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Tokyo 2010 Why It Still Matters

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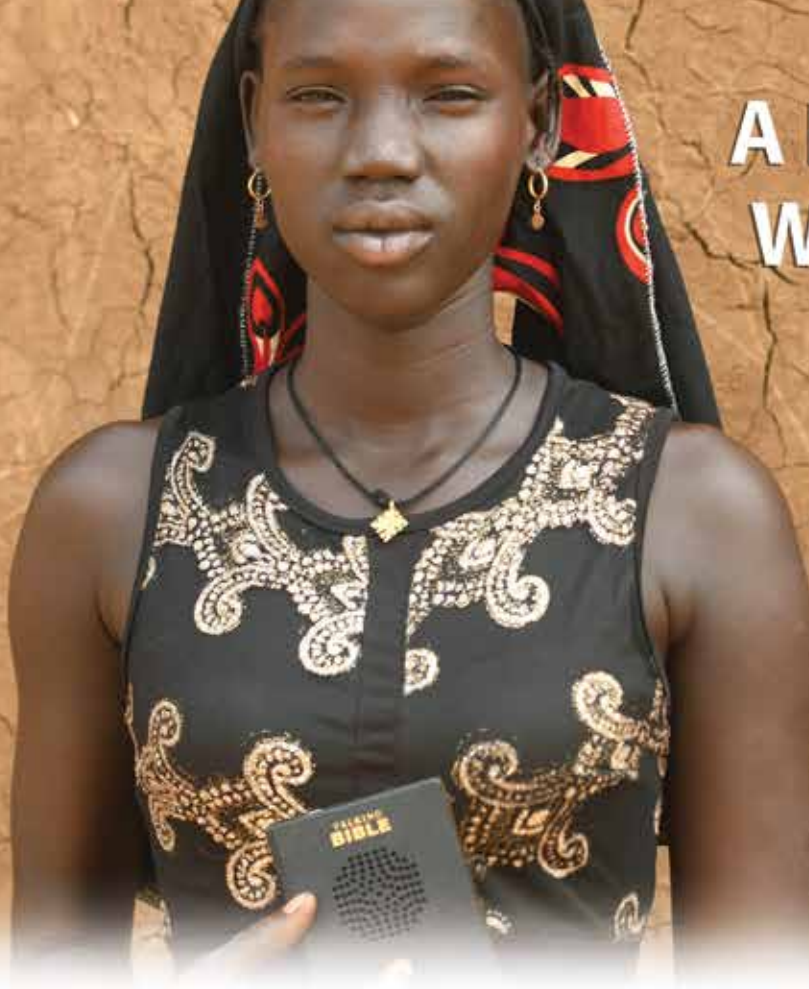
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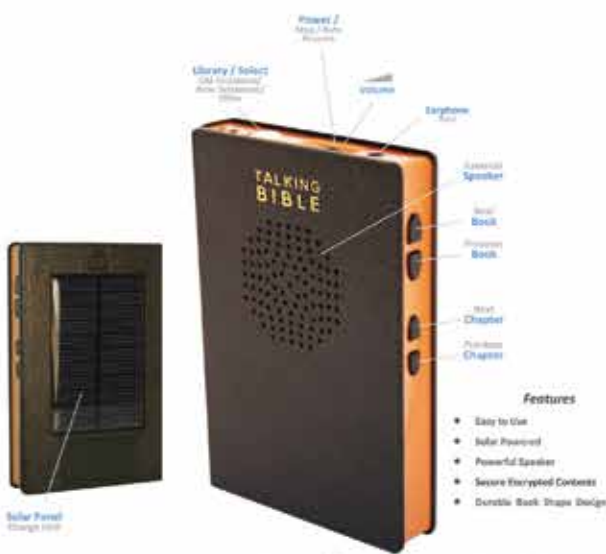
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A CHURCH PREPARED FOR THE WORST



BY RICK WOOD

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As I write, the world is reeling from the effects of the coronavirus. Stock markets are plummeting, restaurants, hotels and schools are closing and churches are canceling services. Mission organizations are postponing or cancelling conferences. President Trump has declared a national state of emergency. Whole countries like Italy, France and Spain are on lockdown. The world is hunkering down, hoping this “angel of death” will pass by their door. With growing travel restrictions and spreading quarantines, the global mission enterprise is being forced to rethink business as usual. **In times like these we need a Church that is prepared for the worst.**

At this time it is hard to know whether the draconian measures taken by many governments around the world will effectively blunt the spread of this disease. With a death rate seven times that of the typical flu, many countries are working to prevent their health systems from being overwhelmed such as in Italy. But what seems likely is that the world and our mission enterprise will be dealing with this virus for some time to come until effective vaccines or treatments are widely available.

So how should the global Church respond when the world is falling apart? It is clear that our current western model of doing church, where people attend mass events, is not capable of meeting the needs of the surrounding society when governments and health officials ban such mass events for legitimate health reasons. **Whether it is a virus, a war or persecution, the global Church needs to be spiritually prepared, well trained and effectively structured so that we can love and serve a frightened world in need.**

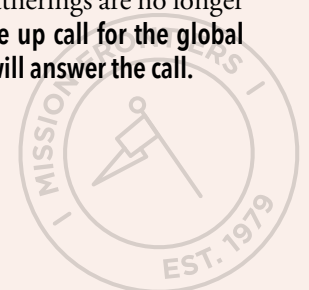
As followers of Jesus, we need to approach such world events with faith and courage, not fear. If we are at the front of the long lines at Costco to hoard toilet paper just like everyone else, how can we be ministers of the gospel to a hurting world? We can't. An unbeliever has no reason to listen to us or trust anything we say if we are just as fearful as they are—unable to live out the gospel in faith.

We need a Church that is equipping disciples to be disciple-makers, not passive audience members. We need church members who, on a moment's notice, are trained and equipped to launch into action and carry on

as disciple-makers and church-planters in the absence of the usual pastoral leadership and large church meetings. A mass audience of people dependent upon one pastor for directions is not equipped to share the gospel and meet real needs in a crisis when things are at their worst. **When a viral pandemic infects the world, bringing fear and isolation, we need the viral spread of trained disciple-makers and church-planters to spread the love of Jesus to a world in chaos.** Many churches are working creatively to reach out to people in the midst of this crisis through modern technology. But that is no replacement for millions of equipped disciple-makers. Because we have relied so much on a mass audience approach to sharing the gospel, the global Church is now largely ill-prepared to deal with the current coronavirus crisis.

The methods and strategies currently being employed by the 1,053-plus Kingdom Movements growing around the world are precisely the kind of disciple-making and church-planting we need in times like this. The churches in these movements are small, usually around 10 to 20 people who are much better able to monitor the health of their individual members than in a large audience. This size of church is also well suited for monitoring and serving those people in their respective relational networks who may be ill and need help with meals, grocery shopping, etc. When it comes to dealing with the needs of individual people in crisis, small groups of committed, well-trained Jesus followers are much better able to deal with these needs than an impersonal, disconnected larger group of audience members.


It is my hope and prayer that this current global crisis will wake up the global Church to the reality that doing church as usual will not suffice as we face various crises going forward. It does not mean that we must do away with all large church gatherings. What it does mean is that every church needs to develop a small group strategy where each believer is trained and equipped to make disciples and lead small groups or churches. This can help a movement to develop now and will prepare us for the next crisis when large church gatherings are no longer possible. **This current crisis is a wake up call for the global Church. The question is whether we will answer the call.**



Tokyo 2010 and Its Impact Today

Ten years ago, almost 1,000 delegates from 73 countries got together for the Tokyo 2010 conference. In this issue we look back over the last ten years to see what impact this meeting has had on the course of world evangelization and to answer the legitimate question of “Why does Tokyo 2010 still matter today?” Is it possible that a meeting of 1,000 mission and church leaders could actually be making a difference 10 years later? That is what we want to look at in this issue and to take note of what God has done over the last 10 years in order to see what still remains to be done. I highly recommend Paul Eshleman’s article on “The State of the Unfinished Task” starting on page 19. It gives a great overview of where we have been, what we have accomplished and the challenges we still face. **There is still so much left to be done among the Frontier People Groups and so many more movements that need to be fostered in every unreached people and place, but we can rejoice at the great progress we have made over the last 10 years.**

Ten years ago at Tokyo 2010 making disciples was a major focus, but fostering movements of discipleship was not. Church Planting Movements were a minor topic of discussion regarding innovative new strategies. No one knew how many of these movements there were until mid-2017 when delegates from around the world met to form the 24:14 Coalition. **When the people who were fostering these movements got together to compare notes, it was discovered that there were 472 of them. Just three years later there are over 1000.**

As our lead article starting on page 8 indicates, the most important result of Tokyo 2010 was the focus on making disciples and developing a structure for ongoing collaboration by all those church and mission leaders who want to train disciple-makers. Also take note of the wonderful article on Business for Movements starting on page 22, which reflects that the Tokyo 2010 structure has been adapted to include the latest movement strategies of today. If Tokyo 2010 has indeed provided an effective structure for collaboration through their **Connect** platform, (connect.ggc.org) then the impact of Tokyo 2010 could continue long into the future. 

THE 24:14 MOVEMENT DATA DASHBOARD As of March 2020

The Problem: Losing Ground

One out of every three people has no access to the gospel message.

1985: 3.2 billion lost souls

2019: 5.5 billion lost souls

Evangelism of unreached peoples is not keeping pace with the population growth rate.

The Solution: Movements

Church Planting Movements (CPMs) grow rapidly and often exceed the population growth rate.

In the last 20+ years the number of movements has increased dramatically, spreading to every continent.

The Seven Stages of the CPM Continuum

Stage 1: Moving purposefully

(G1): Teams on site trying to consistently establish NEW 1st Generation believers and churches

Stage 2: Focused (G2): Some 2nd generation churches (G1 believers started them)

Stage 3: Breakthrough (G3):

Consistent G2 and some G3 churches

Stage 4: Emerging CPM (G4):

Consistent G3 and some G4 churches

ESTABLISHED CPM

Stage 5: CPM: Consistent 4th+ generation churches; multiple streams

Stage 6: Sustained CPM:

Visionary, indigenous leadership leading the movement with little/no need for outsiders. Stood the test of time.

Stage 7: Multiplying CPMs:

Catalyzing new CPMs in other unreached peoples and places.

What God is Doing Through His Body

3,216 reports of active CPM engagements

1,053 Stage 5 CPMs, 4+ Generations

74.6 million believers in all CPM engagements

4.4 million churches in all known CPM engagements

71,000 believers per Stage 5+ CPM, average

17 average believers per church, per CPM

24:14 Vision

The Good News of Jesus Christ for every person and a Church for every people

Mission: Kingdom Movements in all unreached peoples and in every place

Initial Goal: Kingdom Movement engagements in all unreached peoples and every place by December 31, 2025

24:14 Values

1. Fully reaching the unreached peoples and places of the earth
2. Reaching them through Church Planting Movement strategies
3. Engaging them through movement strategies with **urgent sacrifice** by 2025
4. Collaborating with others in the 24:14 community so we can make progress together

Join the 24:14 Community

<https://www.2414now.net/get-involved/>

Questions? Contact:

data@2414now.net or visit our FAQs at <https://www.2414now.net/about-us/>

To Report: CPM engagement or progress contact Justin D. Long at Justin@justinlong.org

To view the entire Movement Data Dashboard go to: https://www.2414now.net/wp-content/uploads/2414-Movement-Data-Dashboard_03-01-20-1.pdf

A large crowd of people is gathered at night, many holding Japanese flags. The scene is illuminated by bright spotlights, creating a festive atmosphere. The text "Tokyo" and "Why It Still" is overlaid on the image in a large, stylized font.

Tokyo

Why It Still

2010

III Matters

The Ongoing Impact

THE GLOBAL GREAT COMMISSION NETWORK GLOBAL STEERING TEAM

David Hupp, Paul Radha Krirshnan, Randy Mitchell, Marvin Newell,
Ferdinand Nweke, Walker Tseng, and Vicky Warren

The Tokyo 2010 Global Mission Consultation was a watershed moment in mission history. The *Tokyo Declaration*, a product of that consultation, took what had occurred up until that time and what was occurring then, and put it into context. Discipleship became a focused commitment with an evolving understanding of what discipleship really looks like on personal and corporate levels. Before 2010 few were talking about “discipleship” as a core task in missions. Today there has been a proliferation of attention given to it.

The subsequent explosion of the number of local churches and increasing collaboration between them and the mission community has been nothing short of phenomenal. We now have the advantage of a 10-year perspective that shows how important the event itself and the Declaration has become in history.

Background

At the close of the Tokyo 2010 Global Mission Consultation in May of 2010, the 1000 international delegates took a decisive step to adopt the *Tokyo Declaration* as a commitment and guiding document for Great Commission obedience and collaboration. The last paragraph of the *Tokyo Declaration* includes these words: “To facilitate cooperation and on-going coordination between mission structures worldwide, we agree to the necessity of a global network of mission structures.”

« The last paragraph of the *Tokyo Declaration* includes these words: “To facilitate cooperation and on-going coordination between mission structures worldwide, we agree to the necessity of a global network of mission structures.” »

Previous to that, missiologist Ralph Winter advocated for years for a global level association of mission agencies. Accordingly, he was closely involved in the planning of the Tokyo 2010 Consultation with the hopes that the gathering of global delegates would launch such a network.

With this background, the Tokyo 2010 Planning Committee was acutely aware that holding the conference was the easiest part of the mission before them. The more demanding task was the fulfillment of Winter’s vision for a functioning, effective, and lasting global network. As a response to that challenge, the Global Great Commission Network—Carrying Tokyo 2010 Forward emerged in August 2011. Since then the Global Great Commission Network (GGCN) has been working to put reality to the expectations of Tokyo 2010, with the *Tokyo Declaration* as the foundation for global cooperation.

The world of missions and the reality of global connectivity have changed greatly since Winter envisioned a global-level association. In response, the Tokyo 2010 planning committee opened the Tokyo 2010 Consultation to churches and individuals. Since then the GGCN has continued in that vein. The *Tokyo Declaration* highlighted a pledge that reads in part:

We confess that we have not always valued each other or each other’s work. We repent of those wrongs and will endeavor to bring an end to competition where it exists, and reconcile where there is hurt, misunderstanding and mistrust... We will respect all mission-engaging individuals and groups as special vessels for God’s glory, each endowed with abilities that extend His Kingdom in multiple ways... we recognize that finishing the task will demand effective cooperative efforts of the entire global body of believers.

It is upon the foundation of this confession, repentance, and vision that the GGCN exists.

of Tokyo 2010

« The world of missions and the reality of global connectivity have changed greatly since Winter envisioned a global level association. In response, the Tokyo 2010 planning committee opened the Tokyo 2010 Consultation to churches and individuals. We seek to discover where people remain unreached, overlooked, ignored or forgotten. »

Global Great Commission Network Activity since 2011

The Tokyo 2010 Global Mission Consultation was intended to be the beginning of a movement to see all peoples disciplined in this generation. For the past nine years GGCN has served mission associations, agencies, churches, individuals, networks, and other ministries globally who share this same vision. Our core purpose is to provide a place for like-minded Great Commission individuals and ministries to connect, communicate and collaborate. It is important to note that we do not compete with other networks and ministries but rather strive to support them.

Additionally, GGCN acknowledges from Matthew 28:19 both the breadth (all peoples) and depth (make disciples) of the Church's unfinished task and pledges to champion and obey this aspect of the Great Commission. We seek to discover where people remain unreached, overlooked, ignored or forgotten.

Values of the GGCN

The following six values are at the core of what we are about:

1. The Global Church in all its God-honoring expressions: we acknowledge that God is on mission, drawing all peoples unto Himself. The GGCN exists to champion the redemptive cause of Christ and the means by which His followers participate—making disciples among all peoples of the world.
2. Collaboration and Synergy: we believe in the necessity of collaboration in the body of Christ and the power of synergy this creates for the completion of the Great Commission.
3. Relationships: we believe it takes relationships to make partnerships possible. This requires mutual respect, ongoing communication, encouraging innovation, learning together, including the sharing of ideas, experiences, research and resources and, most of all, love. We understand we are a global Church and mission force, valuing face-to-face interaction. We also understand that if we are to connect, communicate, and collaborate in a significant way, we must leverage technology to do so.
4. Local Expressions in a Global Movement: GGCN is a part of a Global mission movement; however our desire is to see connection, communication, and collaboration occurring on a local, grassroots level.
5. Ethnic diversity, championing equality in Great Commission endeavors: The *Tokyo Declaration* acknowledges that “Missions is no longer the predominant domain of Western Christianity” and that “we rejoice that today’s mission force is global in composition, bearing a diversity of thought, practice and resources that enriches and energizes Christ’s global Cause as never before.” We believe every voice is to be valued and considered equally important.

6. Unity in Diversity: we acknowledge our diversity and value the differences in the Church. We conclude that “the present-day mission task is so large and complex that no one church, agency, national missions movement or regional mission block can take it on alone or independently.” It is imperative that we commit ourselves to intentionally forming strategic relationships, not only with those to whom we are similar, but with those who represent the diverse activities associated with mission. We exist to encourage these relationships and to foster them whenever possible.

GGCN has picked up the momentum generated by the Tokyo 2010 Consultation. That includes the vision to see every people group reached and in the process of being discipled in this generation. GGCN has done this by promoting discipleship resources and collaboration to reach unreached people groups including collaborative internet tools with a focus on local, grassroots mobilization and training.

Administratively, GGCN is led by a Global Steering Team which includes some of the original Tokyo 2010 planning committee members, along with other Tokyo 2010 delegates, with a growing percentage of non-western participation. We have an increasing involvement from grassroots participation on the committee, especially from Asia and Africa.

Tools and Services GGCN Provides

As stated earlier, most GGCN activity is initiated at the local, grassroots level. However, there are a growing number of tools that GGCN provides free of charge to Great Commission workers and ministries worldwide. These include:

Tokyo 2010 follow-up

GGCN maintains the archives of the Tokyo 2010 Global Mission Consultation at www.ggcn.org. This site includes videos and pictures, papers, original and updated presentations, and reviews of Tokyo 2010. These can be directly accessed at <https://www.ggcn.org/tokyo-2010-gmcl/>.

Tokyo Declaration

One of the primary outcomes of Tokyo 2010 was the crafting and adopting of the *Tokyo Declaration*. GGCN has continued to promote the Declaration by providing

several translations. Individuals and organizations are encouraged to sign the Declaration online. Over the years hundreds of Great Commission Christians have pledged themselves and/or their organizations to the commitments of the *Tokyo Declaration*.

Connect

Connect is a safe, neutral, online platform committed to facilitating conversations between individuals and various entities with group discussions, information sharing and much more. All registrations are screened carefully to verify the authenticity of members' interest in Great Commission activities.

Connect is also a place that introduces individuals to the variety of components that make up the mission world and provides a platform to interact and collaborate with one another. The hope is that through Connect users will discover the resources, the information, and the tools to assist them in fulfilling their calling as they interact with others.

« The ultimate goal is that as people connect and communicate, it will lead to increased collaboration between ministries, agencies, networks and individuals. We believe that collaboration is a key to making disciples of the nations. »

The ultimate goal is that as people connect and communicate, it will lead to increased collaboration between ministries, agencies, networks and individuals. We believe that collaboration is a key to making disciples of the nations. Through Connect, one is able to champion a cause, raise awareness, share needs, create projects and plan outreaches and events. Connect is also a place where individual ministries have the opportunity to promote their ministries and callings, learn from others, make their own resources available, and glean information from the knowledge and resources of others. Registration for Connect can be found at connect.ggcn.org.

Discipleship Survey

In alignment with the vision of discipling all peoples, the GGCN offers an online discipleship survey for either individuals or groups, which provides an instant report and feedback on one's personal understanding and practice of evangelism and discipleship. The survey can be accessed at www.ggcn.org/discipleshipsurvey-about.

Looking Forward

The potential for sharing and learning from each other is unlimited. Regional representatives hold local training events that draw local pastors and other mission workers, many of whom don't have the ability to connect and hear from others online or otherwise. We desire to make available the many global voices that are emerging around the world from whom we all need to learn. We seek to expand the cooperative efforts built around Unreached People Groups, bringing missionaries, pastors, churches, agencies, networks, businessmen and others to proactively cooperate to see Unreached People Groups reached.

The *Tokyo Declaration* ends with a pledge:

Therefore, as representatives of this generation's global mission community, we pledge to obey the Great Commission. We covenant together to use all that God has entrusted to us in this obedience. We will seek to know where people are unreached, overlooked, ignored, or forgotten.

God requires this generation to match the reality of the unfinished task before us with a willingness to humbly collaborate as we rely on the Holy Spirit to lead and guide and bless our efforts in His redemptive mission.

To connect, communicate and collaborate through GGCN, or to explore other ways GGCN can be of service, we encourage Great Commission Christians, agencies, churches and organizations of all callings in any part of the world to consider engaging in the following ways:

- Sign the *Tokyo Declaration* online at: <https://www.ggcn.org/tokyo-declaration/>
- Join with others in your area and region to facilitate GGCN activities and ministries. To get started see the 'Regional GGCN' listings on the www.ggcn.org menu
- Join Connect and take a lead in sharing and discussions at connect.ggcn.org

- Volunteer for regional, area, and local GGCN steering team opportunities (see <https://www.ggcn.org/volunteer> or email info@ggcn.org).
- Share resources you have produced or are aware of on Connect and/or by contacting info@ggcn.org.


Working together and encouraging one another as our Lord has instructed is an imperative for all engaged in Great Commission ministries. Together let's seek ways to live out this truth in the spirit of Tokyo 2010 as we endeavor to engage the unreached and make disciples of the nations.

Overview of the Following Articles

The articles and information that follow include updates from:

- Two Tokyo 2010 plenary speakers (Paul Eshleman and Kevin Higgins)
- Another plenary speaker and a primary author of the *Tokyo Declaration* (Marvin Newell)
- Two coordinators of GGCN's regional/grassroots expressions (Paul Radha Krishnan and Ferdinand Nweke)
- The Unreached Peoples Prayer Task Force at Tokyo 2010 (Liz Adleta)

« We seek to discover where people remain unreached, overlooked, ignored or forgotten. »

Throughout this issue it is our intent to communicate the value that "every voice is equally important" in finishing the task that remains before us of "Making Disciples of Every People in our Generation." That includes valuing the many global voices that make up part of our Lord's powerful Church. He is calling His Church to connect, communicate, and collaborate in new ways that have never before been possible. 

Review of Tokyo 2010

A Global Mission Consultation & Celebration

BY **DAVID M. HUPP**

David Hupp serves as coordinator of the GGCN Global Steering Team. A background in business (MBA) and as a CPA led to a career in mission administration and leadership. He served as the Tokyo 2010 Global Mission Consultation registrar and administrator and has been part of the Global Great Commission Network since its founding in 2011.

The Tokyo 2010 Global Mission Consultation, held May 11-15, 2010 in Tokyo, Japan was a celebration of the past and an embracing of the future. The event was hosted by the Japanese Church and sponsored jointly by Asia Mission Association, CrossGlobal Link, Global Network of Mission Structures and Third World Mission Association. A total of 967 delegates, representing 73 countries, attended. Another 927 observers from Japan joined and approximately 550 Japanese volunteers served participants. Approximately 75% of all participants came from African, Asian, Latin American and Pacific nations.

A full understanding of the Tokyo 2010 Global Mission Consultation must include a historical perspective including the Edinburgh gatherings in 1910 and 1980 and the vision of Dr. Ralph Winter.

The Journey from Edinburgh 1910 to Tokyo 2010

10 years ago, four gatherings, including Tokyo 2010, celebrated Edinburgh 1910's hundredth anniversary. Because of John R. Mott's extensive labors, the event in 1910 marked the first time in modern history that Protestant mission leaders and missionaries came together to consider how to finish global missions. Mission agencies from Europe and North America chose most delegates.

The 1910 conference generated a concrete basis for global level coordination of mission strategies and a continuation committee to follow up. However, the Mott leadership team failed to conceive of mission agencies outside of North America and Europe—those representing missionaries from the remaining two-thirds of the world! At that time only a handful of agencies existed in these places, but they were overlooked.

In 1980, another global meeting, the World Consultation on Frontier Missions, held once again at Edinburgh, adopted the slogan: *"A Church for Every People by the Year 2000."*

Here is a comparative look at the 1910, 1980, and the Tokyo 2010 conferences:

| | Focus | Number of Delegates | Participants from outside Europe, North America and Australia | Number of Countries Represented |
|------|------------------|---------------------|---|---------------------------------|
| 1910 | Evangelization | 1200 | Less than 1% | 15 |
| 1980 | Church Planting | 270 | 33% | 35 |
| 2010 | Making Disciples | 967 | 75% | 73 |

« Dr. Winter had a vision for a global consultation and gathering of global mission leadership focused on the unfinished task. »

Dr. Winter had a vision for a global consultation and gathering of global mission leadership focused on the unfinished task. Before his death in 2009, he wrote extensively about the need for a global-level association of mission agencies and his desire to see a hundredth anniversary event in 2010 organized following the format of the Edinburgh 1910 meeting. Closely involved in Tokyo 2010 preparations, he participated in each planning committee meeting and the conference plans up until his death.

Tokyo 2010 Focus and Outcomes

The Global Mission Consultation & Celebration featured evening sessions of local “celebrations” open to anyone from Japanese churches. However, during the day, the consultation dealt in depth with subjects of frontier mission strategy and global coordination. Tokyo 2010 gathered representatives of mission-sending countries, large and small mission associations and agencies, mission-minded churches and other individuals with the desire to reach the final frontiers of the Great Commission. Mission leaders and innovators comprised most delegates. Many came from small missions, and most came with a wealth of cross-cultural mission experience focused on reaching out beyond frontiers. Delegates also represented churches and other interested institutions.

« Tokyo 2010 gathered representatives of mission-sending countries, large and small mission associations and agencies, mission-minded churches and other individuals with the desire to reach the final frontiers of the Great Commission. »

“Closure” Focus

Tokyo 2010 promoted a target of “closure.” The keynote address by Dr. Paul Eshleman was titled *State of the Unfinished Task*. He discussed reaching the remaining 3,500 unengaged people groups. Dr. Eshleman and his teammates led the daily “Casting Vision” track with workshops titled: (1) Engaging All Peoples, (2) World Evangelization, (3) Scripture for Every People, (4) Reaching Oral Learners, and (5) Church Planting Movements. Dr. Eshleman circulated a “Tokyo 2010 Commitments” form which asked for delegates to commit to engage Unreached People Groups. 171 commitments were received.

“Making Disciples of All Peoples in Our Generation”

The vision and watchword of the Tokyo 2010 Global Mission Consultation focused on the breadth of the

unfinished task (representatives from all peoples) and on the depth of that task (making disciples). While Tokyo 2010 maintained the “closure” focus of Edinburgh 1910 and 1980, it also focused on an equally important dimension of the Great Commission—the purpose of our going, which is to teach all peoples to obey everything Jesus commanded.

« The Declaration makes clear that the Great Commission is fundamentally about transformation at every level—from the individual, to the family, to society as a whole. »

Tokyo 2010 Declaration

In response to the call and vision of “Making Disciples of All Peoples in Our Generation” and as a pledge of Tokyo 2010 delegates, the *Tokyo Declaration* was adopted in Tokyo. The Declaration makes clear that the Great Commission is fundamentally about transformation at every level—from the individual, to the family, to society as a whole.

Plenary and Workshop Focus

Tokyo 2010 sessions included twelve plenary speakers with topics such as *The Biblical Foundation for Discipling Every People* by Dr. Marv Newell and *Global Peoples and Diaspora Missiology* by Dr. Enoch Wan. Approximately 70 other presenters led workshops and discussion groups. Tokyo 2010 archives of these presentations and more, including pictures and videos, are available at <https://www.ggc.org/tokyo-2010-gmc/>.

Based upon a desire to bring new information to the missionaries of the world on what remains to be done in the unfinished task of world evangelism, the Tokyo 2010 Global Mission Consultation was organized into four major tracks. The first track, *Celebration*, reflected on the last one hundred years of working towards fulfilling the Great Commission. Presentations focused on what God is presently doing through mission movements around the world and what we can learn from one another.

The second track, *Casting Vision*, looked forward to what remains to fully engage all the peoples of the world with the gospel. Special emphasis was given to least reached peoples currently with little or no missionary presence. Delegates were challenged to consider their contribution toward seeing the entire world fully engaged with disciple-making teams.

The third track, *New Models*, investigated Disciple Making Movements impacting major spheres and religious blocs. How is God bringing the gospel to some of the least-reached areas of the world, many of which are unreached due to the difficulty of sending long-term missionaries? Are there new fruit-bearing models for missionary sending?

The fourth track, *Coordination*, looked at ways to work together and to listen and learn from one another in order to finish the task. How do we keep the conversation going and develop cooperative plans to move forward with the collective message He gives us?

The idea behind these workshops and taskforces was to look in depth at four interrelated dimensions of the Great Commission:

- 1) From where have we come?
- 2) What remains to be done?
- 3) What is presently working?
- 4) How can we join together to take the gospel to where it needs to go?

Europe “Come Over and Help Us” Plea

Stefan Gustavsson of Sweden pleaded with delegates, “Come over and help us!” His plea echoed the call of the man in Paul’s Macedonian vision almost 2000 years ago. In his plenary address, Gustavsson portrayed the stark reality of Europe, where the vast majority of the population has turned to secularism, atheism and agnosticism. What followed was perhaps the most moving response during the entire consultation, as Dr. Yong Cho came to the podium with tears in his eyes and as the entire assembly began to cry out to God for the peoples of Europe. The Holy Spirit moved in perhaps the most authentic and unforgettable part of the whole conference.

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Online Networking Tool

One of the strategy tools announced at Tokyo 2010 was the *Last Mile Calling*, a fully secure, on-line networking platform to enable members of the global mission community to stay connected. That platform proved to be unsustainable, but the Global Great Commission Network developed and launched a replacement called *Connect*.

Conclusion

The Tokyo 2010 Global Mission Consultation was structured to be an important opportunity for delegates to learn from one another. As one delegate described it, “I cannot express enough how much the Tokyo 2010 meeting impacted my life personally. I believe it was a watershed moment not only for me but for the Church and its mission. For me, it represented a significant shift in my spiritual journey and a broadening of my missional thinking.”

The many and varied participants in missions that came together at Tokyo 2010 adopted the *Tokyo Declaration* and pledged to work together. The story and impact of Tokyo 2010 continues to be written and experienced.





Revisiting the Tokyo Declaration

MARVIN NEWELL

Marvin Newell (D.Miss) is a member of the Global Great Commission Network steering team and co-author of the *Tokyo Declaration* and was a plenary speaker at Tokyo 2010

We are now 10 years removed from the Tokyo 2010 Global Mission Consultation which took place in May of 2010. On the final day of that consultation, 1000 international delegates took the decisive step of adopting the *Tokyo Declaration* as a basis for ongoing networking and collaboration. The intent of this Declaration from its inception was not to be a stagnant document, but rather the dynamic basis on which Great Commission activities and collaboration would take place. It is therefore appropriate that the Declaration be revisited with key portions highlighted as we commemorate the consultation's anniversary.

« The intent of this Declaration from its inception was not to be a stagnant document, but rather the dynamic basis on which Great Commission activities and collaboration would take place. »

Our Message

At the outset the Declaration states:

We set forth this declaration in obedience to Christ's final command, as a means of calling Christ followers everywhere to wholeheartedly embrace and earnestly engage in "making disciples of every people in our generation."

One may question why it is so important to extend a clarion call to Christ followers worldwide to engage in "making disciples of every people in our generation." The answer to that question boils down to two realities.

First is the reality of humankind's spiritual condition. All people, everywhere, are lost apart from faith in Jesus Christ. Sadly, every individual is a sinner by

nature, choice and practice. That condition is universal. The tragic result of man's sinfulness is alienation from God. That alienation leads to everlasting death. (Rom. 6:23) But as tragic as that is, the consequence of man's sin extends beyond the human experience. Creation itself is in bondage to corruption and subject to futility. (Rom. 8:18-21) Consequently, both humankind and the physical world are in a desperate plight.

But God, in His grace, provided a remedy and this leads to the second reality. Out of love (1 John 4:9-10), God sent His only Son, Jesus Christ, to reconcile the world to Himself. (John 3:16) Through Jesus' vicarious death on a cross and victorious resurrection from the grave, mankind is brought into a restored relationship with God. God's justice for the penalty of sin was satisfied by Jesus' atoning death on man's behalf. And here is the really amazing part: God offers forgiveness of all sins and salvation to anyone—living anywhere, in any age—who repents and believes in Christ's redemptive work. (Rom. 1:5,16,17; 3:21-26)

Therefore, the message which grounds the Great Commission is clear: 1) salvation is found in none other (Acts 4:12) nor in any other way (John 14:6), than through the atoning work of Jesus Christ, and 2) this message is to be proclaimed to all peoples everywhere (Luke 24:47) in every age. (Matt. 28:20) Thus, the opening paragraphs of the *Tokyo Declaration* focus on mankind's spiritual need along with a divinely given message and mandate.

Our Methodology

But Jesus did not impart this message without also giving a methodology to follow. Put another way, he did not leave us clueless as to how we are to proclaim that message. He articulated a goal coupled with a three-step methodology to be followed to reach that goal.

These key components are found in Jesus' commission recorded in Matthew 28:19. Without getting too technical, there are four verbs in this passage and the main one, which is also an imperative, is "make disciples." This is the centerpiece of Jesus' command. Making disciples should also be the focus of our endeavors. The other three verbs give three essentials to follow, comprising the process of making disciples. These can be summarized with the words "penetration" (go) "consolidation" (baptize) and "transformation" (teaching).

« The first step in making disciples is penetration—to "go" to where people are not Christ followers. »

The first step in making disciples is penetration—to "go" to where people are not Christ followers. This is the reaching-out aspect of making disciples. Placed first in the sentence shows it is the first step. The verb can readily be translated "as you go," indicating associated circumstances. This is a reminder that in every life experience, believers should be sensitive to the presence of others around them who are in need of the gospel. But most importantly, it shows our responsibility to take the gospel from where it is known and believed to where it is not known or believed.

The second step is consolidation. "Baptizing them" is the bringing-in aspect of making disciples. Jesus did not mean for baptism to be used as a magical rite that automatically brings people into relationship with Him without first having a change of heart. Sadly, it has deteriorated into such in some church traditions. Rather, baptism is the culmination of the repent-believe-baptize experience of salvation.

« Jesus did not mean for baptism to be used as a magical rite that automatically brings people into relationship with Him without first having a change of heart. »

This public symbol of initiation is very meaningful. It is a picture of beginning a new life in Christ and of ongoing allegiance to him, consolidating the believer into His

church. The ordinance is a powerful outward expression of a changed life within and a new identity without, visible to others.

Third, there is transformation. Making a disciple does not stop with the initiation experience. There is an educational, "teaching them" process that follows, intended to spur new followers of Christ on to be learning and growing in their new faith. This is the changing-over aspect of making disciples. Some today would equate it with spiritual formation. Whatever the label, the important thing is that there is an ongoing growth experience. A new believer's worldview must be changed; his lifestyle adjusted to increasingly conform to the image of Christ and his ethical conduct increasingly marked by integrity. When transformation is apparent in these areas, that believer, in turn, is in a position to teach others also and thus duplicate the process.

Teaching has a desired outcome—obedience. New believers are taught with the goal "to obey," becoming increasingly obedient to all Christ's commands. Among the many things Jesus commanded, they are to live out the great commandment (Matt. 22:37-40), show great compassion (Matt. 9:36) and engage in the Great Commission. (Matt. 28:18-20) It takes growth experiences in community with other believers for these outcomes to be best realized.

« A new believer's worldview must be changed; his lifestyle adjusted to increasingly conform to the image of Christ and his ethical conduct increasingly marked by integrity. »

Finishing the Task

Since the day of Pentecost, devoted followers of Christ have been avidly taking the message of the gospel across continents, countries and cultures. Yet after 2000 years, the quest to fulfill Christ's commission remains uncompleted even though no greater effort in the history of humankind compares in scope and expenditure to this undertaking. Literally hundreds of thousands of messengers have gone forth, with billions of dollars expended and innumerable prayers offered on its behalf. Over the centuries thousands

of vibrant regional sending centers have emerged and then disappeared as zeal for missions waxed and waned. Through it all, the propagation of the gospel continues unbroken and unabated. However, the task remains unfinished.

« Through it all, the propagation of the gospel continues unbroken and unabated. However, the task remains unfinished. »

The *Tokyo Declaration* fixes our eyes on finishing the task. Rather than being ambivalent, the document makes our current missional posture clear. It states the following:

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

- 1) We are closer now to finishing the task than in any time in history.
- 2) God has entrusted this generation with more opportunities and resources to complete the task than any previous one. We have more mission-minded churches, more sending structures and bases, more missionaries, more material resources, more funding, more and better technology, more information and data, a deeper understanding of the task, and a clearer focus of our responsibility than previous generations. God will require much of our generation.

Yet at this moment, 3.1 billion people, 40% of the world's population, remain unreached. By "unreached" we use a recently refined definition by David Platt: "Unreached peoples and places are those among whom Christ is largely unknown and the Church is relatively insufficient to make Christ known in its broader population without outside help." (<https://www.desiringgod.org/articles/rethinking-unreached-peoples>)

The Declaration calls on all believers, everywhere, to band together in concerted efforts to make disciples of peoples in all unreached/minimally reached/superficially reached/partially reached people groups and areas of the world.

Going Forward Together

The Declaration recognizes that finishing the task will demand effective cooperative efforts by the entire global Christian community. In this regard, the final paragraph of the *Tokyo Declaration* remains significant. It recognizes the need for cooperative efforts to finish the task.


Here is how the Declaration concludes:

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

On the final day of the Tokyo Consultation, representatives from thirty networks and mission agencies from around the globe signed the Declaration. In so doing, they pledged commitment to cooperative efforts until the task is complete.

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It is the hope of the **Global Great Commission Network** that many more will join in and sign the document. Each person reading this article is invited to do so. If you have yet to put your signature to it, we encourage you to do so now. The document is easily accessed by going to: <https://www.ggcn.org/tokyo-declaration/>.

The *Tokyo Declaration* was not intended to be showcased and then shelved and forgotten. It remains a living document. It is the basis for going forward together in cooperative efforts to "make disciples of every people in our generation." 

The State of the Unfinished Task: A 2020 Update

BY **DR. PAUL ESHLEMAN**

Dr. Paul Eshleman is Vice President of Networks and Partnerships for Campus Crusade for Christ International, and was a plenary speaker at Tokyo 2010.

In 2010, I spoke at the Global Mission Consultation in Tokyo. I presented initial thoughts on the “State of the Unfinished Task.” Ten years after the Global Consultation, it is appropriate to revisit our ideas and ask how we are doing, in the Global Church, with making disciples in every people group as well as presenting the Good News of the gospel to every person. The commands of Jesus to His disciples and to us that we call the Great Commission are the basis for this inquiry.

The Scriptural Foundations for the Great Commission:

- A. In Matthew 28:18-20, Jesus defines the **depth** of the Great Commission in terms of making disciples of all nations.
- B. In Mark 16:15, He emphasizes the **breadth and quantity** of the sowing. “...Go into the entire world and preach the good news to all creation.”
- C. Luke 24:46-47 says that as surely as Christ rose from the dead, so will repentance be preached to all the nations. That’s the **surety** of the Great Commission.
- D. In John 20:21, we see Jesus as the **model** of the Great Commission. “...As the Father has sent me, I am sending you.” Jesus came to seek and to save the lost. So should we.
- E. Acts 1:8 speaks of the **extent** of the Great Commission that begins in Jerusalem and stretches to the ends of the earth. “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”
- F. How do we do all this? In Matthew 22:37-39, Jesus says in His Great Commandment that it’s by loving God with all of our heart and our neighbor as ourselves.

Reviewing the 10 global evangelization priorities I proposed a decade ago, in what ways are we not being obedient to the Great Commission? What part of His commands are we neglecting?

First, let me state my assumptions.

- A. First, the focus of these priorities is toward seeing a **disciple-making breakthrough** in every people group of the world. Evangelism is not enough. “*Teaching others to observe all that Jesus has commanded*” must be a part of the ongoing process.
- B. Second, these priorities concentrate on where the Church is **NOT**. They don’t try to address every mission that the Church is called to do. The purpose of addressing these priorities is to **accelerate the proclamation and demonstration** of the gospel where it has **not** yet been proclaimed.
- C. Third, this article assumes that every part of the world is called to go to every part of the world. No country is exempt from sending or receiving.
- D. Fourth, we have not lived our faith as we should. Our message is hollow if our lives do not back up the words we speak.
- E. Finally, we haven’t loved one another and worked together enough. If we know what the evangelization priorities are for the global Church, we can “*stimulate one another to love and good deeds*”—and do what hasn’t been done thus far.

In 2020, I believe these elements are still appropriate. The Global Church did better in some than others. But a tremendous response and church growth occurred wherever we worked together. Let’s take a look at the progress and continuing challenges in some of these elements.

Element #1 - Scripture Translation in Every Language

The Progress:

“Faith comes by hearing the word of God,” so translating the Scriptures continues to be the number one priority. Making disciples is extremely difficult without a biblical foundation.

During the last three years, leaders of the biggest translation and Scripture distribution organizations met together monthly. They delivered a comprehensive plan and a common framework for translation. They developed a joint fundraising approach. They held ongoing conversations on priorities, and they set up a constant communication plan to keep users and partners aware of progress and hurdles.

Working together, they believe they can begin Scripture translation in every language that needs it in five–10 years.

| | 2010 | 2020 |
|-------------------------------------|-------|-------|
| Languages with a complete Bible | 448 | 697 |
| Languages with a full New Testament | 1,185 | 1,549 |
| Languages with a portion | 870 | 973 |

The Challenges:

There are still 3,969 languages that have no Scripture and no current work in progress. As many as 2,000 of these have no alphabet and need Scriptures in an oral format. On the encouraging side, it is exciting to realize that the people who will begin the translation of the last language are probably alive right now.

The Deaf comprise a portion of the groups without Scripture. In the last several years, interest grew to reach more Deaf communities with the gospel. Of the 400 known sign languages worldwide, none has a complete Bible translation. The American Sign Language Bible will be the first, celebrating its completion in October 2020. More Deaf church planters and translators are needed to translate the Bible into the world’s sign languages.

« Reviewing the 10 global evangelization priorities I proposed a decade ago, in what ways are we not being obedient to the Great Commission? What part of His commands are we neglecting? »

Element #2: Sending Workers to Every Unengaged, Unreached People Group

The Progress:

In 2005, there were over 3,500 people groups that had no Bible, no known believers, and no Body of Christ. We call them *Unengaged*, Unreached People Groups. The combined population of these groups was over 700 million people. By 2010, 386 of these groups had been engaged with full-time workers, but staggering growth occurred between 2010 and 2020.

| | 2010 | 2020 |
|------------------------|---------|-----------|
| People Groups Engaged | 386 | 3,057 |
| Full-Time Workers Sent | 1,382 | 29,500 |
| Bi-Vocational Workers | 2,595 | 87,191 |
| Churches Planted | 7,083 | 139,671 |
| New Believers Reported | 104,987 | 3,237,647 |

In addition to mobilizing workers, the 24:14 Coalition now reports 1,053 Kingdom Movements. These movements are characterized by at least four generations of church-planting and involve over 74 million believers. As never before, the gospel is going to places and to peoples in the most remote corners of the world.

In 2010 there were over 3,500 people groups with no workers. The total population of these groups was 350 million. Today there are fewer than 250 people groups that do not yet have a missionary.

The Challenges:

New people groups are being discovered and we need to recruit workers to reach out to them. Jesus cared about one lost sheep, one lost coin and one lost son. In addition, 70 million Deaf people have been neglected for too long. More workers are needed to share the gospel with more than 300 Deaf groups worldwide.

Element #3: Increase Evangelism among Muslims, Hindus and Buddhists

The Progress:

The gospel proclamation continues to increase as new methodologies are put into practice. Here are a few examples of organizations that have seen dramatic numeric increases in people hearing the gospel during the last decade:

1. The JESUS Film Project now has 1,808 different language translations available and the film touches more than 150 million people each year.
2. Global Media Outreach reports that 1.8 billion people read the gospel on one of its 102 websites. In just one month in 2019, 4.3 million people from Muslim countries read God's Word and 732,000 indicated a decision to follow Christ. The YouVersion Bible app helps with follow-up. It has now been downloaded by 400 million people, mostly between 2010-2020.
3. Every Home for Christ has reached over 100 million homes each year since 2015.

The Challenges:

The Global Church continues to develop new ways of presenting the gospel. One of the great needs globally is for both evangelistic and discipleship materials to be translated into more languages. We also must be intentional to share the gospel where no one else is working. Otherwise, we will keep going to the easy places and another generation will be lost to the kingdom.

« The Global Church continues to develop new ways of presenting the gospel. One of the great needs globally is for both evangelistic and discipleship materials to be translated into more languages. We also must be intentional to share the gospel where no one else is working. »

Element #4: Planting Churches Everywhere

The Progress:

The Global Alliance for Church Planting, along with the 24:14 Coalition, is reporting 2.5 million churches planted in just the last eight years. Churches start everyday by people who simply want to pray together.

In a Muslim area in India, I met a man who planted 22,000 churches among Muslim background believers. I asked him how he started so many. He said, "We just look for a man who will inform all his family that he is a believer in Jesus, and also has a good reputation in the community. Then we go and hold church in his house."

When I asked him what they did in their church service, he said, "We read the Bible, we ask the Holy Spirit to tell us what it means, and then we do what it says."

« We read the Bible, we ask the Holy Spirit to tell us what it means, and then we do what it says. »


The Challenges:

Gathering information on where churches are located is essential to determine where more evangelism and church-planting is strategic. The fear of this data becoming a security risk keeps some major churches and organizations from participating. A solution to this dilemma is needed.

We also desire more resource producers to work on simple tools for house church leaders that can be delivered by cell phone and are oral in design.

Additionally, work is required to reach oral learners and to ensure that foundational truths are present in every ministry. We pray for the day when there are:

- Zero languages without the Scriptures
- Zero people groups without disciple-makers
- Zero people who have not heard the gospel
- Zero villages or neighborhoods without a church

May we all look forward to our lives counting toward Zero. 

Business for Movements

"We started to teach four men about business," explained a Malawian apostolic worker. "One of them was Andres (pseudonym), a seeker. We shared the section in the training about our strengths and weaknesses. The next day they shared what they have learned and [Andres] shared that he was missing something. He doesn't have a purpose, and he wants to know more. We shared about salvation, how to repent and meet Jesus. He wanted to learn more about salvation. He wanted to repent! We prayed for him and talked about baptism with him."

See Andres' case study on page 24.

BY **MARY HO & VICKY WARREN**

Mary Ho has a doctorate in strategic leadership and is the international executive leader of All Nations. **Vicky Warren** has a doctorate in missions leadership and is the president and CEO of MissionNext.

The next decade belongs to Business for Movements (B4M) because the peoples who most urgently need a gospel breakthrough and church movements are in places with the least resources, infrastructure and access. B4M goes where the Church is not. It pioneers Christward movements among Frontier People Groups (FPGs) with no gospel or church-planting breakthroughs.

The Movement Model

B4M is a movement. Numerous books, case studies and articles record strategies and methodologies related to Christian, church-planting, disciple-making, and prayer movements. We often classify them as miraculous or supernatural, but the Bible is clear that movements are an expected outcome of the work of the Church.

If we look at movement models in the book of Acts, we find that when faithful and diligent believers respond in obedience to the direction of the Holy Spirit, movements result. Biblical movements are not compartmentalized. Instead, these movements represent a seamless convergence of abundant church-planting, prolific disciple-making, fervent prayer and thriving businesses among apostolic workers.

If appropriate sustainability mechanisms are not in place, rapidly multiplying Church Planting Movements may outpace financial resources. Apostolic leaders may be left without means to feed their families or to travel to support and grow the movement. This may halt or significantly delay church-planting movements. The strength of these movements can, therefore, be measured by their capacity to be sustainable from within.



Barber Shop



Take-out Food



Investments

Pioneer Business Planting

One of the key B4M initiatives is Pioneer Business Planting (PBP). It is patterned after movement dynamics and it fuels and sustains church-planting movements where no churches exist. PBP also accelerates access to the least reached people and unreached places of the world. Business creates sustainability for apostolic workers while simultaneously giving unreached people and places access to the gospel.

PBP incorporates several core movement characteristics including:

- using orality to train
- focusing on principles of simplicity and multiplication
- empowering and developing local leaders
- working with local people to address local needs using local resources first
- cultivating learning attitudes
- honoring local cultures
- providing ongoing coaching and discipleship
- incorporating biblical principles of stewardship, ethics, and business

Since 2010, we have strategically and intentionally equipped apostolic workers to enter into a community and live life in the marketplace through PBP. The intended outcome is *viable*, *legitimate*, and *profitable* businesses that provide a product or service that *does not currently exist or compete* with existing businesses. This serves the local community by meeting physical, social and spiritual needs while providing financial resources for church planters.

PBP not only prepares church planters to conduct business where there is no church; it also insists that business *is* the ministry which eliminates the sacred/secular divide. These kingdom businesses are *viable* because they last over the long-term, *legitimate* because they are legal and not subsidized by foreign interests, and *profitable* because they create and multiply resources. Success is measured holistically by financial, social, spiritual and environmental factors.

« If appropriate sustainability mechanisms are not in place, rapidly multiplying church-planting movements may outpace financial resources. »

Progress in Asia and Africa

In Asia and Africa, we observed significant movements of FPGs coming to Christ through business conducted in strategic locations by apostolic workers. This powerfully influences regions that would otherwise remain isolated from the message of the gospel.

For example, since 2017, 1,000 apostolic workers in Malawi participated in PBP with 400 businesses that started alongside 100 house church plants (some of which were already there before PBP). In Indonesia, 500 apostolic workers attended PBP training and have operated businesses among FPGs for more than five years bearing fruit in very difficult places.

Over the past 10 years, PBP expanded to 45 countries in Asia and Africa. Over 2,500 businesses operated by both indigenous and close-culture church planters were launched.

CASE STUDY: Steven

From Homelessness to Business Owner & Disciple Maker

When Steven (*pseudonym*) was young, his father died. His stepfather didn't want him and sent him away. Steven was suddenly without a home and had only one set of clothes and a pair of shoes. Then several Christians took Steven under their wing. As a result, Steven began to follow Jesus and share his faith with others.

With help from his uncle, Steven started a barber shop. He traveled to the nearby villages to share the gospel when he wasn't working. During one village visit, he met an elderly man who was ill.

"I...asked if he had ever heard about Jesus," explained Steven. "He said, 'No'. I shared the gospel, he repented and received Jesus, and after a few days the man died."

Following this encounter, Steven's heart to minister to people in rural villages in his country grew. After he married and started a family, he went to All Nations' Church Planting Experience (CPx) training. During the program, participants went to Madagascar to do an outreach event together.

"The Lord used us in a mighty way," said Steven. "We prayed for a woman who had been married for nine years but had no children."

Shortly after this time of prayer the woman became pregnant, and then gave birth to a baby girl.

Years later, when Steven and his family returned to Malawi, he and his wife opened a small shop. It grew slowly.

"All the money I earned, I put back in the business," said Steven. "It grew little by little."

In 2016, he started a printing business, and his heart for ministry continued to grow. Together with a team, Steven helped to plant 29 house churches.

"My vision is to make disciples and multiply them," shared Steven. "I want my business to help in that."

In August 2018, Steven attended a PBP training. Through it, he learned ways to grow his business and ministry. As a result of implementing what he learned, he decided to move his business.

His new location is near a busy road which increased his customer base. He serves 10-25 customers per day, prints examinations for schools, provides graphic design and sells stationery. He built a house with the proceeds, and he has multiplied his businesses by starting a fish and chip store, grocery store and gaming station.

Steven's business also became a platform for discipleship. He regularly ministers to young people who come to his shop and also teaches them computer and business skills. Together, they share life, pray, talk about Jesus, and go out to make new disciples and plant new churches.

CASE STUDY: Andres From Seeker to a Church-Planting Leader

Andres (*pseudonym*) is a teacher in Malawi with a salary of just over \$100 USD per month. When he met a Malawian apostolic worker, he was not a believer. The worker invited him and three other men to a PBP training event. A session during the training focused on discovering personal strengths and weaknesses.

"The next day [the men] shared what they have learned and [Andres] shared that he was missing something," explained the apostolic worker.


Andres told them that he lacked purpose and wanted to learn more about salvation. The workers explained how he could meet Jesus.

"He wanted to repent! We prayed for him and talked about baptism with him," shared the apostolic worker.

After the training, Andres opened a barbershop to supplement his income, began planting churches and started leading other church planters. With his own earnings, he pays for an impoverished girl to attend school. He also encouraged his team of church planters to save money with him. From this common pot, they provide food for orphans and the elderly, and fund outreaches.

A Growing Influence

Imagine a world with thousands of *Stevens* and *Andreses* reaching and discipling unreached peoples! We anticipate that the next decade will be a decade of opportunity for PBP movements alongside Church Planting Movements. Based on what we experienced in the past decade, we believe that business movements will play a significant role in extending the reach of the gospel. This will happen as a result of prayer, influencers, shifts in global partnerships, growth in national/indigenous leadership, global workforce funding and even persecution.

Ordinary people that love Jesus strategically and intentionally planting ordinary businesses will take the gospel to the remaining hard places. It will demand a posture of humility. It will require equipping, engaging, and empowering global south apostolic workers in B4M methodology. It will result in extending the reach of the gospel in Frontier People Groups while making an economic, social and spiritual impact in the community. We can make this happen by facilitating conversation, being active learners, listening, storytelling and leading hands on experiential learning through activity-based modeling. 

« Ordinary people that love Jesus strategically and intentionally planting ordinary businesses will take the gospel to the remaining hard places. »



Financing Missions 10 years after 2010

BY **REV. DR. SAS CONRADIE**

Dr. Sas Conradie is the Tearfund Theology and Networking Manager for Africa.

2010 was a pivotal year in global mission. The Tokyo 2010 Global Mission Consultation focused on reaching the remaining least reached peoples. The *Tokyo Declaration*¹ made it clear that we have the material resources and funding to reach those peoples. Cape Town 2010: The Third Lausanne Congress on World Evangelization provided a global forum in which evangelical leaders explored issues facing global mission. *The Cape Town Commitment*² called for “self-sacrifice and generous giving as the marks of true discipleship to Christ;” interdependence in giving and receiving; and “personal compassion, respect and generosity towards the poor and needy.” But did Tokyo 2010 and Cape Town 2010 impact mission giving?

« But did Tokyo 2010 and Cape Town 2010 impact mission-giving? »

State of Christian Giving

Reliable statistical information on mission-giving is extremely difficult to find and analyse. However, there are indications that there has been an increase in mission-giving since 2010. The income from Christians in the world was about US\$60 trillion in 2019.³ That is up from US\$18 trillion in 2000, giving an increase of about 6.54% per year. In 2019 giving to Christian causes was US\$1.010 trillion compared to US\$320 billion in 2000, giving an increase of 6.24% per annum while the income

of global foreign mission organizations was US\$60 billion compared to US\$18 billion in 2000—an increase of 6.63% per year.

Christians in 2019 proportionally gave slightly more to global missions than in 2010. More people, also in poorer countries, gave more to charities, including churches and mission organizations. In Kenya, more than half of the people donated money to charity in 2018, compared to less than a third in the 2010.⁴

In the USA, Christians gave more to international causes.⁵ Giving to international affairs in the USA increased by 9.6% from 2017 to 2018, totalling \$22.88 billion. Commentators suggest that churches should focus more on international outreach to increase income! Christians may be shifting their giving from churches to other faith-based organizations, including mission organizations.⁶ Compassion International increased support from \$130 million in 2000 to almost \$820 million in 2017.

Only 6% of the annual global church expenses goes to foreign missions⁷ with 82% spent on church ministry. For every \$1.00 of Christian giving less than \$.01 goes to reaching unreached peoples. Much giving is focused on Christian relief and development organizations and mission in already reached parts of the world.

Limited financial resources directed towards unreached peoples is one of the five major challenges to completing

1 https://www.ggc.org/wp-content/uploads/2017/05/Tokyo_2010_Declaration.pdf

2 <https://www.lausanne.org/content/ctc/ctcommitment#capetown>

3 Todd M. Johnson and Gina A. Zurlo, eds. *World Christian Database* (Leiden/Boston: Brill, 2020) <https://gordonconwell.edu/wp-content/uploads/sites/13/2019/04/StatusofGlobalChristianity20191.pdf>

4 CAF World Giving Index Tenth Edition (London: CAF, October 2019) accessed 2 January 2020 https://www.cafonline.org/docs/default-source/about-us-publications/caf_wgi_10th_edition_report_2712a_web_101019.pdf

5 <https://get.tithe.ly/blog/giving-usa-2019>

6 https://ssir.org/articles/entry/eight_myths_of_us_philanthropy

7 Todd M. Johnson and Gina A. Zurlo, eds. *World Christian Database* (Leiden/Boston: Brill, 2020) <https://gordonconwell.edu/wp-content/uploads/sites/13/2019/04/1EvangelismInfographic.pdf>

the Great Commission.⁸ This is also clear from the 2018 GLOBAL Trends in Giving Report.⁹ The top five causes of Christian donors surveyed are children and youth (17%), faith and spirituality (11%), health and wellness (11%), animals and wildlife (10%), and human and social services (8%).

Trends since 2010—Stewardship, generosity and giving as lifestyle

One of Cape Town 2010's greatest contributions was the understanding that a lifestyle of generous giving flows out of effective discipleship. The focus on biblical stewardship (how we manage God's resources), generous living (how we share God's resources) and kingdom focused giving (how we give God's financial resources) became a guiding principle after Cape Town 2010.

« One of Cape Town 2010's greatest contributions was the understanding that a lifestyle of generous giving flows out of effective discipleship. »

Initiatives such as Generosity Path,¹⁰ the 40 Acts Generosity Challenge,¹¹ the Christian Stewardship Network¹² and even secular initiatives such as Giving Tuesday¹³ played a major role in encouraging generosity and giving as a lifestyle. Stewardship Theology became influential through people such as Dr. R. Scott Rodin.¹⁴ Video stories like the one about Mizoram Christians in India showed how even poor Christians give sacrificially to mission.

Many theological institutions across the world teach courses on stewardship, generosity and giving. Pastors are equipped to encourage giving to their churches and ministries, including mission agencies.

Increased fundraising focus, building trust and raising awareness

Western Christian non-profits already recognized fundraising as an important ministry in 2010. However, many mission organizations were suspicious about asking for money. It was seen as not trusting God enough for financial needs. That has changed during the last 10 years with many mission agencies now increasing their focus on fundraising and even employing specialist fundraisers. The Ministry Fundraising Network¹⁵ launched as a support and training network for ministry fundraisers while books such as Rob Martin's *When Money Goes on Mission: Fundraising and Giving in the 21st Century*¹⁶ are improving the skills of mission fundraisers in especially the Global South.

With corruption in the Global Church estimated at US\$68 billion per year,¹⁷ churches, ministries and organizations need to improve their financial management and governance practices to encourage more giving. Various national and regional initiatives developed since 2010 to build trust in giving. One example is NABLA¹⁸ in Egypt that works with churches and ministries to unlock giving in the Egyptian Church to reach communities for Christ. These initiatives came together in Global Trust Partners.¹⁹

Two-thirds of US churches engage in disaster relief.²⁰ This suggests that urgency and emotion affect giving among churches. Good communication is clearly one of the major drivers to increased giving for Christian relief and development organizations. The focus on unreached people groups is much less prominent.²¹ Without greater awareness and information, Christians will not give more to mission among unreached people groups. The Issachar Initiative²² was an important catalyst for such awareness. It increased giving through its Summits and Count for

8 <https://joshuaproject.net/assets/js/ppt/FiveCelebrationsChallenges/index.html>

9 <https://givingreport.ngo/wp-content/uploads/2018-GivingReport-English.pdf>

10 <http://www.generositypath.org/>

11 <https://40acts.org.uk/>

12 <https://www.christianstewardshipnetwork.com/>

13 <https://www.givingtuesday.org.uk/>

14 <https://kingdomlifepublishing.com/>

15 <http://www.ministryfundraisingnetwork.org/>

16 <https://www.whenmoneygoesonmission.com/>

17 <https://gordonconwell.edu/wp-content/uploads/sites/13/2019/04/StatusofGlobalChristianity20191.pdf>

18 <http://www.nabla-initiative.org/>

19 <https://www.gtp.org/>

20 Olsen, Andrew 'Evangelicals and International Aid Insights from a landscape survey of U.S. churches' (Medford, MA: The Fletcher School, Tufts University, accessed 1 January 2020) https://gordonconwell.edu/wp-content/uploads/sites/13/2019/04/USMissionsSurvey_FINALReport.pdf

21 <https://joshuaproject.net/assets/js/ppt/FiveCelebrationsChallenges/index.html>

22 <https://www.facebook.com/issacharinitiative/>

Zero curriculum, but the average pastor still knows very little about unreached people groups.

Approaches to mission giving

- **Church facilitated giving:** Members of churches give financially to mission initiatives either related to the local church, denomination or that are known to the pastor or church members. A biblical understanding of giving, congregational relationships and exposure to international needs all are associated with church facilitated giving to global mission and international causes.²³
- **Pooled giving and peer-to-peer fundraising:**²⁴ Donors pool their funds together to increase the amount available to give and the impact of their giving. They form giving circles or investment groups to distribute funds and encourage more giving. Such collaboration also connects donors with ministries. The European Great Commission Collaboration²⁵ is an example of donor-to-donor and donor-to-ministry collaboration to facilitate increased funding for strategic mission initiatives.
- **Business as Mission (BAM) giving and investing:** Business as mission has become very important in reaching unreached peoples. That requires investment in and funding of businesses. BAM Global wrote a report²⁶ on how this could best be done. A number of investment funds have been launched to facilitate more investment in BAM enterprises.
- **Technology giving:** Electronic giving and online giving platforms are increasingly important in mission giving as well. Giving via mobile phones is now one of the best ways to give in Africa, while Give.net²⁷ facilitates increased giving to ministries based in the UK. It has become essential to make it easy for people to donate online or with their mobile device. Crowdfunding and other forms of technology driven giving could also generate interest in giving to specific causes.


- **Personal fundraising and individual giving:** Personal support was always a pillar of mission giving with prospective missionaries needing to raise a certain amount. That caused serious problems with people who did not have the access to funding. In today's unequal global Christian world (Africa has 33.5% of global evangelical population but only 3% of evangelical income) this has serious implications for how personal and ministry funds are raised.

Global migration and interaction make it much easier for Christian workers in poorer countries to raise funds from friends, family or contacts in other parts of the world. Support raising has also become more innovative with sponsored events, asset giving (perhaps a car in the USA, or a cow in Africa!), selling products, church support, blogs and giving champions to name but a few.

Conclusion

We praise God for the growing generosity and increased mission-giving among Christians worldwide since Tokyo 2010 and Cape Town 2010. However, challenges to see more mission giving to ministries among Unreached People Groups still remain.

Mission giving is a spiritual battle. Those involved in encouraging mission giving essentially aim to free Christians from the love of money, which is a root cause of all kinds of evil (1 Tim. 6:10), and then mobilize those people to engage in God's kingdom. Satan will do whatever he can to prevent that. People involved in mobilizing funds for mission face spiritual attacks. Leaders of global mission giving initiatives need more prayer and spiritual covering.

While biblical stewardship and generous giving improved in the last decade, kingdom focused giving, where the spiritual needs are greatest, has not necessarily seen the same increase. As we encourage more mission giving, we have to focus on the head (the biblical foundations for giving and mission), the heart (creating awareness so that people are emotionally connected to mission causes) and the hands (engaging people in practical action among Unreached People Groups). Mission agencies and Christian relief and development organizations must collaborate to build on each other's strengths and to facilitate more giving to ministry among Unreached People Groups. 

23 Allison Schnable. "Religion and Giving for International Aid: Evidence from a Survey of US Church Members." https://www.researchgate.net/publication/270814965_Religion_and_Giving_for_International_Aid_Evidence_from_a_Survey_of_US_Church_Members

24 <https://churchfuel.com/4-out-of-the-box-church-fundraising-ideas/>

25 <https://egcc.eu/>


26 <https://bamglobal.org/report-funding/>

27 <https://www.give.net/>

Beyond Tokyo: an African Perspective

BY **DR. FERDINAND NWEKE**
Website: ggcnafrica@ggcn.org

Dr. Ferdinand Nweke is the Africa Coordinator for GGCN and the International Coordinator for Eternity Ministries. He is based in Nigeria.



In 2010, I came to Tokyo from Nigeria to participate in the Global Missions Consultation with 1000 leaders from around the world. Through it, I gained a better perspective of the Great Commission, the unfinished task, and the many avenues through which God is gathering His harvest. I met several global missions movement leaders, whom I had only heard of “by the hearing of the ear” (to use Job’s expression). I made collaborative connections that still continue today.

I felt connected to a global network focused on fulfilling the greatest mandate on earth, and I left with the certainty that the kingdom of our God and of His Christ (Rev.11:15) would prevail. Tokyo 2010 was a fresh impetus for global missions and not an end in itself. I continued collaborating with other Great Commission ministries, ministers and individuals through the Global Great Commission Network, GGCN (ggcn.org).

Discovering the Imperative for Collaboration

A valuable lesson I took away from Tokyo 2010 was the imperative for collaboration in order to fulfill the Great Commission. The different fields, the changing times and global socio-political realities presented a challenge to reaching the world with the love of Jesus. So many leaders and organizations approached the harvest from so many angles, but no organization had capacity, skill or the strategies to reach every group effectively especially in light of global realities. It became apparent that everyone needs to work together to finish the task.

The ministry that I lead, *Eternity Ministries* (eternityministries.org), experienced tangible fruit from this collaborative spirit. During the event, I visited the Create International stand. Create is

a ministry of Youth With A Mission (YWAM). I met Carol and Calvin Conkey, the then directors of Create Thailand. Calvin is also Director of the Global Media Network. From this connection, we later sent our Media Director to Create Thailand's Media for Missions training in Chiang Mai, Thailand.

Later I attended a workshop by Dr. Paul Eshleman, the first director of the Jesus Film Project. He shared that while the "JESUS" film had enjoyed tremendous success, short film was the key media strategy in the years ahead. This was due to changing media consumption patterns and the shortening attention spans of consumers. YouTube was only five years old at that time, and its development in the last ten years confirms Dr. Eshleman's observations.

« I had the singular opportunity to network with many church and mission leaders in Africa. Lasting friendships have been formed. Some of these have transformed into ministry partnerships that are benefiting church and mission endeavors around the globe. »

Dr. Eshleman encouraged production of short, culturally appropriate gospel videos and discussion starters. I was introduced to globalshortfilmnetwork.org. I also received digital content with some short films that I still use to teach and mobilize for missions.

Dr. Seth Kofi Anyomi, who was the leader of the African delegation and came to Tokyo 2010 from Ghana, shared that he also benefited from the consultation's collaborative culture. He said, "Tokyo 2010 brought multiple blessings.... I had the singular opportunity to network with many church and mission leaders in Africa. Lasting friendships have been formed. Some of these have transformed into ministry partnerships that are benefiting church and mission endeavors around the globe."

Amplifying Attention for Discipleship and the Unreached

Leaders at the Consultation realized that while progress was being made in preaching the gospel, more needed to be done about discipling the nations, which was the key command of the Great Commission. Several papers and strategies were shared, including a plenary session

by Gbile Akanni of Living Seed. Tokyo 2010 seemed to be a major catalyst for the Disciple Making Movements and related efforts currently gaining traction around the world. This is a positive development, one that can only amplify and intensify as we race towards the finish line of our Lord's final command.

The attention given to the unreached was palpable. Statistics showed thousands of people groups yet to be reached or engaged. The concept of Unengaged Unreached People Groups (UUPGs) stood out for me. Thousands of tribes had no one looking in their direction. At Tokyo 2010, leaders and organizations were encouraged to adopt these peoples, pray for them, and consider ways to reach them with Scripture translation, relevant media/internet strategies and cross-cultural missionaries.

Reflecting on these aspects of the consultation, Rev. João Luis of South Africa said, "Tokyo 2010 helped me to change my focus. I decided to open and run mission schools in a few nations and mobilize churches to get involved in missions—in the Democratic Republic of Congo, ...[and] Brazil.... Thanks to Tokyo 2010 for opening my horizons and understanding!"

GGCN Africa—Vision, Values and Strategies

After Tokyo 2010 I came on board as the Africa Coordinator. We developed this vision of the tangible expression of the GGCN ethos in Africa:

A continent of connected, resourced and ignited individuals, agencies, churches, and networks making disciples of every people, and mobilizing, equipping and releasing every believer to make disciples locally and globally—every believer, making reproducing disciples of every people from every platform, and planting self-multiplying New Testament churches, leading to multiplication of disciples and Disciple Making Movements in Africa and beyond—until "this gospel of the kingdom is preached in all the world as a witness to all the nations." (Matt. 24:14)

The grassroots vision of GGCN means that attention must be given to mobilizing the Christian "proletariat"—the masses in our churches—who do not see themselves as a part of God's mission force. At GGCN Africa, we are working to establish regional and national leadership structures that will bring the vision closer to each country/region, as well as galvanize the grassroots with a missional vision and training in disciple-making.

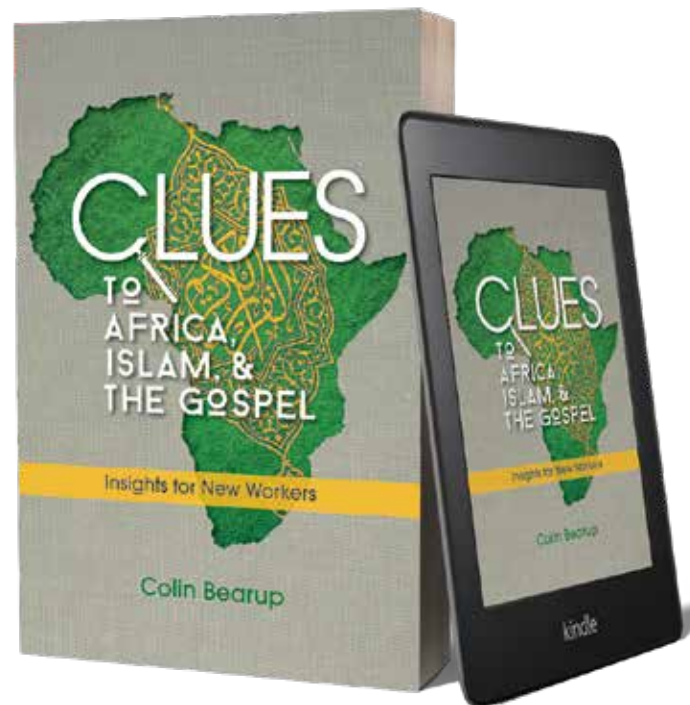
« Tokyo 2010 was a fresh impetus for global missions and not an end in itself. I continued collaborating with other Great Commission ministries, ministers and individuals through the Global Great Commission Network, GGCN (ggcn.org). »

In line with the overall vision of the Global Great Commission Network, GGCN, GGCN Africa seeks to serve, not to compete, with the Church in Africa, and encourage collaboration through the following avenues:

1. **Prayer:** Earnest prayer precedes, enfolds and undergirds every aspect of the work of GGCN Africa.
2. **GGCN Connect:** GGCN Africa promotes the use of **Connect** (GGCN's networking platform) as an avenue to network with other ministries, churches and individuals, and to benefit from the collection of discipleship resources at ggcn.org
3. **Training and Equipping:** Convinced that the primary challenge of discipling our continent's 1.3 billion people is the dearth of effective laborers, GGCN Africa seeks to multiply ignited laborers that can be moved out into the harvest. We accomplish this by providing contextualized, informative, transformative and catalyzing training to (and through) agencies, organizations, churches and individuals willing to collaborate with GGCN.
4. **Youth:** Serving in the world's youngest continent, GGCN Africa pays particular attention to collaborating with others to mobilize youth, youth movements, students, student movements, etc. to make disciples.
5. **Marketplace Ministry:** To help ensure that the Church in Africa is viable financially and able to pursue the missions enterprise without undue dependence, GGCN Africa encourages the Church in Africa to prioritize Marketplace Ministry and Business as Missions (BAM) models by equipping believers to thrive on their platforms in the marketplace and to make disciples therefrom.
6. **Nationals:** GGCN Africa focuses on networking, equipping and resourcing local African people and national movements to make disciples of their own peoples: i.e. Africans reaching Africans.
7. **Envisioning:** GGCN Africa helps promote a global perspective for inwardly-oriented African churches and organizations to help them look beyond denominational lines and embrace God's missional purpose.
8. **Technology:** We leverage technology to advance all of the above using the tech capabilities of Africans, especially believing youth.

Leaders in Africa and around the world who feel a connection to these avenues are welcome to connect with GGCN Africa to receive information about target areas and explore other avenues for collaboration.

It is our conviction that no one can accurately quantify the results of Tokyo 2010. May it please the Lord of the harvest to use all the efforts arising therefrom to advance His glory in the nations. MF



Available at missionbooks.org

Tokyo 2010 Unreached Peoples Intercession Task Force: Ten Years Later

BY **ELIZABETH ADLETA**
Fellowship of Prayer Strategists

Rev. Elizabeth A. Adleta and her husband, Rev. Thomas L. Adleta of 41 years served 35 years as missionaries in Central America, Asia, Africa, Europe and Latin America through their ministry, Global Christian Network, Inc. Liz serves Ethnè's and the 24:14 Coalition's prayer workgroups and she launched the Fellowship of Prayer Strategists (FPS), www.prayerstrategists.net and serves among the servant leaders of Extraordinary Prayer. She's the International Coordinator for 10 Days (10days.net) and is a member of International Prayer Council.

Ten years have passed since the *Unreached Peoples Intercession Task Force* paper was released in Tokyo, outlining the state of prayer for Unreached People Groups around the world, and proposing strategies to accelerate progress in reaching, discipling and seeing transformation among these. The task force not only worked but prayed. Ten years later, it is clear that God heard and responded!

In 2010, according to *Joshua Project*, well over 6,000 people groups had too few indigenous followers of Christ with sufficient means to evangelize their own people groups without outside assistance. Less than 200 Christward movements were known. Recently, researchers cataloged over 1,000 movements to Christ, where each spanned at least

four generations, and the movements collectively represented over 785 people groups and 70 million believers! Research also indicates over 3,000 movement engagements in which a team (or teams) employs strategies seeking to multiply movements of believers. Robby Butler of *MultMove* has said, "Prayer is the first domino to fall" and in these past 10 years more focused, fervent and sustained prayer has grown within these movements and within the Church at large.

What has God done these past 10 years?

What gaps still need to be addressed?

« Recently, researchers cataloged over 1,000 movements to Christ, where each spanned at least four generations, and the movements collectively represented over 785 people groups and 70 million believers! »

More partnerships have emerged in the prayer and missions movements, and these are converging. Prayers are being answered and partnering efforts are bearing fruit. Only recently have we seen networks, organizations and denominations willing to collaborate outside their own boundaries. Prayer and mission leaders actively seek ways to better integrate their efforts. However, much ground remains to see these fully connected and coordinated.

Prayer strategists and prayer strategies have emerged. More than a 'prayer coordinator' or 'facilitator', prayer strategists serve on leadership teams in networks, organizations and denominations. They focus on maximizing and synchronizing prayer efforts at every level to best effect. Prayer *is* strategy, envisioning God-sized reality straight from His heart, and co-laboring to pray it into being under His direction. Incorporating both apostolic and prophetic vision allows leadership to keep their ears open to heaven as they evaluate options in light of God's direction.

« Prayer *is* strategy, envisioning God-sized reality straight from His heart, and co-laboring to pray it into being under His direction. »

Advances in technology and communications offer innumerable ways to expand prayer and collaboration, even globally. Conferencing tools such as *Zoom*, social media platforms like *WhatsApp*, smartphone applications, live streaming services through internet, satellite and radio, and many other technologies have hardly been tapped into. Prayer communities are discovering that John 17 unity really can emerge as relationships deepen while praying, worshiping and connecting over the internet. It is now possible to build relationships through these new technologies, serving to expand prayer efforts exponentially.

Annual prayer initiatives now include every major megasphere. *30 Days of Prayer for the Muslim World* during Ramadan was only the beginning. After 25 years, we now see previously unimaginable breakthroughs in the Muslim megasphere. The Hindu and Buddhist megaspheres have similar annual prayer initiatives. Prayer changes megaspheres!

Prayer prepares for the coming of His kingdom. During the 1990s, we saw incredible fruit through *AD2000 & Beyond Movement's Prayer and Spiritual Warfare Task Force* and other prayer movements. Even the church-planting movements birthed in the 1990s relied on extraordinary prayer as foundational. Those approaches or prayer strategies continue to be expanded and applied.

As believers we reproduce what we model. Walking in conversational relationship with God and practicing His presence continually, followers of Jesus—both individually and corporately—are growing in intimacy with God and in *listening prayer*. Prayer and fasting have increased greatly these ten years. Journaling—individually and in teams—helps preserve both what is heard from God and His faithfulness in answering. Meetings frequently incorporate listening times followed by members sharing what they are sensing from the Word and the Spirit. As leaders model strong inner lives with Christ, this is naturally reproduced in team members.

Onsite prayer is becoming the norm for gatherings of all sizes, supported by virtual prayer teams. Prayer is more than an opening word to the Lord and a closing benediction. Prayer teams undergird significant gatherings 24/7 in onsite prayer rooms as well as being embedded in the proceedings. Prayer ministry is often offered to participants to refresh and heal. Prayer teams may also lead workshops, segments in plenary sessions and more.

Research on the state of prayer is highlighting gaps. A recent *OCI* study of the state of prayer in a particular region was commissioned by *SRG* through *visionSynergy*; its results informed strategies for closing gaps and better connecting prayer promoters, prayer requesters and intercessors. The *Extraordinary Prayer Task Force* grew from this research and offers a venue for building relationship between prayer, church, and mission leaders towards seeing a tenfold increase in the quantity and quality of prayer for the unreached. They do this through bimonthly *Zoom* calls, a shared calendar and resources, and a weekly Personal Intercessory Team (PIT) Crew call which includes listening prayer on macro issues facing the Church.

Prayer mobilization, training and partnership have accelerated and grown more sophisticated. The partnering movement has helped leaders develop their networks internally and helped prayer and missions movements to partner together. *Prayer covering* extends

beyond general prayer teams to include PIT Crews. These are small, intimate, relational groups which frequently communicate back and forth with mission leaders, directing energies together toward seeing God's kingdom come. Children and youth are joining both prayer and missions; the global *Children in Prayer Movement* is amazing and continues to accelerate. Prayer training is being adapted into forms commonly used by Disciple Making Movements to enable reproducible, scalable training in prayer.

« Children and youth are joining both prayer and missions; the global *Children in Prayer Movement* is amazing and continues to accelerate. »

24/7 Prayer Canopies are forming at local, regional, national and international levels. Even as this paper is released, discussions are underway by several global ministries collaborating on *WorldPrays*, seeking continuous intercession to close the gaps and see God's kingdom come fully in every people and place. Establishing permanent *lighthouses of continuous prayer and worship* as a beachhead for the kingdom of God—even among restricted access peoples and places—raises the waterline of God's presence and opens doors for the gospel. Many of these groups are becoming missional themselves, raising up, training and sending out missionaries.

Arts and worship—as prophetic prayer and spiritual warfare—are often part of these prayer beachheads and strategies. Our understanding of what it means to engage with God has expanded to include artistic expressions in the context of worship, prayer and the Word. This include graphic arts, dance, mime and many other ways of showing forth His praises. Procession puts these on the public stage with ministries like *March for Jesus*.

Abundant gospel sowing is foundational to movements to Christ. The Word of God is foundational. Prayer undergirds efforts to bring the Word in the heart language and expression of every people and place. *Pray for Zero*, for example, is a global collaboration of intercession and Bible translation. For oral learners, the *International Orality Network* members have been pioneering oral means of bringing the Word of God to every person; their leaders lean heavily on prayer. Prayer

is a powerful tool in direct evangelism.

Information fuels intercession. From simply identifying areas unreached by the gospel to opening our eyes to the spiritual underpinnings of current realities, research is as critical to prayer as prayer is critical to research. The new *Thirty-One Largest Frontier People Groups* is an example of a prayer strategy birthed out of research. The *Year of the Frontier* that began in 2019 and the *Year of the Upper Room* for 2020 are highlighting the latest research on the state of missions for focused intercession.

Prayer for member health touches many ways God brings restoration, transformation, healing, deliverance, conflict resolution and identificational repentance toward reconciliation. Specialized ministries collaborate in the *Global Member Care Network*. A regional strategy team leader recently said, “*the two most essential resources for our mission team are our bi-weekly prayer and worship times as a team and our monthly Hydrate call.*” In the *Hydrate* ministry a remote prayer team prophetically prays over a field team on a monthly basis for healing, refreshment and strengthening. With the world in turmoil, we are grateful for crisis debrief teams that help field workers and believers better process and be restored following crises. Integrating prayer into crisis response results in greater fruitfulness and in more effective response and resilience by the workers themselves.

Prayer is yearning for the now-but-not-yet kingdom to fully come. God's purposes for His body are to grow up into the full measure of the stature of Jesus, who is coming back for a bride equally yoked with Him. God is calling the historical Church to match the passion, obedience and zeal of fellowships emerging in movements; are we willing to pay a high cost to follow Jesus? As we see prayer and mission movements converging, God uncovers greater understanding, deepens our practice of intimacy, strengthens our fellowship with Him and one another, and increases our fruitfulness and joy. Maranatha! Come soon, Lord Jesus!

Note: A comprehensive, 32-page version of this **Tokyo 2010 Unreached Peoples Intercession Task Force** update is available at <https://www.ggc.org/wp-content/uploads/2020/01/Tokyo-2010-Intercession-Task-Force-Ten-Years-update.pdf> MF

"Beyond Christianity" 10 Years Later

BY KEVIN HIGGINS

Kevin Higgins is General Director of Frontier Ventures (FV) and the President of William Carey International University (WCIU). He has a PhD from Fuller in Intercultural Studies with a focus on Translation Studies, and was a plenary speaker at Tokyo 2010. He is married to Susan and is the grateful father of Rachel, Sarah, and Emma.

My plenary messages at Tokyo 2010 addressed one of Ralph Winter's classic 12 "frontiers" of mission, one that he referred to as "Beyond Christianity." This frontier comprised movements towards Jesus taking place outside the borders of widely recognized, authentic, biblical Christianity. Winter's examples included African independent (or indigenous) churches, Jesu Bhakta (Jesus devotees in India), and later, followers of Isa among Muslim peoples.

By 2010, these phenomena had been observed for some time but remained off the radar for many mission leaders. However, since then, awareness, controversy, books, articles and conferences have increased. And, the number of such movements has grown (as have the movements themselves in many cases).

« My paper focused on three primary issues: Bible, church, and handling controversy. Those three themes still outline this topic, today. »

When Winter first discussed these phenomena, the term "insider movement" was new, and tools such as the C-Scale were emerging. My 2010 paper landed in a period when insider movement controversies sparked.

My paper focused on three primary issues: Bible, church, and handling controversy. Those three themes still outline this topic, today. However, now I will take these themes in reverse order.

Handling Controversy



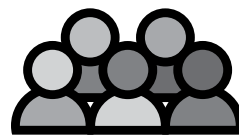
In my 2010 paper, I mentioned the painful conflicts surrounding **insider movements**. I suggested that those on different sides should meet, pray together, hear one another's voice and see one another's faces.

Completely apart from my paper, others brought people together for that purpose. In 2011, the first "Bridging the Divide" consultation was held at Houghton College, New York.

BtD's purposes include encouraging fruitful discussion of contentious Muslim outreach issues in a relationally safe forum which fosters honest conversation. This enables participants to wrestle with strong differences in convictions and concerns, while diminishing misunderstandings, attacks and false reports.

The BtD Network's ongoing consultations since 2011 reveal a wide *spectrum* of ideas, attitudes and practices. While a divide between individuals and groups holding to these diverse positions remains, the emergence of BtD is a positive development which far exceeded my vision in 2010!

The Church



Ten years ago, I focused primarily on the point that believers in Jesus in movements outside of mainstream "Christianity" are brothers and sisters in Christ and part of His Body. This raises questions about the nature of the Church, the kingdom, the relationship of the two and more.

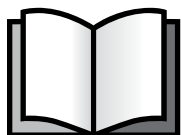
A full missiological treatment of ecclesiology still needs to be developed. More written and ethnographic material exists for such work, but the research and reflection needed is still in our future.

For some this will center around gaining a better understanding of biblical and historical material related to church/ecclesia. This answers the question: "If we want to plant churches, how do we know when we have one?" A fascinating moment in the BtD conversations was when we realized that views of the church were hard to classify by our insider movements positions. People on different sides of the insider movement divide also differed among themselves about the nature of the church.

For others, the research priority will be on barriers for new believers created by current ways of “being and doing church.”

Questions about church continue to emerge, and I would recommend some take up the task of pressing into this further moving forward.

The Bible



At the Tokyo event I focused on the place of the Bible in movements and asserted that “the Spirit of God uses the Word of God to teach and correct the people of God.” I still believe that and have witnessed its truth. However, ten years later there have been two important and related conversations.

One focuses on the relative position of Scripture to that of the early pioneer as teacher. A simplistic comparison might be, how much should be left to more inductive approaches, versus more deductive (and directive) approaches when passing on the inheritance of biblical truth.

I value inductive approaches: trusting the Spirit to use whole books and large sections of scripture to shape the worldview and character of believers over time, forming the doctrinal, moral and spiritual fabric of movements and movement leaders. Others have emphasized the importance, if not mandate, for teachers to select and emphasize certain truths in Scripture rather than assuming people can discover those.

« At the Tokyo event I focused on the place of the Bible in movements and asserted that “the Spirit of God uses the Word of God to teach and correct the people of God.” I still believe that and have witnessed its truth. »

One of my main realizations is that both are important. In many cases, those of us who advocate for the priority of one over the other approach do so based on our own experiences.

The second development has been the crucial, and frequently vitriolic, controversies surrounding Bible translation, especially in the Muslim world. I do not have space to adequately review this, but I will say that the issues run deeper than just translation process or specific decisions about how to translate key terms in certain

contexts. There are related themes about the nature of the biblical revelation and the need for a biblical theology of translation itself. The latter might be rooted in the discovery of what the Bible might have to say about how to translate itself.

Again, as with church, there is a lot of research to be done and potential for new insights as we do so.


Conclusion

A decade ago, I suggested three core values to understand and evaluate the health of movements Ralph Winter referred to when he spoke of “Beyond Christianity” as a frontier.

In re-reading those now, they still ring true to me:

1. The Bible is God’s Word and is both supreme in its authority and sufficient in its application for every dimension of discipleship, teaching, training, and devotion in any movement.
2. The kingdom of God spreads in and through social networks. It is like yeast in the dough. As such, we can and should expect that, in many situations, men and women and families and friends will come into the kingdom together, as “pre-existing webs of relationship.”
3. Men and women enter the kingdom directly, on the basis of what the King has done for them and through faith in Him without passing through Christianity. There are movements around the world taking place “beyond Christianity.” But such movements are inside the kingdom and under the leadership of the King.

If I were to edit anything above, it would be here, “... on the basis of what the King has done for them and through faith in Him, without *necessarily* passing through Christianity...” and here, “...such movements are inside the kingdom, *in the Body of Christ*, and under the leadership of the King.”

I noted areas where the future may call for and benefit from further research, thinking, and biblical digging. And I recounted developments in positive ways we as believers might engage more fruitfully and faithfully around controversies. I pray that such ongoing work and engagement grows and continues. I also pray for the continued growth of movements to Jesus of every type, whether clearly within, or clearly beyond Christianity as we know it. 

Next Steps after

The General Secretary of India Missions Association (IMA) in 2010, Rev. Susanta Patra, selected me to be part of a delegation of IMA mission leaders and encouraged me to attend the Global Missions Consultation in Tokyo.

When we arrived at the conference venue, leaders from around the world dressed in their traditional cultural dress welcomed us. It gave our whole delegation an instant sense of the diversity of God's people and the scope of what we would be part of in the days to come.

The sessions informed and challenged me. **Presentations and discussions about global evangelism, discipleship, and Unreached People Groups helped me to think differently about mission strategies. The consultation vision "Making Disciples of Every People in Our Generation" rings in my ears to this day.** The space for networking with mission leaders, practitioners and champions helped me to build relationships that proved valuable even after the event. And, the announcement of the *Tokyo Declaration* provided a unifying statement to unite every follower of Christ to obey the Great Commission.

Birth of GGCN India

That momentum continued and became encapsulated in the Global Great Commission Network (GGCN). As this follow up movement to carry on the Tokyo 2010 vision began to spread across the globe, I was appointed as the national coordinator of GGCN India. Shortly afterward, a national steering team formed.

GGCN is a volunteer movement designed to stimulate worldwide mission efforts. Each national GGCN chapter is independent, autonomous, and locally resourced. They represent the national interdenominational and intercultural Church.

Tokyo: GGCN Asia

REV. PAUL RADHA KRISHNAN

Dr. Paul Radha Krishnan (ggcnindia@ggcn.org) is a member of the GGCN Global Steering Team, GGCN Asia director and the director of Mahanaim Ministries, a church-planting organization among Unreached People Groups.

Leaders include men and women as well as clergy and laity. GGCN chapters give attention to grassroot practitioners, local community needs, and building awareness of effective missional strategies for local cultural and political situations. Everything is done from a non-competitive stance, seeking to serve churches and missions. The work of each GGCN chapter is determined by its national leadership.

With this network culture in mind, the Indian GGCN steering team met together in Delhi in 2014 to discuss our national evangelism and discipleship challenges. We identified four areas for GGCN India to address:

- Personal discipline and engagement in discipleship
- Children and youth as today's Church
- Mobilizing the alternative mission force
- Engaging unengaged people groups and areas

We translated the *Tokyo Declaration* and GGCN Discipleship Survey into local Indian languages to make it accessible to more church leaders and other Christian workers. We also planned seminars, conferences, workshops and training programs in local Indian languages to coincide with each of these four areas.

All the programs we launched were well attended by grassroots gospel workers, church and mission leaders, a balance of men and women as well as young and old, and missionaries and professionals. Local leaders organized every event and raised local funds to pay for them.

In fact, we challenged these leaders to consider, "Is it possible to organize without money?"

As we shared our experiences of God's work in this way, most were convinced to try.

This encouragement produced fruit and in many regions local mission practitioners are reaching out to their own communities with their own resources.

GGCN India is also helping emerging leaders and organizations connect with one another as well as with other churches and missions which share their vision. We've also helped in practical ways by bringing together volunteers to help with rescue work after natural disasters in our country.

Moving Beyond India Into Asia

Asia is both the source of most world religions and philosophies as well as the home of vast numbers of

unreached peoples. Sixty percent of the world's population is here, split into more than seven thousand people groups. Around seventy percent of these groups are unreached.


As GGCN India took root, we became a launching point for expansion of GGCN's presence across Asia. GGCN's steering team connected with church and mission leaders in Sri Lanka and Nepal. Each has, in turn, begun their own autonomous GGCN chapters.

The areas of focus for GGCN Sri Lanka include the following:

- Reaching the unengaged people groups
- Preparing the disciples for marketplace
- Teaching and training the pastors and missionaries
- Nurturing Christian education for children and youth
- Being an agent for unity, peacemaking and reconciliation among Sri Lanka churches and the public
- Presenting a peace as presented in Scripture to communities affected by violence

For Nepal, focus areas include these key points:

- Reaching the Unreached People Groups of Nepal
- Training in discipleship
- Developing capable leaders
- Developing skills and income-generating businesses as a means to advance gospel work
- Promoting unity and fellowship among Christians
- Practicing the gifts of the Spirit
- Catalyzing social transformation through politics and media

GGCN Asia continues to grow in countries across Asia. Discussions are beginning for national GGCN chapters in Pakistan, Bangladesh, Myanmar, Bhutan, and Indonesia. We invite volunteer leaders from all Asian countries to join hands with GGCN to facilitate chapters in their respective countries. **Working together we can reach the unreached and disciple the nations of our continent in this generation!** 

Tokyo 2010 and the Shift Toward Movements

BY KEVIN HIGGINS

Kevin Higgins is General Director of Frontier Ventures (FV) and the President of William Carey International University (WCIU). He has a PhD from Fuller in Intercultural Studies with a focus on Translation Studies. He is married to Susan and is the grateful father of Rachel, Sarah, and Emma.

Welcome to this edition of *Mission Frontiers*, which looks back at the Tokyo 2010 Conference and asks, “what has developed since then?”

Before I say more on Tokyo 2010, I am aware that many of our readers were aware that plans were underway for a Tokyo 2020 conference. Given the realities of the COVID-19 crisis, that has been cancelled. While our focus here is looking back to 2010, I wanted to be sure we didn’t fail to mention this.

Back to my question, “what has developed since 2010?” In a world of conferences and publications and great speeches this is a fair question, and each article in this edition seeks to give an update. Each is written by the same person who spoke and wrote on the same topics back in 2010.

2010 in Perspective

The common understanding is that in 2010 there were four conferences commemorating the great 1910 Edinburgh gathering. Ralph Winter did note that four of the 2010 celebrations were especially significant (Tokyo, Edinburgh, Cape Town, and Boston). However, there were conferences overtly aimed at revisiting the 1910 gathering in Aarhus, Denmark; Pune, India; Strasbourg, France; St. Paul, Minnesota; Yangon, Myanmar; and Auckland, New Zealand (see Allen Yeh’s excellent overview of Tokyo in *IJFM*, 27:3 Fall 2010, page 117).

Why did Dr. Winter emphasize the four that he did? Tokyo was about mission agencies, Edinburgh was about ecumenical and denominational diversity, Cape Town was about evangelical cooperation in ecclesial structures and Boston was academic.

The four “main” gatherings were held on every major continent, with one glaring exception: Latin America! Given the tremendous explosion of mission sending from Latin America, this seems to be a glaring paradox.

1910 to 2000 to 2010: a prophetic shift?

The theme of Tokyo was selected to echo John Mott’s 1910 slogan related to evangelization of all peoples, and perhaps also the famous slogan, “A church for every people by the year 2000.”

The vocabulary shift in both cases is not insignificant: disciple-making instead of merely evangelism and disciple-making as the essence of church-planting. The shift from evangelism to disciple-making took place between 1910 and 2010, of course. But in many ways the selection of the term *disciple*, and not *church* for the main theme of 2010 was almost prophetic, as the more recent emphasis in missiology on Disciple Making Movements was not in any way obvious in Tokyo.

« The theme of Tokyo was selected to echo John Mott’s 1910 slogan related to evangelization of all peoples, and perhaps also the famous slogan, “A church for every people by the year 2000”. »

Tokyo’s Fourfold Purpose

The promotional efforts leading up to Tokyo 2010 emphasized four purposes: to **celebrate** what God has done over the last 100 years since Edinburgh 1910, to **cast vision** for the future (assessing what remains to be done),

to **introduce new models** in frontier missions (for reaching the least reached peoples), and to **facilitate coordination** among mission organizations to fully engage and disciple every people with the gospel of the kingdom.

Those purposes were then the framework around which the tracks for the conference were developed. And the articles in this edition of *MF* will reflect, we hope, what progress or challenges may have emerged since then.

« The promotional efforts leading up to Tokyo 2010 emphasized four purposes: to celebrate what God has done over the last 100 years since Edinburgh 1910, to cast vision for the future (assessing what remains to be done), to introduce new models in frontier missions (for reaching the least reached peoples), and to facilitate coordination among mission organizations to fully engage and disciple every people with the gospel of the kingdom. »

Intended Outcomes

The Tokyo 2010 conference gave special attention, as we have noted, to the disciple-making dimension of the Great Commission and aimed at the integration of this into every aspect of the consultation. However, beyond the gathering itself, there were several stated aims:


- 1) Initiating a global research project, both before, during and following the consultation to assess the progress of **discipleship** in every people of the world.
- 2) Facilitation of an inter-mission coordination and follow-up with plans made to fully engage all the peoples of the world **with disciple-making teams**.

I have mentioned in prior *MF* editions that we are in an era of “the movement movement,” meaning, that movements of all sorts are a major focus in missiology: Church Planting Movements, Disciple Multiplication Movements, Insider Movements, etc. Did this spring from Tokyo?

In an environment in which progress and growth go viral and begin to take on the qualities of a movement, it is often difficult to trace with certainty all the precursors, causes, and catalysts.

What we *do* know, looking around now as we look back to Tokyo 2010, is we know more about the extent of discipleship progress than perhaps at any time in history since the book of Acts (see aim number 1 above), and we know that there is a rapidly growing number of movements that, in various ways, emphasizes discipleship (aim number 2).

There were certainly other outcomes from Tokyo: deepened relationships, an incarnational expression of the multi-cultural and multi-national shift in mission sending and thinking, and a deeper probing of the boundaries between what we could know about the least reached and what we didn't know as researchers gathered and compared notes.

I am sometimes asked, about this or that conference, whether such gatherings are worth the cost of money in rooms and food and travel, and the real costs in terms of peoples' time and focus while in actual attendance and in preparation. I know there are conferences I have attended for which I would need to politely say, “no, not worth it” (and I am sure my readers can add examples). However, looking back at Tokyo 2010, I believe God is still making withdrawals on His investment. 

« In an environment in which progress and growth go viral and begin to take on the qualities of a movement, it is often difficult to trace with certainty all the precursors, causes, and catalysts. »



24:14 Goal

Movement engagements in every unreached people and place by 2025 (68 months)

How Movements Count

BY **JUSTIN D. LONG**

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Over 1,035 s (rapidly multiplying groups that have surpassed four generations of church-planting in multiple streams) have been documented. Together, they comprise over 74 million believers in over 4.3 million churches.

When people hear this fact, they often ask: how are they counted? One implication of this question is whether are they counted in a way that others can accept as credible. As a basis for an answer, let's begin with a broader question: how do Christian denominations, in general, count their members? How, for example, do denominations in America count?

I. How United States denominations count

Denominations, or groups of churches, in the USA use various means to gather these statistics. These methods vary significantly with the size of each denomination.

Most denominations count one or both of two different types of numbers. *Attendees* is usually a broader and more complex number encompassing seekers, children, and new believers who have not yet met the requirements for membership. This is usually counted as the number of people regularly in a worship service. *Members* is usually a smaller number of people who have reached some formal stage (such as baptism).

For example, the Albanian Orthodox Diocese of America counts attendees as the average number of people (including children) who attend liturgy (the main weekly worship service) on a non-festival Sunday—that is, people who come to the main service on a day other than Christmas or Easter. The Allegheny Wesleyan Methodist

Conference measures *attendees* as “average Sunday morning attendance,” and *members* as “those whose name are on the attendance roll.” Not every denomination counts both attendees and members.

Denominational statistics are usually gathered by means of some form of survey instrument—paper or electronic—which each church self-completes and returns to the denominational headquarters. Here are four examples ranging over various sizes and denominational flavors in the USA.

The *Assemblies of God* (3.2 million members) asks USA churches to report the total each church considers members, regardless of age, as of December 31. As their researchers told me, “This definition provides a lot of leeway for the local church.” *Adherents* includes all who “consider the church their home church, whether or not they are enrolled as members.” Surveys are collected via both hardcopy and online options. Responses are checked if there appear to be significant discrepancies, usually by a phone call or by checking with district staff who have a closer working relationship with pastors.

Church of the Nazarene (0.8 million members) reports are self-filed by churches. No one attempts to audit; researchers make sure the numbers add up, starting with the membership number of each church from the previous year and adding the gains and subtracting the losses to make up the new total. If numbers don't add up, an email is sent or a phone call is made to clarify.

The *Southern Baptist Convention* (14 million members) uses the Annual Church Profile form to collect statistical data on all member churches. The form is returned via paper or online options. As with all denominations,

not all churches fill it out every year. Returned data are compared against previous years to check for outliers; unclear data are usually referred back to state conventions for clarification.

The *United Methodist Church* (6 million members) groups churches into districts and annual conferences. Each church self-reports, typically using an online form. They submit their data to their district, who aggregates it for the conference, where it is aggregated for the national headquarters. A statistical team reviews the data, and if any major variances are identified, they ask the annual conference to clarify. This usually involves a phone call to the district or individual church.

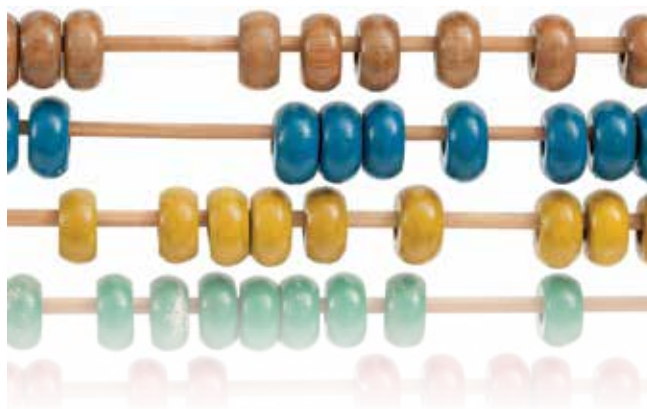
In nearly every US denomination, either the church is small enough to have a specific list of all members (a membership roll), or it is large enough that churches report using the honor system—“we trust you to turn in accurate (if not necessarily precise) statistics using a fairly broad definition.” Unclear data are clarified via phone or email. “We are not the IRS [Internal Revenue Service],” one denominational researcher told me. “We don’t randomly select churches for an audit and send teams out to verify numbers. Besides, checking Sunday attendance isn’t really enough [to determine total members]: you’d have to call every member to verify.”

« Attendance is a fairly easy number to estimate, even if it is not necessarily precise: just get a rough count of the number of people in a Sunday morning service. Membership, on the other hand, implies a commitment, and can introduce nuance. »

This highlights a complexity of denominational statistics. Attendance is a fairly easy number to estimate, even if it is not necessarily precise: just get a rough count of the number of people in a Sunday morning service. Membership, on the other hand, implies a commitment, and can introduce nuance. When does membership begin, and when does it end? If someone stops attending a church, and switches to a different church, they don’t always announce this fact. How many absences should be allowed before they are struck from the rolls? Are people ever struck from the rolls? How long does it take after a death? What if people go to one church on Sunday

morning and another church on Saturday night? (This happens when children, for example, attend another church’s youth group.) These kinds of situations make statistical boxes difficult.

Moreover, *membership* usually introduces significant debates over who should be counted. One example of this is found in the article “Meaningless Membership.” The author compares attendance to membership and asks, “Convention-wide [in the Southern Baptist Convention], there are 16 million members. But only 6 million people show up on a typical Sunday. Where are the other 10 million Southern Baptists? Some are providentially hindered, but surely not 10 million.”



II. How Movements count

Movements, like US denominations, wish to count their members. There are several reasons for counting, but four seem to be common to most movements. First, movements emphasize growth, and they want to see if they are growing. Second, by counting members in various streams, problems (which can be identified in part by a correlation in lack of multi-generational growth) can be identified and addressed. Third, movements generally don’t count to measure themselves in terms of their own growth, but rather to measure themselves against the surrounding non-Christian populations. The question they are trying to answer is, are we making progress in reaching the lost? Fourth, some movements use this counting for reports to their partners in areas such as prayer, projects, and funding.

Three forms of “counting” are generally found.

whether we document them on a membership roll or not.

Some movements or pre-movements are small enough (under 1,000 members, for example) that all the groups, leaders and even members can be known. Perhaps the stories of the individual leaders can be recounted (For example, “This man came to faith because that grandmother prayed for his healing and he was healed. Then he shared with his brother, and their whole family came to faith.”). In their small numbers, they can easily be counted on a spreadsheet or a series of diagrams on papers. This is similar in practice to the membership rolls of smaller US denominations.

B. Moderately large movements

Method 2—Each of the various streams within a movement know their members very well, and their numbers are aggregated to count the whole.

Some movements or pre-movements are too large to easily have everyone listed on a spreadsheet. (This “too large” threshold is often reached when a movement grows to the size of thousands of members, and definitely reached at the 10,000 member level.) Particular streams or portions of the movement, however, can be small enough individually to be similar to small movements above. They can aggregate their own numbers, and then each stream’s total can be counted together to come up with totals for the movement as a whole.

This process is similar to large US denominations that divide their churches into districts. Some streams might need to break their counts down further as they in turn get too large to count individually. However, when movements have thousands or tens of thousands of adherents, their individual streams are mostly “small-ish” and can be easily counted.

As movements become larger, they can encounter issues of security and technical logistics that make data collection risky or difficult. In a restricted-access area, a large data set of several thousand people can be very risky indeed. In places with very little technology or even very little literacy, the idea of gathering even sheets of paper might be challenging.

Because of these factors, a movement might decide to estimate their numbers based on data points like “the average number of people disciplined by a leader” or “the average number of people in a group.” These sorts of estimates are just as *accurate* as any American

denominational count (such as, “We have 10 churches, and each church has about 200 people”), although they might be less *precise* (see discussion of accuracy and precision below).

For example, I helped one movement estimate its total membership at between eight and 12 million people. The estimate was made on the basis of the number of leaders, the number each disciplined on average, a survey of the number of “generations” of leaders in each stream and the geographic spread of the movement, with an estimate of its saturation of individual districts. The estimate, with a range of millions, was a truthful and accurate statement, but obviously very imprecise.

C. Very large movements

Method 3—We are large enough to have the resources to invest in complex and regular counts.

Some movements are *very large*: organized in the millions, they are the equivalent of any national denomination in the United States or elsewhere (Southern Baptists, Assemblies of God, etc.). Because of their size, they have the resources to make a heavy investment in counting and do a regular census of their members (which is something very few American denominations actually do).

To accomplish this, a research team physically visits most leaders and completes a survey to gather both quantitative and qualitative data. This can result in numbers that are both accurate and very precise and that are frequently updated. Such numbers are also, for obvious reasons, highly sensitive. Very large censuses are also complex processes that are difficult for smaller groups to implement.

III. Reliability

We know movements count their people in ways similar to how counts are made in other parts of the world. This similarity is natural: when adding up the number of people in a set and recording them, similar problems are encountered around the world and solved in similar ways. Are the counts reliable and credible? To answer that, we need to consider the various reasons why someone might look at a number and respond, “That’s just got to be *wrong*.”

A. Mistakes of definition

Misunderstandings can happen when someone gives a

number without explaining what that number is. Is it *attendees* or *adherents*?

This can be especially true of movements that have both “churches” and “seeker groups.” Such movements often bring pre-believers who are spiritually hungry together in groups to explore Scripture stories. Eventually these “seeker groups” (often named different things in different movements) will either disintegrate due to lack of interest, or their members will become believers and form into a church.

« As with all research, when examining or comparing numbers, it’s important to know the definitions. »

“Seeker groups” are therefore closer to “attendees” in a Western church. Movements don’t typically report those numbers. They are in constant flux.

Movements, when reporting, usually provide “churches” and “adherents”—but the exact definition of “adherent” will vary from place to place. Generally, the majority of adherents are baptized believers. In some movements, however, believers might take a long time to be baptized, for a variety of reasons. Some movements report children, and some don’t (as with some American denominations). Some count “adult” at a much lower age than the typical American denomination would.

As with all research, when examining or comparing numbers, it’s important to know the definitions.

B. Accuracy, precision, and rounding

In the *World Christian Encyclopedia*, some denominations report their membership to the last digit; others round the number (usually to the nearest thousand). The difference between exact and rounded numbers is not *accuracy*, but rather *precision*. To say a denomination has 952 or 950 or 1,000 adherents is to make a true, accurate statement within the same order of magnitude, with varying levels of precision.

To use a different example: if my daughter asks me what time it is and I reply, “It’s a quarter to ten” when the time is 9:43, I am not *lying*—I am being *imprecise* but “close enough.”

Variances in precision appear in all sorts of counts. The difference between 21 million and 20 million is less

important than the difference between 20 million and 200,000. Similarly, if a given number is thought to be in the tens of millions, but precision is difficult, it might be enough to know whether it is on the low end (10 to 20 million) or on the high end (70 to 80 million).

Regardless of how denominations report their information, we need to keep in mind our own biases: a very precise number can give a false impression of precision. For many denominations—especially movements—the number of members is constantly changing. New people are joining, others are defecting; some are being born, some are dying. We need, therefore, to hold any single number loosely and preferably report in a rounded form (as I do, when I say there are over 74 million members of movements around the world).

C. Exaggeration

Occasionally, some have told me they believe the numbers in a movement are exaggerated. The primary motivation for movements to exaggerate their numbers would be financial: high numbers could be used in fundraising appeals. We have not seen any evidence for this in the movements we have documented. In fact, we have often seen movements intentionally *undercount*. Sometimes this means setting aside from the count portions of the movement which they feel aren’t adequately researched, or for which the numbers aren’t really certain. In some movements, counts are reduced by a percentage out of concern for error rates in the count method.

Further, our research has shown most movements fund the vast majority of their ministries internally. The percentage of outside money is minimal, especially when considered proportionally to the size of the larger movements. In other words, if their goal were to raise money by exaggerating their numbers, they would be doing a poor job.

For most movements, exaggeration isn’t an issue due to their small size. The vast majority of individual movements are around the 1,000-member level, and the members can be known, as we have highlighted above.

Finally, we have documented movements in 5-year increments as they grew from 1990 to 2020. Movements have followed a variety of patterns of growth, plateauing, and ending over those periods of time. Movements do not follow any lockstep patterns of growth that would indicate engineered numbers.

D. Deception

A final claim occasionally leveled at movements is that they are outright deceptions. Either the accuser, or someone the accuser knows, “has been in the area” and “there is nothing happening there.”

When I have dug into such accusations, I have never found deception to be the case. In a few instances when deception has been found in part of a movement, the movement leaders have publicly admitted it and corrected their reports. In our experience, movement leaders are highly motivated to find any deception.

Frequently, outside accusations of deception seem not to be based on any evidence other than that the accuser or their colleagues have been in the area without seeing similar results or seeing evidence of the movement. They typically ignore that these movements are usually in extremely high-risk areas. If they are to survive, they have to become very well versed in hiding their existence from governments and religious leaders. Many movements have had leaders “stolen” by mainstream public churches, often through offering salaries. Some have had their groups labeled as “heretical” and reported to the government by other believers. Westerners have gotten “in the know” and then without discretion have shared what they know, sometimes with very detrimental consequences. And most of all, many of these movements are so contextual that outsiders often don’t recognize them as Christian. Communities of people who dress in local fashions, gather and eat in local ways, and use local music do not look like what outsiders think of as “church.” For all these reasons, movements are often invisible to outsiders.

« Communities of people who dress in local fashions, gather and eat in local ways, and use local music do not look like what outsiders think of as “church.” For all these reasons, movements are often invisible to outsiders. »

The 1,000+ movements we have documented have each had multiple contacts with selected groups of trusted friends. This web of trust includes people from many different nations, mission organizations, denominations and backgrounds. Our team has usually discovered them

by being within reach of such a trusted relationship (otherwise we, too, would likely not know about them). In most of the larger movements, we have personally met with leaders at various levels, who are working in very difficult situations, with significant security risks and very little money involved. We have shared meals with earnest church planters who have shown us the scars from persecution. They have told us many stories, including their mistakes, failures, and details too bizarre to make up. The similar patterns and details across unconnected movements add to the ring of authenticity.

« All movements, in some way or another and with some regularity, attempt a count of their membership for a variety of reasons. »

Conclusion

Over 1,000 movements have been identified in the world. Each of these falls into general size categories of small (around 1,000 members), medium (some thousands to tens of thousands), or large (over 100,000 to some millions).

All movements, in some way or another and with some regularity, attempt a count of their membership for a variety of reasons. They use methods similar to Western denominations, with similar levels of accuracy. Precision falls off with increases in size, which is to be expected.

Movements are loath to share this kind of information with outsiders, because it can be misused and represents a significant security risk. Movements are often “hidden” from outsiders, and the security risks often make third-party vetting of the information challenging, if not impossible. Yet at the same time, note that outsiders do not usually see the need to vet or audit the information of Western denominations.

In general, the same methods applied to Western denominations are applied to movements and should be accorded similar assessments of their accuracy.

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Great Doors of Opportunity

BY **GREG
PARSONS**

Greg Parsons has been on the staff of Frontier Ventures (formerly USCWM) since 1982, and currently serves as Director of Global Connections. He and his wife, Kathleen, have two children and three grandchildren.

No matter your view of globalization and its influence on the world, there is no question that many major (and some minor) events ripple around the world. Two that have been in the global news recently are the coronavirus and the death of Kobe Bryant. As I write, we are just beginning to see the downstream economic impact of China's handling of the coronavirus. Factories that shut down there have impacted supply line and production around the world. Even as the death of Kobe Bryant fades in the minds of some, many have been profoundly impacted by his life. He was their hero.

« When people are questioning life and death matters, we need to be ready. It is an opportunity for ministry. »

I have tried to pay attention in each of these situations—with a spirit of prayer. I've been watching how people respond, here and around the world. I've reached out to friends who I knew might be struggling. When people are questioning life and death matters, we need to be ready. It

is an opportunity for ministry.

In the case of Kobe's death, a friend and mission leader was close to the family of someone else on the same helicopter. He and his wife were asked to come to the memorial to support the family. Please pray for them.

Opportunities come in ways we wish they would not.

There is a danger in focusing too much on events in the news as we share with others and teach the Word of God. Things also fade from people's minds and hearts. When we illustrate our Bible teaching from current events too much, it takes the focus off of God and the truth in His Word. It is easy to use the culture around us in our teaching. Studying the Bible is hard work! But often, evaluating culture is a guess—we rarely know what really happened in any given event.


Still, we should be both students of the Word *and* the newspaper, as Howard Hendricks told me, if for no other reason than that we: 1) understand what the people around us, our church and beyond are experiencing; and 2) to inform our prayers. We want to see God work in so many people's lives—from family, to those near us, to those we hear about around the world. Are you praying for those impacted by the coronavirus? Both for non-believers and for your brothers and sisters who live there? Did you know some of them were going out on the streets in full protective clothing to share the gospel?

I hope I am wrong, but it seems to me that we don't really believe James 4:2b "you do not have because you do not pray." This verse should

convict all of us regarding our prayer life and our faith. I fail so often. I would be overwhelmed with guilt if I didn't believe and experience God's grace. It is natural to get absorbed in life near me—what I can see and touch. But if that verse is true, then we should be praying for God to do amazing—even unbelievable things. John Piper said of this verse, that "God causes things to happen that would not happen if you didn't pray." Think about that. As crazy as that sounds given the sovereignty of God, it is what the verse says.

« I would be overwhelmed with guilt if I didn't believe and experience God's grace. It is natural to get absorbed in life near me—what I can see and touch. »

So...are we praying for God to move in our day to spread the truth about Jesus with those who are far away from Him? Do you pray for specific people groups like those mentioned daily in the Unreached People of the Day app (See JoshuaProject.net)? These are the "opportunities" we all have before us. Think of the specific people and opportunities you have in your life which you should pray about.

Like Paul, we all have a "great door of opportunity" wide open before us. (1 Cor. 16:9) What are the opportunities God is giving to you? Are you walking in them by the Spirit and in faith-filled prayer? 

There's No Perfect Movement Recipe

BY C. ANDERSON

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When first married, I was a terrible cook. A friend of my mom gave us a Betty Crocker Cookbook as a wedding gift. I used it for years. It's still in my kitchen drawer, looking like it's been through World War Two with crumpled edges and soiled pages. Full of easy recipes, it will take you step-by-step through the process needed to make a wonderful entree or dessert. Read the directions, follow the steps, and *voila*...something delicious to eat was on the table.

« Focus on people, prayer and a few core multiplication principles, and you'll be more likely to see the multiplication growth you dream of. »

Starting a Disciple Making Movement isn't like following a recipe. I wish there were a few simple steps we could follow and out pops a movement. It's not that easy. There are a host of *recipes* out there to compare. They may or may not lead to a movement in your location. Don't get fixated on the DMM *recipe*. Starting movements is not about methods or formulas. Movements start through people.

Focus on people, prayer and a few core multiplication principles, and you'll be more likely to see the multiplication growth you dream of. There is also just plain grit and perseverance needed. Let's save that topic for another time. In this article, I want to focus on the vital importance of making deep, long-term investments in apostolically gifted disciples. These people are vital to seeing a movement take off. They may be rough around the edges and need lots of loving input, but it's your job to find those people and raise them up.

Whether you are a trainer who walks alongside an indigenous leader, or a movement leader yourself, the multiplication of movements in your region will depend on the depth of investment you make in apostolically gifted *people* God gives you to mentor.

Jesus and Paul

Jesus poured His life into a group of rough fishermen and a tax collector. He built deep relationships of love, trust, and mentoring with this group of men. When He left, they carried on the movement He had begun. Barnabas invested in Paul. The Apostle then mentored young Timothy and many others. They, in turn, trained other disciples. Those he'd traveled with, loved on, believed in, and poured into, passed on Paul's message, life and teachings to thousands of others. 2 Tim. 2:2 is an important verse for us who are working to start movements. We use it to talk about generational growth and disciples making disciples.

And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.
(2 Tim. 2:2. NIV)

« Jesus poured His life into a group of rough fishermen and a tax collector. He built deep relationships of love, trust, and mentoring with this group of men. »

In starting and sustaining Disciple Making Movements, remember...it's all about people. A long-term, intensive investment in a few apostolically gifted men or women over the long-haul, is far more important than the exact methodology (recipe) you use to catalyze and grow a movement.

Two Men, Two Strategies, Same Results

I recently was at a conference where movement leaders gathered to learn and collaborate. After one session, I sat at a table chatting with two leaders who had come. One had started 750 house churches in the last few years. The other man had started over 200. Both led notable movements in the same state of their country, among the same Unreached People Group. It was interesting to me that their methodologies varied significantly. One had used a storytelling approach, the other a community development strategy. What they had in common was that the same mentor invested and believed in them.

« Don't get stuck on methodology!
We get bogged down in those
details so easily. »

Movements are being released around the world using various means. Some use this set of questions, some use that. Some train with these principles first, others emphasize other things. Many have an emphasis on the supernatural, some do not. Don't get stuck on methodology! We get bogged down in those details so easily.

Investing in a Rebel

He'd been branded a rebel, and not without reason. Strong in personality and opinions, not everyone liked him. I wasn't sure why I did. I guess I saw something in him. He was determined and had a deep passion for the lost.

He was willing to do what others weren't. Going to a tough city that was known to be resistant to Christianity, he was kicked out of the apartments he rented more than 20 times. They would move yet again until they found new lodging. He wasn't about to give up. Finances were tough, so he went to the big city and bought rolls of cloth. Going door to door he sold the material. He made enough money to provide for his wife and young kids in at least a minimal way.

When my husband and I visited their home, things shifted. We listened and prayed and trust developed. He somehow knew that I believed in him and his wife.

Others in our organization didn't think very highly of him. He didn't fit the mold. Many had tried to "coach" him, but he had not been open to that. He resisted any form of control and was a bit of a tough personality to work with. Slowly, our relationship grew.



I threw out the word coaching and just asked if I could call him sometimes to hear how he was doing and pray. As I started doing this, he began to share the dreams God had put in his heart for his region. They were God-sized dreams. Our families grew close as we spent more time together. He began to listen to me differently as I shared principles with him. I listened to his ideas as well.

Defending him to the organizational leaders became part of my job. This brother and his wife needed freedom to move in apostolic ways without the normal restrictions and regulations common for most. That is not to say that he never needed correction or rebuke. It had to come from a place of trust and relationship though. His movement grew as miracles began to happen. Couples who couldn't get pregnant began to receive healing and conceive. Demons were cast out.

He needed help in multiplying leaders and not holding on to all the power. We worked on that. I challenged him from the Word as we studied together. We visited his home many times and he ours. I bought gifts for his kids and we shared many meals. His movement grew rapidly. I had the privilege of being a small part of it.

"Apostolically Gifted" Leaders

I don't use the term apostle as an office. The moment you start calling yourself "apostle this" or "apostle that" it raises major concern for me. What I am referring to in this article is the spiritual gift of the apostle as mentioned in 1 Corinthians 12:28. All spiritual gifts are needed and important in launching a movement, but without an apostolically gifted person, a movement will struggle

to take off. Identify people with this gift and invest in mentoring them toward multiplication growth.

Things to Remember When Mentoring Pioneer/Apostle-Type People

1. Discipleship is messy.

Apostles seem to create more messy situations than others. As they launch into new things, take risks of faith, see miracles and operate in radical obedience, many unusual things happen. Some are exciting breakthroughs, others are messes that need to be sorted. If you are mentoring and walking with this kind of person, they may need wisdom for how to untangle messes in their own lives, and the lives of others.

Don't be put off by the problems they create, or when they rub others around them wrong. This is normal. These people don't fit naturally in organizational structures and are often branded as radical. They need those who serve as go-betweens for them to help others understand them. Sometimes they need protection or for you to create a barrier between them and the organizational structure.

2. Even strong people are fragile.

Those with an apostolic spiritual gift can come across as very strong. Apostolically gifted people need love and care as much as the next person. They are vulnerable to isolation due to the powerful ways God uses them. Having loving mentors who gently correct, notice when they aren't doing well, and ask tough questions is important. They also need those who affirm and encourage them in a personal way.



3. Learn from and with them.

Coaching approaches are being embraced in many movements. A coach learns to ask good questions that help the coachees discover their own solutions. Apostolically gifted people are entrepreneurial. If you lead or mentor this kind of person, give them the freedom to experiment and try new things. Champion their effort, then help them evaluate. Don't feel like you have to be the "teacher." You may have more experience, but pull out *the gold* within them. Listen well to what they are thinking and doing.

4. Giving access makes people feel valued.

There are a few emerging leaders to whom I give an exceptional level of access. They can drop in on me, text and ask for a call on the weekend, or message me early in the morning. I will call them back right away. You can't do that with everyone, but when you find someone with strong apostolic anointing, you may need to give them greater access to your time. In my experience, these people are not very good at scheduling appointments or coaching calls. Make space for that and be patient with them. This will be necessary if you want your relationship to go deep and for them to feel you value them.

5. Give those you mentor room to fail.

Model a lifestyle of risk-taking. If they see that you sometimes fail, they will gain the courage to try new things. Tell stories of your church-planting and evangelism failures as well as successes. Particularly with younger people you are mentoring, create a safe place for them to share freely when they have blown it whether in a ministry-related task or personally.

6. It has to be more than just ministry.


If you want to go deep in disciple-making relationships with the kind of people who will become leaders of thousands or tens of thousands, it will have to be about more than ministry.

You need to become true friends. The relationship becomes like family. That means spending lots of time together, relaxing, playing and working. Taking time to do this is part of what makes the kinds of mentoring relationships that lead to multiplication.

A Consistent Investment

Filtering for the faithful and fruitful is an important movement principle. Once you find those entrepreneurial people, invest consistently. Love on them. Encourage and affirm. Spend time and money to build deep relationships that go the long haul.

Challenge and correct. Rebuke and exhort. Train and empower. The fruit will be multiplication. Paul said in 1 Corinthians 11:1, "Follow my example, as I follow Christ." Behind him came Timothy, Titus, Silas and a host of others. They followed him because he had invested in them. He had taught them how to live, start churches, make disciples, and do the work of the kingdom.

Who are you training and investing in? Could they say the same? 





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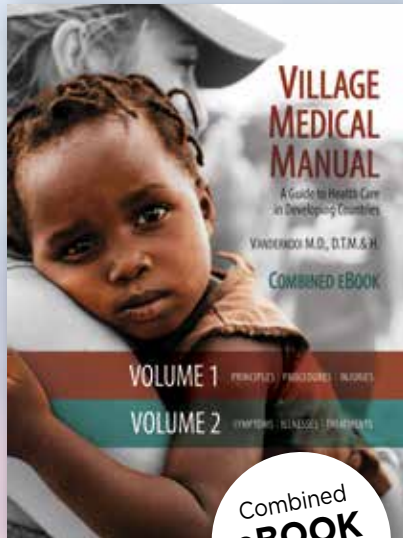
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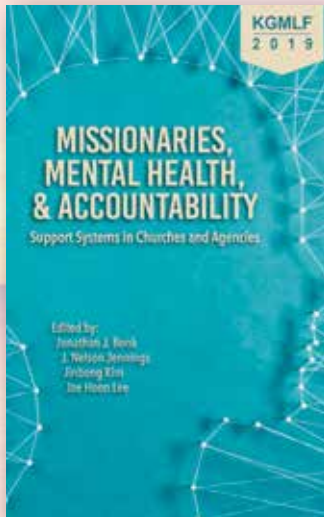


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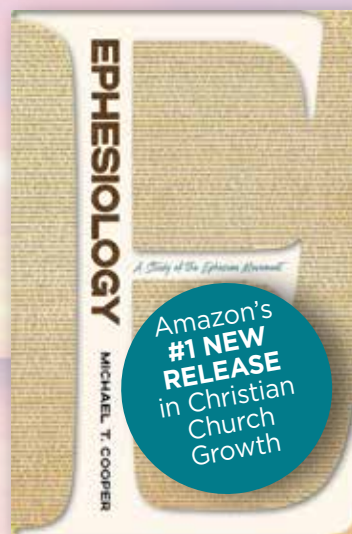
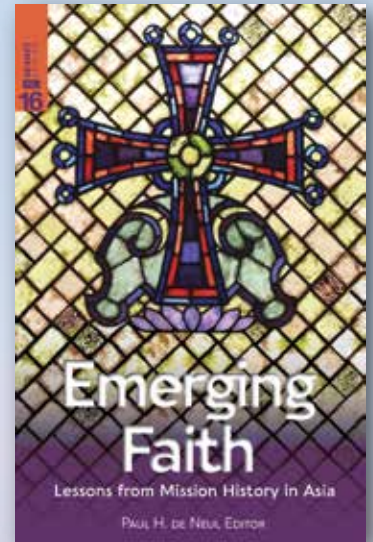
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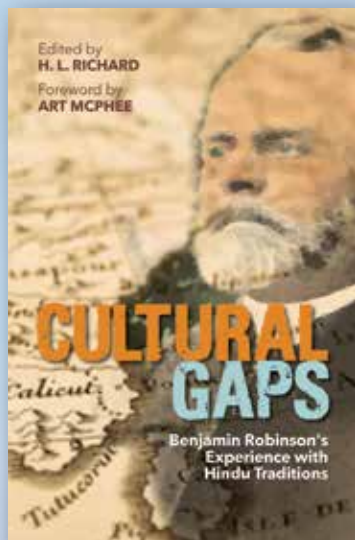
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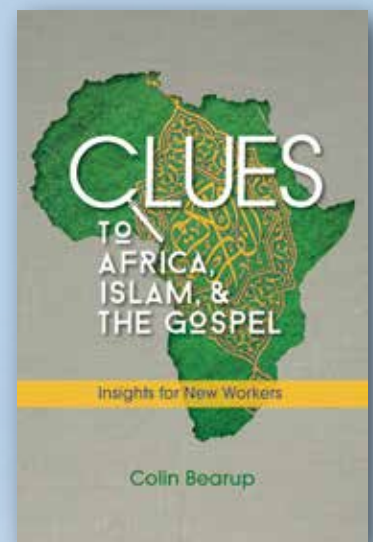
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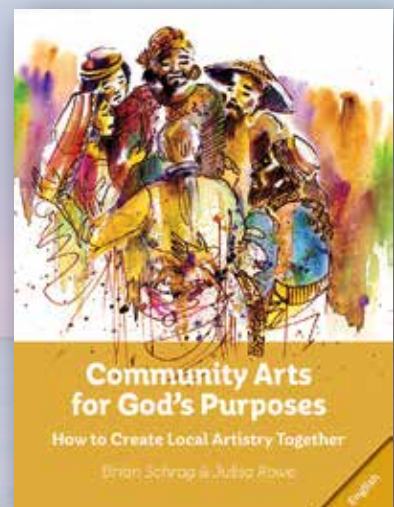
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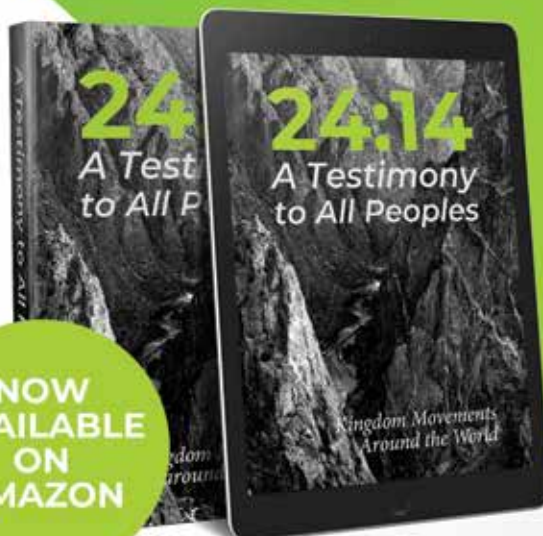
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