Lessons in Mission Strategy from the Last 50 Years
30 Mission Trends, Movements and Models

Luis K Bush and Tom Steffen

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Introduction

This is the day the Lord has made. We shall rejoice and be glad in it as we consider the past and future of evangelical mission by contemplating thirty mission trends of the past fifty years that have impacted the cause of Christ**.** These trends (that become models and movements) are demonstrable by patterns of growth in diverse places over at least one decade. Habakkuk's inspired prophecy anticipates the day when the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea. As God's servants, we follow His prophet's mandate to look, see, and wonder as we consider His workings in and through His people in recent times. We recognize that biblical missiology informs these trends while remaining "surrendered to Scripture to maintain its distinctive contribution."[1] We are indebted to respected missiologists who evaluated each major mission trend to ensure they met the criteria for inclusion. Other mission trends fit the selection criteria but were not included for security reasons. The mission-trends are listed sequentially by date with a brief accompanying explanation.

1. Evangelical Movement

Evangelicalism arose during the First Great Awakening in the 18th century when pastors emphasized personal salvation rather than ritual and tradition. Evangelicalism inspired the rise of missionary societies in the 19th century. Evangelicals turned their attention to applying gospel principles to the social, political, and economic issues in the 20th century.

Billy Graham

> **1. Evangelical Movement:** No other religious movement reshaped America quite like Evangelicalism, whose adherents tripled in the last fifty years with the greatest harvest into the kingdom of God that the world has ever seen in the decade of the nineties.

Patrick Johnstone

"Evangelicals," notes Patrick Johnstone, "were only just beginning to emerge from a half-century of marginalization; but from then on Evangelicalism became the most dynamic belief system in the world and its fast-growing numbers put it at the center of global Christianity."[2]

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[1] Steffen, "Missiology's Journey for Acceptance in the Educational World," 131.

[2] Johnstone, *The Future of the Global Church*, 130.

2. Pentecostal & Charismatic Movement

Pentecostalism has roots in the 19th-century Holiness Movement which promoted personal piety. Within the Pentecostal movement, Christians sought direct personal experience with God through the baptism with the Holy Spirit. Charles Fox Parham was instrumental in the formation of Pentecostalism.

Pentecostal-type revivals broke out worldwide in Korea and India and beyond, at about the same time as the 1906 Azusa Street Revival in Los Angeles. Pentecostal and Charismatic Christians together make up about 26 percent of all Christians and more than 8 percent of the world's total population.[3]

Charles Fox Parham

> **2. Pentecostal and Charismatic Movement**: In the 1980s, Pentecostals surpassed all other Protestants' groups to become the largest globally, with more than one out of four Christians and almost one of ten of the world's total population.

3. Church Growth Movement

Donald McGavran launched The School of World Mission and Institute of Church Growth at Fuller Theological Seminary in 1965, focusing on methodology. Notably, he claimed, "The great obstacles to conversion are social, not theological….People like to become Christians without crossing racial, linguistic or class barriers."[4]

> **3. The Church Growth Movement**, fathered by Donald McGavran, postulates that effective evangelism starts (not ends) with a homogeneous unit (a social-cultural division of a people group) resulting in people movements.

McGavran, known as "the Father of Church Growth," wrote two classics. *The Bridges of God* (1955) laid the foundation for the movement. Theologically, find the lost and make disciples. Ethically, results should produce church growth. Missiologically, the behavior sciences are essential for understanding how people become Christians, e.g., through family "bridges" and kinship ties ("homogeneous units").
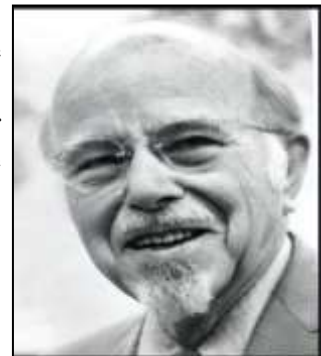
McGavran's *magnum opus* was *Understanding Church Growth* (1970). Here he laid out the principles of Church Growth adding a plethora of new terms, e.g., conversion growth, quality growth. His

Donald McGavran

protégé, C.P. Wagner, opened the door to U.S. pastors and expanded the curricula to include prayer and spiritual warfare.

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[3] Zurlo, et al, "Status of Global Christianity, 2020," 2019. https://journals.sagepub.com/doi/full/10.1177/2396939319880074

[4] McGavran and Wagner, *Understanding Church Growth,* 156, 163.

4. Lausanne Movement

In the aftermath of Edinburgh 1910, Billy Graham pioneered a form of grassroots cooperation in evangelism that bolstered ties with evangelical leaders worldwide, thereby providing support for global undertakings. With those relationships, he was able to catalyze global support for Lausanne '74. There Graham called for clarification of the relationship between evangelism and social responsibility. He expected the Congress to reaffirm that witness included word and works. The seeds of the Lausanne Movement had just been planted. Lausanne '74 broadened the meaning of the term "mission" previously articulated by John Stott. Stott's position had changed since Berlin '66, now believing the Great Commission included social and evangelistic responsibility as both are inextricably linked.

> **4. Lausanne Movement** mobilizes evangelical leaders, connecting influencers and ideas to collaborate for world evangelization with a vision of the whole church taking the whole Gospel to the entire world.

The Lausanne Covenant reads, "World Evangelization requires the whole church taking the whole Gospel to the whole world."[5] This led to the Consultation on the Relationship Between Evangelism and Social Responsibility co-sponsored by the LCWE and WEF in 1982.

5. People Group Model

Ralph Winter introduced the concept of "unreached people groups" at the 1974 Lausanne International Congress on World Evangelism. He spoke of the overwhelming need of the Gospel to be preached to unreached people groups since no indigenous church existed to evangelize them.

Winter highlighted that, out of the estimated 24,000 people groups in the world, 17,000 remained unreached. This shocked many Christians.

Winter's revelation launched a new era of missions[6] focused on the dual concepts of

- viewing the earth's inhabitants in terms of people groups instead of nation-states, and
- recognizing that a different kind of cross-cultural evangelism was required to reach them.

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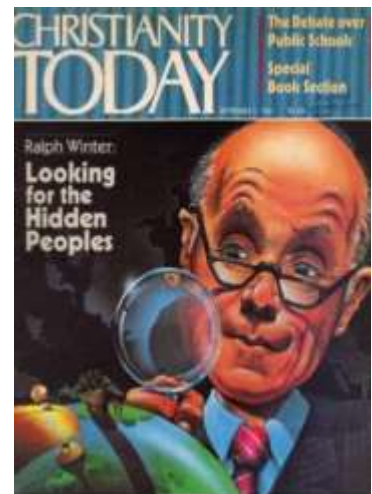
[5] Stott, *Lausanne Covenant*, paragraph 6.
https://www.lausanne.org/content/covenant/lausanne-covenant#cov
[6] Snodderly and Moreau, *Evangelical and Frontier Mission Perspectives on the Global Progress of the Gospel*, 2011. Evangelical and Frontier Mission Perspectives on the Global Progress of the Gospel

> **5. People Group Model** primarily focuses on the 10/40 window of the world within which most unreached people groups live. The Lausanne Committee for World Evangelization defines a people group as "the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance.

A paradigm shift within mission strategy reawakened the world mission movement. Completing the Great Commission's task became the most significant assignment of the world Church. For Winter's contribution to missions, *Time Magazine* selected him as one of the 25 Most Influential Evangelicals in 2005.

6. Integral Mission Model

Samuel Escobar and Rene Padilla introduced the concept of "integral mission" in their plenary sessions titled: "Evangelism and Man's Search for Freedom, Justice, and Fulfillment" and "Evangelism and the World." Lausanne '74 would take a definitive step in affirming an integral mission as the church's mission. Integral Mission, also called holistic mission, references the task of bringing the whole of life under Jesus' lordship. This affirmed no biblical dichotomy existed between evangelistic and social responsibility. Integral mission is expressed in Shalom, enjoying harmony with God and one's neighbor and God's creation.[7]

Rene Padilla
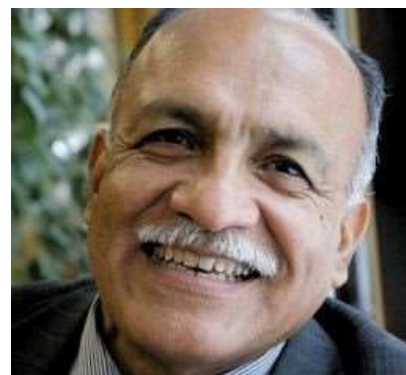
Samuel Escobar

> **6. Integral Mission Model** incarnates the values of the Kingdom of God and witnesses the love and justice revealed in Jesus Christ through the power of the Spirit for the transformation of human life in all its dimensions, individually and communally.

Prerequisites that qualify a church to practice integral mission include:
1. Commitment to Jesus Christ as Lord of everything and everyone;
2. Every member of the church is called to discipleship as a missionary lifestyle;
3. The church confesses Jesus Christ as Lord and lives in the light of that confession; and
4. Its use of her spiritual gifts to fulfill their vocation.

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[7] See Padilla, *Transforming Church and Mission*, 2004. [Transforming Church and Mission](#)

7. International Orality Movement

The modern-day orality movement debuted in 1981 in Pattaya, with New Tribes Mission (NTM). Trevor McIlwain spoke daily about Chronological Bible Teaching, an evangelism-discipleship church planting model focused on Bible stories.

One result of the NTM conference was the highly viewed EE-Taow video (1989). Jim Slack, IMB researcher in the Philippines, heard of the model and had McIlwain introduce to IMB in 1983. Slack and J.O. Terry (IMB) then propelled the model into a movement within IMB and beyond.[8]

J.O. Terry

> **7. The International Orality Movement (ION)** launched by International Orality Network is an affiliation of agencies and organizations partnering to make Scripture available to oral communicators in culturally appropriate ways that produce church planting movements.

In 2001, Avery Willis and Paul Eshleman helped initiate the Oral Bible Network (OBN) comprised of 15 agencies. In 2004, the Lausanne Committee for World Evangelization organized the Issues Forum in Pattaya, Thailand, resulting in "Making Disciples of Oral Learners."[9] The rural movement had now reached urban settings.
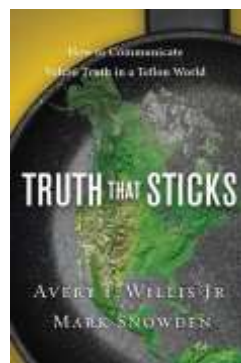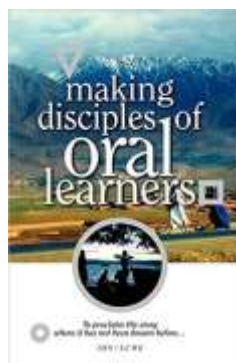
The Making Disciples of Oral Learners Working Group merged with OBN in 2005 to become the International Orality Network (ION), offering training and materials for those reaching oralists (by situation or choice).

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[8] For an historical overview of the orality movement, see Steffen, *Worldview-based Storying*, chapters 1-3 and ION, "How We Began," n.d. ION History - How We Began

[9] Issue Group, "Making Disciples of Oral Learners," 2004. https://www.lausanne.org/docs/2004forum/LOP54_IG25.pdf

8. The COMIBAM Movement

"From a mission field to a mission force" was the rallying cry of Ibero-Americans taking their place among the world harvesters.[10] After years of receiving missionaries, God was transforming Latin America into a mission base from which thousands would be sent to the world's unreached peoples. In 1987 in São Paulo, Brazil, some 3,000 Latin American leaders decided to be a light to the nations. COMIBAM was launched.

David Cardenas

> **8. The COMIBAM Movement** serves the Ibero-American missionary movement representing more than 27,000 missionaries from Latin America, Portugal, and Spain in collaboration with other alliances, churches, and agencies worldwide.

In 2017, COMIBAM celebrated their IV congress. Eighteen hundred mission leaders met in Bogota to evaluate the fruit of the missionaries to better equip and serve them. They agreed to:

1. Strengthen the missiological foundations of the Ibero-American mission community through biblical reflection and research;
2. Discuss challenges facing the missionaries and senders, and consider ways to grow and modify mission practice;
3. Present mission opportunities and need to increase mission participation with increased effectiveness; and
4. Encourage deepening relationships to increase unity and collaboration in the regional and global mission movement.

9. The AD2000 Movement

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[10] See Bush, "COMIBAM 97," 1997.
COMIBAM 97 - An Assessment of the Latin American Missions Movement

At Lausanne II in 1989, John Stott, noting the year 2000 had become a challenging milestone, asked: "Can we commit ourselves to evangelize the world during the last decade of this millennium? There is nothing magical about the date, yet should we not do our best to reach this goal?"[11] Denominational leaders at the Summit agreed to work together to evangelize the world by AD2000.

> **9. The AD2000 Movement** is a global, informal network of Christian missionary agencies, denominations, churches, and individuals committed to world evangelism with the goal of a church for
> every people and the Gospel for every person by the year 2000.

The AD2000 Movement served as a Great Commission catalyst to focus on the unreached.[12] It incorporated the following operating principles: 1) seeking to listen carefully to what God is saying to us, 2) thinking outside the box, 3) a pioneer spirit with new ideas, 4) respond to the responders, 5) based primarily on relationships, 6) grass roots, bottom up, and 7) own and control nothing. As the movement extended beyond 2000, Ralph Winter called the AD2000 & Beyond Movement *the largest, most pervasive global evangelical network ever to exist*."[13] The AD2000 & Beyond Movement was a movement of God for the people of God.

10. The 10/40 Window Model

More than five billion people, representing more than two-thirds of the world's population, live in the 10/40 Window, located from 10 degrees north to 40 degrees north of the equator. The 10/40 Window mission focus came about in the early 1990s upon recognizing that the least evangelized people and countries worldwide live there. These people have the lowest quality of life when considering life expectancy, infant mortality, poverty, and literacy. Eighty-four percent of all the unreached people groups live in the window. More than 90 percent of the frontier groups with less than .1 percent Christian make their home in the 10/40 Window. Jesus said: "To whom much is given, much will be required" (Luke 12:48 ESV)[14]

> **10. The 10/40 Window Model** puts the spotlight on regions of the eastern hemisphere, plus the European and African part of the western hemisphere, located between 10 and 40 degrees north of the equator, an area with the highest level of socioeconomic challenges and least access to the Christian message and Christian resources on the planet.

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[11] Lausanne Movement, "The Manila Manifesto," 1989. https://www.lausanne.org/content/manifesto/the-manila-manifesto

[12] See Bush, "AD2000 as a Great Commission Catalyst," AD2000 as a Great Commission Catalyst

[13] Winter, "Editorial Comment." *Mission Frontiers*, 1993 (emphasis original). http://www.missionfrontiers.org/issue/article/editorial-comment82

[14] Bush, "Global Trends with a Special Focus on the 10/40 Window," 1998. Global Trends for Middle Eastern Leaders
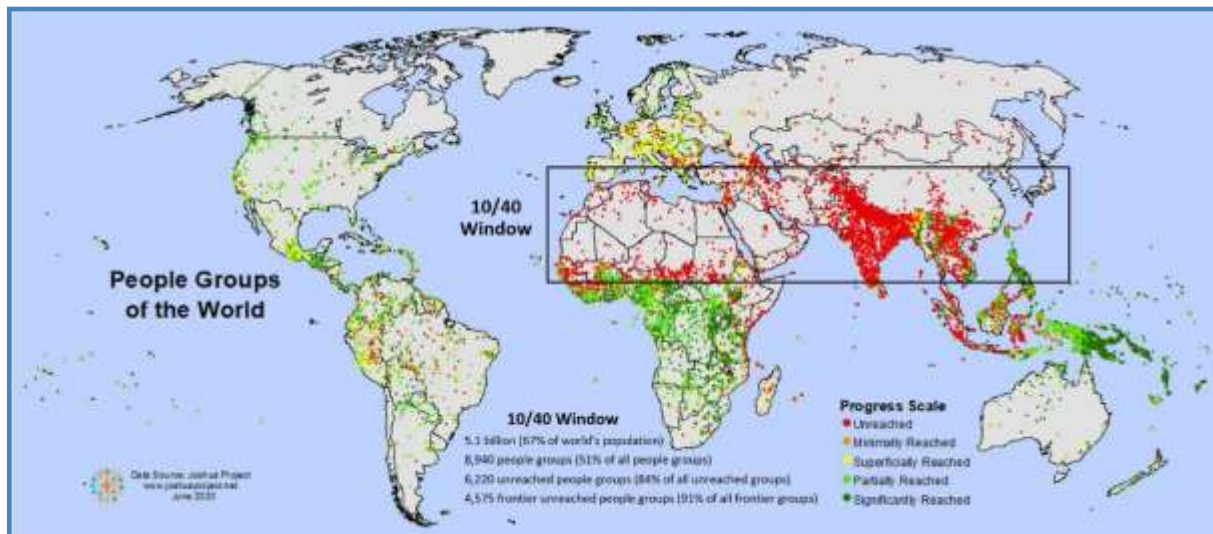
Source: https://joshuaproject.net/, June 2020. Used with permission.

11. Joshua Project Model

Inspired by the Unreached People Movement, Joshua Project began in the mid-1990s with a partial listing of about 1,750 of the largest unreached people groups.

In the early 2000s, the Joshua Project list was expanded to become a comprehensive global people group list. Many new unreached people groups were documented for the first time. Today the list has 17,400 people groups, 7,400 of which are still considered unreached.

The dual concepts of: 1) viewing the earth's inhabitants in terms of people groups instead of nation-states, and 2) recognizing that a different kind of cross-cultural evangelism was needed to reach them, represented a paradigm shift within mission strategy that has been unparalleled in the twentieth century and beyond.

Source: https://joshuaproject.net/

Global Summary
An overview of the people groups of the world

People Groups:	17,446
Unreached Groups:	7,408
% Unreached Groups:	42.5%
Population:	7.75 Billion
Popl in Unreached:	3.23 Billion
% Popl in Unreached:	41.7%

People Groups by Progress Scale

11. **Joshua Project model** helps define the unfinished task of fulfilling the Great Commission by encouraging the global mission's movement to focus on unreachedpeople groups.

Dan Scribner

Increased gathering and analysis of data has brought greater clarity to the unfinished task. For the last twenty-five years, Joshua Project has helped the global mission's movement focus on unreached people groups.

12. The Saturation Church Planting Movement

When DAWN launched in Europe in the 1990's, excitement and skepticism reigned. There was great excitement about the whole Church mobilized for saturation church planting, using best practices learned from DAWN. And there was great skepticism about the strategy's adaptability on a secular continent.

Twenty years later, DAWN no longer existed on Europe's radar much less the worlds. It came, landed, but failed to conquer the old continent. Or did it?

> **12. The Saturation Church Planting Movement** works nationally to involve most Jesus followers to work together for the purpose of multiplying churches in all of that nation's geographic, ethnic and cultural spaces.

In 2010, leaders met in Oslo to discuss current national church-planting processes in their respective nations. France, e.g., planned to plant one church for every 10,000 inhabitants. But how? A Similar national strategy had already been in place in Norway. Norway, then, was able to help France advance the ball.

That gathering produced a framework to help develop National Church Planting Processes (NC2P)[15] across Europe. As of 2020, twenty nations are involved. One can only wonder: Is NC2P a revised DAWN?

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[15] See http://nc2p.org/

13. Women in Mission Leadership Model

Today more than 60 percent of western missionaries are women. Many, like Sharon Mumper of Magazine Training Institute, are founders of mission organizations.

Mary Vijayam, seeing the challenges women faced in a stratified Indian society, Co-founded TENT. Simultaneously, she saw the potential Christian women have in the church, missions, and community. Mary began a program exclusively for women at TENT, named Indian Women in the Lord's Labor (IWILL), where women receive training in witnessing for Christ to bring spiritual, social, and economic transformation. Through IWILL, she trained more than 1200 grassroots level women and 450 undergraduate level women from India and Nepal.

Mary Vijayam

> **13. The AD2000 Women's Track Model** became Women of Global Action in 2000. It focused on mobilizing women's networks worldwide to reach the unreached with the Gospel. It is committed to equipping women for service and releasing their God-given gifts, especially among least-reached peoples.


Judy Mbugua

From Kenya, Judy Mbugua became a successful manager in a large insurance company in Nairobi, even with five children. On the side, she started Home Care, reaching thousands of Christian women praying for their unsaved husbands.

14. MANI – Mobilizing African National Initiatives

MANI was birthed when 320 delegates from 36 African nations met in Jerusalem for the African Millennial Consultation in 2001. Building upon AD 2000 & Beyond Movement, these African leaders affirmed God's mighty work across the continent and committed to accelerating the Gospel's advance through networking and collaboration.

Participants shared the divine conviction that Africa's hour had come to take primary responsibility for the final Gospel thrust in Africa and beyond. Recognizing the AD 2000 and Beyond Movement was disbanding, the delegates determined to establish a continuing African movement. They therefore unanimously adopted the "Jerusalem Declaration," affirming their commitment to carry the torch for national and global evangelization.
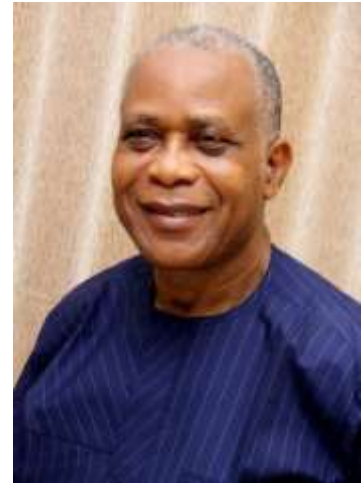

Reuben Ezemadu

> **14. The Movement for African National Initiatives (MANI)** is a grassroots movement committed to catalyzing the African body of Christ to strategically partner to disciple the nations and to send Africans in mission around the world.

MANI's purpose is to affirm, motivate, mobilize and network Christian leaders and churches by inspiring them with the vision of reaching the unreached and least evangelized in Africa, and beyond.

15. Majority World Mission Movements

Patrick Johnstone advances, "The whole paradigm of missions has now changed. The old, Western ways of forming relationships and strategies and working in the field will no longer do now that missionaries are being sent out from all over the world. Increasingly, everyone will need to deal with multiple initiatives aimed at the same populations; agencies and networks will have to cooperate across cultures, and multicultural teams will become the norm."[16]

> **15. The Majority World Mission Movements** demand more interconnectedness and interdependence to advance God's kingdom in our generation.
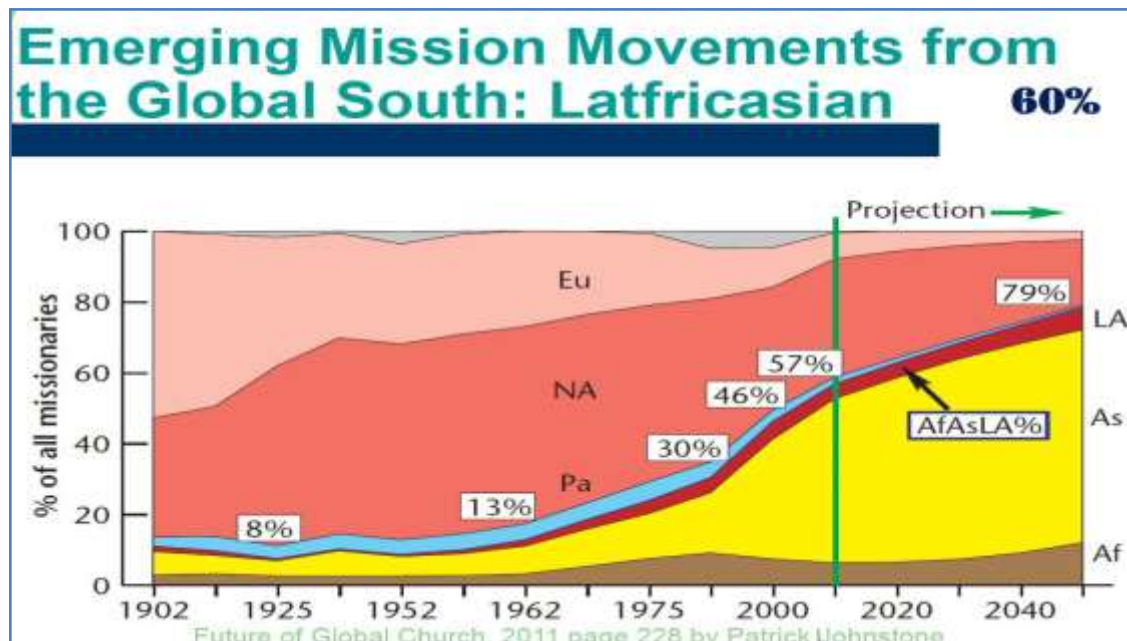
Source: Johnstone, *The Future of the Global Church*, 228. Used with permission.

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[16] Johnstone, *The Future of the Global Church*, 228.

16. Acceleration of Bible Translation Model

During the 1990's, God's Word and Literature Resource Network, led by Lars Dunberg and Dick Eastman, proposed the following: "Mobilize and encourage networking among Bible societies, Bible translation agencies, media, literature, and related ministries committed to evangelizing and discipling the unreached to systematically provide all people access to God's Word in their language."[17]

At the Wycliffe Bible Translation International's Convention in 1999, delegates boldly called for "Vision 2025." "Motivated by the pressing need for all peoples to have access to the Word of God in a language that speaks to their hearts, and reaffirming our historical values and our trust in God to accomplish the impossible; we embrace the vision that by the year 2025 a Bible translation project will be in progress for every language that needs it."[18]

> **16. The Model of Acceleration of Bible Translation** began with the 1999 Wycliffe Bible Translation International's Convention "Vision 2025" that called for a Bible translated in every language group that needed one.

Translation is on pace to be completed in 2042. With new translation methodology, crowdsourcing, and technology speeding up the process with Para Text software's emergence, non-copyrighted translations were forthcoming faster than previously. We are the first generation that can genuinely say the Word of God may be available in every language that needs it.

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[17] Bush, *AD2000 Handbook*, 56. AD2000 Handbook
[18] Cornelius and Niemandt, "Vision 2025 and the Bible Translation Movement," 2013.
Vision 2025 and the Bible Translation Movement
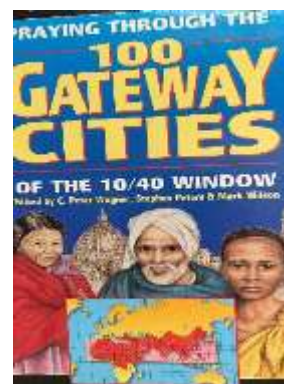
17. Praying through the Window Movement

Praying Through the 10/40 Window began in 1991. A year later, a group met at Every Home for Christ in Colorado Springs to discuss ways to organize a global prayer movement to penetrate the 10/40 Window. Bev Pegues, interceding in the room next door, organized the first Praying Through the Window.
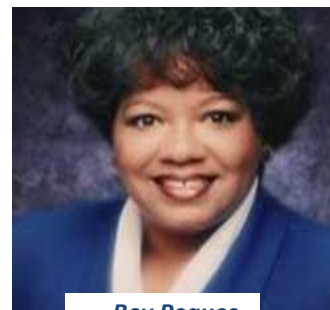
Bev Pegues

In 1995, the AD2000 United Prayer Track networked with others to develop Praying Through the Window II focused on the 100 "Gateway Cities" of the 10/40 Window. More than 35 million intercessors participated. In 1997, Praying Through the Window III focused on unreached people groups with nearly 27 million intercessors from 121 nations. In 1999, Praying Through the Window IV returned to its roots to pray for Window countries.

> **17. Praying Through the Window Movement** promotes worldwide prayer initiatives to galvanize God's people to engage in fervent, focused prayer for people living in countries with the highest socioeconomic challenges and least access to the Gospel and Christian resources.


The Praying Through the Window emphasis of focusing intercession on the 10/40 Window and sending prayer journey teams proved to be an effective means of motivating churches to preach the Gospel everywhere until every nation knows the glory of Christ's love.

18. Business as Mission Models

Paul's tentmaker role regained popularity in the late 1990s through Business as Mission (BAM). BAM models are diverse, addressing multiple needs; they:

- provide lay businesspeople a frontline missions role;
- provide holistic hope for the least-reached peoples;
- provide new ways to create sustainable wealth (Deut 8:18);
- create jobs rather than take or fake them;
- move beyond gaining family riches to Kingdom expansion wealth;
- move beyond microenterprise to the macro, providing stronger income sources;
- fund missions at home and abroad;
- train expatriates and locals in sustainable, profit-making BAM; and
- transform societies through establishing God's reign within and without the workplace.[19]
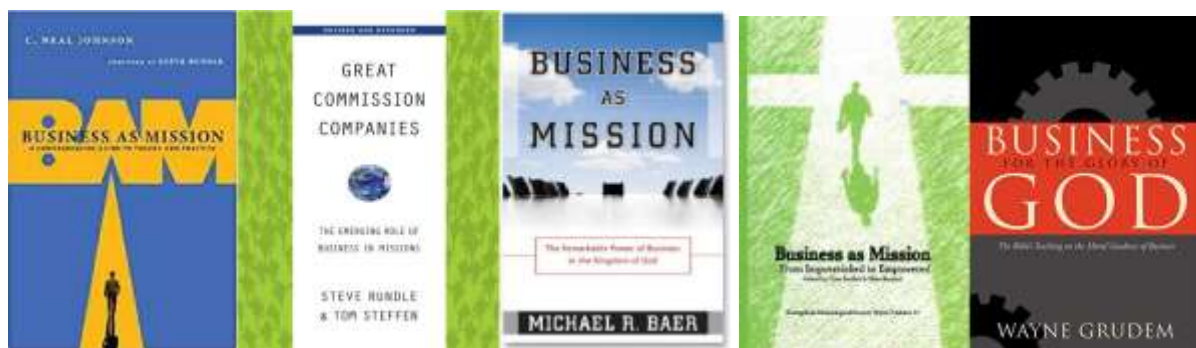
18. **Business as Mission Models:** The Business and Professional Network was launched at GCOWE '97. One model that emerged was BAM which seeks to fulfill the creation mandate as both medium and message. BAM demonstrates love and righteousness through the development of God-given capacities, encouraging Great Commission companies, developing kingdom entrepreneurs, and celebrating business for blessing.

BAM has become an international movement with different tributaries as the Lord has moved the hearts of businesspeople. Closed mission fields have opened to business in this season of globalization.

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[19] Steffen, "BAM 101," 13. Business as Mission 101

19. Global Cities/Urban Mission Models

Cities have rapidly increased in importance to global missions in the last fifty years due to the population growth from 650 million to 2,580 million. The percentage of urban population has also increased significantly from 36.6 to 56.2 percent. The number of cities over one million has risen from 145 and 579.[20]

Ray Bakke

Today, we are more likely to minister in a city than a rural setting. In the 1980s, Ray Bakke developed a theology of the city that reoriented missions.

Cities are both "collection points," providing missionaries the opportunity to reach people from many different ethnicities in one place, and "launching points" from which servants of God return to their peoples.

> **19. Global Cities and Urban Mission Models** increasingly frame our missional calling as a primary field of missions with more than one-half of the world's population living in them.

In a collaborative initiative with Transform World Movement in 2009, Tim Keller hosted engaged Christian leaders from the world's seventy most influential cities.[21] Providing a South perspective of the urban mission's challenge, Atul Aghamkar, based in India, wrote: *From Periphery to the Center: Re-conceptualizing Urban Mission in India.*[22]

Tim Keller

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[20] Zurlo et al, "Status of Global Christianity," 2020.
Status of Global Christianity, 2020, in the Context of 1900–2050

[21] Keller, "The Theological DNA of Redeemer Global," 2007.
The Theological DNA of Redeemer Global; A Call to Cultivate a New Culture for Our City, Global Cities Initiative
[22] Aghamkar, "Migration, Change, and Christian Mission Among Migrants," n.d.
Migration, Change, and Christian Mission Among Migrants

20. Bi-Vocational Mission Movements are growing. A Barna report produced in partnership with the International Mission Board lists three ways mission work is changing:

1. what constitutes success for a missionary,
2. the losing appeal of donations, and
3. the redefined role of the missionary. Missions like OM and IMB are increasingly engaging in bi-vocational missions.[23]

> **20. Bi-Vocational Mission Movements** are growing with the recognition that the whole church is vital to God's missional work globally.

Who better to model this vital message on the mission field than bi-vocational workers? Informed by this data, agencies and assemblies will be better equipped to select and train personnel for the future of missions as they seek to make disciples of all nations.

21. Finishing the Task (FTT) Coalition Model

Finishing the Task (FTT) is a movement of 1,600 churches and organizations to reach the Unengaged, Unreached People Groups (UUPGs) with no Bible access to believers. FTT defines the fulfillment of the Great Commission of Matthew 28:19 as a self-sustaining, flourishing, reproducing church-planting movement in every ethnos (people group).

Rick Warren

The mission of FTT is to form a global network of local churches, denominations, church planters, and mission agencies that are willing to work together in partnership to see church planting initiatives launched among the remaining Unengaged, Unreached People Groups (UUPG).

Paul Eshleman

When Paul Eshleman assumed FTT leadership from Marcus Vegh in 2007, he established the first finish line for FTT to accomplish, sending full-time workers in every people group. Rick Warren now leads FTT. We are entering a new era in the movement–one of a broader vision and greater partnership where we reach towards the goal of Bibles, believers, and bodies of Christ for everyone, everywhere. New leadership emerging in 2021.

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[23] Barna Group, *The Vision Future of Missions,* 2020.
https://documentcloud.adobe.com/link/track?uri=urn:aaid:scds:US:bcd7aaff-c097-4654-a438-edcf49e06e3c

> **21. Finishing the Task Coalition Model** seeks to fulfill the Great Commission based on Matthew 28:19 determined by an autonomous, flourishing, reproducing church planting movement that no longer needs outside help in every people group by the year 2030.

22. World Inquiry Listening Model

As the AD2000 Movement drew down, the question arose: Where do we go from here in world evangelization? By examining Scripture, theology, missiology, church history (including global conferences), and Christian leadership, catalytic impulses were observed, resulting in a God-given purpose.[24]

The World Inquiry took place from 2002 to 2004, involving almost 7000 Christian leaders from 850 cities representing many countries. Sponsored by Fuller Seminary in collaboration with the Lausanne Committee, the results were presented at the Lausanne Issues Forum in Pattaya in 2004.[25]

Sang-Bok David Kim

> **22. World Inquiry Listening Model** (2003-2020) seeks to discern what God's people are saying regarding the challenges, current realities, obstacles, and opportunities to advance God's Kingdom purposes where they reside.

The findings of the three-year inquiry were presented at the World Evangelization Issues Forum in Pattaya in 2004:

1. our world is changing radically: demographically, economically, politically, and religiously;

2. the winds of change are intensity swirling around the Christian world; and

3. emerging streams converging in movements.[26]

The World Inquiry signaled the emergence of a new paradigm—transformation, which led to the Transform World Movement from 2005 to 2011 and the Transform World 2020 Handbook.[27]

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[24] See The Bases of a Missiological Decision Making Framework
[25] See Catalysts of Evangelization
[26] See India Inquiry 2020-2021 and India Inquiry Report 1.0 2020-2021.
[27] See Transform World 2020 Handbook

23. The Transform World Movement: 2005-2020

Six months after meeting in London where the mission mandate became: "catalyze and connect God's servants to work together in mission as transformation by sharing people resources, by consultations, prayer efforts, communication materials and case studies of models of transformation," the first global Transform World took place in Jakarta in 2005.

Djohan Handoyo, TWC Chairman

Phase I (2005-2011) of Transform World Connections mission was to connect people and nations who shared the transformation vision. The basic idea was more could be done together than separately as it sought to express Jesus' lordship over all of life.[28]

> **23. The Transform World Movement** calls God's servants to act as catalysts on a mission of transformation as a unifying, converging, committed core in response to the challenges of regional cultural influences.

Daniel S. Kim TW2020 Exec Chair

Phase II (2012-2020) of the Transform World Movement, led by Daniel Kim, furthered Phase I. Each of the seven challenges continued: Islam; the family; orphans; poverty, justice; Christ's missional and celebration challenges. Respective Transform World 2020 catalysts focused on their geographical regions as they facilitated generational transformation among the nations.

24. The 4/14 Movement

Motivated by the love of Jesus, Christian leaders worldwide committed themselves to reach, rescue, root, and release children from ages 4-14. Participants in the New York launch in 2009 resulted in national 4/14 initiatives worldwide with the commitment to speak up for those who cannot speak for themselves (Prov 31:8). Their challenge is to raise a new generation from the 4/14 Window to transform the world.

Pastor Nam Soo Kim

> **24. The 4/14 Movement** commits to reach, rescue, root, and release this generation of 4/14ers into the dream of God for their lives.

Various strategic tracks helped develop strategies to mobilize 4/14ers as full partners. They developed concrete plans for their colleagues in their nations across the world to raise a new generation to transform the world. As Jesus said: "Let the little children come to me, do not hinder them, for the kingdom of God belongs to such as these" (Luke 18:16 Berean Study Bible).
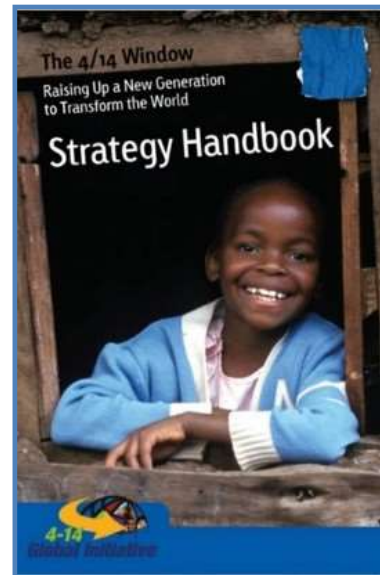
25. The World Without Orphans

World Without Orphans (WWO) equips national leaders to solve their own country's orphaned and vulnerable children crisis. Starting in Ukraine in 2010, it became a global movement with initiatives currently in 38 countries with 47 emerging partners as of 2020.

In 2010, Ukrainian leaders committed to a nation without orphans. The vision spawned multiple grass-roots initiatives spreading to other countries.

Ruslan Maliuta

> **25. The World Without Orphans Movement** exists for every child to grow up in a safe and loving family and reach their God-given potential. It calls and equips national leaders and churches to collaborate to solve their own country's children crisis.

In 2016, WWO organized its first Global Forum in Thailand with 480 participants from 69 countries. A second forum followed in 2019 with 500 plus participants from 80 countries. Through broadscale collaboration, a comprehensive tool resourced WWO's vision: Roadmap: Foundations for Active Engagement. In 2020, WWO joined with others in response to the Parenting for Lifelong Health initiative.

26. Honor-Shame Movement

While the moral values of honor-shame dot the landscape of Scripture and societies, for most Western missionaries, these remained off the radar screen till around 2000. Blinded by the strong legal language of innocence-guilt, the relational language of honor-shame tended to be overlooked. This resulted in evangelism, discipleship, leadership, theology, prayer, counseling, business and music models that failed to highly impact strong honor-shame societies.

Jason Georges (pseudonym) helped change this oversight by starting HonorShame.com which offers numerous helpful resources. In 2017, the first Honor-Shame Conference was held at Wheaton with around 350 attending. This resulted in *Honor, Shame, and the Gospel: Rethinking Our Message and Ministry*. COVID-19 cancelled a second conference.
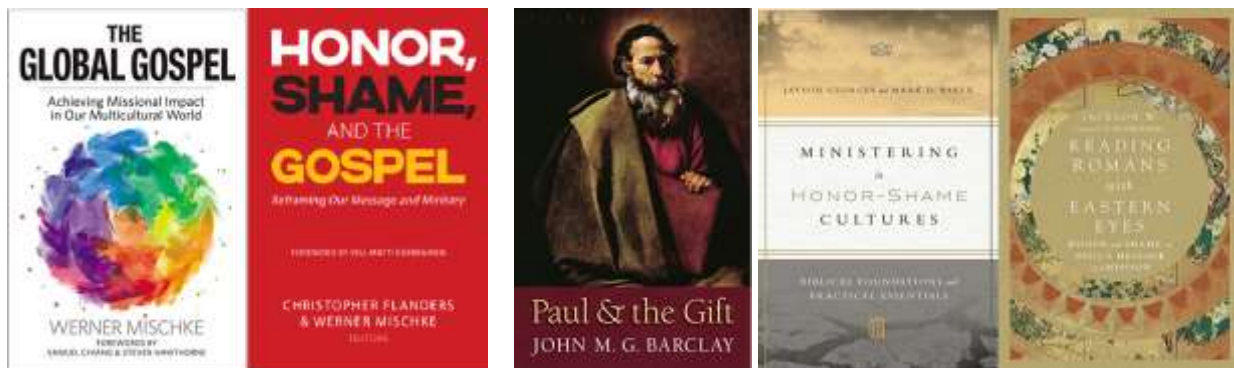

> **26. Honor-Shame Movements** recognize this moral-value is a dominant theme in Scripture and for most people globally, whether rural or urban settings. Participants, therefore, attempt to view the Bible, live, relate and communicate with honor and shame in mind without minimizing other moral values that may be within a given culture.

Christian mission must account for the predominance of strong honor-shame cultures in Scripture and today's world. Uncovering, living, and utilizing these core moral-values will do much among the nations to make His story their story, and the story of their family and friends. The global church is being called to live and articulate a theology that equips all Christians to follow Jesus in their sociocultural context. That includes honor-shame realities.

27. China Mission 2030 Model and Back to Jerusalem Movement

A 20-year spiritual harvest described as "the greatest revival in history."[29] followed China's Cultural Revolution. Since opening up to the outside world in 1979, China has been transformed from an isolated land populated primarily by peasant families to a veritable economic powerhouse.

By the end of 2011, more than half of her people lived in urban areas for the first time in China's long history. Not only are these urban migrants building the infrastructure of today's and tomorrow's cities, they have also become integral to the very functioning of urban life.
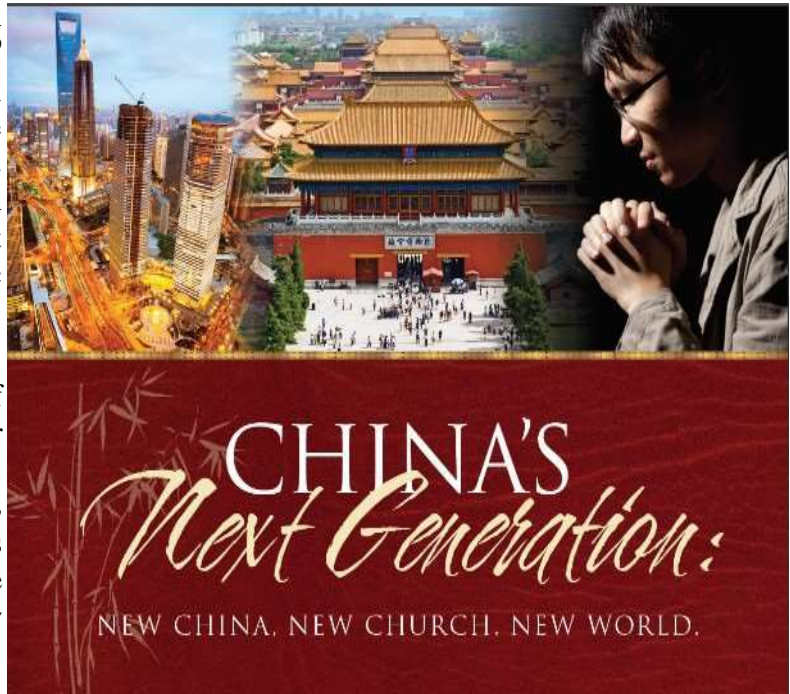
> **27.** A new China envisions a new church and a new world with a **China Mission 2030 and Back to Jerusalem Movement.**

The Back to Jerusalem movement evangelizes the unreached in China and beyond as the journey westward to Jerusalem is made. It has been a journey of learning, adjustments and seeing Satan's kingdom give way to God's kingdom.

Ezra Jin

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[29] Bush et al, "China's Next Generation," 3.
Chinas Next Generation - New China, New Church, New World

28. The 35/35 Turkic World Gateway Model

The Silk Road draws a band across the heart of the modern Turkic World. Almost 90 percent of the world's 145 million plus Turkic speakers live along the Silk Road between the 35th and 45th parallels of the so-called 35/45 Turkic Window.

> **28. The 35/45 Turkic Model** is a gateway model to the Muslim World and experienced the highest geo-response rate to the Gospel in the nineties.

The Turkic church grew at over 40 percent per year during the nineties with over 43,000 Christians.[30] Since 1990, annual meetings have birthed more than a dozen Turkic partnerships.

These partnerships draw representatives from more than 100 agencies, churches, and organizations, and provide an essential forum for communication, prayer, and fellowship. They tend to integrate cooperative initiatives in church planting, Bible teaching and teaching.[31]

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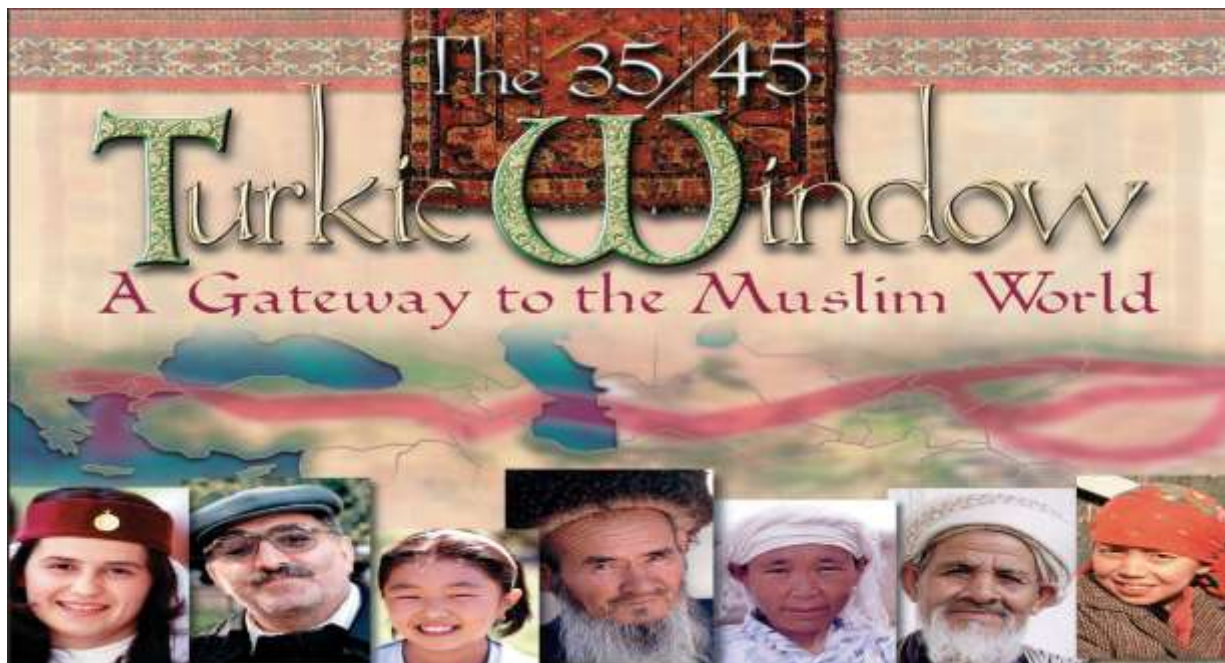
[30] See Casper, "Researchers Find Christians in Iran Approaching 1 Million in 2020," 2020. Researchers Find Christians in Iran Approaching 1 Million in 2020

[31] See Bush, "The 35/45 Turkic Window Booklet," 2003. The 35/45 Turkic Window Booklet

29. Disciple Making Movements and Church Planting Movements

Some define Disciple Making Movements (DMMs) as distinct from Church Planting Movements (CPMs) while others see them as synonymous. A DMM refers to disciples making disciples who multiply discipleship groups[32] or a CPM defined by David Garrison as "A rapid multiplication of indigenous churches that sweep through a people group or population segment."[33] Following 2 Timothy 2:2, four generations of new believers have to be in place for it to be considered a CPM. Neither are monolithic.

> **29. DMMs and CPMs**: The emphasis on Disciple Making Movements (DMMs) leads to the rapid multiplication of church planting movements (CPMs).

Victor John

Victor John tells the compelling account of exponential growth among the 100 million Bhojpuri people of North India that represents one of many DMMs/CPMs.[34] Beginning ministry in 1992 without a blueprint, a breakthrough occurred in 1998. That was when the New Testament debuted. These were small house churches that did not require a paid staff, making them easily reproducible, yet less likely to invite attention and persecution.

 The goal was to have every generation start a new church. John notes they do not count believers, rather churches or generations. And it is now over 100 generations!

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[32] See https://www.dmmsfrontiermissions.com/disciple-making-movement-what-defined/

[33] Garrison, *Church Planting Movements*, 21.

[34] Coles and John, "A Still Thriving Middle-aged Movement," 16-18.
A Still Thriving Middle-aged Movement

30. The Yes Effect Model

The Yes Effect calls young and old to unite in one vision for God's coming kingdom and His will to be done on earth. The maximized Yes Effect occurs when old and young unite to pursue the *fullness* of God (Joel 2:28; Acts 2:17).

The Yes Effect generates generational goals with dreams and visions surrounding the expansion of God's kingdom. Joel's messianic word is fulfilled as the Holy Spirit anoints every believer. The atmosphere incorporates the social, spiritual, and relational factors that influence what individuals think and do.
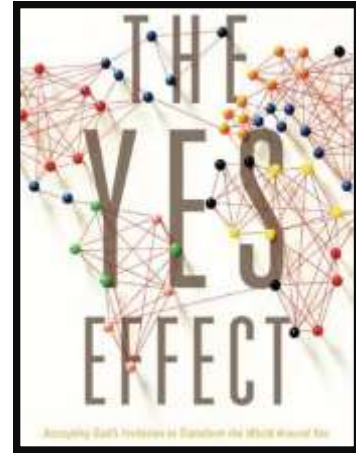
> **30. The Yes Effect Model** seeks to unite the old and young to dream together in pursuit of the fullness of God.

It is the *final* time. It is time for *fullness*. It is time for old and young to unite to reach *all* with the Gospel. Let us join together on His mission for "No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him" (1 Cor 2:9b NLT).

Conclusion

The major trends in missions over the past 50 years reveal the DNA of dynamic models and catalytic impulses of Christian Mission Movements.[35] These include: renewal movements, affirmation of the priesthood of every believer, lowering barriers including race, class, gender, clergy, crises whether moral, political, economic, social, or spiritual; reform of the broader Church, mission activity on the periphery of the Church, emerging streams from the Global South and new leadership emergence. From God's revelation to Habakkuk, we have the assurance that the Gospel we carry to the nations will be victorious over evil, and Jesus will reign forever. Amen!

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[35] Pierson, "Factors in Revival and Renewal Movements," 2006. https://movementseverywhererant.wordpress.com/2006/10/02/factors-in-revival-and-renewal-movements-by-dr-paul-pierson/

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