**Hospitality** (Loving Strangers) **as Mission**

**John 4:1-42** *Now when Jesus[*[*a*](https://www.biblegateway.com/passage/?search=John4&version=NRSV#fen-NRSV-26148a)*] learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John”****2****—although it was not Jesus himself but his disciples who baptized—****3****he left Judea and started back to Galilee.****4****But he had to go through Samaria.****5****So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.****6****Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.*

***7****A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.”****8****(His disciples had gone to the city to buy food.)****9****The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.)[*[*b*](https://www.biblegateway.com/passage/?search=John4&version=NRSV#fen-NRSV-26156b)*]*

***10****Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”*

***11****The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water?****12****Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?”*

***13****Jesus said to her, “Everyone who drinks of this water will be thirsty again,****14****but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.”*

***15****The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”*

***16****Jesus said to her, “Go, call your husband, and come back.”****17****The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’;****18****for you have had five husbands, and the one you have now is not your husband. What you have said is true!”*

***19****The woman said to him, “Sir, I see that you are a prophet.****20****Our ancestors worshiped on this mountain, but you[*[*c*](https://www.biblegateway.com/passage/?search=John4&version=NRSV#fen-NRSV-26167c)*] say that the place where people must worship is in Jerusalem.”*

***21****Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.****22****You worship what you do not know; we worship what we know, for salvation is from the Jews.****23****But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.****24****God is spirit, and those who worship him must worship in spirit and truth.”****25****The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.”****26****Jesus said to her, “I am he,[*[*d*](https://www.biblegateway.com/passage/?search=John4&version=NRSV#fen-NRSV-26173d)*] the one who is speaking to you.”*

***27****Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?”****28****Then the woman left her water jar and went back to the city. She said to the people,****29****“Come and see a man who told me everything I have ever done! He cannot be the Messiah,[*[*e*](https://www.biblegateway.com/passage/?search=John4&version=NRSV#fen-NRSV-26176e)*]can he?”****30****They left the city and were on their way to him.*

***31****Meanwhile the disciples were urging him, “Rabbi, eat something.”****32****But he said to them, “I have food to eat that you do not know about.”****33****So the disciples said to one another, “Surely no one has brought him something to eat?”****34****Jesus said to them, “My food is to do the will of him who sent me and to complete his work.****35****Do you not say, ‘Four months more, then comes the harvest’? But I tell you**, look around you, and see how the fields are ripe for harvesting.****36****The reaper is already receiving[*[*f*](https://www.biblegateway.com/passage/?search=John4&version=NRSV#fen-NRSV-26183f)*] wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.****37****For here the saying holds true, ‘One sows and another reaps.’****38****I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”*

***39****Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.”****40****So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days.****41****And many more believed because of his word.****42****They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”*

**Romans 12:9-13**  ***9****Let love be genuine; hate what is evil, hold fast to what is good;****10****love one another with mutual affection; outdo one another in showing honor.****11****Do not lag in zeal, be ardent in spirit, serve the Lord.[*[*e*](https://www.biblegateway.com/passage/?search=Romans+12&version=NRSV#fen-NRSV-28242e)*]****12****Rejoice in hope, be patient in suffering, persevere in prayer.****13****Contribute to the needs of the saints; extend hospitality to strangers.*

**Hebrews 13:1-3**  *Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.*

**Introduction:** Throughout the William Carey Era, the Western missionary enterprise has been marked by prodigious and impressive efforts to account for all the peoples of the world, locating, registering, and classifying them in its missiological ledgers.[[1]](#endnote-1)

Such broad-brush thinking has been a mainstay of Western missiology, as illustrated by such ambitious enterprises as the “DAWN 2000” strategy,[[2]](#endnote-2) the “AD 2000 and Beyond Movement,”[[3]](#endnote-3) and “Adopt-A-People Clearinghouse,”[[4]](#endnote-4) with an appropriate lexicon replete with such terms as “10/40 Window” or “Unreached peoples.”[[5]](#endnote-5)

While such studies are exceedingly interesting, and can even be useful, they are essentially an abstract way of parsing the world. The actual growth of the Church on the ground is not at all contingent upon these ways of parsing the world of human beings. According to figures appearing in the January 2019 issue of the *International Bulletin of Mission Research*, between 1900 and 2019 the number of self-confessed Christians increased by almost five times from 557,755,000 to 2,528,295,000.[[6]](#endnote-6)

As impressive as such studies and figures are, however, and despite the prodigious efforts of tens of thousands of Christian missionaries over the past two centuries, the expansion of the Church is not even keeping pace with population growth. Whereas in 1900 Christians represented 34.4 percent of the total population, by 2019 their proportion had slipped to 32.8 percent. While global annual population growth is projected at 1.20 percent, annual growth trends for Christianity are projected to be 1.27 percent—barely in excess of global population growth.

More encouragingly, while the growth rate of Christianity in Europe since 2000 at 1.99 percent has—thanks mostly to immigration from Africa—has kept pace with global population growth, and North American Christianity during the same period has similarly grown at a rate of 1.20 percent—again due mostly to immigration from Latin America—elsewhere in the world Christianity is surging.

This growth is most remarkable across the continent of Africa, where the annual rate of Christian population growth is 2.89 percent per year. In 1900 an estimated 8,458,000 Africans regarded themselves as “Christian”; by mid-2019 the number of Christians in Africa numbered 618,870,000 – with numbers conservatively projected to reach 728,4656,000 by 2025. In 1900 Muslims on the continent outnumbered Christians by a factor of 8-to-1, whereas today Christianity is the majority religion on the continent.

The annual growth of Christianity in Asia is similarly impressive at 1.89 percent per year since 2000, so that the best estimates place the number of Christians at 389,775,000—a staggering increase from the relative paltry 20,816,000 estimate for 1900.[[7]](#endnote-7)

The two stories that I want to share with you today suggest that most of this growth has little to do with western or Korean missionaries, although of course missionaries have played a part. Rather, some of the most significant Christian movements in the world have always been the result of the kindness of ordinary followers of Jesus like you and me. The stories I am going to relate to you now will illustrate this, and we will reflect on their lessons at the conclusion of this seminar.

**Prem Pradhan (1924 -1998).** Twenty five years ago, while I was working in my study at Providence Theological Seminary, a distinguished-looking gentleman of East-Indian extraction appeared at my door. Apparently in his early sixties, he walked with a pronounced limp, and relied heavily on a cane. His name was **Prem Pradhan,[[8]](#endnote-8)** and he was from Nepal—where he had been engaged in missionary work since 1952. There he was known as the *Apostle to Nepal*. This is his story.

The son of a medical doctor who became a widower when his first-born was barely three weeks old, Pradhan was reared by his devoutly Hindu paternal grandparents. He was educated at the **Ramakrishna [Hindu] Mission School** through grade twelve, before being conscripted in **1942 to become a Hurricane fighter pilot** in the Royal Air Force. His plane was shot down during an engagement in the Middle East, and as he was parachuting to earth he was hit by ground fire. Although he was rescued and taken to a British hospital to convalesce, his hip was so badly injured that it was feared he might lose his leg. Praying earnestly to the “God in heaven” that he would be spared amputation, Pradhan was released from the hospital thirty months later with both legs intact, although he would always walk with a pronounced limp.

Following his **1947 discharge from the RAF**, and **Indian independence in 1948**, he enlisted in the Indian army, achieving the rank of **Major and Commander of a tank regiment** **by 1951**. It was on **June 3rd** of 1951, while on leave in Darjeeling, that he attended a secret meeting where for the first time in his life he heard the Christian Gospel. Intrigued, he returned the next night, and was led to put his trust in Jesus Christ by Bakht Singh, the famous Indian evangelist. He was baptized on June 23rd. Following his conversion, army life became less and less satisfying for Pradhan. In 1952 he resigned his military commission, convinced that God had called him to become the *Apostle of Nepal*.

In Nepal of 1952—the only Hindu Kingdom in the world—there were no known Christians, and changing one’s religion was strictly prohibited by law. The penalty for religious conversion was a mandatory internment of one-year, while a successful proselytizer could expect six years in prison. **Between 1952 and 1960**, Pradhan traversed the country on foot, enduring great hardship, and developing a reputation as a Sadhu. There were few roads in Nepal at that time, but Pradhan was indomitable, convinced that God had called him to preach the Gospel, heal the sick, and cast out demons. **By 1960**, he could credit his efforts with **fifty-four converts** in **seven different locations** (*EMQ* 1997:473).

It was in **Palpa,** West Nepal, that the breakthrough really began. Spending one night in a home occupied by four women, five men, and an assortment of children, Pradhan was invited to pray for a crippled women. When she got up and began to walk, the entire household immediately converted to the sadhu’s religion. Their refusal to revert to Hinduism resulted in the arrest of all nine of them, accompanied by their small children. They received one year prison sentences. Pradhan, whose sentence was for six years, used that first year to disciple the nine. This was the **first one year Bible school** program in Nepal.

Descriptions of **prison conditions** where that little group spent their first year as Christians are difficult to comprehend. Referred to as the **“Dungeon of Death,”** the prison was an unheated, unventilated, vermin infested hell, with no cooking, sleeping or toilet facilities. Each cell was occupied by twenty-five to thirty prisoners. The stench was so overwhelming that new prisoners would at times faint.

Following the release of his nine companions[[9]](#endnote-9) and their children in 1961, Pradhan continued in active ministry, in obedience to a vision reminiscent of St. Paul’s in which he was commissioned to preach to the rest of the prison population. When **a number of prisoners became believers, refusing to recant even in the face of severe punishment**, Pradhan was thrown into **solitary confinement** in a cell normally reserved for the corpses of deceased prisoners awaiting removal by family members. **Stripped of most of his clothing, Pradhan spent three months in this small, unlit cubicle, manacled hand and foot, louse-infested and covered with sores. He claims that God gave him a vision of the New Testament in his mind, and that he was able to preserve his sanity through the “reading” of Scripture and through prayer.**

Pradhan’s harrowing experiences during this period of his life are not without relief—sometimes comic. Overheard as he was praying, Pradhan was asked by a newly assigned prison guard who he was talking to. “I am speaking to Jesus,” he replied. “How did he get in there?” asked the incredulous guard; “I have been on duty and have seen no one enter.” The guard’s confusion is not the end of the story. By the time Pradhan was released four of his guards had become Christians. **Pradhan served the five years remaining in his sentence being shifted from prison to prison. By the time he was released in 1966,** **some 500 Nepalese had become Christians** through his preaching and teaching.

**Between 1966 and 1993,** Pradhan spent **a total of ten years in fourteen different prisons** throughout Nepal. Hundreds of prisoners were converted. It was also during this time that he **began to adopt orphaned Nepalese**, **some three hundred** in total. His early attempts to provide educational opportunities for these children evolved to the point where **by 1990 some 1,200 children from kindergarten through grade twelve** were enrolled in his schools. He also established a **theological training school in Darjeeling**, from which a steady stream of Christians from Nepal, Tibet, Bhutan and Sikkim continue to receive training.

Pradhan was last **sentenced in 1994—to 54 years in prison**—but the sentence was commuted, due in part to the fact that in **1986 the King of Nepal had awarded him the country’s highest recognition, the Social Service Medal of Honor, in acknowledgement of his humanitarian and educational work** (Lindner 1998–1999:8). By conservative estimates, the church in Nepal now numbers more than 1.2 million members.[[10]](#endnote-10)

While visiting his orphanage on **November 15th, 1998, the Prem Pradhan collapsed and died**, ending forty four years of extraordinarily fruitful service (Finley 1998–1999:2). I now move on to a second story, the tale of the man to whose remarkable ministry Pradhan’s conversion can be traced.

**Bakht Singh (1903–2000).**[[11]](#endnote-11) Bakht Singh was born in the Punjab to Hindu parents who named and reared him as a Sikh. Following graduation from the **government college in Lahore**, he enrolled in **King's College, London** in 1926, later attending the **Universities of Manitoba and Saskatchewan (Canada)**, respectively, earning degrees in **Mechanical and Agricultural Engineering.** His remarkable conversion story is the key to the two stories just related.

Having **lost all interest in religion** during his student years in London, it was while **en** **route to Canada in 1928** that, out of simple curiosity, **Bakht Singh attended Anglican religious services on board the British ship**. Kneeling between two Christian devotees, Singh was suddenly gripped by a violent shaking and found himself driven to blurt out the words, “Lord Jesus, blessed be thy name!” (Smith 1957:33).

Understandably mystified and somewhat perplexed by this experience, on his return to England three months later Singh made it his practice to spend Sunday mornings observing the faces of people as they emerged from their worship services, concluding that the Christian worship service must be, on the whole, a rather formidable ordeal.

In **December of 1929, on his second visit to Canada**, he was struck by the tranquility that seemed to mark the face of the gentleman with whom he was sharing the **shower room at the Winnipeg YMCA**. He introduced himself to **John Hayward**, who told him that his peace derived from “Christ in the heart” (Smith 1957:35). Hayward gave Singh a **New Testament**, and later invited Singh to spend Christmas with him and his wife, Edith. As Singh eagerly read the New Testament, he was for some reason **struck by Jesus’ words** in John 3:3*—“Verily, verily I say unto thee…,”* and was profoundly convinced that Jesus spoke with divine authority.

The next morning, alone and longing for salvation, Singh relates that Jesus spoke to him audibly, *“This is my body which is broken for you; this is my blood shed for the remission of your sins.”* It is to that moment that he traces his conversion. “A great burden fell from me,” he relates; “it was as if a log of wood, heavily weighted with iron and gradually sinking, suddenly slipped from under the weight and rose to the surface, leaving the iron to sink into the depths” (Smith 1957:36).

Bakht Singh lost all interest in engineering. Devoting himself to intensive study of the Bible until his **return to India in April of 1933**, he **began his work among the sweepers and lepers of Karachi and throughout the Punjab and Sind as an itinerant Anglican evangelist**. He played a key role in the 1937 revival that swept the Martinbur United Presbyterian Church, inaugurating one of the most notable movements in the history of the church in the Indian sub-continent.

During the summer of 1941 in Madras he established **Jehovah Shammah**,[[12]](#endnote-12) a local church modeled as he thought on strictly New Testament—as distinct from denominational—principles (Smith 1957:55–69),[[13]](#endnote-13) thereby initiating the **immensely successful indigenous movement which now numbers over 500 congregations in India, some 200 congregations in Pakistan, as well as several in Europe and in North America**.[[14]](#endnote-14)

**Conclusion: What is the main lesson to learn from these two stories?** The lesson is found in John and Edith Hayward’s **hospitality** to a dusky stranger back in 1929. The Haywards professed no great love for the masses; they did not devise a single comprehensive plan for evangelizing the world; they *did* love one stranger. What would the church in India, Nepal, Sikkim and Bhutan look like today had the Haywards not welcomed Bakht Singh into their home? We do not know. The fact is that without their hospitality two of the most significant movements in twentieth century Asian church history probably would not have occurred.[[15]](#endnote-15)

1. ***“look around you and see how the fields are ripe for harvesting”*** *(John 4:35).*In the John 4 text that was read earlier, Jesus told his disciples to *“look around you, and see how the fields are ripe for harvesting.”* He was not urging them to gaze off into the distance, but to look at the overlooked or ignored person right in front of them. Jesus’ followers are never instructed to love either the entire population of the world or large numbers of distinctive peoples within it. God can love the world; we cannot, and when we try, we simply posture.

We are, on the other hand, repeatedly admonished to love specific categories of persons: *one another* (John 13:34–35); *neighbor* (Leviticus 19:18); *wife* (Ephesians 5:25); *enemy* (Matthew 5:44); and *stranger* (Romans 12:13). Who would deny finding this to be challenge aplenty, frequently falling well short of fulfilling even these modest, God-given mandates? But it is the category *strange*ron which I want to focus in conclusion.

All human societies are characterized by *xenophobia*—dread of strangers.[[16]](#endnote-16) In all modern nation states, including the United States, *xenophobia* is highly formalized, employing hundreds of thousands of civil servants who devote themselves entirely to the creation, interpretation, application and enforcement of different kinds of obstructions—borders, laws, passports, quotas, and propaganda—designed to protect incumbent populations and institutions from being overrun by strangers. But as Christians we are taught to behave in exactly the opposite way: our Scriptures tell us that one of our primary responsibilities as God’s people is to practice *hospitality;* or, literally,to *love* strangers.[[17]](#endnote-17)

1. **Interruptions and the Gospel.** This second lesson is closely connected to the first one. God’s work done in God’s world must be done in God’s way.Truly *Christian* mission is never ethereal, speculative, or contingent on money. **It is always parochial and deeply incarnational,** addressing *real* human beings at the point of their *personal* circumstances, whatever the larger context over which neither we nor they have any control.
2. **We follow and serve a “three mile an hour God.”[[18]](#endnote-18)** This is the title of a book by Kosuke Koyama (1929 – 2009), a well-known Protestant Japanese theologian and missionary.

Allow me to reflect briefly on the central act of the cosmic drama in which Christian missions play a part: the birth, life, death, and resurrection of One who, against the backdrop of his contemporary Roman Empire movers and shakers 2000 years ago, seemed utterly insignificant.

Put yourself at the corporate board table where the Creator/Chairman announces that he wants to save a world that slipped out of his grasp when the crown of his creation, human beings, chose to alienate themselves from their creator. The Creator/CEO so loves those whom he has created in his own image that he is not willing for any of them to perish. Those who bear his image, who are infused with his very DNA, are in desperate need of redemption, but they are scattered across five continents. Fortunately, the Creator/CEO has a few advantages: he is omnipresent, omniscient, and omnipotent! Communication will be no problem for the Omnipresent One; a workable strategy should be simplicity itself for the Omniscient One; and command of the methods and resources requisite to the task can hardly be insurmountable for One who is Omnipotent.

So what does God do? Overriding all common sense and good advice, he sends his only begotten son into the world as an illegitimate child, born out of wedlock to a peasant mother and a carpenter stepfather, in an occupied back-eddy of a relentlessly powerful and brutal empire. The details of his birth are not very clear, accept that he arrived not in the maternity ward of the best medical facility that the power of his day could provide, but in a stable, in the presence of an assortment of common barnyard animals.

These doubtful witnesses were joined in attesting to his birth by shepherds, so notoriously unreliable that their word was deemed legally unacceptable as testimony. The child was born outside the power and privilege structures of the day. No newsmen were present, and no cameras were on hand to capture on film the central act of the long drama of our moral universe. Later, Eastern seers—astrologers, really, given to elaborately fantastic speculations about the future—not only acknowledged him as a promised king but unwittingly jeopardized his life, forcing his parents to become refugees before the child was two years old. These seers, one can say with some certainty, would not be given the time of day in most contemporary evangelical churches.

As he grew and developed, we are told that he had to learn obedience, just like any other child. We know almost nothing about his early years, except that his parents had to flee with him to Egypt to escape Herod. Once again, as in the highly inconvenient circumstances surrounding his birth, a powerful political entity, claiming the proprietary right to self-serving violence that is always the prerogative of the powerful, seemed to have the upper hand over the Son of God. What Jesus and his parents did when they finally returned to Nazareth we do not know. Joseph and Mary continued to have children—half-brothers and half -sisters to whom Jesus was the eldest brother. Presumably Joseph and his sons worked as carpenters. They were devout, and no doubt attended the synagogue and made an annual trip to the Temple in Jerusalem.

Aside from his seemingly thoughtless adolescent behavior when he remained in the temple debating and caused his frantic parents no end of worry concerning his whereabouts, we learn only that “Jesus grew in wisdom and stature, and in favor with God and men”(Luke 2:52). Other than this, of Jesus’ formative years we know nothing.

Even for the last three, eventful years of his life, gospel accounts provide only fragmentary information on what he did and how he busied himself in accomplishing his Father’s plans for the world. A careful reading of the four gospels tells us mostly about pesky interruptions. With a mandate to save the world, Jesus seems to be constantly dragged into the petty but time-consuming, schedule-interrupting agendas of persons from the lowest strata of society: blind beggars, cripples, sick children, anxious parents, diseased lepers, the psychologically deranged, and so on.

He was often attacked by devoutly orthodox, Bible believing leaders of his time, because of his radical, at times blasphemous, reinterpretation of the sacred text. He was particularly tactless in his encounters with these very people whose good will he should have carefully cultivated. These God-fearers are greatly relieved when, after immense and prolonged effort, they manage to get rid of this dangerous troublemaker, watching him die on a Roman cross between two thieves. “Thank God,” they whisper. “If you are the son of God, come down off the cross,” they jeer, unaware that had he done so, they and we would have been eternally doomed.

Today, of course, it is Jesus, rather than Caesar, who is remembered and who continues to wield influence. For we who live as Christians in North America, a nation that is immensely proud of its material privilege, military power and international prestige, it is important to remember that God has not changed his ways and continues to prefer astoundingly anti-intuitive ways in accomplishing his purposes. Because we inhabit *his* moral universe, close association with brute power, vast organizations, skillful administrations, and large sums of money are not *the* key or even *a* key to God’s eternal purposes for humankind.

**Conclusion.** Effective mission can never be merely the byproduct of corporate or church strategies of scale! It begins and ends with the faithfulness of ordinary folks like you and me, who **practice hospitality**—loving strangers whom God sends our way. If every follower of Jesus did this, the politics of exclusion, hatred, fear and abuse of the most vulnerable seekers of welcome would be impossible, and the world would be turned upside down!

**John 4 --** *35Do you not say, ‘Four months more and then the harvest’? I tell you, open your eyes and look at the fields! They are ripe for harvest.*

**Romans 12 --** *13Share with God's people who are in need. Practice hospitality.*

**Hebrews 13 --** *2Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.*

1. William Carey’s *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens* (Leicester: Printed and fold by Ann Ireland, and the other booksellers in Leicester; J. Johnson, St. Paul’s Church Yard; T. Knott, Lombard Street; R. Dilly, in the Poultry, London; and Smith, at Sheffield, MDCCXCII) was the first of literally hundreds of subsequent attempts to provide statistical analyses of the state of Christianity around the world. David B. Barrett, with the publication of his *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World, AD 1900–2000* (London: Oxford University Press, 1982), his dozen or so titles in the “Global Evangelization Movement: The AD 2000 Series” issued by New Hope (Birmingham, Alabama) under the auspices of the Foreign Mission Board of the Southern Baptist Convention, and his annual “Statistical Table on Global Missions” appearing in each January issue of the *International Bulletin of Missionary Research* , is the most prominent, though by no means only, source of missiologically relevant statistical information. Other persons and organizations notable in this field include Patrick Johnstone of WEC, Ralph Winter of the U.S. Center for World Mission, Luis Bush of the AD 2000 Movement, World Vision’s Missions Advanced Research Center. [↑](#endnote-ref-1)
2. Jim Montgomery, *DAWN 2000: 7 Million Churches To Go. The Personal Story of the DAWN Strategy for World Evangelization (*Pasadena: William Carey Library, 1989). DAWN, which stands for Discipling a Whole Nation, is a movement to ensure “that there would be one church within easy access of every 400 to 1,000 persons on earth by the end of the century” (p. vii). [↑](#endnote-ref-2)
3. See Luis Bush (editor), *AD 200 & Beyond Handbook: A Church for Every People and the Gospel for Every Person by AD 2000* (1992). [↑](#endnote-ref-3)
4. See *A Church for Every People: A List of Unreached and Adoptable Peoples* from Adopt-A-People Clearinghouse, co-published with AD 2000 and Beyond Movement, MARC, Southern Baptist Convention—Foreign Mission Board, SIL, and US Center for World Mission. Under the aegis of Executive Director and General Editor Frank Kaleb Jansen, this 90-page volume identifies by name and location some 5,500 unreached peoples, with a view to having them “adopted” by a fellowship of believers somewhere who promise to pray for them, gather information about them, and share that information with others adopting or working among them. The first edition of this volume was released in 1993. [↑](#endnote-ref-4)
5. Luis Bush provided a candid assessment the AD 2000 movement in “The AD2000 Movement as a Great Commission Catalyst,” in Jonathan J. Bonk, ed., *Between Past and Future: Evangelical Mission Entering the Twenty-first Century*. Evangelical Missiological Society Series, Number 10 (Pasadena: William Carey Library, 2003), pp. 17–36. [↑](#endnote-ref-5)
6. Todd M. Johnson, Gina A. Zurlo and Peter F. Crossing, “Christianity 2019: What’s Missing? A Call for Further Research,” Vol. 43, Issue 1 (January 2019), pp. 92-102.

See also “Christianity 2018: More African Christians and Counting Martyrs”, Vol. 42, Issue 1 (January 2018): 20–28. [↑](#endnote-ref-6)
7. Ibid., p. 25. [↑](#endnote-ref-7)
8. The information on Prem Pradhan comes from my personal files as well as from a number of conversations with him. Christian Aid Mission in Charlottesville, N.C. has extensive information on his work. [↑](#endnote-ref-8)
9. One of the women gave birth to a daughter within weeks of her incarceration. [↑](#endnote-ref-9)
10. *See* Sudeshna Sarkar*,* *“*Nepal’s Christians to conduct their own census*,” in the* 27 January 2011 *issue of ENI News* (<http://www.eni.ch/featured/article.php?id=4684>, accessed January 30, 2011). [↑](#endnote-ref-10)
11. For personal details and sources relating to the subject, I am much indebted to Dr. T. E. Koshy of Syracuse University, Bakht Singh's official biographer, who at the time of this writing had not yet completed work on his study of Bakht Singh. Bh akt Singh's publications—widely distributed in India—consist largely of his compiled sermons. Such scattered and fragmentary biographical information as exists may be found (in declining order of significance) in: Daniel Smith: 1957; T. E. Koshy: 1980; Eleanore Llewellyn: 1942; R. R. Rajamani: 1971; Norman Grubb: 1969; J. Edwin Orr: 1975; and F. E. Stock: 1975. [↑](#endnote-ref-11)
12. From Ezekiel 48:35… “The Lord is there.” [↑](#endnote-ref-12)
13. Each church is the end result of an intensive open-air evangelistic campaign targeting a given village, town or city. The result is an organized “assembly” of believers, what would now be called a house church. As the house church grows, successively larger houses are utilized. If the house and grounds are sufficiently extensive, it will become the venue for an annual “Holy Convocation” In doctrine and practice, the churches seem reminiscent of the Plymouth Brethren. There is strong emphasis on the ordinances believer’s Baptism and the Lord’s Table (which is observed weekly), and the spiritual gifts. There is never mention of money, nor is a public offering ever taken. [↑](#endnote-ref-13)
14. Frequently charged with being anti-denominational and anti-foreign, Singh was in fact neither, emphasizing rather the establishment of thoroughly contextualized self-supporting, self-governing, and self-propagating congregations, and refusing to accept financial assistance from the West. While the Holy Convocations held annually in Hyderabad are perhaps the most striking facet of the movement associated with Bakht Singh, he was in great demand as a conference speaker throughout India and the West, and was a plenary speaker at the first North American InterVarsity missions conference held in Toronto, Canada—the precursor to the now famous triennial conferences held in Urbana, Illinois. [↑](#endnote-ref-14)
15. One of the interesting postscripts to this story involves Edith Hayward. According to Robert Finley, as a student in a missions-oriented Bible school she had committed herself to missionary service in India. When, instead, she decided to marry a businessman, her “spiritually-minded” roommate and best friend boycotted the wedding, convinced that Edith had stepped out of the will of God. [↑](#endnote-ref-15)
16. Latin, from the Greek *xenos*—stranger, and *phobia*—dread or aversion. [↑](#endnote-ref-16)
17. Latin from the Greek *xenos*—stranger, and *philo*—love of. Thus, Romans 12:13—“Practice hospitality.” Or Hebrews 13:2—“Do not forget to entertain strangers.” [↑](#endnote-ref-17)
18. Kosuke Koyama, *Three Mile an hour God: Biblical Reflections* (Orbis books, 1980). [↑](#endnote-ref-18)