

STRATEGIC GREAT COMMISSION INVESTMENTS



FOR STRATEGIC GREAT
COMMISSION INITIATIVES

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For Strategic Great Commission Initiatives



MOVING MISSIONS

Strategic Great Commission Investments
For Strategic Great Commission Initiatives

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INTRODUCTION

My name is John Knox, *a nickname I adopted to honor my great-grandfather, who lived in Scotland over 500 years ago and famously prayed, “Give me Scotland, or I die.” His passionate plea for his nation continues to inspire me. I share his heart for bold, transformative prayer, and I long to see a new generation of leaders arise—what we call “John Knoxers”—dedicated to completing the Great Commission with clarity, strategy, and resolve. I am not alone in this movement. This book reflects the shared vision of a global team, a modern-day cloud of witnesses. Throughout this text, I may use “I” or “we” interchangeably, as I speak on behalf of our collective passion.

If you are a passionate champion of the Great Commission, you are invited to join what we believe is the greatest end-time movement in history. This is not about joining a specific organization. It is about aligning with a Holy Spirit-led harvest force, one that listens to God’s heartbeat and responds with radical obedience.

We are pleased to present this short but vital booklet on Strategic Great Commission Investment. To fully understand what this means, we must also explore what defines a strategic Great Commission initiative.

We believe this is a prophetic call to the global Body of Christ, especially to those who long to see the Great Commission fulfilled. It is a call for a tectonic shift in our mission strategies, our initiatives, and the way we invest our resources.

Just as the Old Testament prophets proclaimed messages from God that were often ignored, we share this message knowing it may challenge established norms. But we echo the passion of Jesus, who

said, “My food is to do the will of Him who sent Me and to finish His work” (John 4:34, KJV), and of the Apostle Paul, who declared, “I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me. That is the task of testifying to the good news of God’s grace” (Acts 20:24, NIV).

The Joshua Project once stated, “After almost twenty centuries, about 28 percent of the world’s population is still unreached... Trends show us that if we continue to do things as we are doing them, the unreached will still be at least 23% of the world by 2050.” This should stir us deeply.

This paper is written for those who take the Great Commission seriously and are ready to be part of a global movement already emerging on the horizon. This is a call to every donor, ministry recipient, church, and sincere disciple of Jesus. We are accountable not only for how we earn and steward our resources, but for how we obey Christ’s command to “go and make disciples of all nations.”

You can choose to respond to this prophetic invitation, or to ignore it. But we invite you to consider a radical paradigm shift in how we approach mission work. This includes how we define and pursue strategic Great Commission Initiatives and Investments.

Our team believes we are called to carry this message to the global Church. We are convinced this is the only way to complete the Great Commission and fulfill the divine purpose for our lives and churches. Across the world, passionate champions are feeling a holy discontent with the way the Church engages in mission. They know there must be more.

We invite you to stay connected with us as we share this God-given passion—a passion for completing the Great Commission. We welcome your feedback and suggestions and are open to receiving

both encouragement and correction. Our goal is not to criticize, but to help the Church align with God's heartbeat for the nations.

John Knox*

ABOUT STRATEGIC GREAT COMMISSION INITIATIVES AND INVESTMENT

We must talk about Strategic Great Commission Initiatives and Investments if we truly intend to complete the task Jesus gave us. As we approach what could be the final stages of this mission, we must ask tough questions: Why isn't the task finished yet? What will it take to bring it to completion?

Sometimes I wonder, does the Church genuinely want to finish the Great Commission? The story is told of a wealthy businessman in the Global South who owned many schools, colleges, and buildings. He once heard from an astrologer that he would die the moment he finished constructing any building. So, he never completed one—always leaving a window unglazed, a wall unpainted, or a floor untiled. Are we, in the Church, behaving the same way? Leaving the Great Commission incomplete, intentionally or not?

If we claim to be obedient disciples of Jesus, we must take His command seriously. The Great Commission was His final instruction. It is the only path for humanity to be reconciled to God. We can't afford to ignore it.

Some question whether completing the Great Commission is even possible. I firmly believe it is. Jesus wouldn't give a task we couldn't finish. Over 130 years ago, D.L. Moody boldly stated: "It can be done, it ought to be done, and it must be done."

Many sermons today urge believers to support the Great Commission. And while preaching and teaching are good, they're not enough. Are we following through with strategy? With practical

action? Are we truly invested, or are we simply watching from the sidelines?

There's a humorous story of a man selling oil that promised to cure baldness. Business was booming, but when someone pulled off his hat, he was completely bald. "Why don't you use it yourself?" someone asked. He replied, "I only supply—not apply." Are we guilty of the same? Do we talk about the Great Commission—but fail to live it?

WHY ISN'T THE TASK COMPLETED?

Over the years, many people have suggested reasons why the Great Commission remains unfinished, and many of them are valid. In one of our earlier papers, we identified two primary causes. But let's now examine this question more thoroughly.

1. A lack of awareness.¹

Many Christians simply do not understand what the Great Commission is. According to research from Barna, only 17% of American churchgoers are familiar with the term.¹ The situation is no better in the Global South. And what about pastors and mission leaders? Unfortunately, many of them also assume they understand the Great Commission—but they haven't internalized its meaning. As a result, their strategies are misguided. They often label routine church programs or outreach efforts as Great Commission work, but in reality, those efforts may have little to do with making disciples of all nations. Simple tools, like the School of the Great Commission, are beginning to build this awareness among leaders and churches.²

2. No Clear and well-Defined Strategy

well-defined strategy. In business, we talk about strategic planning—but shouldn't we have a strategic roadmap for completing the most important mission in history? In the Book of Acts, the early Church grew both spontaneously (Acts 1–12) and strategically (Acts 13–28). The Apostle Paul had a clear plan: he evangelized from Jerusalem to Illyricum, eventually saying, “There is no more place for me to work in these regions” (Romans 15:23). Paul targeted key

¹ Points taken from *Yes, It Is Possible*. Moving Missions, 2024.

cities, planted churches, raised up leaders, and trusted them to reach surrounding areas—even those he never personally visited. If we don't pursue a similarly intentional strategy, the task will remain unfinished.

3. A Misalignment of Resources

The issue is not that the Church lacks money. It's that we are not investing it strategically. David Joannes calls this a 'misallocation' of Christian funds because the current distribution is wildly unbalanced.

I recently spoke with a major donor supporting multiple ministries in the Global South. I asked, "If you keep funding the same way for the next 50 years, will the Great Commission be completed in that region?" After a pause, he replied, "Probably not." I nearly quoted the famous definition of insanity: doing the same thing repeatedly and expecting different results. The question remains. If we truly want to finish the task, then how should we be investing our resources?

One of my mentors often reminded me of Warren Buffet's advice: 'The good things are the enemy of the best things.' Stephen Covey echoed this when he said, 'The main thing is to keep the main thing the main thing.' Far too often, we spend money on good, but less essential projects while neglecting the primary task: finishing the Great Commission through radical obedience to Christ.

WHAT DOES THE COMPLETED TASK LOOK LIKE?

While we cannot fully grasp the mind of God or know the exact moment the Great Commission will be considered complete, Scripture offers us clear signposts that point toward the end goal.

Revelation 7:9 describes a great multitude from every nation, tribe, people, and language worshiping before God's throne. Matthew 24:14 promises that the gospel will be preached to all nations before the end comes. Daniel 7:14 says all peoples and languages will worship Him, and Mark 16:15 commands us to preach the gospel to every person.

Drawing from these passages, many global movements have proposed definitions for what the fulfillment of the Great Commission could look like:

1. Finishing the Task's '4B' Model³

They define the goal in four parts: 1. Believer – Every believer sharing their personal faith so everybody has a chance to hear the gospel. 2. Body (church) -- Every existing church sponsors and plants daughter churches where there are no churches, so everyone on earth has access to a local church where they can have fellowship. 3. Bible – Every person on earth has access to the Bible translated in their heart language. 4. Breakthrough Prayer – Every person on earth who doesn't know Jesus is prayed for.

2. The Global Church Planting Network (GCPN)⁴

GCPN envisions communities of obedient disciples of Jesus within easy access of every person on earth, linguistically, ethnically, geographically, and socially.

3. The Global Great Commission Movement (GGCM)⁵

GGCMs articulates four complementary goals: 1. No Person Left: everyone hears the gospel clearly (2 Pet. 3:9, 1 Tim. 4:2) 2. No Place Left: a community of faithful disciples in every location (Rom. 15:20-30). 3. No Language Left: a full Bible and a community of believers are available in every language and place. 4. No People Group Left: Every people group actively and deeply engaged with gospel where they live (Dan. 7:14).

In summary, God's vision is for all, not just some. The Great Commission is about reaching every person, in every place, of every people group, in every language. If we understand God's heart, we must develop a clear, holistic strategy to fulfill His desire. That means shifting from 'doing good things' to strategically doing the best things—those that lead to the actual completion of His mission.

THE MAGNITUDE OF THE UNFINISHED TASK

To fully embrace the task of completing the Great Commission, we must first understand the scale of what remains. Just as Joshua was instructed to take the Promised Land, we are called to claim the spiritual inheritance God has set before us.

When Moses appointed Joshua, he told him to take possession of the land the Lord had promised (Joshua 1:9). He was also given the assurance, *“Every place that the sole of your foot will tread upon, I have given to you, just as I promised to Moses”* (Joshua 1:3, ESV). Later on, only 31 kings and kingdoms had been conquered. By the time Joshua was old and well stricken in age, God said to him, *“There is much more land to be possessed* (Joshua 13:1, ESV). So Joshua organized a mission conference for the people of God and chided them, *“How long will you delay invading, and taking possession of the land that the Lord, the God of your ancestors, has given you?”* Joshua 18:3 ISV).

Today, God asks us a similar question: 'I gave you the Great Commission 2,000 years ago. How long will you delay completing it?' If we keep repeating the same methods and expect different results, are we truly being faithful to the task?

Let's examine the unfinished task from four key perspectives, based on the end-vision outlined earlier:

1. No Person Left: Over 3 billion people—more than a third of the global population—still lack a clear opportunity to hear and respond to the gospel in a way they understand.

2. No Place Left: There are an estimated 39,000 districts and about 7 million villages or neighborhoods globally. Of these, roughly 3 million still lack any local gathering of believers.
3. No Language Left: Out of 7,396 languages spoken worldwide, only 756 have a complete Bible translation, and only 1,726 have the New Testament. That leaves over 1.5 billion people waiting for Scripture in their heart language.
4. No People Group Left: According to the Joshua Project, there are 17,280 people groups. Of these, 7,189 are still unreached—representing 41.6% of the global total and more than 3.4 billion people.

If we truly desire to finish the task, we must take a holistic approach. We cannot afford to view evangelism, discipleship, Bible translation, and church planting as isolated efforts. Each element must work together toward a common goal.

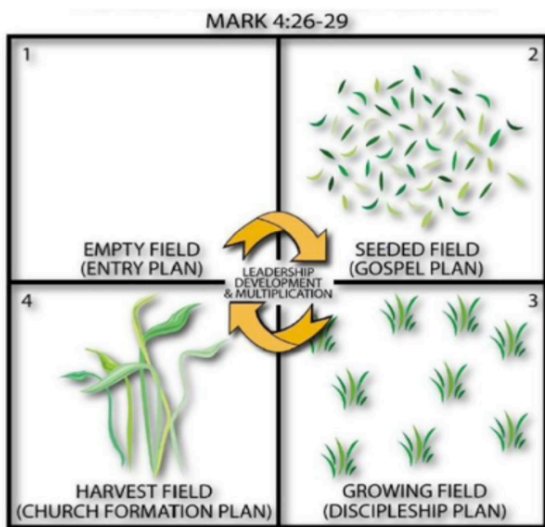
Too often, evangelists assume others will follow up, translators stay focused on text without ensuring Scripture is used in churches, and church planters prioritize growth without integration. Each of these roles is vital, but without integration and shared vision, the Great Commission remains incomplete.

It is time to move from isolated efforts to a unified, integrated strategy. Only then can we hope to reach every person, in every place, speaking every language, and belonging to every people group.

WHAT ARE STRATEGIC GREAT COMMISSION INITIATIVES?

Strategic Great Commission Initiatives are efforts specifically designed to bring measurable progress toward completing the Great Commission. These initiatives are not generic ministry activities. They are intentional, goal-driven efforts that target critical gaps in gospel access.

To better understand these initiatives, consider the Four-Field Model often used in church-planting circles.⁶ This framework, based on Jesus' parable in Mark 4:26–29, likens the process of mission work to farming.



1. Empty Fields

As we consider Strategic Great Commission Initiatives, we must prioritize sowing and reaping in *empty fields*—places, people, or

people groups where the gospel has not yet been heard. How much of our current investment is directed toward these unreached areas versus areas already saturated with gospel presence? The Apostle Paul expressed his aim clearly: *“My ambition has always been to preach the Good News where the name of Christ has never been heard, rather than where a church has already been started by someone else”* (Rom. 15:20, NLT).

Some may respond, “This is not how our denomination operates,” or “That’s not our brand.” Others might point out that churches in certain regions remain weak and in need of strengthening. That may be true—and we affirm the value of planting strong, healthy, Bible-believing churches where needed. However, the real issue is one of prioritization. What would a wise farmer do? Would he scatter seed where the field is already full, or would he choose the barren, untouched soil?

Remember C.T. Studd’s words: “Some want to live within the sound of a church or a chapel bell; I want to run a rescue shop, within a yard of hell.”

2. Develop an End Vision for the Empty Field

Once the farmer has chosen an empty field, what comes next? A wise farmer begins to dream—envisioning what the field could become, and then develops a clear goal and strategy for it. We call this the *End Vision* for the empty field. He carefully plans how to achieve that vision: determining how many seeds to plant, what type they should be, and in what quantity. He even anticipates the size of the harvest. This vision isn’t kept to himself—he shares it with his family, friends, and fellow workers, inviting them to participate in the process. In the same way, a Strategic Great Commission champion

helps churches and leaders grasp the full scope of the Great Commission and inspires them to pursue it with clarity and intentionality.

3. Preparing the Empty Field

Before sowing, a farmer must prepare the field—a process we call the *entry strategy*. How does he prepare barren land? He removes stones, thorns, and obstacles. He plows the soil thoroughly, ensuring it is ready to receive seed. In mission terms, this step is sometimes referred to as establishing *beachheads*. That is, preparing the hearts of people and places to receive the gospel. Today, millions—perhaps billions—of dollars are invested in these entry strategies. Yet too often, they stop there. If a farmer only plows his field but never plants any seeds, can he expect a harvest? Of course not. To do so would be irrational. Why, then, do we accept this kind of logic in mission strategy?

4. The Seeded Field

The next step in the process is the *seeded field*. After preparing the ground, the farmer sows his seed. But important questions follow: What kind of seed will he plant? How much? Where will he sow it? Just in a corner, or across the entire field? And which field will he choose—the one he prepared or any patch of ground?

Likewise, we must ask ourselves: Are we sowing the seeds of the gospel without any real expectation of a harvest? Are we sowing merely to ease our guilty consciences? Do we have a clear, intentional strategy for evangelism? One that aims to reach all, not just some? Strategic gospel sowing demands thoughtful planning, not random or symbolic effort. Mark 16:15 (WNT) says, “*Go into all the world and preach the gospel to every person.*”

Let us talk about the seeds we are sowing today from our pulpits. Is it to make people rich in this world or to pull them from a burning hell? Are we preaching the gospel of Jesus or some other gospel, as in Galatians? Now what is our evangelism strategy? How much of our preaching is heard by those who have never heard the gospel? Are we preaching to the preached, converting the converted, and baptizing the baptized? Oh, what a tragedy in the mission world today.

No wonder the task of the great commission is far from complete, and think of the millions and billions of dollars spent on preaching the gospel to the evangelized world. We are not disputing that such people do not have a second chance to hear the gospel, but how should we prioritize? “No one has the right to hear the gospel twice, while there remains someone who has not heard it once.” — Oswald J. Smith.

Before we go further, let us remember, evangelism is not the end point, but the great commission is to go and make disciples. “Evangelism is where disciple-making starts, not where it stops” - David Platt

3. Growing Field

The third field represents sprouting seeds. The farmer waters the soil, adds fertilizer, and tends to the young shoots, nurturing them toward maturity. In mission terms, this is the stage of discipleship.

Allow me to share a blunt, but striking, analogy I once heard: “*Evangelism without discipleship is like giving birth to a baby with no intent of bringing it home, caring for it, or raising it to maturity.*” Barna calls this form of neglect “*spiritual abuse.*” The message is

clear: every evangelistic effort should be intentionally designed to make disciples. Not just gain converts.

I once heard of a famous evangelist who claimed that through his mass crusades, 1.5 million people came to Christ each year, with a cost per soul of less than \$1. While we should rejoice that so many heard the gospel, I had to ask: Where are those spiritual newborns now? Shouldn't we be just as concerned about feeding these babes in Christ as we are about reaching them?

Discipleship is a buzzword in many churches today, often spoken by well-meaning leaders. But what do we really mean by it? Is it just about taking a few helpful Bible classes, or is it about raising up obedient disciples who make other disciples? Are we merely transferring knowledge—or training fishers of men?

6. The Harvest Field

The fourth stage is the harvest field, where the farmer gathers mature crops and stores the grain in the barn. In mission terms, this represents church planting—the bringing together of new believers into local expressions of the Body of Christ.

This raises some pressing questions: Are our church planting strategies aligned with the urgency and scope of completing the Great Commission? All kinds of churches—large and small, traditional and simple—have value, each with its own strengths and limitations. But as Great Commission strategists, we must ask: Are our methods simple, effective, and reproducible? Will they move us toward gospel saturation in our city, county, or district? Will they leave behind no place without a witness or a gathering of believers?

What kind of churches must we plant if we hope to complete the mission—at least in every village, district, or urban neighborhood?

Without a local gathering of believers, how can we ever realize Paul's vision in Romans 15:23, where he writes of having "*no more place to work in these regions*"?

Some might ask: Is it wrong to have church buildings? Of course not. Are quality facilities a problem? Absolutely not. But here's the hard truth: if our church planting strategy depends on building a facility in every location, the task will never be finished. It simply isn't scalable.

So how can we motivate every church in our region to take intentional steps toward reaching every village, neighborhood, and population center—until every "Jerusalem" is filled with disciple-making churches?

7. Preparation for Re-Sowing

After the harvest, a wise farmer selects the best seeds for the next planting—ensuring an even greater yield in the future. In mission terms, this stage represents leadership development.

Jesus said, "*The harvest is plentiful, but the laborers are few*" (Matthew 9:37, ESV). This remains one of the most significant challenges to fulfilling the Great Commission. As Paul writes, "*Faith comes by hearing, and hearing by the word of God*" (Romans 10:17, NKJV). But how can people hear unless someone is sent? And how can we send enough laborers—faithful gospel sowers—if we aren't actively equipping and multiplying leaders?

The question is urgent: How can we train enough leaders to shepherd every new gathering of believers in every village, city, and region?

Should we build more Bible colleges and seminaries? Certainly—and we thank God for each one. But we must also ask: Will

the Great Commission be completed through centralized institutions alone? Or must we decentralize theological education—transforming every local church into a center for leadership development?

This is the vision behind church-based training models like the one pioneered by the Global Theological Education Network (GTEN). It's a paradigm shift: from centralized to grassroots, from institution-based to church-anchored—equipping leaders where they live and serve so that the harvest never lacks laborers.

8. Becoming a Strategic Farmer

A visionary farmer doesn't stop at one harvest. He surveys the land and asks, *"What other fields nearby can I cultivate? How can I help feed not just my family, but my entire community—or even my nation?"*

In the same way, we need strategic Great Commission champions—leaders who are not just focused on starting the task, but committed to seeing it through. It's one thing to begin; it's another to finish. This requires a God-sized vision—one that stretches beyond personal success to ensure every person in every place has access to the gospel.

As one Global South leader once said, *"I would rather be part of the group that finishes the mission than the group that starts it."* That's the mindset we need—leaders who are not satisfied with activity alone, but who are laser-focused on gospel completion until there is no place left.

A Vision to Complete, Not Just Begin

The time has come for us to adopt a more strategic and comprehensive approach to the Great Commission—an approach driven not

just by contribution, but by completion. This is the heart behind Strategic Great Commission Initiatives.

This book only matters if we are truly committed to finishing the mission Jesus entrusted to us. You may ask, “*Shouldn’t we focus on building our denominational churches?*” Absolutely—but we must do so with a broader vision in mind: the vision of gospel completion.

I once heard a mission leader ask, “*Do you want to reach your country?*” He replied, “*Yes, of course.*” But the follow-up question was even more compelling: “*Do you want to see your country reached?*” That subtle shift in phrasing carries a powerful challenge. A true Great Commission strategist responds, “*I want to see my nation reached.*” That is the paradigm shift we must embrace.

Are we focused on building our kingdom—or God’s? Who among us will pray like Jabez, “*Enlarge my territory*” (1 Chronicles 4:10)? Who will ask God to expand their vision, stretch their borders, and deepen their burden—until every people, every place, and every person has been reached?

THE STATUS OF CHRISTIAN GIVING

To understand the barriers to completing the Great Commission, we must take a hard look at how Christians give. While data can be imperfect, the statistics we do have paint a sobering picture of Christian spending priorities.

1. According to the Status of Global Christianity 2024, Christians worldwide generate around \$70 trillion in annual income. Of that, \$1.3 trillion is given to Christian causes—yet \$86 billion is lost to church-related embezzlement.⁷
2. Another study found that Christians spend 98.2% of their income on themselves, leaving only 1.8% for Christian causes. Of the funds that are given, more than half go to institutional maintenance, not ministry. This includes buildings, salaries, and operational expenses.⁸

Total Missions Giving⁹

- Christians worldwide contribute approximately \$52 billion annually to foreign missions.
- 87% is directed toward work among already Christian populations.
- 12% supports efforts among evangelized but non-Christian groups.
- Only 1% is allocated to reaching unevangelized and unreached people groups.
- American mission agencies have an annual budget exceeding \$5.2 billion.

3. David Joannes highlights some alarming disparities: while Christians make up 33% of the world's population and earn over half the world's income, only 0.1% of their giving goes to mission work in the world's least-reached countries

According to The Traveling Team, American Christians spend 95% of offerings on domestic ministry, 4.5% on cross-cultural efforts among the already reached, and only 0.5% on reaching the unreached. Even though church members give an average of 2.58% of their income, 25% give nothing at all.¹⁰

4. Empty Tomb, Inc. reports that 85% of Christian giving goes to internal operations: 50% to pastoral salaries, 22% to facilities, and 13% to utilities and supplies. Only 15% goes to outreach—13% of that to local ministries and just 2% to overseas missions.¹¹
5. New World Wealth reports that Christians control 55% of global wealth while making up only a third of the world's population. Yet, most of this wealth is consumed internally within Christian communities.¹²
6. In a 2021 analysis by Radical.net, it was found that 99% of global Christian resources are spent in areas where the gospel has already been preached. Less than 1% goes to unreached people groups—less than Americans spend annually on golf balls or Twinkies.¹³

Put in perspective: if you earn \$50,000 a year, only \$25.80 of your giving reaches efforts to evangelize the unreached—assuming your church supports such efforts at all.

It's not just a matter of giving more—it's about giving with intention. The Church must rethink how it allocates resources. Until

our giving reflects the priorities of the Great Commission, our impact will remain limited.¹⁴

As Oswald J. Smith once said, “We tip our waitress 15% but can’t even give God 10%.” “Christians spend more on the annual audits of their churches and agencies (\$810 million) than on all their workers in the non-Christian world.”¹⁵ “Christians worldwide will commit more than \$37 billion in church-related financial fraud during 2013, compared to the \$33 billion churches are expected to spend on worldwide mission work this year.”¹⁶

The imbalance isn’t just financial—it’s missional. If we care about finishing the task Jesus gave us, then how we give must radically change

GREAT COMMANDMENT INITIATIVES VERSUS STRATEGIC GREAT COMMISSION INVESTMENTS

A common question among Christian philanthropists is whether we should prioritize Great Commandment initiatives, such as caring for the poor, widows, and orphans, or Great Commission initiatives, which focus on evangelism and discipleship.

The answer is not either-or. Scripture clearly commands both. The Old and New Testaments emphasize caring for those in need. But when we analyze global Christian giving, we find a staggering imbalance. The vast majority of Christian resources—some estimate as high as 99%—are directed toward Great Commandment causes. Less than 1% goes toward completing the Great Commission.

We do not question the value of giving to compassion ministries. Many of these efforts indirectly support gospel witness and kingdom impact. However, without a strategic mindset, even good investments can delay the completion of Jesus' final mandate.

A better approach is integration: How can we design our giving so that Great Commandment efforts also advance Great Commission goals? How can acts of mercy open doors for gospel proclamation, church planting, and disciple-making?

Another frequent question concerns giving to the local church. The Bible teaches that giving is ultimately to God—not just to the institution of the church. If a local church invests significantly in Great Commission work, it makes sense to give there. But many believers observe that a large portion of church funds are used for salaries, buildings, or inward-focused programs.

Every church should evaluate its spending in light of the Great Commission. Are we using God's resources to build His kingdom—or to maintain our own comfort? Are our facilities mission launchpads or monuments to ourselves?

As David Joannes observed, 'If you only give to your local church, odds are that only 2% of 2.58%, or 0.05% of your income is going toward “preaching the gospel to every nation” and helping the “poorest of the poor” combined.'

As Oswald J. Smith put it bluntly: “The Lord did not tell us to build beautiful churches, but to evangelize the world.” The call is not to abandon good causes, but to align all giving—whether to compassion or proclamation—with the strategic completion of Christ's global mission.

STRATEGIC GREAT COMMISSION PRAYERS

No strategy for completing the Great Commission is complete without addressing the vital role of prayer. Millions of believers around the world are engaged in prayer meetings, fasting retreats, and all-night vigils. This is a tremendous strength—but are we directing these prayers strategically?

Years ago, a mentor challenged me to record and analyze my personal prayers. I discovered that most of them centered on myself—my needs, my family, my church. While Jesus taught us to pray for daily bread, He also told us to seek first His Kingdom. Kingdom-centered prayer must take priority.

One pastor, reflecting on his typewriter's worn-out 'I' key, prayed, 'Lord, let the letter "I" wear out in my prayers too.' That's the heart of the Great Commission praying—not self-centered, but mission-centered.

Here are examples of what Strategic Great Commission Prayers can look like:

1. **Praying for Every Person:** Paul urges us to pray for all people (1 Timothy 2:1). Strategic prayers aim to prepare hearts, asking God to soften the unreached and open them to the gospel.
2. **Praying for Every Place:** Just as Caleb prayed, 'Give me this mountain' (Joshua 14:12), we too must intercede for unreached cities, villages, and regions. Our goal is no place left without a be witness.

3. Praying for Every People Group: Psalm 2:8 invites us to ask for the nations as our inheritance. Every people group deserves ongoing, focused intercession.
4. Praying for Every Language: Revelation 7:9 reminds us of the heavenly vision—people worshiping in every tongue. We must pray for Bible-less languages and the communities that speak them.
5. Praying for Laborers: Jesus taught us to pray for more workers in the harvest (Matthew 9:38). This remains one of the most urgent and strategic prayers today.
6. Praying for Provision: “Give us this day our daily bread” (Matthew 6:11) can also include praying for the resources needed to carry out the mission globally.
7. Praying for Open Doors: Paul asked for prayers that God would open doors for the gospel (Colossians 4:3). We must pray for both access and boldness.
8. Praying for Revival: Psalm 85:6 asks, “Will you not revive us again?” We must pray for fresh movements of the Spirit to awaken the Church and mobilize the body for mission.

Strategic prayer reshapes our hearts and realigns our priorities. When we shift from 'me-focused' to 'mission-focused' prayer, we participate directly in advancing the gospel to the ends of the earth.

WHAT SHOULD A RADICAL TECTONIC SHIFT IN CHRISTIAN GIVING LOOK LIKE?

If you are a passionate champion of the Great Commission, your giving should reflect the urgency and magnitude of the task. A radical tectonic shift in Christian giving means moving beyond habit or tradition—it means giving strategically, sacrificially, and with the end in mind.

What matters is not how much you give, but how intentionally and sacrificially you give. As Ralph Hodgson once said, 'Every penny counts. If everyone gives a little each day, much can be achieved.'¹⁷



One inspiring example comes from the Mizoram churches in Northeast India. For over a century, families have practiced 'Buhfai Tham'—setting aside a handful of rice at every meal. The church collects and sells the rice to support mission work. Their motto is simple but profound: 'As long as we have something to eat, we have something to give.'¹⁸

This is what strategic giving looks like—every resource, no matter how small, aligned with God’s global purpose. Every dollar, every asset, should be evaluated in light of the Great Commission.

This paper does not intend to criticize individual donors or organizations. Rather, it’s a wake-up call. We must ask: Are we stewarding God’s wealth in ways that accelerate the completion of His mission? Are we giving in a way that reflects ownership or stewardship?

I once heard the story of a very wealthy man who went to heaven. As he arrived, Peter welcomed him and began showing him the magnificent homes God had prepared for those who came from earth.

The first house they approached was a stunning mansion—much like the one the man had owned in New York City. He smiled and thought to himself, “*This must be mine.*” But Peter said, “No, your house is still ahead.”

They continued walking, passing one beautiful mansion after another, each grander than the last. The man grew increasingly excited, imagining the splendor that must await him.

Finally, they came to a small, run-down shack—no more than a shanty made of scraps and tattered sheets. Peter turned to him and said, “This is the house we’ve prepared for you.”

Shocked and angry, the man exclaimed, “How can I possibly live in a place like this?”

Peter replied gently, “We did the best we could with what you sent ahead.”

Strategic giving means giving with eternity in mind. A powerful visual illustration is a video called ‘God Pie,’ which reveals how much we often consume on ourselves and how little is left for God’s

purposes. If eternity is real—and if all we have belongs to God—shouldn't our giving reflect that reality?¹⁹

In a conversation with a major foundation leader, I said, 'Stop funding good projects. Stop funding good people. Start funding strategic projects and people—those aligned with finishing the Great Commission.'

Years ago, a pastor once addressed his church and said, 'There was a theft in our church last week. It's under investigation.' The room fell silent. Then he read Malachi 3:8 and pointed to two tables: one labeled 'ME' and the other 'GOD.' He placed nine bananas on the ME table, hesitating with the tenth. After considering rising costs, medical needs, and inflation, he eventually placed the last one on God's table. But the visual was clear: the ME table was overflowing while God's table remained sparse.

John Wesley's advice remains relevant today: 'Earn all you can, save all you can, give all you can.' Strategic Great Commission giving is not about guilt—it's about vision. As Stephen Covey said, 'Begin with the end in mind.' If the end is making disciples of all nations, then every giving decision should move us closer to that goal.²⁰

DECIDING HOW TO GIVE TO GREAT STRATEGIC COMMISSION INITIATIVES?

To invest strategically in the Great Commission, we must approach giving with a comprehensive, holistic mindset. Strategic giving requires more than generosity—it requires alignment with the ultimate goal: completing the Great Commission.

While no single formula fits every context, the following guiding principles can help churches, donors, and movements focus their efforts for maximum impact:

1. **Create Awareness:** Teach and preach regularly about the Great Commission. Many believers have never been challenged to think globally about the gospel. Awareness precedes action.
2. **Prioritize Pre-Evangelism with Purpose:** Pre-evangelistic efforts such as community engagement, education, or humanitarian work should not be an end in itself. They must be intentionally designed to pave the way for gospel proclamation.
3. **Focus Evangelism on the Unreached:** Invest in outreach strategies that prioritize those who have never heard. Avoid redundancy by continually preaching to the already reached. Strategic evangelism targets gaps, not repetitions.
4. **Define Completion Goals:** Whether you're working in a region, a people group, or a language cluster, clarify what 'finished' looks like. Aim for every person hearing, every place reached, every people group engaged, and every language covered.

5. **Multiply Disciples, Not Just Converts:** Support ministries that produce obedient, reproducing disciples. Programs should lead believers from initial faith to maturity and multiplication.
6. **Plant Reproducible Churches:** Strategic church planting efforts prioritize models that are simple, healthy, and scalable—especially in unreached areas. Buildings are optional; gatherings of disciples are essential.
7. **Equip Local Leaders in Large Numbers:** Train pastors, planters, and disciplers using scalable models, such as church-based theological education—that multiply laborers for the harvest.
8. **Fund Bible Translation with a Purpose:** Support Bible translation efforts in unreached languages with the goal of launching worshipping communities in every language group.
9. **Resource with Strategy:** Invest in tools, technology, and training that serve strategic purposes—not just what is convenient or familiar.
10. **Build Capacity for Movements:** Strengthen movements and networks that pursue completion with vision, structure, and urgency. Strategic investments equip entire ecosystems, not just individuals.

The Holy Spirit may lead you to invest in additional ways not listed here. What matters most is intentionality—giving not just to do good, but to see the Great Commission fulfilled in our lifetime. May God guide you as you give with vision and purpose.

JOHN KNOX PRAYER MOVEMENTS

One powerful example of a Strategic Great Commission Initiative is the John Knox Prayer Movement, currently active in several countries in the Global South.

Inspired by the historic prayer of John Knox—“Give me Scotland or I die”—this movement mobilizes believers to adopt entire districts, cities, or counties with a vision to see them fully reached for Christ.

There are approximately 39,000 districts in the world. The John Knox Prayer Movement takes a decentralized and holistic approach, empowering local believers—called 'John Knoxers'—to take spiritual responsibility for one specific region.

Each John Knoxer commits to the following:

- Mobilizing churches to pray for every person in the district by name.
- Ensuring the gospel is clearly shared with every resident.
- Identifying unreached and underserved areas within the region.
- Planting churches where none exist.
- Supporting Bible translation in local, Bible-less languages.
- Engaging unreached people groups within the district through long-term strategies.
- This is not a solo effort. The movement embraces a 'Collaborate to Saturate' approach—encouraging partnerships

among churches, ministries, and mission-minded believers to accomplish what no single organization can do alone.

The vision is both spiritual and strategic: prayer, proclamation, church planting, Bible access, and leadership development—applied comprehensively and with the goal of completion.

This movement is already bearing fruit in multiple nations, offering a replicable model for those who want to take responsibility for gospel saturation in their own regions.

If you would like to know more or connect with others involved in the John Knoxers Forum, we welcome you to reach out.

CONCLUSION

We offer this paper to fellow believers who share a deep burden for the Great Commission. It is not a critique, but a call—a prophetic appeal to rethink how we pray, give, and act in light of Christ’s final command.

The harvest is still plentiful. The laborers are still too few. But the opportunities have never been greater. Across the world, the Holy Spirit is awakening churches, leaders, and givers to the urgency of this hour. What will your response be?

Will you pray as John Knox did—for your region, your nation, and the nations of the earth? Will you give not only generously, but strategically? Will you align your resources, ministry, and life with the vision of seeing every people, place, and person reached with the gospel?

The task is immense, but it is not impossible. It is achievable—if we move with conviction, cooperation, and clarity. Let us no longer delay. Let us no longer settle for partial progress when God has called us to completion.

We invite your feedback, your insight, and your prayers. This is not just our message—it is a call to the global Church. May God grant us wisdom, courage, and passion to finish the task entrusted to us.

Together, let us make strategic Great Commission investments that will echo into eternity.

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