs, facilitates, and accelerates Kingdom-building endeavors, including prayer, generosity, stewardship, mapping, and other services that support Christian ministry work.
- **Church** – ministry that supports the local and international Church so that it can effectively minister to its members and the broader community.

**KINGDOM FLOURISHING GOALS** are specific goals developed based upon the several aspects of Kingdom flourishing as described in Appendix 1. The goals measure progress in such areas as reaching unreached people groups, eliminating physical poverty, ending slavery, translating God’s Word, etc.

**KEY SUCCESS ATTRIBUTES** are the twelve (12) attributes evident in successful initiatives to end various forms of physical poverty, and are described below.

Key Success Attributes	Description
1. Unifying Vision	A common future desired state; a “North Star.”
2. Guiding Principles	Broad “guardrails” pertaining to how initiatives will be implemented.
3. Global/National Perspective	A large geographic context that people can engage with and “rally around.”
4. Decentralized Governance	Localized decision making and accountability for quick decisions and enhanced adaptability.
5. Sufficient Resources to Accomplish the Goals	Time, talent, and financial resources necessary to accomplish near-term and long-term goals. Financial incentives may be distributed based upon goals met.
6. Key Leadership Involvement	Time given by key leaders to ensure initiatives have the resources and attention needed. Requires broad engagement from all stakeholder groups.
7. Comprehensive and Unique Context Specific Strategies	Every nation/geography has a unique environment and “context” which must be recognized, and unique strategies are developed to fit that context.
8. Well Defined Scope	Understanding of “what’s in and what’s out” to avoid “scope creep.”
9. Local Plan Development and Ownership	Local leaders have intimate knowledge of the environment and problem, and “own” the plan and its implementation.
10. Multi Sector Approach and Interdependent Successes	Plans and goals are established to encourage the success of multiple areas. Requires trust, mutual submission, and open-handed collaboration and cooperation.
11. Outcomes/Evidenced Based Goals	Specific goals and targets that are measurable and based upon impact and not activity.
12. Comprehensive Tracking and Reporting	Measuring progress which may require development of new data sources and systems, and will provide ongoing accountability.

## Recommendation 2:

Implement the recommended approach on a phased basis, beginning with two pilots: one conducted in an Asian nation and one conducted in an African nation during 2020-2022. If possible, each pilot should incorporate a significant region of a nation or an entire nation. Additional research will be required to define the criteria for the selection of pilot locations. Examples of such criteria might be healthy churches, indigenous leadership, availability of heart-language Scripture, and the ability to quickly assess impact. As the pilot initiatives are implemented and results are tracked, strategies and plans can be refined, and the ministry approach extended to other nations in future phases.

It is estimated that approximately \$250-300K (total cost for both pilots over a three-year period) may be required to conduct the two pilots. This amount would cover convening and travel costs, as well as provide for infrastructure needs, e.g., research, mapping, etc. Future incremental funding requirements, if any, will be based upon insights gained and results achieved during the pilots.

### Implementation of Recommended Approach:

Implementing the recommended approach in a specific nation or region of a nation will require the following steps:





## IX. Incremental Financial Requirements



Some amount of incremental funding will likely be required to conduct the two pilots. It is broadly estimated that approximately \$250-300K may be required to conduct the two pilots (total cost for both pilots over a three-year period). This amount would cover convening and travel costs, as well as provide for infrastructure needs, e.g., research, mapping, etc. It is assumed that funding for individual ministries remains at the current levels. In addition, it's anticipated that increased collaboration among ministries will possibly result in the identification and elimination of duplicate activities, thereby freeing up resources.

It's not anticipated that significant incremental ongoing financial resources will be required to implement this Business Case. However, it is our prayer that more resources will be given to churches and ministries to end Gospel poverty, and that implementation of the approach recommended in this Business Case will bring greater awareness and interest to bringing the Gospel of Jesus Christ to every person.





# X. Projections of Ending Gospel Poverty

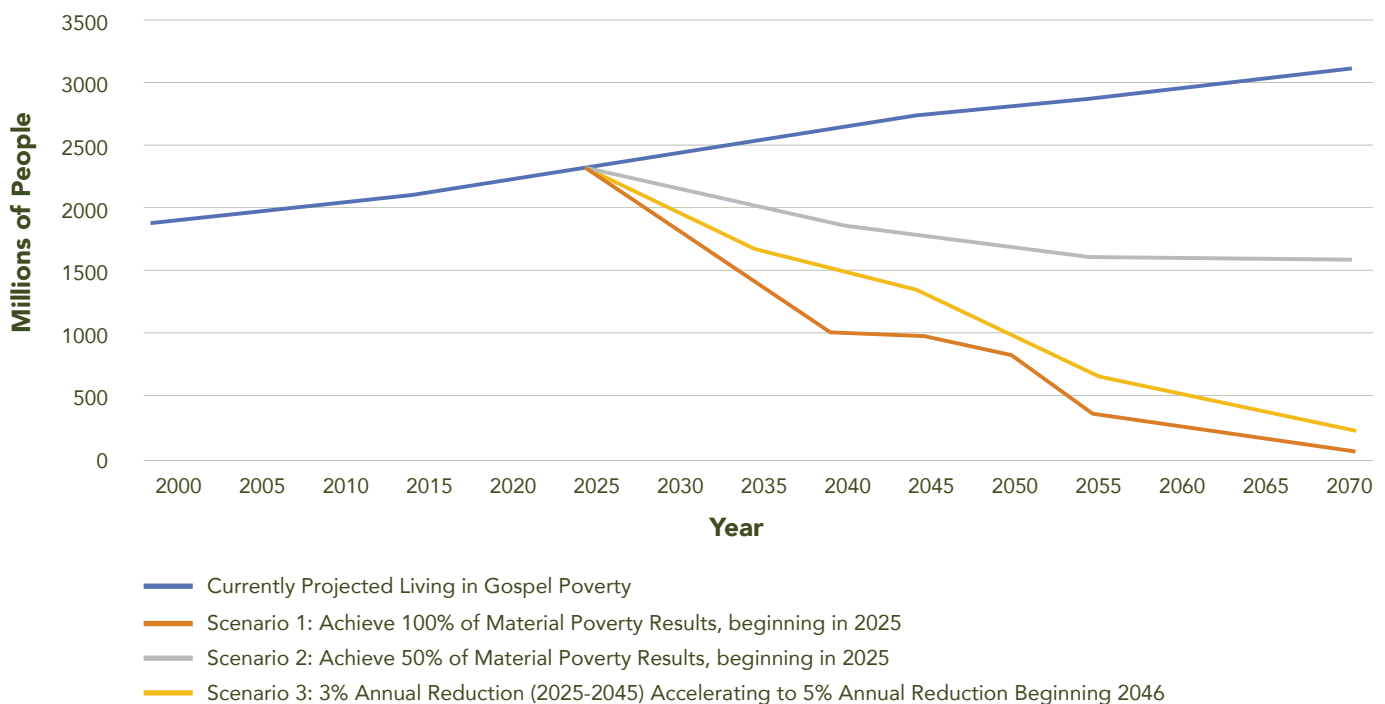


At this point in time, forecasting the impact of current and future initiatives to end Gospel poverty is purely a mathematical exercise. However, it's interesting (at least for some of us!) yet perhaps only illustrative to develop such a forecast. In doing so, three scenarios have been modeled which either assume results linked to material poverty eradication (Scenarios 1 and 2) or assume a specific annual percentage reduction (Scenario 3).

Scenario 1 assumes achieving percentage reductions identical to material poverty eradication results, beginning in 2025. Scenario 2 assumes achieving percentage reductions that are one-half of the material poverty eradication results, beginning in 2025. Scenario 3 assumes a 3% annual reduction from 2025-2045 and a 5% annual reduction beginning in 2046. All of the reductions are applied against the currently projected number of people living in Gospel poverty (blue line in the graph below).

Utilizing these assumptions yields forecasts shown in the chart below.

## The Journey to End Gospel Poverty



(Source: World Christian Database, [www.worldchristiandatabase.org](http://www.worldchristiandatabase.org))



# XI. Risk Assessment



Several factors could lessen the probability of ending Gospel poverty in this generation.

Risk	Scriptural Admonition
Lack of unity	<p><i>Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body – whether Jews or Gentiles, slave or free – and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many. I Corinthians 12:12-14</i></p> <p><i>Make every effort to keep the unity of the Spirit through the bond of peace. Ephesians 4:13</i></p>
Lack of passion and zeal	<p><i>Never lacking in zeal, but keep your spiritual fervor, serving the Lord. Romans 12:11</i></p>
Lack of endurance and patience	<p><i>Being strengthened with all power according to his glorious might so that you may have great endurance and patience. Colossians 1:11</i></p>
Lack of prayer and seeking God	<p><i>Then Jesus told his disciples a parable to show them that they should always pray and not give up. Luke 18:1</i></p> <p><i>Rejoice always, pray continually, give thanks in all circumstances, for this is God's will for you in Christ Jesus. I Thessalonians 5:16-18</i></p> <p><i>Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective. James 5:16</i></p>
Lack of humility	<p><i>Therefore if you have any encouragement from being united with Christ, if any comfort sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of others. Philippians 2:1-4</i></p>

To varying degrees, these have been present throughout the centuries, and remain present today. However, never before in history has there been such opportunities to end Gospel poverty, and these risk factors can be lessened as the Body of Christ becomes more aware of the Gospel poor and increasingly zealous about ending Gospel poverty.



## XII. Critical Success Factors



As the recommendations of this business case are implemented, accomplishing the desired outcomes will be significantly dependent upon the critical success factors shown below.



## → XIII. Next Steps



Proceeding ahead will require several activities prior to launching the pilots. Each activity listed below is followed by a Go/No Go assessment. The prescribed timeframe begins when the decision is made to proceed with implementation of the business case recommendations.

Action	Timeframe
Obtain further advice regarding the business case from selected ministry and business leaders; and request their endorsement. Go/No Go?	1st Quarter
Convene leaders from ministries and obtain endorsement and support for launching two pilots. Go/No Go?	2nd Quarter
Assess possible pilot regions/nations with support and engagement of national leaders. Go/No Go?	3rd Quarter
Develop pilot selection criteria and select two pilot regions/nations with endorsement of and support from key stakeholders, e.g., local leaders, churches, and ministries. Go/No Go?	4th Quarter
Begin pilots using recommended approach from this Business Case. Go/No Go?	5th Quarter

While the timeframe might be accelerated, preparing to conduct the two pilots may take one year. During this time, the engagement of global ministry and business leaders is critical. As additional leaders connect with this Business Case, they may further shape how it's implemented. One specific example will be in defining criteria for selecting the pilot locations.

Since the recommended approach prescribes the engagement of ministries from every ministry area (see page 48), it's essential to seek the support of leaders from such ministries. In addition, as potential pilot locations are discussed, the endorsement and engagement of key church, ministry, and business leaders from the potential pilot locations is essential. The two selected pilot locations must have the endorsement and engagement of these leaders.

In every case, Next Steps are followed by a Go/No Go assessment and decision. Adherence to this discipline is very important. If at any point it becomes apparent that God's favor is not upon the work, then this initiative should be stopped.

Though a catalyst individual/s or organization/s may be required to help coordinate, launch, and facilitate certain aspects of implementing the Business Case, it's envisioned the work can be multiplied without any entity being "in charge." As the pilots are successfully implemented, they will provide the roadmap for other regions and nations to follow.



# Closing Thoughts



We began this business case with a perspective about the preeminence of the Gospel and the plight of the Gospel poor. The Gospel of Jesus Christ is indeed preeminent because Jesus Himself is preeminent. Only He can rescue the Gospel poor from their plight – an eternity separated from Him.

One can only imagine the perspective of John R. Mott as he wrote his book “The Evangelization of the World in this Generation” in 1900 at the age of 35. His understanding that everything was in place to accomplish this was likely an accurate assessment, and yet it didn’t occur. If the “ingredients” to reach everyone with the Gospel of Jesus Christ were present in 1900, they are certainly present and amplified now.

Could it be that God is orchestrating a “divine convergence” to bring about an end to Gospel poverty? It’s fascinating to consider that possibility!



Perhaps the world was not evangelized during John Mott’s generation due to lack of overall unity and vision in the Body of Christ. Regardless, that generation passed away almost 100 years ago...and we still have the opportunity to bring the Gospel of Jesus Christ to everyone on Planet Earth. Wouldn’t it be amazing if this generation ended Gospel poverty, and everyone had the opportunity to hear and respond to the Gospel. If it happens, it will be because God empowered, and we cooperated. If it doesn’t happen, it will not be because God didn’t empower. He has, is, and will.

May God take the words, charts, and numbers on these pages and breathe life into them. As we go forward, may He anoint and empower all those serving to end Gospel poverty!

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Christianity In View: [www.christianityinview.com](http://www.christianityinview.com)

## Definitions

**People Group** – ethno-linguistic groups who share a common language and cultural identity. For strategic purposes, a people group is the largest group within which the Gospel can spread without encountering barriers of understanding or acceptance.

**Unreached People Group** – an ethnic group without an indigenous, self-propagating Christian church movement. Any ethnic or ethnolinguistic group of people without enough Christians to evangelize the rest of the group is an “unreached people group.” In the mid-1990s, mission strategists quantified the criteria for unreached as less than 2% true Christ-followers and less than 5% professing Christians.

**Unengaged People Group** – an ethnic people group with no active church planting among them. These people have no believers, no churches, and no Christian outreaches. Within their own language and ethnic people group, they have no opportunity to hear about Jesus.

**Unevangelized** – an individual who has not had an adequate opportunity to hear the Gospel and respond to it, whether he/she responds positively or negatively.

**Gospel Poor** – same definition as Unevangelized.

**In This Generation** – in this business case, the term “in this generation” refers to the timeframe during which those who are currently actively ministering have time to evangelize. This might be considered about 50 years using the assumption that the youngest active ministers today are in their 20’s.

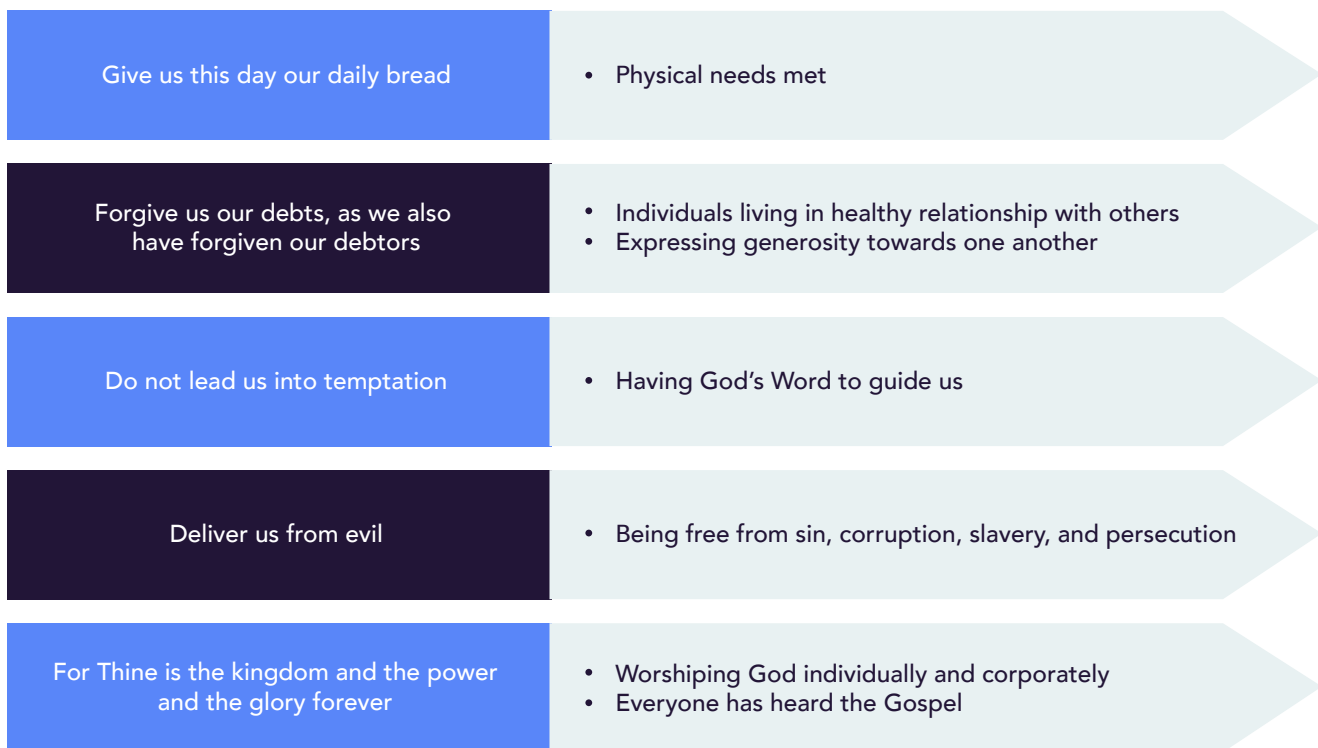
## Appendix 1: Thy Kingdom Come...Kingdom Flourishing

One of the best known passages in the Bible is The Lord's Prayer found in Matthew 6:9-13. Jesus says, "Pray, then, in this way: 'Our Father who is in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever. Amen.'"

I've always been intrigued by the phrase "Thy kingdom come, Thy will be done, on earth as it is in heaven." One way to reflect upon this phrase is to ask ourselves "what is going on in heaven that we want to happen on earth?" Surely what is happening in heaven is God's will.

Heaven is "flourishing" ...and God's desire is for the same flourishing to happen on earth.

The Lord's Prayer itself is a beautiful picture of "Kingdom flourishing" as illustrated below.





## Appendix 2: “Forces for Good” (excerpts)

*Forces for Good: The Six Practices of High-Impact Nonprofits*, written by Leslie R. Crutchfield and Heather McLeod Grant, was first published in late 2007. The book was so well received that it was revised and updated in 2012. The authors conducted extensive research on thousands of non-profits, and selected twelve exemplary organizations (none of which were faith-based non-profits). These twelve non-profits were further researched over a two year period to determine what enabled them to have such high levels of impact. In their research, they discovered six practices that help great nonprofits achieve significant results. The six practices are as follows, and all have applicability to ending Gospel poverty:

### 1. Advocate and Serve.

High-impact organizations don't just focus on doing one thing well. They may start out providing great programs, but eventually they realize they cannot achieve systemic change through service delivery alone. So they add policy advocacy to access government resources or to change legislation, thus expanding their impact. Other nonprofits start out doing advocacy and later add grassroots programs to supercharge their strategy. Ultimately, all of them bridge the divide between service and advocacy, and become good at doing both. And the more they advocate and serve, the greater the impact they achieve.

### 2. Make Markets Work.

Tapping into the power of self-interest and the laws of economics is far more effective than appealing to pure altruism. No longer content to rely on traditional notions of charity or to see the private sector as the enemy, great nonprofits find ways to work with markets and help business “do well while doing good.” They influence business practices, build corporate partnerships, and develop earned-income ventures – all ways of leveraging market forces to achieve social change on a grander scale.

### 3. Inspire Evangelists.

Great nonprofits see volunteers as much more than a source of free labor or membership dues. They create meaningful ways to engage individuals in emotional experiences that help them connect to the group's mission and core values. They see volunteers, donors, and advisers not only for what they can contribute to the organization in terms of time, money, and guidance, but also for what they can do as evangelists for their cause. They build and sustain strong communities to help them achieve their larger goals.

### 4. Nurture Nonprofit Networks.

Although most groups pay lip service to collaboration, many of them really see other nonprofits as competition for scarce resources. But high-impact organizations help the competition succeed, building networks of nonprofit allies and devoting remarkable time and energy to advancing their larger field. They freely share wealth, expertise, talent, and power with their peers, not because they are saints, but because it's in their self-interest to do so.

### 5. Master the Art of Adaptation.

All the organizations are exceptionally adaptive, modifying their tactics as needed to increase their success. They have responded to changing circumstances with one innovation after another. Along the way, they've made mistakes and have even produced some flops. But unlike many nonprofits, they have also mastered the ability to listen, learn, and modify their approach in response to external cues – allowing them to sustain their impact and stay relevant.

### 6. Share Leadership.

We witnessed much charisma among the leaders, but that doesn't mean they have oversize egos. These CEOs are exceptionally strategic and gifted entrepreneurs, but they also know they must share power in order to be a stronger force for good. They distribute leadership throughout their organization and their nonprofit network – empowering others to lead. And they cultivate a strong second-in-command, build enduring executive teams with long tenure, and develop highly engaged boards in order to have more impact.

## Appendix 3: “The Evangelization of the World in this Generation” (excerpts)

John Raleigh Mott (May 25, 1865 – January 31, 1955) was an evangelist and long-serving leader of the Young Men’s Christian Association (YMCA) and World Student Christian Federation (WSCF). He received the Nobel Peace Prize in 1946 for his work in establishing and strengthening international Protestant Christian student organizations that worked to promote peace. Intimately involved in the formation of the World Council of Churches in 1948, that body elected him as a lifelong honorary President. His best-known book, *The Evangelization of the World in this Generation*, which was published in 1900 when Mott was 35 years old, became a missionary slogan in the early 20th century.

It’s interesting that there was the strong belief among some, including John Mott, that the Gospel could be preached to everyone on the planet in that generation, i.e., the 1900s. Obviously that didn’t occur, and yet the perspectives Mr. Mott wrote in his book are in many ways applicable to the present day, and provide insights helpful in the consideration of “evangelizing the world”, i.e., ending Gospel poverty in our generation.

Excerpts from John Mott’s book are given below. Some words and terms are dated, yet one can understand the heart and intent behind them. Many quotes are provided due to their relevance to our present challenge and opportunity.

“It is important that we clearly understand at the outset what is meant by the evangelization of the world in this generation. It means to give all men an adequate opportunity to know Jesus Christ as their Saviour and to become His real disciples.”

“The Gospel must be preached in such a manner as will constitute an intelligent and intelligible presentation of the message. This necessitates on the part of the preacher such a knowledge of the language, the habits of thought and the moral condition of those who are to be evangelized as will enable them to understand what is said. Above all it involves the accompanying power and work of the Holy Spirit.”

“In a non-Christian land everything which manifests the spirit of Christ is in an important sense evangelistic. Every method should be employed which makes the Gospel intelligible and acceptable to men.”

“Education, from the point of view of evangelization, is essential as a means for raising up and training native preachers and teachers and Christian leaders for all departments of life.”

“Without the translation of the Bible into the various vernaculars and without the development of Christian literature in them, it would be impossible to diffuse the knowledge of the Gospel throughout the world in a generation.”

“Medical work also constitutes a necessary factor in a great work of evangelizing the world. It affords access to all classes of people, the highest as well as the lowest.”

“The value of medical, educational, literary and all other forms of missionary activity, is measured by the extent to which they prepare the way for the Gospel message, promote its acceptance, manifest its spirit and benefits, multiply points of contact with human souls, and increase the number and efficiency of those who preach Christ. The preaching of the crucified and risen Saviour always has been and always will be the power of God – the most effective means of leading men into everlasting life.”

“The evangelization of the world in this generation should not be regarded as an end in itself. The Church will not have fulfilled her task when the Gospel has been preached to all men. Such evangelization must be followed by the baptism of the converts, by their organization into churches, by building them up in knowledge, faith and character, and by enlisting and training them for service.”

“It is our duty to evangelize the world because we owe all men the Gospel.”

“Christ tasted death for every man.”

“The obligation to evangelize the world is an urgent one. The present generation is passing away. If we do not evangelize it, who will? We dare not say the next generation will be soon enough. The Church has too long been in the habit of committing the heathen to the next generation.”

“Our generation is also one of marvelous opportunity. The world is better known and more accessible, its needs more articulate and intelligible, and our ability to go into all the world with the Gospel is much greater than in any preceding generation.”

“The forces of evil are not deferring their operations to the next generation.”

“The numbers to be evangelized are not only vast and widely distributed, but there are still a few lands such as Tibet, Afghanistan and part of Arabia where the missionary cannot work.”

“If the Gospel is to be preached to all men in our day, the spirit of missions must come upon the native Christians.”

“There is no greater need than that of self-denying, courageous, steadfast native leaders in each heathen land – men of such real personality and depth of religious experience as to be able to arouse and to mold the native Church and to lead its members in the work of aggressive evangelism.”

“Until a sufficient number of Christians believe that it is the duty of the members of the Church to evangelize the world it will not be done. Many fail to regard Christ’s command as imperative, and look on the promotion of the enterprise of evangelization as optional so far as they are concerned.”

“The first generation of Christians did more to accomplish the evangelization of the accessible world than has any succeeding generation.”

“In the work of evangelizing the world the native Church must have a large part. It is necessary to raise up and train men and women to lead these forces.”

“Viewed from a human standpoint, the evangelization of the world in this generation may not seem probable; but the contention is that it is entirely possible. Instead of assuming that this is impossible we should remember that God never has imposed upon the Church an impossible task. His commands are His enablings. A survey of the opportunities and resources of the Church and the facilities at her disposal will make it plain that she is more favorably situated in this than she has been in any preceding generation for the evangelization of the world.”

“The greatly enlarged and improved means of communication constitutes one of the chief facilities of which the Church of this generation can avail herself.”

“The Church not only has an unexampled opportunity to evangelize the world, as well as great facilities at her disposal, but she also possesses remarkable resources. The money power of the Church is enormous.”

“There is money enough in the hands of Church members to sow every acre of the earth with the seed of truth.”

“The native Church is the human resource which affords the largest promise for the evangelization of the world.”

“The evangelization of Asia and Africa should not be regarded chiefly as a European or an American, but rather as an Asiatic and an African enterprise. There are manifest advantages in enlisting as many suitably-qualified native Christians as possible in the work of evangelization. They are acclimatized and therefore able to work at all seasons. They can live and labor in their own country at comparatively small

expense. They are able to come into more intimate social contact with their own people than one foreigner in a hundred can hope to do."

"Experience teaches that natives have been the chief human factor in the evangelization of different countries. No extensive field has ever been thoroughly evangelized but by its own sons. This seems to be God's method."

"The native Church of a given district may be regarded as the most important factor in the evangelization of that district."

"The vast extent and inherent difficulty of the work to be done call for a clearer recognition than ever of the oneness of Christ's followers and for the wisest possible alignment and distribution of the forces."

"Christians should rise to a higher plane of sacrifice than exists in the Church today. They need to be reminded of the conditions of discipleship which Christ imposed and be willing to forsake all for His sake and the Gospel's."

"When business men apply to the work of missions the same energy and intelligence which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream."

"In a word, Christ summons all, old and young, rich and poor, to make their lives, including possessions, talents and influence, tell on the evangelization of the world."

"The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer."

"It takes spiritual energy to stir up spiritual energy. Only fire kindles fire."

## Appendix 4: Key Messages of this Business Case

Key messages of this business case are the following:

1. Nothing is of greater value than the Gospel of Jesus Christ, and the essence of the Gospel is the life, death, burial, and resurrection of Jesus. Jesus is the Gospel, and the Gospel is Jesus. Nothing more, nothing less.
2. The greatest gift we can receive, and give, is the opportunity to hear and respond to the Gospel of Jesus Christ, because it's the only gift that determines a person's eternity.
3. Gospel poverty is the greatest injustice in our world today.
4. On a percentage basis, progress in reaching everyone with the Gospel has leveled off and is projected to remain stagnant in the coming decades.
5. With the exception of Gospel poverty, every other form of poverty is on a trajectory to be eradicated.
6. Highly focused, highly collaborative, and highly resourced initiatives are significantly improving the physical condition of everyone on our planet; and highly focused, highly collaborative, and highly resourced initiatives, at a scope and scale not yet seen in the Gospel arena, will be required to "bend the trend" to end Gospel poverty.
7. To accelerate ending Gospel poverty will require a holistic, unified approach that 1) establishes a Unifying Vision, 2) engages Collaborating Ministries from every ministry area, 3) defines Kingdom Flourishing Goals, and 4) employs twelve Key Success Attributes.

