2025 EDITION

THE ARISE MANIFESTO

A Christian vision for a better world

SUMMARY VERSION

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Arise is a global movement, mobilising Christians to campaign and take practical action to transform the world around us through evangelism, discipleship, fighting social injustice, eliminating poverty and restoring the environment.

The Arise Manifesto is our big picture, researched, Biblical, holistic and practical vision for a better world. It looks at what the Bible says, and what we can learn from the best data and the world's leading experts on the five major areas of evangelism, discipleship, social justice, development and the environment. It then draws these lessons together into a practical road map for the changes we need to see in our world.

We offer this report as a challenge and a call to action. We hope it will provoke debate, prayer and action, for governments, for church leaders, but most of all for us as individual Christians. We are not powerless – on the contrary – we really do have the power to change our world. We are all called to be world changers, to lead lives of meaning and purpose that make a difference. We are the ones that God has tasked with this challenge. We are the ones we have been waiting for … Arise!

This Summary Version of the full Arise Manifesto contains all the main points and conclusions in condensed form. The full Arise Manifesto, can be accessed for free at, www.ariseuk.org/application/files/6516/7238/7554/The_Arise_Manifesto.pdf

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SUMMARY

INTRODUCTION

The world is messed up. Switch on the TV, read a newspaper or go online, and straight away it becomes clear we are living in a pretty broken and fractured world. Two out of every three people don't know Jesus.[1] There are 56 wars raging in the world at this very moment.[2] One in every three people lives under terrible human rights conditions.[3] One in ten of us live in absolute poverty on less than $1.90 a day.[4] Greenhouse gas emissions have increased by more than 5000% since the industrial revolution began.[5] The total wildlife of the earth, on which we all depend for survival, has dropped by two thirds over the last 50 years alone.[6] This isn't the world our God wants, or that we as individual Christians want to see.

The great news is that we *can* begin to change this and make a difference. At the same time that we face such huge challenges, our potential as Christians to respond to them is vast. One in every three people globally is a Christian. Christianity is the world's largest and most globalised faith. It is the majority religion in every continent of the world except Asia, and in six out of seven of the world's most powerful G7 nations. Out of over 230 countries and independent territories in the world today, there are only 41 with a resident Christian population of less than 5%.[7]

The church is the largest civil society organisation in the world. Its adherents are collectively more wealthy and politically influential than those of any other faith. Most importantly of all, we follow the living Lord of the universe ***"who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us."*** [8] The Father hears and answers our prayers,[9] Jesus is with us ***"always"*** [10] and the Holy Spirit guides us and gives us everything we could ever possibly need for the task.[11]

If we come together, get mobilised and work for a Christian vision for a better world, we really can make a massive difference and begin to turn our world around. We can begin to see the

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[1] Johnson, T. M. & Zurlo, G. A., *World Christian Encyclopedia, Third Edition*, (2020)
[2] *UCDP/PRIO Armed Conflict Dataset, Version 21.1*, Uppsala Conflict Data Program, Peace Research Institute, Oslo, (2021); Gleditsch, Nils Petter; Peter Wallensteen, Mikael Eriksson, Margareta Sollenberg & Håvard Strand (2002) Armed Conflict 1946–2001: A New Dataset. *Journal of Peace Research* 39(5): 615–637.; Pettersson, Therese, Shawn Davis, Amber Deniz, Garoun Engström, Nanar Hawach, Stina Högbladh, Margareta Sollenberg & Magnus Öberg (2021). Organized violence 1989-2020, with a special emphasis on Syria. *Journal of Peace Research* 58(4).
[3] *Freedom in the World*, Freedom House, (2021)
[4] *World Development Indicators*, World Bank, (2022)
[5] *The PRIMAP-hist national historical emissions time series (1850-2018)*, Climate Watch, World Resources Institute, (2022)
[6] *Living Planet Index*, World Wildlife Fund & Zoological Society of London, (2022)
[7] Johnson, T. M. & Zurlo, G. A., *World Christian Encyclopaedia, Third Edition*, (2020)
[8] Eph 3: 20
[9] Matt 21: 21 – 22; Mark 11: 23 – 24; Matt 7: 7 – 11
[10] Matt 28: 20
[11] Acts 1: 8; John 14: 26

number of people who come to know Jesus dramatically increase, conflict in our world reduce, human rights and democracy improve, poverty decline and our natural environment restored. Of course, there are millions of Christians who already live lives of radical service, as well as thousands of churches and Christian organisations doing amazing things in so many areas. But collectively, we are still not living up to our potential to really have a world changing impact. We are a sleeping giant. We need to come together, get mobilised and work for a Christian vision for a better world. We need to Arise!

This report is an attempt to bring us together and sketch out what a Christian vision for a better world might be, then consider how we can get mobilised to achieve it. We begin in **Part 1: The Mission of the Church** by considering theology. What actually is God's big story in our world? What is the role of his church in delivering that story? What is the important role we each have to play as individual Christians in rolling that story out? We then suggest a process to discern what God's vision for a better world might be.

In **Parts 2 – 6** we follow this process and go on a journey to explore the shape of this vision together. We explore the five critical areas where the world needs to see transformation: **Evangelism**, **Discipleship**, **Social Justice**, **Development** and the **Environment**. We look at what a better world would mean in each of these areas, then consider where we have come from, where we are going and where we need to go next. This enables us to build a clear vision for a better world, together with the concrete steps we need to get there. (These steps are summarised in a box at the end of each section in the full report[12], and collected in the **Appendix**.)

Finally, in **Part 7: Mobilisation Plan** we address the practical matter of how the whole church, and we as individual Christians, can mobilise to bring about these transformations. Of course, we know our world will never be perfect until Jesus returns to usher in his kingdom in full, but it can and should be a lot better than it is now. In Part 7 we find that surprisingly, the key to unlocking this vision and beginning to make it a reality lies not in the hands of politicians, economists or captains of industry, but with ordinary people like you and me living it out, just as Jesus always planned.

We offer this report and its vision for the church and the world in the twenty-first century, as both a challenge and a call to action. We hope it will provoke debate, prayer and action, for governments, for church leaders, but most of all for us as individual Christians. We hope it will play a part in helping to awake the sleeping giant of God's people around the world. Now is our time. There is more to life than this. We are not powerless – on the contrary – we really do have the power to change our world. We are all called to be world changers, to lead lives of meaning and purpose that make a difference. We are the ones that God has tasked with this challenge. We are the ones we have been waiting for … Arise!

[12] https://www.ariseuk.org/application/files/7117/0963/0915/The_Arise_Manifesto.pdf

PART 1: The Mission Of The Church

Turning first to theology, God's story in our world is one of 'creation', followed by 'fall' as humanity turned away from God and broke the relationship between people and God, between people and other people, and between people and creation. However, then comes 'redemption' through Jesus' death and resurrection on the cross, and finally the 'glory' of 'new creation' when Christ returns again to usher in his kingdom on earth in full.

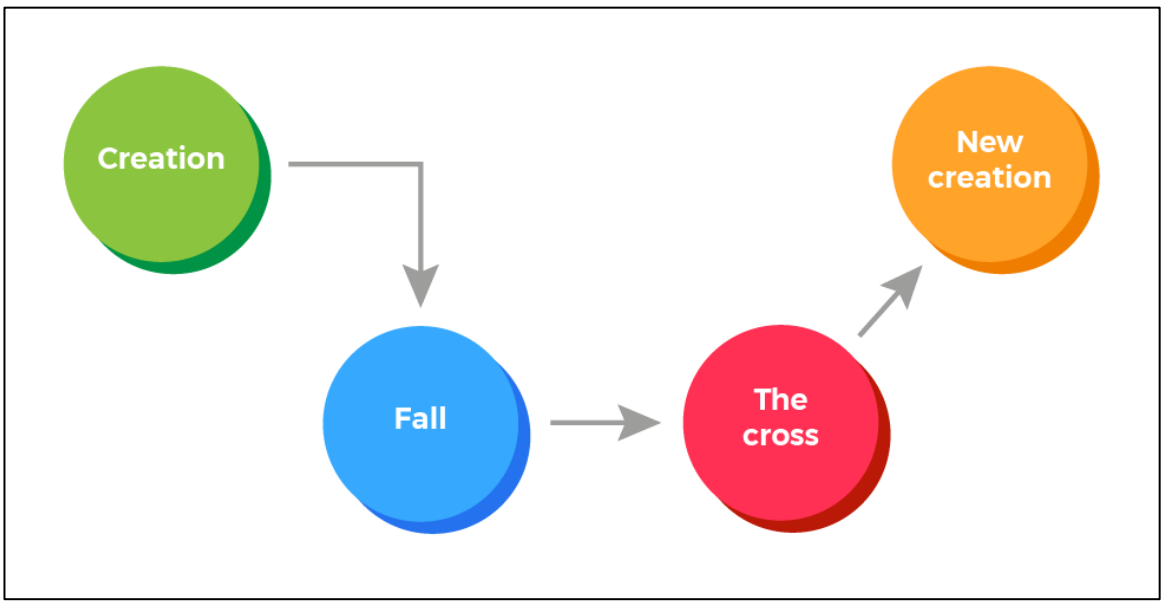

Figure i: God's story

We are currently living in the period between redemption and new creation. The battle has been won on the cross, and the role of the church, as well as our role as individual Christians, is to further extend this victory. We are to use all of our time, energy and resources to continue to expand the kingdom of God, working to restore the world to as close as possible to its state of new creation. We are to lead lives of meaning, purpose and significance, lives that matter and make a difference, lives of radical discipleship in every area, bringing the kingdom into this broken world with our daily actions. We are to arise!

This process is all about restoring the broken relationships between people and God (evangelism and discipleship), between people and other people (social justice and development) and between people and creation (environment). This is a situation that the church can always improve, but one that will never be fully completed until Jesus returns.

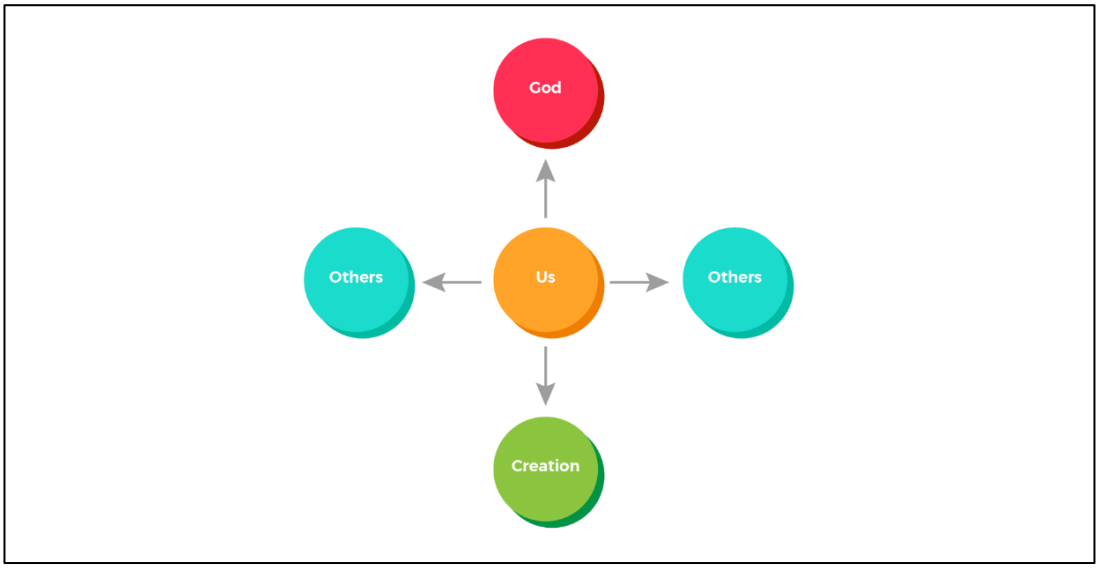

Figure ii: Restoring broken relationships

So if this is the aim of the church, then it needs a plan for how it is going to do it. In order to develop this plan, the church should first define what success looks like. Our near perfect world would be one where everyone knows Jesus (evangelism) and where everyone is daily growing deeper in their relationship with him (discipleship). It would also be a world where all wars are ended, where everyone enjoys fair human rights and lives in free democracies (social justice). It would be a world without extreme or relative poverty (development) and one where humanity lives in balance within the safe natural limits of the planet (environment).

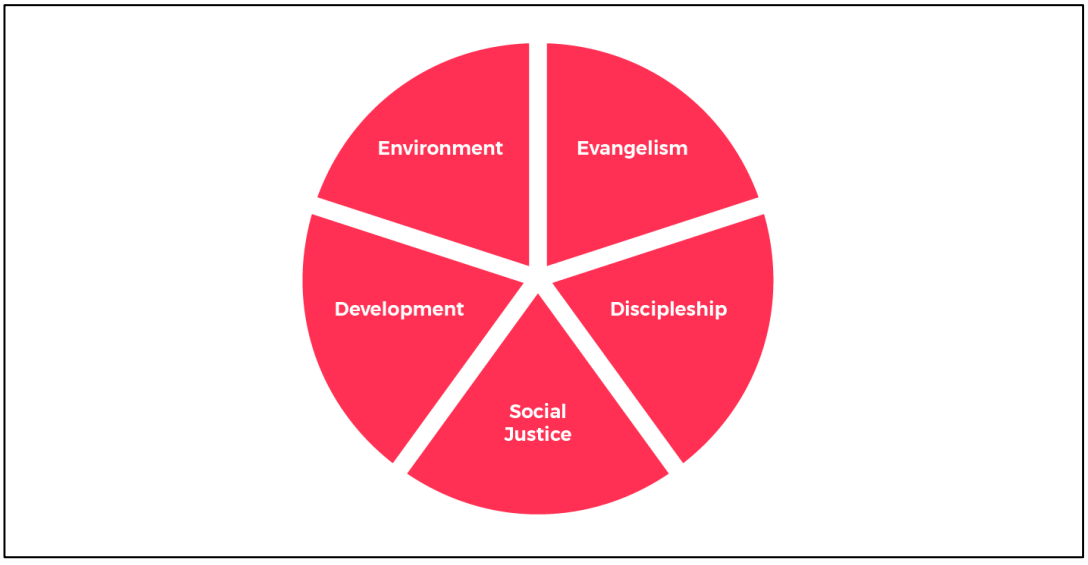

Figure iii: The mission of the church and every individual Christian

In order to determine how to reach this goal the church should:

1) First look at what the Bible says about each objective: evangelism, discipleship, social justice, development, and the environment, then

2) Draw lessons from history about what has worked in the past to achieve these objectives, using the most accurate statistics and authoritative sources, organisations and experts in each field. (In this Summary most references have been

omitted for the sake of brevity, but in the main report and Bibliography[13], we have provided extensive references for each point)

By following this process the church can develop a plan for how to begin to transform our world.

INDICATOR	SOURCE
Evangelism	
Number of people becoming Christians	• Johnson, T. M. & Zurlo, G. A., *World Christian Encyclopedia, Third Edition,* (Edinburgh: Edinburgh University Press, 2020) • Barrett, D. B. & Johnson, T. M., *World Christian Trends*, (Pasadena: William Carey Library, 2001) • Both drawn from the *World Christian Database,* hosted by the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary

Discipleship	
Numbers of people making a whole range of behaviour changes that would indicate they are growing in their relationship with Jesus	Information not available

Social Justice	
Number of democracies	*Polity 5*, Center for Systemic Peace, (2018)
Number of people being tortured	*Freedom in the World*, Freedom House, (2021)
Number of people being arbitrarily arrested or detained	*Freedom in the World*, Freedom House, (2021)
Number of people with full access to legal rights and protection under the law	*Freedom in the World*, Freedom House, (2021)
Number of people with freedom of religion	*Freedom in the World*, Freedom House, (2021)
Number of people with freedom of expression	*Freedom in the World*, Freedom House, (2021)
Countries with a free press	*Freedom in the World*, Freedom House, (2021)
Number of people facing gender, race, disability, sexual orientation or other discrimination	*Freedom in the World*, Freedom House, (2021)
Number of violent conflicts	• Correlates of War, *Sarkees, Meredith Reid and Frank Wayman (2010).*

[13] https://www.ariseuk.org/application/files/7117/0963/0915/The_Arise_Manifesto.pdf

	Resort to War: 1816 - 2007. Washington DC: CQ Press. • *UCDP/PRIO Armed Conflict Dataset, Version 21.1*, Uppsala Conflict Data Program, Peace Research Institute, Oslo, (2021); Gleditsch, Nils Petter; Peter Wallensteen, Mikael Eriksson, Margareta Sollenberg & Håvard Strand (2002) Armed Conflict 1946–2001: A New Dataset. *Journal of Peace Research* 39(5): 615–637.; Pettersson, Therese, Shawn Davis, Amber Deniz, Garoun Engström, Nanar Hawach, Stina Högbladh, Margareta Sollenberg & Magnus Öberg (2021). Organized violence 1989-2020, with a special emphasis on Syria. *Journal of Peace Research* 58(4).
Number of people dying in violent conflicts	• *PRIO Battledeaths Dataset, Version 3.1*, Peace Research Institute, Oslo, (2017); Lacina, Bethany & Nils Petter Gleditsch (2005) Monitoring trends in global combat: A new dataset of battle deaths', European Journal of Population 21(2–3): 145–166. • *UCDP Battle-Related Deaths Dataset, Version 21.1*, Uppsala Conflict Data Program, (2021); Pettersson, Therese, Shawn Davis, Amber Deniz, Garoun Engström, Nanar Hawach, Stina Högbladh, Margareta Sollenberg & Magnus Öberg (2021). Organized violence 1989-2020, with a special emphasis on Syria. Journal of Peace Research 58(4).
Number of people being injured in violent conflicts	Information not available

Development	
Number of people with sufficient food	*FAO Stat*, UN Food and Agriculture Organization, (2022)
Number of people with access to safe water	WHO/UNICEF Joint Monitoring Programme for Water Supply, Sanitation and Hygiene, (2022)
Number of people with access to safe sanitation	WHO/UNICEF Joint Monitoring Programme for Water Supply, Sanitation and Hygiene, (2022)

Number of people with sufficient housing	*Urban Indicators Database*, UN-Habitat, (2022)
Number of people with a good job/livelihood	*World Development Indicators*, World Bank, (2022)
Number of people with full education up to secondary level	Barro, R. & Lee, J-W., *Barro-Lee Estimates of Educational Attainment for the Population Aged 15 – 64 from 1950 to 2015*, (2021)
Number of people with full healthcare (physical and mental health)	• UN Inter-agency Group for Child Mortality Estimation, access via *World Development Indicators*, World Bank, (2022) • UN Population Division, access via *World Development Indicators*, World Bank, (2022)
Number of people with access to electricity	*Global Electrification Database, World Development Indicators*, World Bank, (2022)
Number of people with access to the internet	*International Telecommunication Union (ITU) World Telecommunication/ICT Indicators Database*, access via *World Development Indicators*, World Bank, (2022)
Levels of inequality within and between nations	World Inequality Database, (2022)

Environment	
Greenhouse gas emissions	*The PRIMAP-hist national historical emissions time series (1850-2018)*, Climate Watch, World Resources Institute, (2022)
Biodiversity loss	*Living Planet Index*, World Wildlife Fund & Zoological Society of London, (2022)
Levels of deforestation or reforestation	*Global Forest Resources Assessment 2020*, Food and Agriculture Organization, (2020)
Percentage of land/sea turned over to human occupation and agriculture	*Protected Planet Report 2020*, International Union for Conservation of Nature & United Nations Environment Programme World Conservation Monitoring Centre, World Database on Protected Areas, (2020)
Pollution levels	Information not available
Percentage of waste vs percentage recycled	Information not available
Population growth	• Johnson, T. M. & Zurlo, G. A., *World Christian Encyclopedia, Third Edition,*

	(Edinburgh: Edinburgh University Press, 2020) • Barrett, D. B. & Johnson, T. M., *World Christian Trends*, (Pasadena: William Carey Library, 2001) • Both drawn from the *World Christian Database,* hosted by the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary • UN Population Division, access via *World Development Indicators*, World Bank, (2022)

Figure iv: Indicators to judge progress towards a better world

However, Jesus gave us two eternal principles: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" and "Love your neighbour as yourself",[14] to be worked out according to each context, rather than a detailed unchanging code of law, because the world changes and moves on.

Therefore, the church's plan shouldn't be fixed and inflexible, but should evolve and adapt over time as we learn and as situations in the world change and old policies become irrelevant. Thus Arise will be updating this report every five years as our way of helping to ensure the vision Christians have for the change they want to see in the world stays fresh, up-to-date and relevant for each new period, season, era and generation.

Having defined success as five broad, interconnected areas – evangelism, discipleship, social justice, development and environment – let's look at where we are with each. How far has the world come, and where do we need to go next?

[14] Matt 22: 34 – 40; Mark 12: 28 – 34; Luke 10: 25 – 28

PART 2: Evangelism

The 2000 years since Jesus' life, death and resurrection have seen amazing church growth (Figure v). This began with an incredible period of expansion under the Roman Empire, up to and beyond the early fourth century when Christianity became the dominant religion in the Roman Empire under the emperor Constantine. Then followed a long period of setback in the Dark Ages and Middle Ages as the Eastern Roman Empire was conquered by Islamic armies, and the church in those lands began a long slow process of decline which continues to this day.

During the same period the Western Roman Empire was overrun by barbarian invasions, then gradually reconverted to Christianity. In the 1200s it seemed as if the church was taking off again, as the Mongol empires decimated the non-Christian populations of Asia, and were initially receptive to Christianity, until they converted to Islam and brutally repressed their Christian populations, reversing these gains. It was not until the birth of the European colonial empires from 1500, that Christianity finally began to grow again and expand significantly beyond its European enclave, really taking off in the nineteenth century with the Protestant missionary movement.

However, in the twentieth century Christianity began to decline as huge numbers in the traditionally Christian west abandoned it in favour of agnosticism and atheism, Islam remained largely untouched by Christian missionary efforts, and population growth in Asia outstripped growth in Christian majority parts of the world.

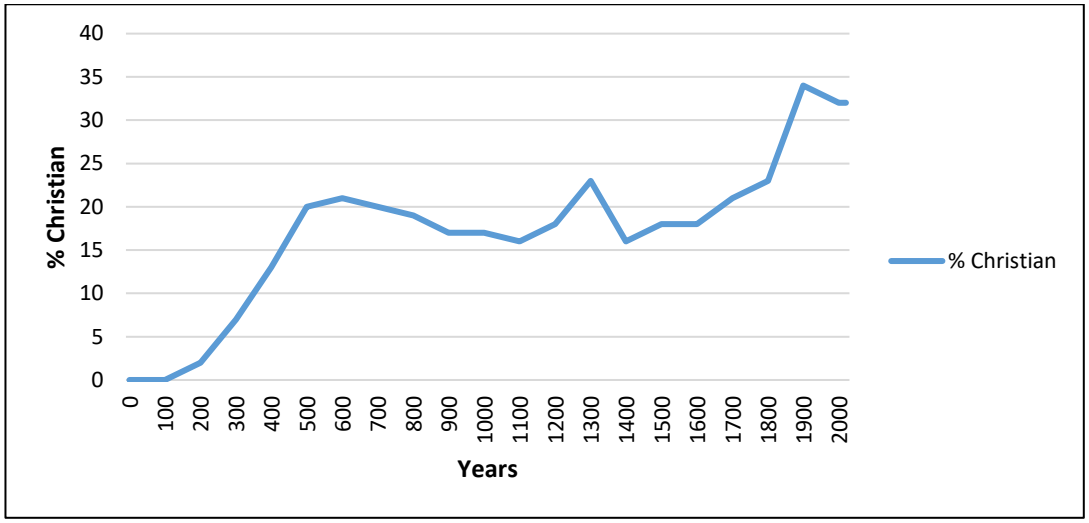

Figure v: Percentage of Christians in the global population [15]

Moving forward, the challenge for the church today is to reverse that trend of decline over the last century and more, and begin to see, once again, radical and ambitious growth in the numbers of people becoming Christians.

Thanks to the nineteenth and twentieth century missionary movements, Christianity has an amazing base from which to start that process of recovery – it is the most globalised religion forming the majority faith in every continent except Asia. Churches exist in every country, although in several they are underground due to persecution. Out of over 230 countries and independent territories in the world today, there are only 41 with a resident Christian population

[15] Johnson, T. M. & Zurlo, G. A., *World Christian Encyclopedia, Third Edition*, (2020), p. 917

of less than 5% and only 19 with less than 1%.[16] Thus, although there is a need to send out small groups of Christians as ***missionary communities*** to plant new local churches in unreached places – particularly in Muslim-majority countries – overwhelmingly, the challenge for the twenty-first century and beyond is for the church to train and empower individual Christians in local congregations in every country for ***local church evangelism***.

Throughout history, the overwhelming majority of converts have turned to Christ through the slow steady witness of loyal Christians sharing the gospel with their friends and family through words and witness, and inviting them in to their warm and welcoming local churches. For the church to be most strategic and see the biggest results in this crucial area of evangelism, it should put less emphasis and focus on grand schemes, plans, slogans and conferences for world evangelisation. Instead it should focus on training and equipping individual Christians to share the gospel confidently, effectively and naturally with their friends, family and neighbours, releasing a workforce of billions with the potential to convert the world within a generation. The church should support the growing number of great initiatives around the world seeking to do this.

Figure vi: The vast majority of people who become Christians do so through the witness of friends and family. Therefore, the church must prioritise the training and equipping of ordinary Christians to successfully share their faith with confidence.

Arise has developed Equipped to Share[17], a free course of five sessions that can be run in any local church, to empower individual Christians to talk with confidence about their faith, as our contribution to this crucial priority.

[16] Johnson, T. M. & Zurlo, G. A., *World Christian Encyclopedia, Third Edition*, (2020)
[17] https://www.ariseuk.org/campaigns/equipped-to-share

PART 3: Discipleship

Turning to discipleship, the church has waxed and waned in its journey of obedience and personal discipleship with God over the last two millennia. There have been times in church history where we have failed catastrophically such as the Crusades or Inquisition, whilst at other times there has been a genuine rediscovery and desire to return to the heart of God with our ways and practices, such as the many revival movements. In our world today, different individuals and areas vary in their journey of discipleship, regardless of denomination or tradition. In terms of our corporate church life, we have seen a mushrooming and diverting of denominations and traditions over the past 2000 years. However, in the last century there has been a more encouraging move towards ecumenism; not through formal mergers of denominations, but with a greater emphasis on unity and working together.

Moving forward, the challenge for the church in our corporate life is to continue to vigorously pursue this trend towards unity. We must work together, downplaying our differences at the margins and focusing on our common shared beliefs and passions at the core. This will happen when we stop arguing about fine points of doctrine and focus on reaching out to our needy world in the four other great areas of the church's mission outlined in this report: evangelism, social justice, development and the environment. The more we work together to achieve these goals, the less significant our differences will become. God loves his church to be unified and as we pursue this end, we will be increasingly blessed and powerful in our witness to, and engagement with, the world.

In our personal discipleship there is no one simple solution. It is an ongoing lifelong journey of placing God and others at the centre of our lives, rather than ourselves. However, there are clear steps we can take one at a time, and which day after day will bring about real, deep and lasting change (summarised in the full report[18] in Part 3 on Discipleship,

We have grouped these under the headings: ***prayer***; ***obedience, calling and direction***; ***personal attitude and integrity***; ***work, rest and health***; ***family life***; ***church life***; ***the work of the Holy Spirit***; ***spiritual warfare and persecution***; ***social justice, development and environment*** and ***leadership and unity in the church***.

We encourage every Christian to run through the specific actions we should take in the boxes in Parts 2 and 3 on Evangelism and Discipleship in the full report as a regular (perhaps monthly) spiritual health check on how we are doing in our journey of discipleship. This might sound overwhelming, but just try it. Pray through it as you go. You may find that you are doing really well already with many of these actions. With others, you may find God challenging you to take action and go further. Ultimately, how we progress in our discipleship is not up to our church leaders, it is us who must take the responsibility into our own hands to keep regularly reviewing how we are progressing in our walk with Jesus.

[18] https://www.ariseuk.org/application/files/7117/0963/0915/The_Arise_Manifesto.pdf

PARTS 4 – 6: Social Justice, Development and Environment

Turning to the issues of social justice, development and environment, we consider these in Parts 4, 5 and 6 of the full report. For most of human history (certainly since the first great revolution: the agricultural revolution that began about 12,000 years ago and marked the end of the Stone Age hunter gatherer period) abject poverty, rural living, conflict, autocratic regimes and poor human rights have been the norms for society. In the last 200 years these norms have begun to change. Gradually the whole world has begun to transition towards eliminating absolute poverty, dramatically reducing conflicts, significantly improving human rights, adopting democracy and an increased human population living mainly in urban centres (Figures vii – x). This process is furthest advanced in some areas (Europe and North America), catching up in others (Latin America, the Caribbean and Asia) and furthest behind in still more (Sub-Saharan Africa). However, it is a clear, encouraging trajectory everywhere. It is not a smooth unending upward curve. There have been huge setbacks, sometimes for decades, (indeed we may now be living through just such a downturn) and some communities are being left behind. There is also no reason for complacency; millions still suffer in poverty, enduring conflict, without human rights and under terrible repressive regimes. Progress needs to move much further and faster. But nevertheless the overall trend is clear and positive.

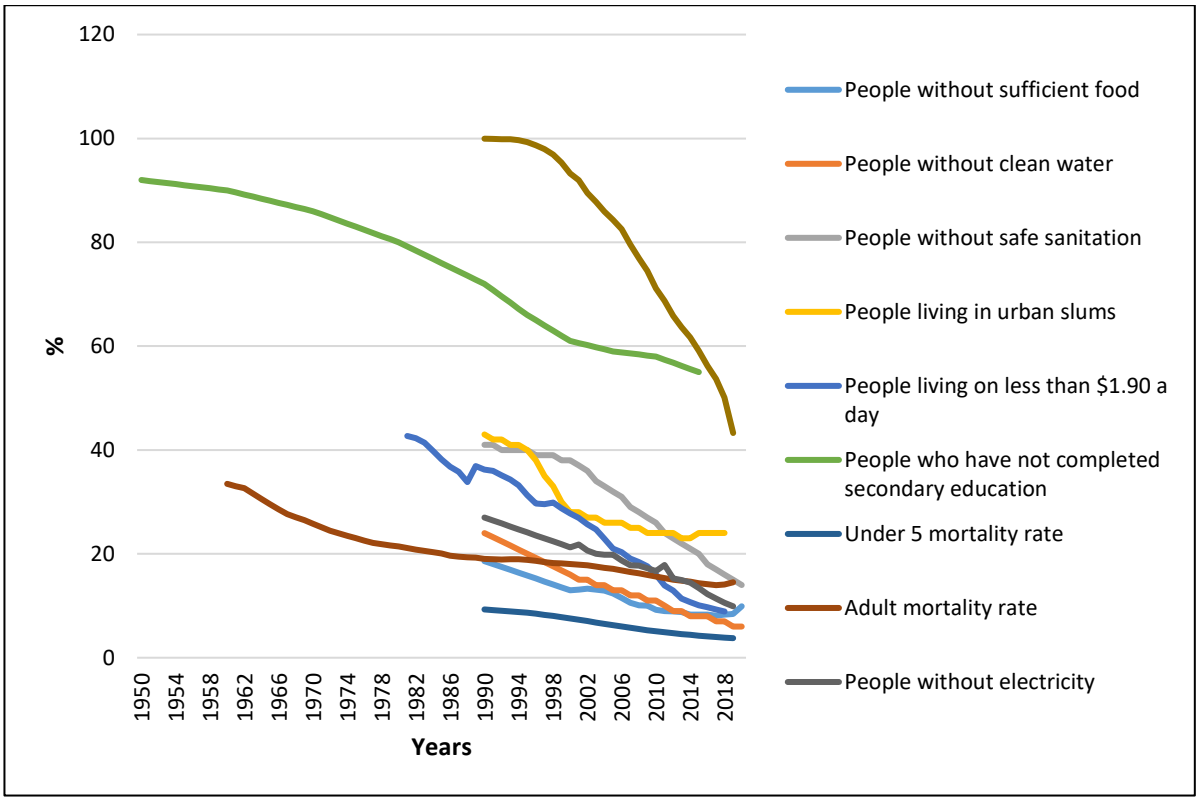

Figure vii: Global poverty trends by percentage [19]

[19] *FAO Stat*, UN Food and Agriculture Organization, (2022); WHO/UNICEF Joint Monitoring Programme for Water Supply, Sanitation and Hygiene, (2022); *Urban Indicators Database*, UN-Habitat, (2022); *World Development Indicators*, World Bank, (2022); Barro, R. & Lee, J-W., *Barro-Lee Estimates of Educational Attainment for the Population Aged 15 – 64 from 1950 to 2015*, (2021); UN Inter-agency Group for Child Mortality Estimation, access via *World Development Indicators*, World Bank, (2022); UN Population Division, access via *World Development Indicators*, World Bank, (2022); *Global Electrification Database, World Development Indicators*, World Bank,

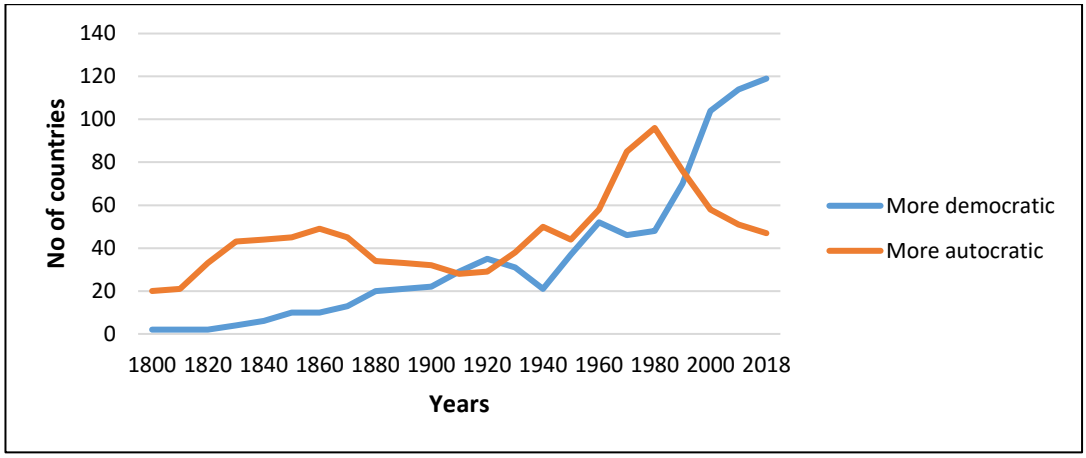

Figure viii: Number of democracies and autocracies in the world [20]

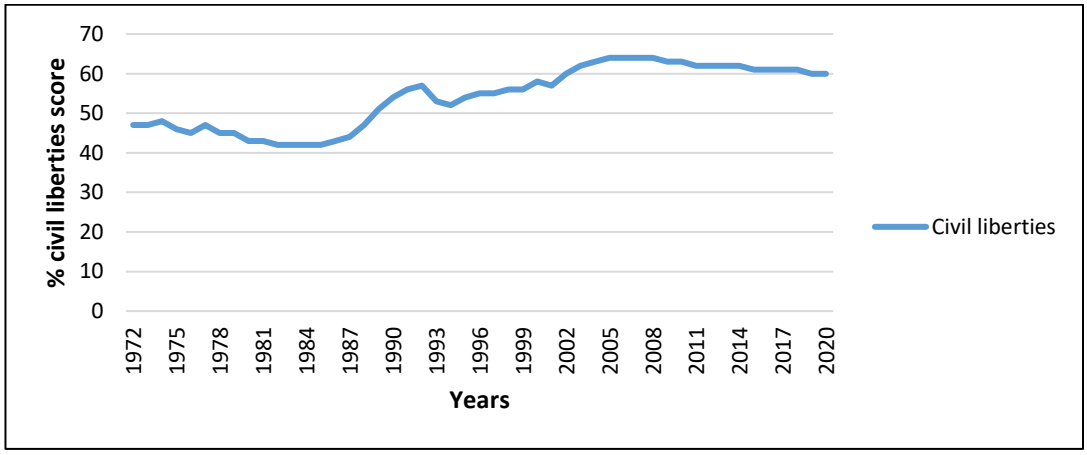

Figure ix: Civil liberty rates globally [21]

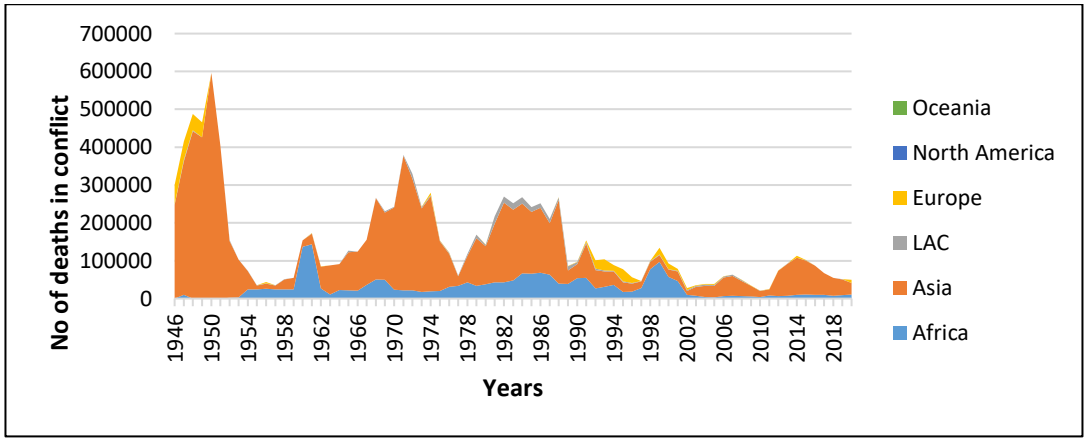

Figure x: Deaths in conflict in the world since 1946 [22]

(2022); *International Telecommunication Union (ITU) World Telecommunication/ICT Indicators Database*, access via *World Development Indicators*, World Bank, (2022)

[20] *Polity 5*, Center for Systemic Peace, (2018)

[21] *Freedom in the World*, Freedom House, (2021)

[22] *PRIO Battledeaths Dataset, Version 3.1*, Peace Research Institute, Oslo, (2017); Lacina, Bethany & Nils Petter Gleditsch (2005) Monitoring trends in global combat: A new dataset of battle deaths', European Journal of

It appears to be the process of reducing poverty through development which has driven corresponding improvements in social justice. This has been a consequence of the second great revolution and leap forward in technological and social development in human history: the industrial revolution. It brought about changes which have lifted billions out of poverty around the world and shifted the majority of the world's population from rural small-holder subsistence farmers to urban workers in manufacturing and services. It also brought about many social changes; reducing conflict, improving human rights, reducing corruption, improving good governance, introducing democracy, and radically increasing the size of the global population. It is a process that is still going on all around us in the world we are living in. What we call 'development' today is really the continuing roll out of the industrial revolution around the world and all the associated accelerated technological and social changes it brings.

As this revolution spreads into each nation, the poverty reduction that occurs appears to be a process driven by two distinct elements; the growing of a ***strong and fair economy***, and the provision of basic services for all through ***tax and social spending***. Both are needed for poverty reduction. Every nation that has developed has done so by instituting the legal framework and policies which have enabled it to develop a thriving and diverse domestic economy. This has been achieved through transferring the skills and technologies from other nations that have gone before, and gradually moving the economy up the value chain, from agriculture and the export of natural resources, to manufacturing, and eventually into services and the knowledge economy.

This has directly lifted millions out of poverty, but not all. Economic development then is essential for poverty reduction, but in itself is not the same as poverty reduction. Successful nations have therefore also harnessed a proportion of the wealth generated by that thriving economy, through progressive and effective taxation systems. They have used it to provide education, healthcare, pensions, unemployment and incapacity benefits, social protection and basic services for their wider populations. This in turn drives down poverty for all.

Development is also the underlying cause which leads to progress in social justice. As nations started to develop strong and fair economies over the last 200 years, this created a growing educated middle class of merchants, businessmen, lawyers, students, journalists etc. within societies, which in turn formed peaceful ***bottom-up civil society reform movements***. These movements demanded taxation and social spending to provide basic services, as well as greater freedoms and rights, resulting in positive reform towards ***democracy, human rights and good governance***.

Development also reduces the poverty which is the breeding ground for conflict. Development, together with the positive reforms in social justice, democracy, human rights and good governance that it unleashed, in turn helped stabilise international relations helping to ***prevent major conflicts emerging*** and ***reduce and end small conflicts*** within nations. These processes created the conditions which make peace more attractive than war to people on both sides of a conflict.

Population 21(2–3): 145–166.; *UCDP Battle-Related Deaths Dataset, Version 21.1*, Uppsala Conflict Data Program, (2021); Pettersson, Therese, Shawn Davis, Amber Deniz, Garoun Engström, Nanar Hawach, Stina Högbladh, Margareta Sollenberg & Magnus Öberg (2021). Organized violence 1989-2020, with a special emphasis on Syria. Journal of Peace Research 58(4).

Figure xi: Nations that have developed successfully, have done so through a proactive and flexible industrial and economic development strategy, which has moved their economy up the value chain from agriculture, to manufacturing, to services and the knowledge economy.

However, over the past 50 years or more we have increasingly learnt that this progress has come at a terrible price. Ironically, the same expanding global economy which has driven so much positive change in development and social justice, is based on fossil fuels and high physical consumption of natural resources. For the first time in human history, this has pushed us out of balance with our world. We are now changing our climate and degrading our environment in massive and dangerous ways as we place increasing pressure on natural ***planetary boundaries*** causing climate change, ocean acidification, mass extinctions, pollution, degrading land and fresh water resources, etc. (Figures xii – xvii).

Such changes are devastating God's wonderful creation, and are hitting the world's poorest communities hardest, who have done the least to cause them. We have left the Holocene and entered the Anthropocene, the geological era where humanity changes the environment and biosphere in dangerous ways. If we continue along this path, we will fall off a cliff. Historically, whenever societies have out consumed and polluted their natural resource base, they have collapsed. We are now doing this on a global scale and face a collapse into a new global dark age, which will cause massive human suffering and loss of life, wiping out all the gains in development and social justice that we have seen. Furthermore, there is mounting evidence that the same process of economic development, which is driving down extreme poverty and improving social justice, is also increasing relative inequality, leading to social breakdown and social problems in otherwise 'developed' nations.

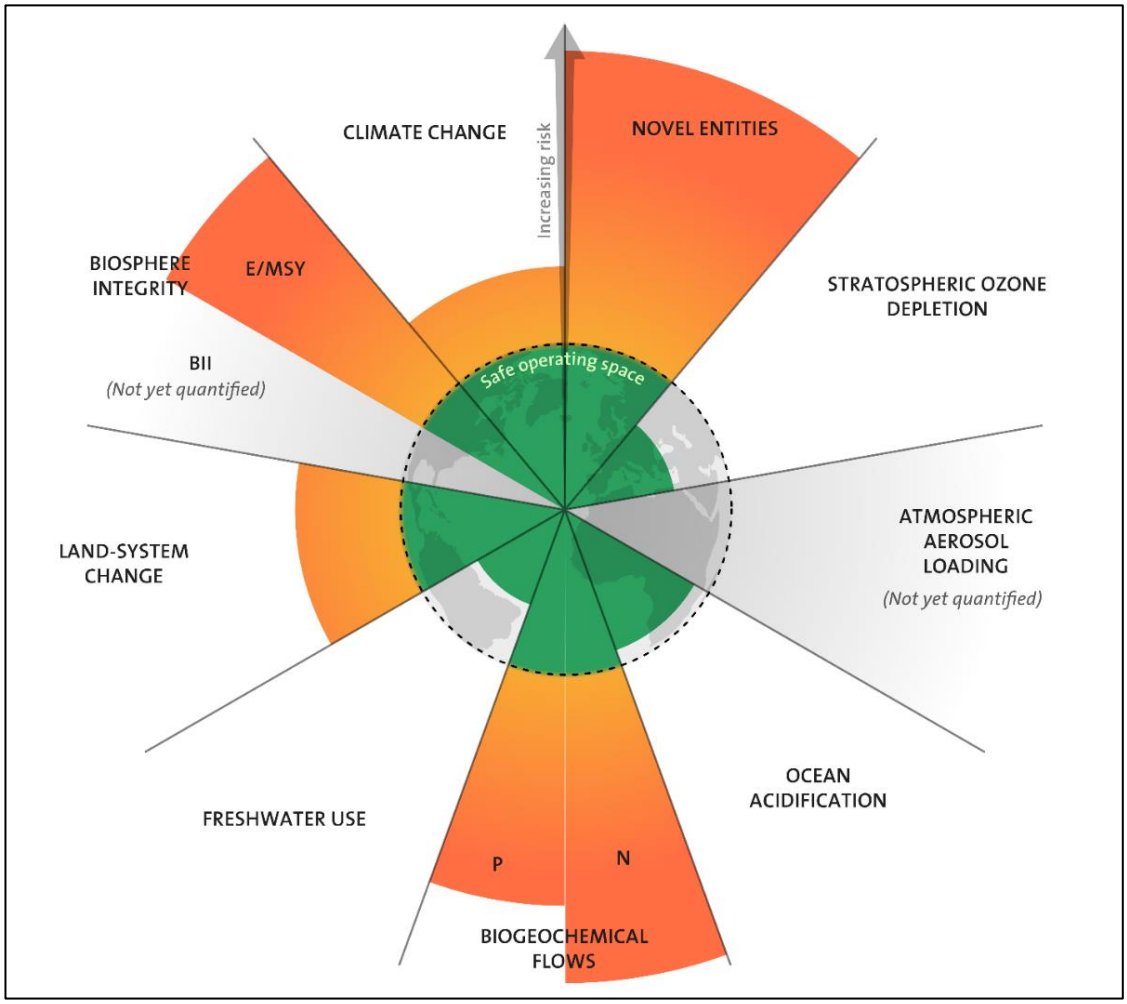

Figure xii: Planetary Boundaries under increasing pressure [23]

[23] Designed by Azote for Stockholm Resilience Centre, based on analysis in Persson et al 2022 and Steffen et al 2015

Figure xiii: Climate change is leading to more extreme floods, droughts, storms, heatwaves, wildfires, sea-level rise, the growth of deserts, and numerous other changes, all of which impact the poorest hardest.

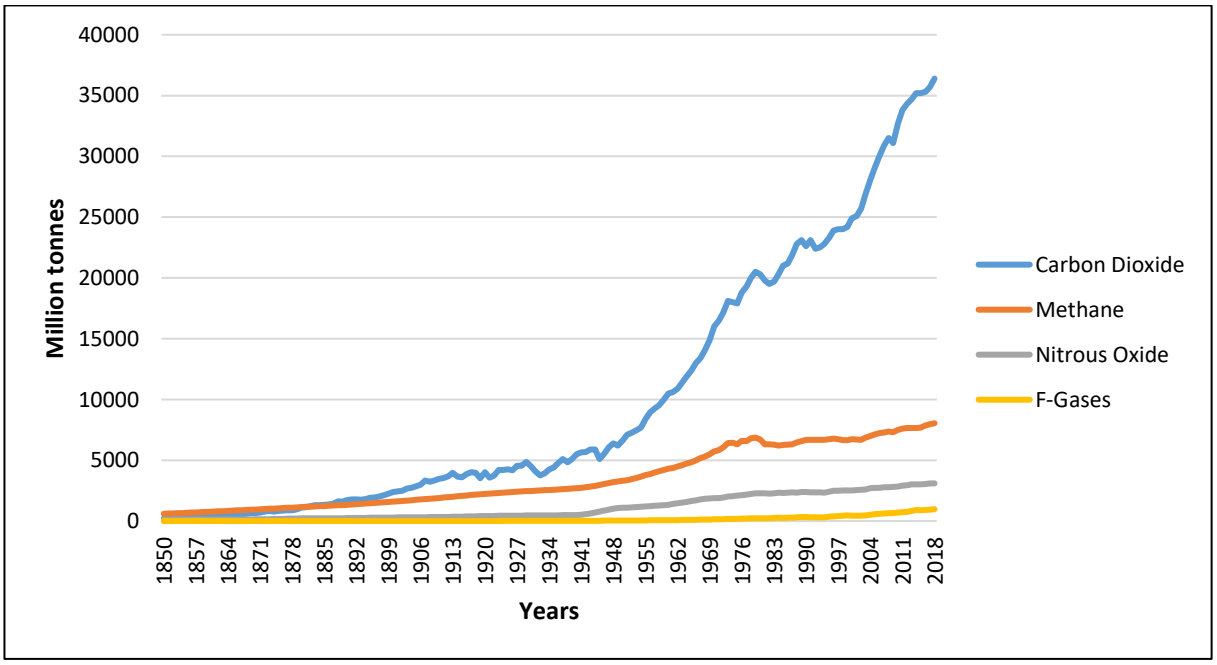

Figure xiv: Global greenhouse gas emissions [24]

[24] *The PRIMAP-hist national historical emissions time series (1850-2018)*, Climate Watch, World Resources Institute, (2022)

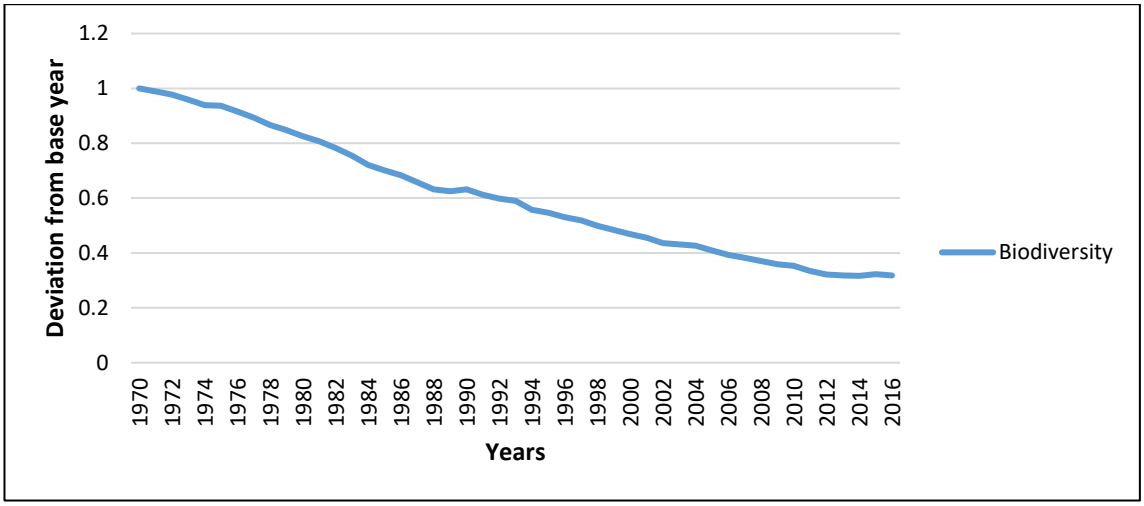

Figure xv: Changes in global biodiversity [25]

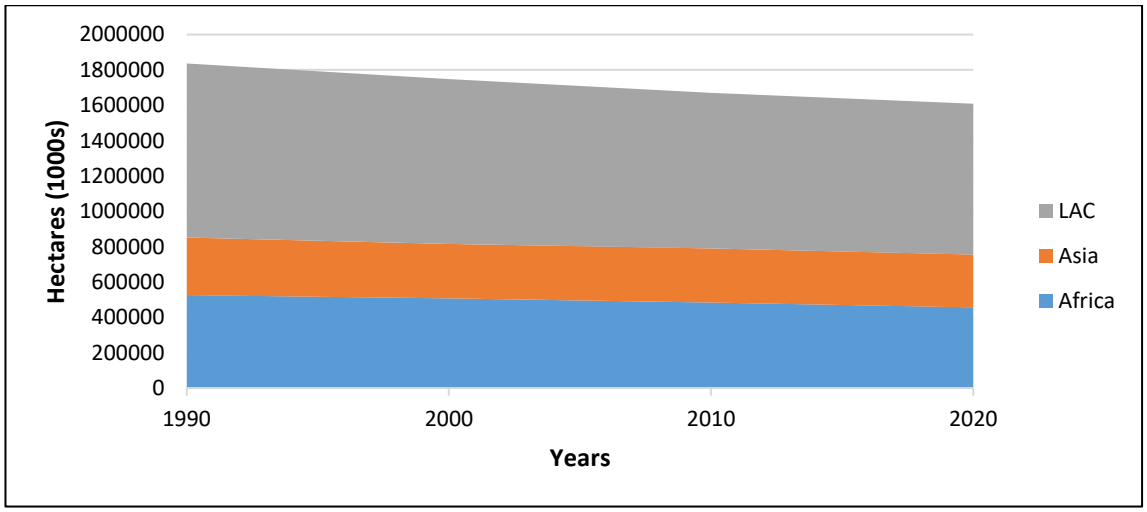

Figure xvi: Forest area in rainforest nations [26]

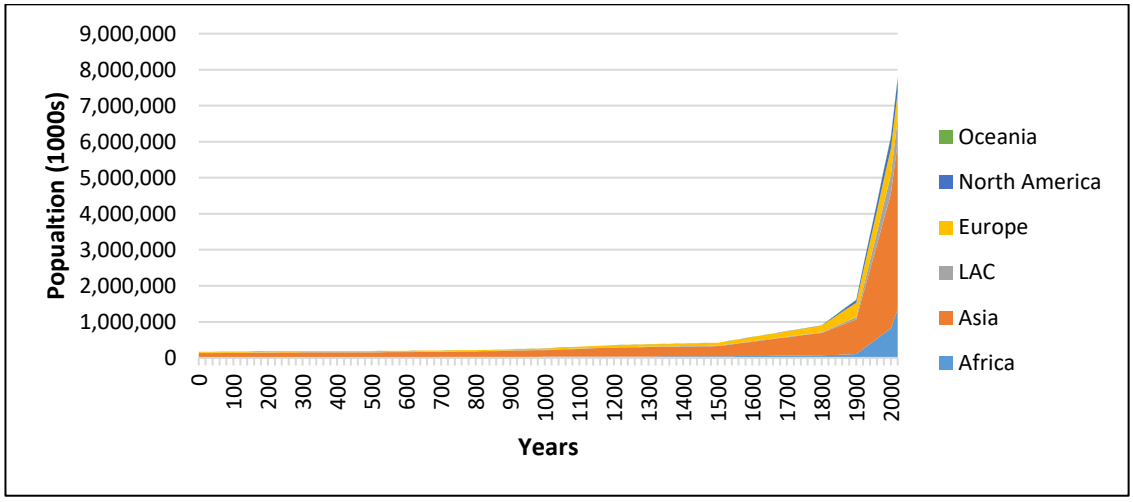

Figure xvii: Total world population over the last 2000 years [27]

[25] *Living Planet Index*, World Wildlife Fund & Zoological Society of London, (2022)
[26] *Global Forest Resources Assessment 2020*, Food and Agriculture Organization, (2020)
[27] Barrett, D. B. & Johnson, T. M., *World Christian Trends*, (2001), pp. 320 – 333; Johnson, T. M. & Zurlo, G. A., *World Christian Encyclopedia, Third Edition*, (2020), pp. 919 – 932

Going forward then, the great struggle for the church and the world in our generation is how we keep the best bits of the second great revolution (the driving down of poverty and improvements in social justice), and accelerate the trend of progress further and faster, whilst jettisoning the worst (the environmental destruction and growing inequality). This means shifting our global economy into a new global green and fair economy. This new economy must be based on 100% ***clean energy***, not greenhouse gas emitting. It must also shift from our current linear, extract-use-dispose economy to a ***circular economy***, where all products are sustainably produced and waste is eliminated and instead pushed back round the economy as inputs to other businesses, in a circular fashion. This would constitute the third great revolution, returning humanity to a position of living in balance with nature, whilst maintaining a thriving green economy that isn't based on high levels of physical consumption.

Figure xviii: The world needs a new global green and fair economic revolution, shifting to 100% clean energy and a circular economy, which reuses resources rather than consumes and dumps them as waste.

We are at a pivotal point in history where we either succeed in doing this, and move forward with eliminating extreme poverty and improving social justice whilst staying within safe environmental limits and minimising inequality, or we collapse back into a new global dark age. This is the greatest challenge ever faced by humanity. It falls to our generation to resolve. We need more than just one specific action. We need a new economic paradigm, a new world view and orthodoxy which captures the best of what works, but also embraces what we need to do that is new, in order to continue and complete the third great green economy revolution. That is why Arise has launched the 4 Shifts campaign[28].

Four Shifts economics captures the two great shifts that the world needs to secure a safe environmental *ceiling* that keeps us well within Planetary Boundaries: ***clean energy*** and the ***circular economy***. It then holds them together with the two great shifts we have seen that are necessary for guaranteeing the social development *floor* (below which no one should be allowed to fall): ***strong and fair economies*** from which nations can ***tax and provide social spending*** to

[28] https://www.ariseuk.org/campaigns/4-shifts

meet basic needs. There are many specific actions under each of these shifts that governments need to take in order to transform our global economy to bring about the third great revolution to a green economy. Arise's Four Shifts campaign brings these together into a simple overall framework which the world can understand, and we as individual Christians can sign up to and campaign for[29], so that we can work together to transform our world one step at a time.

SHIFT ONE: CLEAN ENERGY *From polluting fossil fuels to **clean energy**.* **Strengthen the global Paris Agreement on climate change** to scale down the use of fossil fuels to zero emissions and scale up clean energy to 100% by 2030, banning the future use of fossil fuels. Bring in **national climate change laws** to implement it in every sector (energy, transport, buildings, industry etc.) in every nation.	**SHIFT TWO: CIRCULAR ECONOMY** *From overconsumption and waste to the **circular economy**.* Agree a **global circular economy law** to ban polluting activity, further human expansion into wild lands, the production of natural resources that takes out more than it puts back in, and all waste, in order to trigger the shift to a circular economy. Bring in **national circular economy laws** to implement it in every nation.
SHIFT THREE: STRONG AND FAIR ECONOMIES *From aid and welfare dependent to self-sufficient and thriving **strong and fair economies**.* Every government to develop a proactive **national industrial and economic development strategy** to create a diverse national economy that progressively moves up the value chain from agriculture to manufacturing to services to the knowledge economy, using whatever policies are most effective at each stage.	**SHIFT FOUR: TAX AND SOCIAL SPENDING** *From economies that only work for the richest to societies which **tax and provide social spending** to also help the poorest.* Agree a **global tax and social spending agreement** for every nation to collect tax at an amount equivalent to at least 45% of the national economy, one third from income taxes, one third from wealth taxes and one third from other taxes. Spend at least two thirds of this on healthcare, education and social protection (pensions, benefits etc.). Bring in **national tax and social spending laws** to implement it in every nation.

Figure xix: Four Shifts economics

[29] www.ariseuk.org/campaigns/4-shifts

In addition, Four Shifts economics helps to drive the emergence of middle classes around the world, which (as we have seen) give rise to peaceful ***bottom-up civil society reform movements.*** These are the key force for driving ***democracy, human rights and good governance***. Therefore, as well as the Four Shifts campaign, Arise is also helping individual Christians to support reform movements around the world struggling for greater democracy, human rights and good governance. You can get involved by signing up for Arise's weekly advocacy actions[30], and joining a local Arise church-based group, thus helping Christians to lead the way in driving further and faster change towards the socially just world that God wants to see.

[30] www.ariseuk.org/sign-up

PART 7: Mobilisation Plan

Looking back across these five great areas of the mission of the church and every Christian – evangelism, discipleship, social justice, development and environment – we have therefore identified in Parts 2 – 6 many lessons from the Bible and what has worked in the past that together form a Christian vision for a better world. However, it is one thing to know what needs to happen. But how do we actually translate that vision into meaningful reality? What is our mobilisation plan? Well, in both evangelism and discipleship, all the actions that need to be taken are by us as individual Christians, and the churches we are part of. No other group in society can do this. So here the power is clearly already in our hands to get on with it. However, in the areas of social justice, development and the environment there are other groups at play.

In any country we can group the primary actors in society who have an impact on social justice, development and the environment into three categories: the private sector (private companies, share-holder owned businesses, cooperatives etc.), government/state (including public sector services such as the police, military, some healthcare and education, etc.) and civil society (charities, faith groups, community groups, trade unions, academia, the media, society at large etc.). Turning first to the private sector; its role is to create the wealth in the national economy, provide the jobs and generate the cash in the system which helps people directly. It also provides the resource base which can be taxed by the state to provide public services. However, for all its strengths, the great weakness of business is that ultimately it must follow the most favourable route to maximise income and profit in order to survive. Thus, whilst the vast majority of people in business may want to do the right thing on social justice, development or the environment, if this will undermine the bottom-line performance of their company they can make some progress at the margins, but ultimately their hands are tied.

Society looks to the state to solve this problem by legislating to shift the way the economy functions in more socially positive directions. By legislating against harmful business practices, the state prevents business from making profit in those ways. This re-directs the economy and unlocks the innovative, entrepreneurial creativity and the huge financial resources of the private sector to make profits in more socially desirable directions. The other major roles of the state are to provide law, justice, peace and stability in society, and to tax the wealth generated by the private sector in order to provide public services for all, like education, healthcare and social protection. However, as with business, for all its strengths, the state also finds its hands tied. Even if the vast majority of people in government want to do the right thing, they cannot take major steps to improve social justice, development and environment if those steps are deeply unpopular with the public (either in democracies or autocracies) and therefore political suicide.

So whether it is business being constrained to only act in ways that customers are prepared to pay for, or government being constrained to only act in ways that are popular with the public, real power comes back to civil society, community, the public, ordinary people like you and me. When civil society finds its voice and influences public discourse and opinion, popular pressure encourages governments to take the actions and introduce the laws and policies required that we saw in our sections on Social Justice, Development and Environment. This in turn unlocks progress from the private sector and drives it in socially positive directions, and we truly begin to see our world transformed at scale. This dynamic shouldn't surprise us. We need only think of all the major progressive social changes of the past 200 years: the end of the slave trade; preventing child labour; the Great Reform Act; women's suffrage; the Indian independence movement; anti-apartheid; the spread of human rights; the spread of democracy; greater environmental

standards; development itself. Ultimately, all began with demands for change from civil society and the wider public.

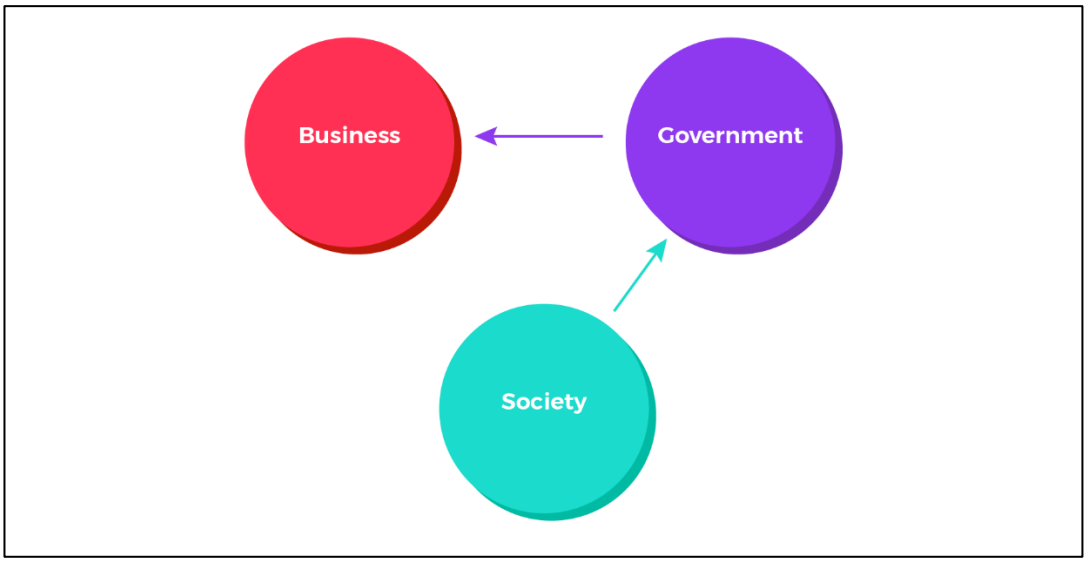

Figure xx: Civil society agitates for change to improve social justice, development and the environment. Government responds with legislation to implement these changes. Business adapts and drives investment and innovation in more socially positive directions, improving social justice, development and the environment.

In today's ever more globalised world we also need to consider how this dynamic plays out internationally, not just in each individual nation. As companies have become larger and able to move between countries more easily, they have been able to play nations off against each other, so that nations with the lowest levels of tax, and often the weakest laws on social justice, development and the environment attract the most investment. This risks creating a race to the bottom where nations cannot institute the right laws even if they want to, for fear of losing companies that are critical to their economy. During the twentieth century the institutions of global and regional governance emerged: the United Nations, European Union (and other regional unions), World Trade Organization, G7, G20, OECD etc. to enable nations to come together to tackle global problems like this that transcend national boundaries.

Through these mechanisms, for all their imperfections and flaws, states can work together internationally in order to provide common laws, standards and level playing fields, stimulating peace, improving human rights and governance and driving international business in socially positive directions at a global level. Looking to the future, these international institutions and global deals are essential, because we need to continue to see the policies on social justice, development and the environment set out in Parts 4, 5 and 6 of the full report[31] adopted not just at a national level, but also internationally through global agreements.

However, ultimately no major nation can be forced to participate in such global deals, and they won't want to participate if it is unpopular with their public back home. Once again governments find their hands tied. In the end they must *want* to do a deal, which means they must be feeling significant domestic pressure for progress from their public. Therefore, in order to get the global deals we need to advance social justice, development and the environment, we need to see a global movement of domestic bottom-up reform movements emerging from civil society across different countries around the world. Such a movement is especially key within the largest, most powerful G20 nations which have a controlling influence in any international process.

[31] https://www.ariseuk.org/application/files/7117/0963/0915/The_Arise_Manifesto.pdf

Ordinary Christians and the church must be at the heart of this global civil society movement for change. As we have seen, our resources as Christians to respond to the world's problems are vast. Whilst of course there are already many individual Christians, churches and Christian organisations doing wonderful work around the world, overall we have barely begun to unleash our potential to truly change our world. We are a sleeping giant with enormous untapped energy. All positive change must come from ordinary people like you and me, at the heart of civil society, and there is no more powerful group in the world to mobilise and shift civil society than the people of God, if we choose to find our voice, step up and speak out. If not us, then who will do this? If not now, then when? This is the task God is calling us to in this generation. He has placed us exactly where he needs us to be, in the nations, communities and situations where he needs us. Thus, in social justice, development and the environment, as well as evangelism and discipleship, ultimate power to effect change lies with ordinary Christians, like you and me. God is not looking to presidents, prime ministers, economists and captains of industry to change our world, he is looking to us.

We shouldn't be surprised at this. It is the way God has always worked. From the very beginning to the very end of the Bible, God has always raised up his people; ordinary people to challenge the powerful and change the world. We see Joseph and Moses influencing and challenging the pharaohs of Egypt. Later, the prophets did the same to the kings of Israel and Judah; and Daniel, Esther, Ezra and Nehemiah influenced Babylonian and Persian kings. In the New Testament, John the Baptist and Jesus himself spoke out against injustice from Herod, tax collectors, soldiers and Jewish religious authorities.

Figure xxi: To advance social justice, development and the environment, we need to see a global people movement demanding change. Such movements have driven the growth of democracy, reductions in poverty, and strengthening of human rights in the past. Christians have always been at the heart of such movements, and we must be at the heart of the global movement we need now.

This has also been true in more recent decades too. If we think back to the bottom-up nonviolent civil society reform movements of the past 200 years, Christians have been at the heart of so many of these. Christians successfully campaigned for the abolition of slavery in the eighteenth and nineteenth centuries; for political and prison reform and improved worker rights in nineteenth century Britain; for the first social spending welfare states in nineteenth and early twentieth century Europe. They protected indigenous communities from colonial exploitation across Africa, Asia, and Latin America and the Caribbean (LAC); Christian thinking hugely influenced Gandhi's people movements in South Africa and India; Christians protected Jewish communities in Nazi occupied Europe in the mid twentieth century.

Later, Christians were at the heart of the US civil rights movement and spoke out for democracy, peace, reconciliation and development, and against oppressive regimes and corruption in many countries across post-colonial Africa, Asia and Latin America and the Caribbean (LAC). Christians have successfully advocated against the regimes of Ferdinand Marcos in the Philippines, and against Augusto Pinochet in Chile. In the late 1980s and 1990s they were integral in the people movements in Poland, Russia and Eastern Europe which brought down Communism. They were also central to the movement that ended apartheid in South Africa. In more recent decades, Christians were at the heart of the Jubilee 2000 movement which cancelled billions of dollars of unpayable debt in developing countries, and in campaigning for action on the environment, including the achievement of the major 2015 *Paris Agreement* on climate change.

We are the inheritors of that amazing tradition of Christians standing up and speaking out in our generation. We are not powerless – on the contrary – we are the only ones who really do have the power to change our world. We are the ones we have been waiting for. We are the ones God is calling to Arise. We only need to find our voice, step up and speak out. But how do we actually do that? We can know and believe that in our heads and hearts, yet often that does not translate into meaningful action in our lives. We all lead busy lives. We are all overloaded by thousands of competing messages and demands vying for our time and attention every day. We need all the help we can get to begin to turn our vision into reality – in our lives and in our world – in manageable ways, one step at time.

That is why Arise was set up. Instead of being overwhelmed with multiple good causes, Arise provides a one-stop shop, providing a holistic vision for the entire change we want to see in the world, together with actions to help you bring about that change, one step at a time. We exist to help convert your passion for change into action. We do this by focusing on two things ...

1. First, through this report we provide a holistic and Biblical Christian **vision** for a better world that is updated every five years.

2. Second, through our website we help ordinary Christians like you and me to **take one action each week to put that vision into practice**.

We take actions across the whole breadth of our vision for evangelism, discipleship, social justice, development and the environment for a changed world. However, we place particular focus upon the prioritised strategic interventions which we have seen are the most effective at the end of Parts 2 – 6 of the full report, and in this Summary. These are:

a) **Evangelism**: mobilising ordinary Christians to share their faith confidently and effectively through our Equipped to Share[32] course,

b) **Social Justice**: supporting bottom-up reform movements struggling to improve their societies around the world through our weekly campaign actions[33], and

c) **Development and Environment**: campaigning for a third great green economy revolution to lift all out of poverty without wrecking the planet through our Four Shifts[34] campaign.

(In addition we have seen how this report itself can be used as a simple spiritual health check for our journey of **Discipleship** by regularly looking at how we are doing against the actions in boxes for ordinary Christians in Parts 2 and 3 of the full report[35]).

If the Christian vision for a better world that we explore together in this report resonates with you, then taking the first step to put this into action is the simplest thing in the world – go to the website and sign up to Arise[36]. We won't overload you. We will just email one practical, easy action each week that you can take. That's it! Do as many or as few of these as you can manage. We don't need your money and will never ask for it, but we do need you. Later you can go deeper and do more if you want to and as the Spirit prompts you, but starting with just one action a week (or whatever you can manage) makes this real and manageable. If you are interested, we can also connect you with other Christians in your church, community, town or city who have signed up to Arise, so we can encourage and support each other and work together for change.

As more and more of us Arise, the more and more powerful our movement will become. This is how God wants his people to be; dynamic, world changing, noticed and impactful. And when we, Jesus' followers, God's church, step up in this way, what a witness to our saviour we can be. How much more attractive to our world will our faith seem then! Will you join with us? Will you become part of the Arise movement? Together we can begin to change our world for the better. Now is our time. There is more to life than this. We are all called to be world changers, to lead lives of meaning and purpose that make a difference. No one else can do this apart from us. We have done it before and we can do it again. We are the ones God has tasked with this challenge in this generation. We are the ones we have been waiting for. Together we can do this. Join us today. Be part of something that will change the world forever … Arise!

[32] https://www.ariseuk.org/campaigns/equipped-to-share
[33] https://www.ariseuk.org/campaigns/reform-movements
[34] https://www.ariseuk.org/campaigns/4-shifts
[35] https://www.ariseuk.org/application/files/7117/0963/0915/The_Arise_Manifesto.pdf
[36] www.ariseuk.org/sign-up

Arise is a global movement, mobilising Christians to campaign and take practical action to transform the world around us through evangelism, discipleship, fighting social injustice, eliminating poverty and restoring the environment.

The Arise Manifesto is our big picture, researched, Biblical, holistic and practical vision for a better world. It looks at what the Bible says, and what we can learn from the best data and the world's leading experts on the five major areas of evangelism, discipleship, social justice, development and the environment. It then draws these lessons together into a practical road map for the changes we need to see in our world, which the Arise movement, the church and the world can campaign to achieve.

This Summary Version of the full Arise Manifesto contains all the main points and conclusions in condensed form.

ARISE

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