

Asian Frontier Mission Initiative AFMI/ASFM BULLETIN Asia Society for Frontier Mission

Editorial Comment... What kind of mission do you think?

In this bulletin, you may get some clues to know how you can help the emerging faith communities in terms of education or teaching resulting in transformational change of their lives. Some key words among others we should keep in mind are "inductive way of doing", "creativity", and "insider perspective", etc.

One more thing that is tremendously important is to equip the new workers with proper training as we desire to see the meaningful breakthroughs in the frontier mission areas. Here I recommend you to bring your workers to AFMI Training Institute.

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The Gospel is Jesus Himself who is the Word of God among us. It is not something about Jesus, but Jesus Himself. When we, those who reflect on the life of Jesus, reside in an unreached community, the incarnation of Jesus continues.

The Pharisees and the teachers of the law who had much knowledge about God didn't understand what the Gospel was. The Gospel is not a clear knowledge about salvation, but Jesus who restores our relationship with God. Much knowledge about God doesn't guarantee any intimacy in the relationship. The Gospel has its intrinsic nature that is relational. The good relationship with God can be verified not by the thoughts or the amount of knowledge we have, but by our deeds demonstrating forgiveness and love to others. Thus the meaning of being the witnesses about Jesus is how we live our relational lives among the unreached peoples. This should be the basic foundation on our missional understandings, efforts and motivations.

Rationalism and positivism prevailed throughout the Western colonial period. Thus the missionary effort was commonly made by polemic and apologetic debate resulting in religious competition. This attitude seems to be prevailing even today. The Gospel itself is always the same but the form or system that carry it may vary according to the culture and the contemporary paradigm. Paul Hiebert says we now live in post-postmodern mission era. What kind of mission do you think in this era?

In this bulletin, you may get some clues to know how you can help the emerging faith communities in terms of education or teaching resulting in transformational change of their lives. Some key words among others we should keep in mind are "inductive way of doing", "creativity", and "insider perspective", etc.

David Lim, who will be serving as the director for the Asian Mission Leader's Forum (AMLF) 2010, is sharing his heart as an Asian leader in accelerating God's harvest by emphasizing on the global house church movements and insider movements, and call for the active participation of many Asian leaders to this newly formed Asian dynamics, i.e. AMLF and ASFM (Asia Society for Frontier Mission) 2010 hosted by AFMI with the cooperation of USCWM.

Inductive Bible study is introduced as a key tool we should apply not only for our own daily spiritual life but also for the training of the followers of Jesus in any cultures. **BG** gives us some tips to understand and apply the inductive Bible study. **Kevin Higgins**, who serves as the executive director of the Global Teams, has developed an inductive Bible study

package called "CATALYST" that can be used in any different cultures. You can understand the importance of the inductive Bible study and do practices with it.



Chong Kim is talking about the critical importance of creativity to empower others, that must be related to andragogy rather than pedagogy in learning process, where the self-motivating / initiating is a good virtue. This is particularly meaningful as we live in constantly changing world.

I would invite you to attend the ASFM 2010 as long as you are interested in Asian dynamics in developing frontier missiology in Asian contexts and with Asian thoughts.

Those leaders who are invited to join the AMLF will surely be enjoying special fellowship with other leaders who want to share their hearts in accelerating God's harvest among the unreached people groups and taking part in global cooperation with insider perspectives. Please find the other detailed information in this bulletin.

One more thing that is tremendously important is to equip the new workers with proper training as we desire to see the meaningful breakthroughs in the frontier mission areas. Here I recommend you to bring your workers to AFMI Training Institute. There is a specially designed training program adopting the principles described in this bulletin.

May God's special blessings be upon you in this new year 2010.

John Kim
Coordinator, AFMI



As we work and prepare to gather this coming October for our second Asia Mission Leaders' Forum (AMLF 2010) to fellowship and strategize together, and our first ASFM (Asian Society for Frontier Mission) Conference to learn from one another's "best practices," let us try our best to equip as many friends and colleagues to set up Christ-centered transformational development centers (TDCs where God's shalom/kingdom prevails) through "insider movements" in the world.

"To the Co-harvesters"

David S. Lim

Dear co-harvesters

A BLESSED NEW DECADE to you!

May this new start find you in the best of health, physically and spiritually, even as we seek to do our part to accelerate God's harvest in this big, fast-paced world!

We are actually entering the 2nd decade of the 21st century, and the past 10 years have been full of big challenges, esp. with the resurgence of religions and rise of militant Islam. It's been a really big disappointment for most of us, esp. those of us who have longed and labored for the fulfillment of the Great Commission, so that the end will come (Mt. 24:14)! Unless we lead the global church to a paradigm shift in mission strategy in the next 10 years, I'm afraid that it will take at least another 300 years for our Lord to return!

Yet I enter 2010 with great hope! In fact, at the end of a Summit conference last Nov. 16 in New Delhi, I was unexpectedly awakened at 3 a.m. to hear God's word to end my one-day fast per week for the evangelization of Asia! I was assured that "it's as good as done" in the next 10 years, because of the **disciple-multiplication** strategy of the **global house church movements** (GHCM). (If you want to read our Summit's reports and papers, please check out them at www.222foundation.org). In the previous day's GHCM Summit Steering Group meeting, I got confirmation of my past conviction that reaching the still-unreached peoples in the world will be accomplished almost solely by equipping all Christians (99.97% non-clergy) to exercise their royal priesthood, to make disciples of their friends and neighbors! (Recent statistics show that 86% of today's non-Christians say that they have no Christian friends!)

As we work and prepare to gather this coming October for our **second Asia Mission Leaders' Forum (AMLF 2010)** to fellowship and strategize together, and our **first ASFM (Asian Society for Frontier Mission) Conference** to learn from one another's "best practices," *let us try our best to equip as many friends and colleagues to set up Christ-centered transformational development centers* (TDCs where God's shalom/kingdom prevails) through "**insider movements**" in the world. We simply need to follow Jesus' missionary-sending method in Luke 10:1-20, and multiply His disciples through empowering a local "man of peace" in each community to do it! Looks simplistic and too easy? No, just "simple"! After all, if God's desire is to save all (believe this?), He must have designed a **simple** (not complex) process by which all peoples can get to receive His good news! I count about 2,500 house churches in the Phil. and at least 10,000 in the Filipino Diaspora who are doing "insider ministries" today; what if they just double each year?

May God's simple plan for world evangelization be accomplished in this new decade – truly mobilizing the **whole church** (esp. the laity/professionals) to share the whole Gospel with the whole world! May God use each of us to do our part to "share the blessings of the Gospel" to those who need it this year until His work for us is done!

David S. Lim, *Ph.D.*
Director for AMLF 2010
2 January 2010

(David can be reached at cmiphil53@gmail.com)

ASIAN MISSION LEADER'S FORUM(AMLF) & ASFM CONFERENCE 2010

27—30 Oct in SEA

Asian Frontier Mission Initiative (AFMI) plans to call for an invitation-only forum and an open conference in a SEA country, on 27-28 Oct and 29-30 Oct 2010, respectively.

The Asian Mission Leader's Forum (AMLF) 2010 will be held among the invited mission leaders to deepen the consensus in understanding the "Insider & Frontier" perspectives resulting in globally synergized cooperation for the remaining task and discuss contemporary missional issues to help and foster Asians more dynamic initiatives in those ar-

reas. **David Lim** will be serving as the director for the AMLF 2010. This upcoming event will be a continuation of the 1st AMLF that was held among around 50 participants from not only Asian mission leaders but also select, respected Western leaders and practitioners.

As for the **Asia Society for Frontier Mission (ASFM) 2010**, that will be served by **John Kim** as the director, will be held immediately after the AMLF 2010 at the same place, This will be an open conference for those who are interested in frontier mission issues and Asian dynamics in global mission soci-

ety. Three key areas that were discussed at small group meetings of AMLF 2009 will be the main issues for the conference. They are global cooperation, Asian initiative and insider perspective in frontier mission Any field practitioners, mission thinkers, theologians, and theologians are welcome to join.

Those who are interested in the two successive events hosted by AFMI may contact David Lim at cmi-phil53@gmail.com for AMLF and/or John Kim at john_yoon@psmail.net for ASFM.

(More details will be sent by email and/or next bulletin.)



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ASFM (Asia Society for Frontier Mission)

The purpose of ASFM is to promote cutting edge thinking and sharing on an international level with a specific focus on Asia and/or Asians in the area of frontier missiology.

The six main objectives:

1. To promote within the global Christ-following community the cause of the Asian peoples who have the least access to the gospel.

2. To encourage and empower Asians to be more effective reflective practitioners and take greater responsibility toward reaching the UPGs of Asia through cooperation and sharing of resources.

3. To promote, though not exclusively, thinking and focus on insider perspectives and to support insiders who have heart and faith allegiance to Jesus and the Bible.

4. To promote intergenerational dialogue between senior

and junior mission leaders and to cultivate an Asian as well as an international fraternity of thought in the development of frontier missiology.

5. To catalyze frontier mission initiatives and promote societies for frontier mission across Asia including the Asian diaspora worldwide.

6. To publish the Asian Journal of Frontier Missiology as a means toward these other objectives

Asian Mission Leaders' Forum / Asia Society for Frontier Mission
27— 30 October 2010

CALL FOR PAPERS

Our primary focus this year will be to seek ways toward an Asian initiated insider paradigm. Participants are encouraged to submit papers providing relevant insights, models, and/or case studies toward the purpose of Kingdom advance among Muslim, Hindu, Buddhist, Shinto, and postmodern atheist groups.

The due date for submitting papers is Aug 31 2010. Please feel free to contact John Kim at john_yoon@psmail.net if you have any questions.

Decisions on which papers to include will be made by the steering committee.

Experience God Through Great Bible Study

An introduction to Inductive Study

BG

Picture a scientist going about some great work.

He or she is searching for the cure for some horrible disease, or making a marvelous new discovery. First, the scientist digs for facts, looking deeply, studying carefully, investigating every clue, relentlessly hunting for any and every fact that will make the discovery deeper, richer, and more accurate. Then, the scientist ponders what the facts mean, finally coming up with a theory. After much more testing, the scientist is ready to put the theory into practice, to apply it. This is a picture of “inductive” study. “*Inductive*” means going from the particular to the general, from the facts to the thesis or teaching.

The Bible Is Alive

“Inductive Bible study” starts with the facts of the Bible gleaned through careful observation of the text. After observing everything that can be seen in the text, inductive study then asks what the facts mean. This is “interpretation.” Then, after we understand the teaching or point of the passage, we apply the text to our lives.

So inductive study asks three questions:

1. What does the text say? **OBSERVATION**
2. What does it mean? **INTERPRETATION**
3. What does it mean to us? **APPLICATION**

Inductive study is not dry intellectualism. The Bible is alive. It is God’s Word, the way He communicates with us and reveals Himself to us. Good inductive Bible study is a way to engage the Scriptures deeply so that we meet God there. We put ourselves into the text, sense and feel the story or the teaching, and let God’s Word grip us. As we are gripped by His Word, we experience God Himself speaking to us individually and as a community through the Scriptures. This is the most exciting thing in the world—to meet God and hear from Him in His Word!

Inductive study is effective with many types of people, regardless of their faith or background. It works from the text outward so everyone is equal when coming to the text. It takes no special knowledge to study the Bible inductively. Also, because inductive study depends on observation—seeing what is actually in the text—the more people from different cultures who look at the text, the deeper the observations will be.

A Quick Primer APPROACH THE PASSAGE

- Approach the text *EXPECTANTLY*, prayerfully, as a primary source, and be open to learn.
- Let the text *SPEAK FOR ITSELF*. Don’t depend on something you have read or heard about it. Come to the text as if you had never seen it before.

- *STAY* in the passage. Don’t cross-reference to other texts until you have figured out the meaning of this one.

- Read the *CONTEXT*: what comes before and after your text?
- Study with a *GROUP* so that you get the insights of others and God can speak to you as a community and not only as an individual.

OBSERVE

- Get the *FACTS*; find out what the text actually says. Relive the passage.
- Make a *LIST* of facts that you notice. Note who, what, when, where and how. Note the atmosphere of the text. Do you see any words or ideas that are repeated, similar or contrasted?
- Put *YOURSELF* into the passage. If you were there, or were one of the main characters, or a recipient of an epistle, what would you be thinking and feeling? Relive the text in your mind or in your group.
- Make your own *PARAGRAPHS* if none are provided. What are the main thought units in the passage? Pretend you are “saving” the paragraph to your computer’s hard drive and give it a short title.
- Find *CONNECTIONS* between paragraphs. Look for words, phrases, or concepts that are repeated in a few paragraphs, or contrasted. Are there any causes that lead to effects?

INTERPRET

- Find the *MEANING* of the passage. Interpreting takes some thought, some sharing



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CATALYST

A way to see the heart of Christ in the skin of every culture

One implication is that we are focused on developing training that avoids the process of simply exporting a culturally conditioned model for missionary work.

We do this by training based upon a foundation of INDUCTIVE STUDY OF THE BIBLE using large sections, even whole books.

WHY BASE THE TRAINING IN INDUCTIVE STUDY OF LARGE SECTIONS OF SCRIPTURE?

Perhaps the most important answer is that the inductive method returns scripture to its rightful place as the PRIMARY ministry training textbook. The scriptures present us with an amazing array of leaders, church plants, pastoral case studies, and the ministry of Jesus Himself.

Next, the inductive method approaches the text to hear what the TEXT says.

Third, the inductive method allows everyone on a

team, no matter what their theological or cultural background, to approach the training at the same level. We are using the Bible, which can be studied in each team member's language in most cases.

Fourth, by studying LARGE sections, we avoid "proof-texting" and we get a clearer picture of the whole flow of the text. That is, we are able to avoid the trap of picking verses that we know agree with us.

Finally, we can avoid the process by which a leader or teacher selects the smaller portions to be studied and thus subtly determines what the team's conclusions will be.

HOW TO DO INDUCTIVE STUDY OF LARGE SECTIONS OF SCRIPTURE?

The simplest answer is that we read a whole book or sometimes books and as we do so we ask ourselves several "big" questions about missions and ministry. We are asking some very focused "big" ques-

tions about church planting, the nature of the church, how to develop leaders, etc.

Here are some tips:

1. Stay focused on the TEXT and on your reflection questions.
2. Try to end with having your team or group summarize what they have learned AND summarizing how they will apply it.
3. We suggest "manuscript studies". Using a CDROM version of a good translation, print out all of Luke and Acts and put them in a folder or binder. The advantage is that you get a better feel for the books as a whole.
4. Get started and trust the process. Don't worry about guiding things to the "right" conclusion. Expect the Holy Spirit to arrive, lead and amaze you!

(THE CATALYST, an inductive Bible study program, is used as a training material at AFMI Institute and many local field contexts. For the resource or training, contact Kevin Higgins at <KevSusHigg@aol.com>)



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together.

- First ask: what *IMPRESSES* you from the passage? What is the main thing that "hits" you from it? If you were to leave the study at this point, what would you remember?
- Ask "WHY" questions here, like: "Why did the author put this story here and not elsewhere?" or "Why did Paul write about this subject and not others?"
- Look at each of the *CONNECTIONS* you found between paragraphs in the "observation" section. What is the meaning of each of these connections? What is the principle or teaching they are

pointing to?

- Then put your meanings together into a sentence that encapsulates the *MAIN MEANINGS*, the main threads of the passage.

APPLY

- What is the *MAIN THING* the Lord is saying to you through this passage?
- Is there something to *OBEY* or an example to follow or avoid?
- Is there a *TRUTH* about the Lord you can rejoice in? Is there a promise for a situation you are in? What are the conditions to the promise?

What does the Lord say He will do?

- What is the Lord saying to your *GROUP*, and not just to you individually?

As you study and obey the Bible regularly in this way, God will speak to you. You will meet Jesus. You will grow in mind and heart. You will see the majestic themes and great doctrines of Scripture, discovering the grand story of God at work in world history. You will be transformed by the power of the Spirit working through God's Word. **(AFMI)**



EMPOWERING CREATIVITY

A LOOK AT HOW WE DISCOVER AND RECOVER OUR CREATIVE SELVES
AND HELP OTHERS TO DO THE SAME

Chong Kim

INTRODUCTION

Our commitment to lifelong learning assumes commitment to asking questions and discovering answers that we sometimes don't expect. This commitment is the most useful thing because the world we live in is in constant change, requiring us to continually learn and unlearn.

Creativity is one such topic that connects various topics and issues that don't seem to be related at first. Creativity in the modern age has been confined to the highly visceral and gifted artists, musicians, actors, and dancers. Creativity and other disciplines of life were often deemed incompatible.

Creativity in missions world has also been gravely lacking. Creativity on the part of the people that have been the carriers of the gospel provided spurts of creative energy and innovation to effectively get into especially hard places and to share the gospel. But they have been too few and far in between. What the carriers of the gospel has done in empowering creativity on the part of the people they went to reach out to is yet another story. Rather than to promote and empower creativity, we have generally discouraged and even squashed the little seeds of creativity that might have been ready to burst into open and express themselves in their own cultural contexts. We held them down and they became quite used to the idea of looking over their shoulders to see if they were doing right in the eyes of the outside gospel carriers.

A more fundamental question is whether the gospel carriers' creativity is activated and displayed on the fields. We have been taught and trained to have "black and white" answers to most of the complex theological and missiological questions. We were taught to know the answers without asking complex questions. Furthermore, we were taught to communicate the answers without considering the questions that arise from the fields. We've grown accustomed to maintaining order and organizing thoughts in boxes. Plato once said that after each session with Socrates, students left with more "perplexity" than before and that that is precisely how students grew in their understanding of things. A little "perplexity" that can encourage and activate creativity can go a long way.

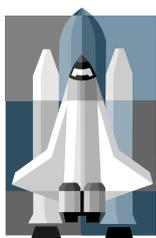
HOW WE GOT HERE

We live in a world where post-modern, modern, and in some cases even pre-modern ways of life coexist. The word "modern", the common denominator, has dominated our way of thinking and life until recently.

Modernity majored in one thing and one thing well—"to observe the material world around us, to draw logical conclusions, and accept only what is reasonable" (Houston, 10). Modernity has provided a fantastic array of achievements that are hard to match, and the bottom line to all these achievements is the fact that we live longer and better. However, modernity has incredible downsides that we are beginning to uncover. And we are realizing that we must not be blinded by all the perceived benefits of modernity.

Starting with the Renaissance, Enlightenment, and the Reformation, and further emboldened by the Industrial Revolutions, the west moved in a dizzying speed toward modernity's promise—the "progress" of more, faster, cheaper, and better. Industrial Revolutions eventually led to a population explosion in the west due to better technology, medicine, and betterment of life all around. As a result, the west began to distance itself from the rest of the world. The west dominated the rest of the world in the form of colonialism and unilaterally decided to force the mandate to "civilize" the colonized. It made perfect sense for them to do that. The mandate toward modernity was neither questioned nor challenged until the moral fabric of western societies began to fall apart, even with all the perceived benefits of modernity. Furthermore, some in the west began to recognize that the non-western societies have much to offer and contribute to the western societies.

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Some missionaries and anthropologists knew all along that modernity met pockets of resistance and came to a sudden halt when some people actually preferred not to be bulldozed by modernity. What has generally triggered post modernity to emerge is the idea that all cultures have much to contribute to the betterment of the society worldwide. Modernity was and is still not the prescribed answer to everything in life.

According to Daniel Pink, the conceptual/creative age is upon us now. We are still part of the Information Age, but the transition has already taken place. Pink explains that the industrial and information ages have been dominated by the left hemisphere of the brain (“L-Directed Thinking”)—“sequential, literal, functional, and textual, and analytic.” (Pink, 26) However, the right hemisphere of the brain (“R-Directed Thinking”)—“simultaneous, metaphorical, aesthetic, contextual, and synthetic” (Pink, 26)—underappreciated and under-emphasized in schools and organizations, is beginning to assert itself and take charge of human societies.

The history of the church is a few steps behind, continuing to be dominated by L-Directed Thinking, founded largely in the academic theology called scholasticism started in the 13th century (Houston, 171). Houston reminds us that before the 13th century, “all the great theologians, the witnesses to the truth of God, were also great saints. They lived lives of great holiness, and used their intelligence in the service of God. They experienced a *lived theology*” (Houston, 171). Lived theology is miles away from theology driven by L-Directed Thinking that gets us “saved” by only cerebrally believing certain truths and doctrines. The kind of “Christianity” that was exported to the rest of the world from the west majored in *known theology* rather than *lived theology*. It is no wonder we have been more concerned about what people believe rather than how they live out the gospel and the kingdom.

WHAT ABOUT MISSIONS HISTORY?

Much of the practices in Protestant missions history during western colonialism was not an exception to the rule, failing to go against the call to civilize and to modernize. Even when missionaries were genuine in intention, the propagation of the gospel was juxtaposed with charity, however well meaning, and varying degrees of what some might call a superiority complex.

Some of the better missions attempts came about when the missionaries distanced themselves from the colonizing government and its jurisdiction. Even then, however, empowering creativity in the new believers and national leaders was generally not in the picture. Things began to turn for the better when Henry Venn of the Church Missionary Society and Rufus Anderson of the American Board of Commissioners for Foreign Missions, two great missionary statesmen in the 19th century, led the discussions of the three-self principles—self-propagating, self-supporting, and self-governing. Their concept of three selfs was in direct

opposition to the often colonial and paternalistic mentality on the part of the mission societies from the west. Even then, Venn in particular talked about “regulations” set by the “parent committee” on the part of the indigenous leadership (Warren, 65-66).

Paul Hiebert, in the late 20th century, added the 4th self--self-theologizing. This is a crucial insight, which undergirds the three selfs formula, empowering an indigenous church to read and interpret the Scripture in its own cultural context.

Knowing and practicing the four-selfs formula can be two different exercises. Many would agree that the four -selfs formula is absolutely necessary, but it is desperately lacking in implementation. Having to answer to questions from home, such as, “What are the missionaries doing on the field?” and “How are we spending our missions money?” may have led to such bifurcation.

Underneath the four selfs formula lies the crucial idea of empowering creativity on the part of national believers. “Self-something” is essentially about initiating an effort and maintaining it with very little direct outside help or resources. Sure, outside help, coaching, and partnership may be beneficial when asked for. However, outsiders should not initiate and dictate. This is the heart issue of insider movement. The “self-initiation” process requires the gospel interacting with the culture, the outsiders asking probing questions, and in need of large doses of patience on the part of the outsiders. However, before “self-initiation” process takes place, the insiders’ creativity needs to be affirmed and encouraged. This is creativity empowered.



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FREEDOM AND ADULT LEARNING PRINCIPLES

This creativity-empowered process involves finding a sense of freedom as a people and a culture. Jesus says, in his first “official” preaching at a synagogue in Nazareth (Luke 4: 18-19):

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”



In practical terms, empowering freedom and creativity is tied deeply with what some people call, “adult learning principles”. Malcolm Knowles popularized the term, “andragogy”, which basically refers to learner-focused education for people of all ages, as opposed to “pedagogy”, which embodies teacher-focused education.

One of the important aspects of Jesus’ mission was about freedom: “to preach good news to the poor. . . to proclaim *freedom* for the prisoners . . . to *release the oppressed*, to proclaim the *year of the Lord’s favor*.” The two examples Jesus gives are about Gentiles (a widow in Zarephath and Naaman the Syrian) needing *freedom* from the religious grips of the zealous Jews.

Later on, Apostle Paul’s ministry was essentially to free the Gentiles from the unhealthy religious duties and expectations of the Jews, especially from the Jewish followers of Jesus. Paul’s calling in life was to allow the Gentile believers to remain as they were--free to be who they were under Christ. Rightfully, much of the Book of Galatians is about freedom in Christ.

The above exhortation has significant ramifications. Do the “gentile” believers of our day have the kind of freedom to be who they are without culturally Christian and even religious expectations? Do they feel free? Do they need a champion like the Apostle Paul to defend them from the onslaughts of our expectations? How do we then speak and encourage freedom on those believers that are different from us? It is my assertion that if we can succeed in encouraging freedom,

and encourage freedom on those believers that are different from us? It is my assertion that if we can succeed in encouraging freedom, then the kind of creativity that will jump start the four selfs formula will gradually take root with appropriate outside coaching and assistance. In short, without freedom, there is no creativity.

In practical terms, empowering freedom and creativity is tied deeply with what some people call, “adult learning principles”. Malcolm Knowles popularized the term, “andragogy”, which basically refers to learner-focused education for people of all ages, as opposed to “pedagogy”, which embodies teacher-focused education. Jane Vella, in *Teaching and Learning*, simply yet profoundly asserts that the end of teaching is learning. Albert Einstein said that it is the supreme art of the teacher to awaken joy in creative expression and knowledge. This means in one sense, we have to unlearn our tendency to be teacher- oriented in order to be effective teachers. It also means that we have to be extra sensitive in learning and understanding the contexts we are working in.

A chart comparing of andragogy and pedagogy is helpful (Kohls and Brussow, 63).

Elements	Pedagogical Teacher Directed Learning	Andragogical Self-Directed Learning
Climate	Formal authority-oriented Competitive Judgmental	Informal, mutually respectful Consensual Collaborative Supportive
Planning	Primarily by teacher	By participative decision-making
Diagnosis of Needs	Primarily by teacher	By mutual assessment
Setting Goals	Primarily by teacher	By mutual negotiation
Designing a Learning Plan	Content units Course syllabus Logical sequence	Learning projects Learning content sequenced in terms of readiness
Learning Activities	Transmit techniques Assigned readings	Inquiry projects, independent study, experimental techniques
Evaluation	Primarily by teacher	By mutual assessment of self-collected evidence

We have to go beyond learner-focused education and/or training. It has to be learner-driven. Self-initiated learning is the most pervasive and lasting. Thus our teaching must be generally in response to field initiation arisen as culture dialogues with the Scripture and vice versa. We don’t assume what they need to know and what they don’t from our cultural point of view. They decide, and we help coach, if it is appropriate. Furthermore creativity in learning is best facilitated when it is coupled with self-reflection and self-evaluation. Outsiders can help by asking questions and probing the questions together.

WHAT DOES THIS MEAN INDIVIDUALLY?

Ken Robinson offers a helpful definition on creativity. He defines it as *imaginative processes with outcomes that are original and of value* (Robinson, 118). My definition of creativity starts with God the Creator, having made us in the image of God. We are creative beings, reflecting the very image of God the Creator. The ultimate beneficiary and value of our creativities is God and His Kingdom’s expansion and building. Thus, my proposed definition on creativity is *imaginative processes with Kingdom-expanding and Kingdom-building outcomes, which are original and of value*.



The primary purpose of finding creative selves is not to indulge in the capabilities of human beings and to better our lives, but to channel our creativities to love God and to expand the edges of His kingdom. Living as a worthy kingdom citizen that is committed to expanding its edges and loving God should be the ultimate aim and natural outcome of discovering and recovering our creative beings. Our creative beings are unleashed to reflect the glory of the Creator God in our lives and around the world.

However, we won't get to our creative selves until we experience freedom. Freedom from the bondage of bitterness, anger, deep wounds, and/or sins is a must if we are to experience our full creative capacities. Most of us know this as inner healing. It is understood that we will never experience complete wholeness on this earth. However, we need to put our past wounds in the past. One encouraging and even exciting thing with the process of healing is that God often uses us to bring about similar healing in others' lives. As we become whole, we become "wounded healers". E. Stanley Jones echoes back, "The happiest people in this world are the people who deliberately take on themselves sorrow and pain to help others. Their hearts sing with a deep, wild joy" (Jones, 98).

In my view, inner healing and hearing God is closely tied together. Our ability to hear God will bring constant healing necessary for us to be free. All of us have the innate ability to hear God's voice that may be unique to each of us. I've heard Dr. Winter comment many times about how our (evangelicals) prayers are not too different from Buddhist chants in that we don't take time to hear God's voice. We are busy speaking to God about our needs and requests that we often forget to be still and hear God's voice.

Let's turn the table around. Helping, coaching, and encouraging others to hear God should become a critical part of our discipling process. It may sound too simplistic, but as we disciple others to hear God, they develop the ability to be whole and to be free, thus one step closer to expressing their God given creativities. Further, as their God given creativities are unleashed as God's "fearfully and wonderfully made" creations, they begin to express collective creative energy in their God-loving and kingdom-building endeavors. The Great Commission text in Matthew 28 urges us to teach them to *obey* as we make disciples of all nations. We have short-circuited this passage to overemphasize teaching rather than obeying. Teaching is a means to the end with an end being obeying. It is my conviction that Jesus' call to obedience can be summarized in His Great Commandment, to love the Lord our God with all our heart, soul, mind, and strength and to love our neighbors as ourselves.

WHAT DOES THIS MEAN AS AN ORGANIZATION?

Two core qualities of Oneband are "catalytic" and

"transformational". We express these qualities through the medium of coaching and training. Our hope and desire is that you will find your creative selves and that you will in turn help others to reach their creative peaks. In my mind, we can and will commit to remove obstacles and barriers in reaching the creative maximum potential. We do this in two ways.

One is to let you become aware of the incredibly strong cultural forces that shape who we are, most of the times without our knowing and comprehending how we got here. Often times, the cultural forces reside over biblical values and they often work to steer us away from biblical values. Rather than biblical values dictating and thus shaping the cultures around us, we have allowed the cultural forces to read into and even skew our correct understanding of the Bible. So a better part of our training and coaching times should be spent in pointing out these discrepancies and to "deprogram" us from the cultural forces that do not reflect biblical values.

The second aspect is inner healing and freedom. Stemming from the combination of our sins and Satan's deceptive work, we have been deterred and blocked in experiencing our freedom, and thus, our creative selves. At the same time, it is also about holding on as much as it is about letting go. We have to "find" ourselves, our strengths, and our passion. As we find ourselves, we hold on to them as God's unique design and gift of who we each are. Saint Irenaeus' wise words, bishop of Lyons in the last quarter of the 2nd century, of "the glory of God is man fully alive" is fitting and thus worth pondering about.

The intricate part in all this is the fact that sometimes these two aspects of blinding cultural forces and inability to freedom coexist, furthering confusion and blocking us to achieve our full creative selves. **(AFMI)**

Teaching is a means to the end with an end being obeying. It is my conviction that Jesus' call to obedience can be summarized in His Great Commandment, to love the Lord our God with all our heart, soul, mind, and strength and to love our neighbors as ourselves.

Chong Kim is serving as the director of Band Barnabas and an executive committee member of **AFMI**. He is the founder of the Korean Centre for World Mission under USCWM and taking part in the AFMI Training program, where he is applying the principle of empowering the creativity by inductive and andragogical way of leading. He can be reached at chong.kim@uscwm.org.

BIBLICAL MINISTRY OR MY MINISTRY?

An advice to the trainees from an alumnus of the first batch of
AFMI Training Institute

Kangjin Ha⁺



The AFMI training that I joined in the later part of 2008 was so precious opportunity to open a new door for my field ministry. It helped me discover something new as I was facing a limitation based on my traditional mission paradigm even though I had already worked in the field for 7 years at that time. The fascinating news on the Muslim ministry advance in SEA was a great encouragement raising a new hope even in the Middle East Asia.

Throughout the whole period of training, I was struggling with the following matter: “What I am thinking is Biblical or not?” Up to now I try to throw the same question so that I can come out of my own box to know what the Bible really says. While I am involved in a research activity with others on the field with the books of Luke and Acts, I continue to ask the same question and thankfully can find new strategies. There exists the power crashing the frame filled with my own biased thoughts in the Word of God. Here a question arises in me: “Is it still possible for me to continue my field ministry even when I break the frame of expectation that my supporters or sending churches in my home country have?”

In fact, many of us are afraid of this. They are so quick to judge us as extremists or pluralists when we attempt to challenge them according to the new findings from the Bible. Many of those who put themselves in such a quick criticism may grasp their own or traditional church’s view as the truth. And thus I feel still thirstier in seeking for God’s will in the Word. I need constant confirmation on what I am doing according to the Word of God whether it is appropriate or not.

What was the purpose of Jesus’ coming into this world? Was it for planting Christian churches so that many people come into them through His mission to preach Christianity? Can we find the same mission through the cases of the apostles?

Most of the field workers may not even raise up this kind of question. However, there is always a danger of losing the ministry focus unless we confirm whether we are on the right track according to the Bible and God’s plan. This doesn’t mean that we should abandon the Christianity but does mean that we should return back to the Biblical principles to check up our ministries. This perhaps means even the self-retrospection on the Christianity itself according to the Bible. We see many Christian dominant countries now struggle with increasing criminals and corruption. This is very serious situation and why we need that self-retrospection.

Thus unless our ministries are solely focused on Jesus, who is the Word of God, then we will get lost. When we build up a rocket for space exploration, it should be done according to the blueprint with complete examination even to a small screw.

If not, it could explode at launching moment. Thus following the blueprint thoroughly should be kept in mind.

We are involved in the work dealing with souls. Thus, if we don’t follow God’s blue print, that is the Bible, we may lead not only a single soul but also a community to be astray. Traditional on-going ministry may look successful as it will be examined by the tradition in existing frame, but when it is examined by His Blueprint, it can be proved to be a false one.

We should humble ourselves thoroughly to be submissive to the Word of God. This is the straight path toward the successful ministry. We need to be ready to follow what the Word of God speaks to us. This sometimes requires boldness and trust so as to deny our own experiences and thoughts when the Word of God directs us. We should remember what the Bible says, “Unless the LORD builds the house, its builders labor in vain. Unless the LORD watches over the city, the watchmen stand guard in vain. (Psalms 127:1)” What a scary happening it will be if God says, “what you were doing are not what I wanted you to do”.

In the Bible we can see Jesus’ ministry be totally centralized on God’s will. Whatever God asked him to do, he did. What kind of ministry are you doing? Who asked you to do the ministry? The purpose of what Jesus preached the Kingdom of God was to restore the people who were lost. He didn’t put His purpose in making more people follow him to stretch the boundary of his influence. He didn’t seek for any humanly desire to have more power through his disciples. Rather, he put his desire in developing the Kingdom of God into which many people can come through himself.

What kind of expectation do you have when you join the training of AFMI? I would like to encourage you to check up whether you are on the right track or lost without the original God-given purpose. We need to be ready to throw away any luxurious Christian decorations if they entangle us, and check God’s blueprint in detail so that we can go through readjustment and correction to His purpose. This is not an easy job. It may become a greatly stressful challenge that forces you to go through a mission paradigm shift.

What are you preaching? Is it Christianity or the Gospel?

What do you expect to see? Is it a proselyte or a conversion?

What do you have in your mind as the mission goal? Is it a church growth or the Kingdom development through you with Jesus. (AFMI)

⁺ **Kangjin Ha** is working in Middle East Asia through ANN (BTC).

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- **For more information:**
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(*Dr. Young Kim*; Dean of the AFMI Institute).

GOALS

- Synchronizing the Frontier Mission (FM) mobilization/ training/field allocation
- Confirming the Attitude/the Calling of God for the FM
- Maximizing the Understanding of the Last/ Remaining Task and Preparation for the FM with Insider Perspectives
- Preparing for the Integrated Ministry with Kingdom Perspective
- Providing a Global Network to result in Synergistic Cooperation in FM

CONTENTS

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From Edinburgh 1910 to TOKYO 2010

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TOKYO 2010 세계선교대회는 1910년 8월 22일 에든버러 세계선교대회 100주년을 기념하여 100년 후의 세계선교대회를 기념하기 위해 2010년 5월 11일부터 14일까지 일본 후쿠오카에서 열리는 세계선교대회입니다.

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