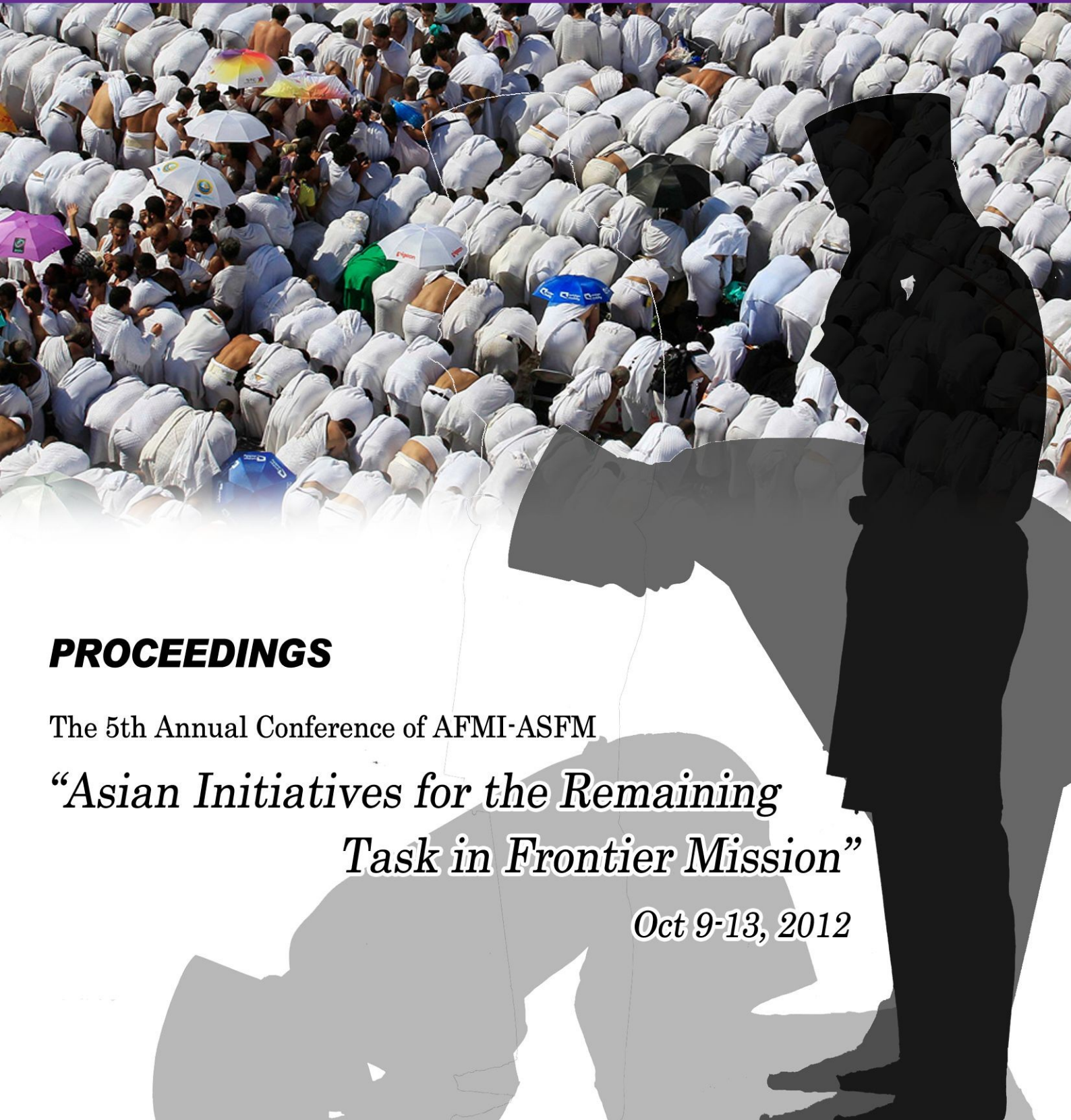




Asian Frontier Mission Initiative

AFMI/ASFM BULLETIN

Asia Society for Frontier Mission



PROCEEDINGS

The 5th Annual Conference of AFMI-ASFM

*“Asian Initiatives for the Remaining
Task in Frontier Mission”*

Oct 9-13, 2012

From Coordinator's Desk



"Asian Initiatives for the Remaining Task in Frontier Mission"

Oct 9-13, 2012

Last year we could taste a little bit of God's marvelous work within other socio-religious people groups and traditions such as Islam, Buddhism, Hinduism, Shinto, and Judaism. Such a marvelous work is Jesus movements among non-Christian milieus in this last mission era. Many of those movements have been taking place in Asian contexts. However, existing traditional Asian churches cannot take meaningful initiatives to accelerating of the Kingdom development as they are so bounded in their own cultures and structures. As we observe, many more new things are about to spring up in Asian contexts. Thus Asian initiatives have become much more critical than ever before. In one hand we may seek for opportunities to serve the existing churches so that they can also take participation in the sprouting movements and in another hand we should do pioneering practices in the fields.

We AFMI-ASFM steering committee would like to share warm greetings in Jesus with the speakers and participants coming from various background. We would also welcome those who attend this Asian dynamics first time. This is an open field of discussion where both Asians and Westerners seek for His wisdom in the frontier mission altogether. For this year's gathering, we would like to deal with "Asian Initiatives for the Remaining Tasks in Frontier Mission".

First, we need to know and understand what kind of mistakes were made by Westerners for long time of mission history (see **Dr. Ralph Winter's** article included in the later part of this proceedings.) and then check if non-Western mission runners are now then performing better mission praxis.

Dr. David Cho, who is a close friend of Dr. Winter, shares his life long journey expressing his passion and initiatives for realizing the genuine partnership and global cooperation between the West and the East. He is one of the most respected Korean senior leaders and genuine pioneer in modern Korean mission history. So many Korean missionaries in leadership are truly influenced by his initiatives. We need to listen to him carefully and go even beyond what he has achieved.

In addition to many mistakes Dr. Winter mentioned, **Dr. Greg Parsons** will be talking more about the relating issues. **Chong Kim** will be challenging us if we can really say "genuine Asian initiatives". What differentiates Asian's from others? If we cannot give right answers on this simple question, we may be failed in taking Asian initiatives in frontier mission. **David Bok** as an Asian is talking about the issue of religion and idolatry in a concise manner but profoundly. This will be helpful while we cannot but face the issue of syncretism.

Dr. Young Kim and **Dr. David Lim** as senior leaders from Korea and Philippines respectively share nation wide mission movements focusing on frontier mission in each country. Both Korea and Philippines are rising mission runners willing to take new initiatives in world mission. **Paul Choi** from Korea shares a new initiative he plans to take for Muslim ministries in Korea and **Mark** as an insider deals with some insider issues. They are all Asian leaders taking new influencing initiatives in Asian context.

CONTENTS

● From Coordinator's Desk	Dr. John Kim	p.2
● For Asian Missions Advance: Historical Perspective	Dr. David J. Cho	p.4
● Dangers in Missiology	Dr. Greg H. Parsons	p.15
● Reflection on Asian Initiative	Chong H. Kim	p.16
● Religions, Idols & The Gospel	David Bok	p.18
● Frontier Mission Movement and Korean Church	Dr. Hwal Y. Kim	p.19
● House Church Movements in Asia	Dr. David S. Lim	p.28
● Kingdom Work among Muslims in Korea	Paul Choi	p.35
● From Debate to Global Cooperation via Asian Initiatives	Dr. John Kim	p.43
● AFMI Training		p.50
● Catalyst Manual		p.51
● Frontiers Confronting Asian Missions	Dr. Ralph D. Winter	p.68

We definitely need many more new initiatives for the remaining task in frontier mission. Lastly **Dr. John Kim** shares how to deal with the debate issue and calls for a global cooperation with insider perspectives even in this globalized world as the frontier mission needs are so vivid.

The Bible is the absolute reference through and by which everything we do should be evaluated. In every morning we will have inductive study session called "*Catalyst*". This has been designed by Global Teams with the vision to see the heart of Christ in the skin of every culture. This will be refreshing the vision God has put in your life.

You are more than welcome to come and join this event. We set up many small group discussion opportunities so that each one of those attending the conference can try to take own initiative and find any way for prospective cooperation in specific frontier mission areas. We hope each one of us enjoy the fellowship among like-minded workers for His Kingdom's sake. May His abundant blessings be with you as you seek for His Kingdom.

Sincerely yours in His grace,

John Kim, *Ph.D*

Coordinator



FOR ASIAN MISSIONS ADVANCE: Historical Perspective

David J. Cho, Ph.D

PROLOGUE: My Initiative as an Advocate of Asian Missions Network

In May of 1973, the Billy Graham Crusade was held in Seoul, Korea. I was the planner and organizer of the Crusade. That Crusade was recorded as the largest gathering of people in the Christian history with over 500,000 attendant every night and over 1,200,000 attendants at the final day. And I initiated the call for All-Asian Mission Consultation held at Seoul, Korea in August 1973. In 1975, as the Executive Director of the Continuation Committee of that consultation, I initiated the organization of the Asia Missions Association which became the first regional association in the world. I drafted the "Seoul Declaration on Christian Mission" which became a counterpart of the Wheaton Declaration, 1966 and the "Frankfurt Declaration", 1970.

As a result of this venture, many Western mission leaders took notice. I was invited by Billy Graham to join the Preparatory Consultation of Inter-

national Congress on World Evangelization, Switzerland which was held in Atlanta, Georgia. I was honored to serve as a Chairperson at the third date of the Preparatory Conference of Lausanne Congress. In 1974, I was appointed as a speaker of the Plenary Session of Mission Strategy at the first International Congress on Evangelization, Lausanne, Switzerland.

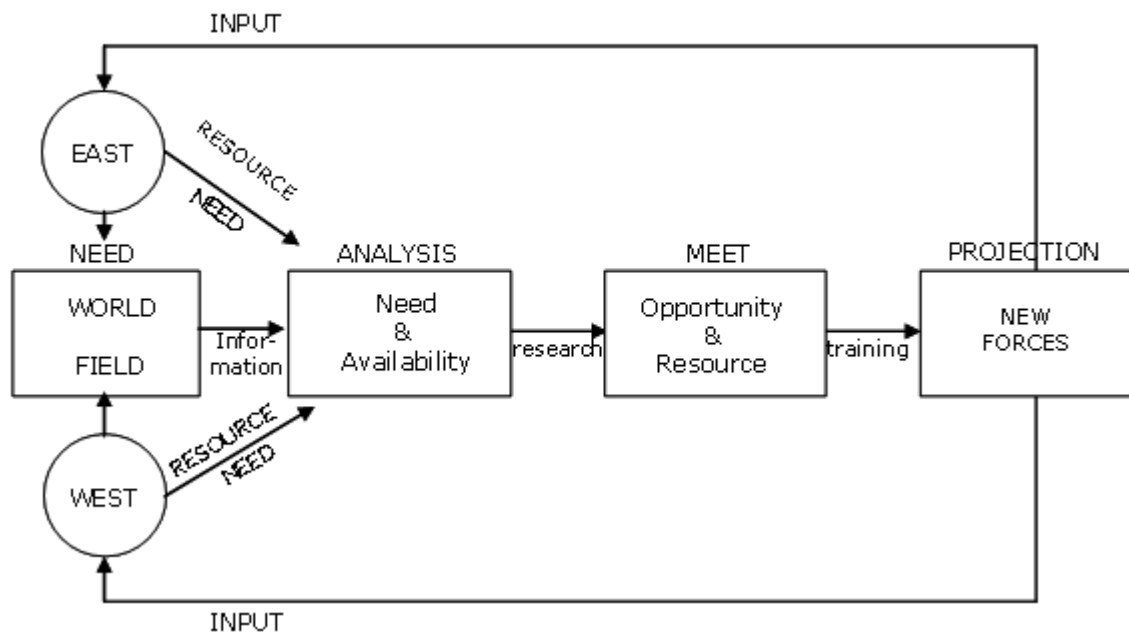
I have delivered a paper on the theme on "Innovation of Mission Structure for the New World". I stressed shifting to a two-way approach to missions from the one-way mission of the Western world alone. I also emphasized that the East and West have the need and resources in either side of the globe. Therefore input and output must come together from both the East and West. The East and West should join hands to analyze and research the availability of resources and the areas of need. This is the way in which to create training to produce new forces of mission from both worlds as seen in the diagram on new world mission structure.[1] (See next page.)

I have also served as a professor and Director of Korea Studies of the William Carey International University in Pasadena, California; the Western Seminary in Portland, Oregon; and as a visiting professor of the Fuller School of World Mission. In 1974, I was appointed as a member of the Ad-hoc Committee of Missions Commission of World Evangelical Fellowship. As a member of the Ad-hoc Committee of Missions Commission of WEF, I initiated the inaugural meeting of the Missions Commission of WEF at Seoul, Korea in August 1975.

Dr. David J. Cho has initiated the following ministries:

- *Founder, East-West Center for Missions Research & Development, 1968*
- *Initiator, All-Asia Mission Consultation, 1973*
- *Founder, Asia Missions Association, 1975*
- *Founding Chairman, Third World Missions Association, 1989*
- *Founding President, David Cho Missiological Institute, 2004*

THE CONCEPT OF INNOVATION OF MISSION STRUCTURE



From 2000 to 2003, I have served as a missionary to Russia. I established the Russian Institute of Christian Leadership Development in Moscow, and formed the Moscow Synod of the Church of Christ, Russia in 2002. I called the 8th Triennial Convention of Asia Missions Association to Moscow

which was held in Moscow in September, 2003.

Since 2004, I have focused my ministry on the David Cho Missiological Institute as well as the preparations to establish the World Mission History Museum in Seoul, Korea.

I. DECADENCE OF WESTERN MISSION AND DAWN OF ASIAN MISSION

Dr. John R. Mott, the Founding Chairman of Edinburgh 1910, the World Missionary Conference, made his advice to the Western mission leaders to look at the new forces in mission from Asia and Africa as examples:

The evangelization of the world, as we have come to see it increasingly, is not chiefly a European and American enterprise, but an Asiatic or African enterprise. Therefore our hearts have been filled with hopefulness and confidence as we have studied the reports from all over the world showing the growing evangelistic and missionary spirit in the Church in the Mission-field. Whatever can be done should be done which will result in still further developing the power of initiative, of aggressive evangelism, and of self-denying missionary outreach on the part of the Christians of Asia and Africa, and in raising up an army of well-qualified native evangelists and leaders.[2]

A. Western Missionary Moratorium

Dr. Hendrik Kraemer (1888-1965), Dutch ecumenical leader, the first Director of the Bossey Ecu-

In 1988, I called the third world mission leaders to a consultation in Portland, Oregon. The outcome of that consultation was the formation of the Third World Missions Association (TWMA) in 1989 at the Western Seminary, Portland, Oregon. I was elected as the Chairman of the Association and served until 1995. Since 1988, I have served as a major speaker of the Korean World Mission Conference, which has been held every 4 years at Wheaton College in Wheaton, Illinois.

I have also lectured at various missiological schools in the U.S. including the Wheaton Graduate School, Moody Bible School, Trinity School of Divinity, Westminster Seminary, Dallas Seminary, Reformed Seminary. Since 1989, I have visited North Korea over 20 times and met with Kim Il Sung, former leader of North Korea. I was appointed as a visiting professor of Kim Il Sung University and Pyongyang Seminary in North Korea. I have also preached at two churches in Pyongyang, the capital of North Korea many times.

I arranged the visit of Dr. Billy Graham and the former president of the United States, Jimmy Carter, to Pyongyang, North Korea. In June 1991, I accompanied the North Korean ambassador Han Shi Hae to President Jimmy Carter's Georgia home to extend Kim Il Sung's invitation to come to Pyongyang, North Korea.

menical Institute, and Dr. Max Alexander C. Warren (1904-1977), Irish ecumenical statesman and Secretary of CMS of England, both of these leaders have become advocates of missionary moratorium as the ecumenical statesmen. They argued that missions should not continue 'as usual'. "Patronizing mission from West needed to be dismantled in favor of a new order of relationship."

At the Amsterdam Assembly of WCC in 1948, they officially announced the colonial age missionary moratorium. During the 1990s, questions were raised in evangelical circles such as "Are Western missionaries still needed overseas?" Then in 1977 John D.C. Anderson proposed the concept of a "Christian Muslim"/"Jesus Muslim"[3]

The end of the Second World War marked the end of the Western colonial age. The voice of 'moratorium of Western missionaries' was raised at the Amsterdam Assembly of WCC and through the Ghana Assembly of IMC in 1957. The Western global structure was obsolete and finally the Western global structure of mission was terminated at New Delhi Assembly of WCC in 1961.

B. Rehabilitation of World Mission Structure by the Evangelicals in the Western World

After five years from the end of IMC at New Delhi, 1961, the evangelical mission forces in America started to rehabilitate the world mission structure. The Congress on the Church's Worldwide Mission convened at the campus of Wheaton College, Illinois in 1966 from April 9th to 16th. It was called by two associations, IFMA-EFMA which represent 13,000 missionaries. The necessity to call for a congress was declared for the following reasons:

- In the events of the past decade which culminated in the demise of the International Missionary Council in 1961,
- In the subsequent need for evangelicals to define their own position in the light of this change,
- In the desire for a closer fellowship of evangelicals committed to fulfill the terms of the Great Commission,
- In the realization that changing modes of thought require a reaffirmation of Biblical missionary principles and a re-examination of missionary attitudes,
- In the conviction of the continually pressing spiritual needs of a world that is shrinking in size but increas-

ing in complexity[4]

One more congress was held in Berlin, West Germany by the initiative of Dr. Carl Henry, the Editor of Christianity Today, to commemorate a decade of its foundation. It was the World Congress on Evangelism which was convened at the Kongress Halle, West Berlin from October 25th to November 4th, 1966. Dr. Carl Henry strongly emphasized that "we are facing a New Day in Evangelism" and he criticized modern Christianity's major weaknesses as the following:

One of the weaknesses of modern Christian lies in its abandonment of the heavy burden of evangelism to a small company of professional super-salesman." "May our theme-'One Race, One Gospel, One Task'-point the way to a new day in evangelism.

Outside a re-discovery of Gospel of Grace there now remains no longer ranger prospect for the survival of modern civilization but only guarantee of its utter collapse. [5]

This congress was the first of worldwide evangelical bodies on mission and evangelism since the end of IMC in 1961 with representation from all over the world. More than 1,200 delegates from 100 countries were present; the congress was the dynamic launching for rehabilitation of evangelical forces in missions. Simultaneously, the phenomenon of rehabilitation of evangelical missiology was reinforced from the Fuller Theological Seminary through its launching of the School of World Mission.

C. Decreasing phenomenon of Christianity in the Western World

We can find honest words about the decadence of the Western Christianity from Stephen Neil, an eminent scholar of history of Christian missions. He said "Again and again in our survey have been Christianity striving not to be a European religion" and his criticism was continued as followings:

The European nations, with their loud-voiced claims to a monopoly of Christianity and civilization, had rushed blindly and confusedly into a civil war which was to leave them economically impoverished and without a shred of virtue. The Boer war, by a tacit agreement between the combatants, had been fought as a white man's war; others had not been armed. In the First World War it was otherwise: Indian, African, and Japanese troops took part, with great distinction, against

white men. On the whole they dutifully followed the behests of their rulers; but here and there, there was lingering resentment that so many thousands of Indians and Africans had been drawn into quarrels which were not theirs. The Second World War only finished off what the first had already accomplished. The moral pretensions of the West were shown to be a sham; 'Christendom' was exposed as being no more than a myth; it was no longer possible to speak of 'the Christian West'. [6]

In 1960, among the total Christian population of the world only 30% of them were in the non-Western world and 70% of them were in the Western world. However, by the year 2000, 78% of the world Christian population was in the non-Western world and only 22% of Christian population was in the Western world. According to Bryant L. Myer's "The New Context of World Mission" in the report on the *Mission Handbook, 1998~2000*, the Christian population of the non-Western world is five hundred million which is more than five times of Western Christian population which is little over one hundred million. [7]

In Europe, there has been a significant decrease of Christian church attendants. Over 90% of Christian population is nominal Christian and they do not attend Sunday worship service. [8]

Stephan Gustavsson of Sweden, at the Centennial Conference of Edinburgh in Tokyo, declared as following:

We Europeans has in a similar careless way sold our souls and dispersed our rich inheritance. Europe has become the prodigal son. During the first century the gospel spread like a fire brand around the Mediterranean. But like earlier in Asia Minor and North Africa – once parts of the world with thriving churches – Europe today has denied the gospel and replaced it with other convictions. Look at the different continents in the world. The Evangelical church worldwide has seen enormous growth in the last 100 years. During the 20th century:

The Latin American Evangelical church increased by over 5000 percent. The African Evangelical church increased by over 4000 percent. The Asian Evangelical church increased by over 2000 percent.

On the other hand, the situation in Europe is very different.

100 years later the situation has dramatically changed. We are the world's most secularized country. The churches are diminishing. The statistics, to give some examples. [9]

D. Exceeding of the Number of Non-Western Missionaries than the Numbers of Western Missionaries

In the 1970s, the number of non-Western missionaries was less than 1,000 and the Western missionaries were nearly 60,000. But by the end of 20th century, the number of missionaries from the non-Western world had far exceeded the number of missionaries from Western world. The growth rate of

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Western missionaries had doubled which meant up to 120 thousand from 60 thousand. But the growth rate of the non-Western missionaries was 180 times which meant 180 thousand from 1 thousand. [10]

II. ASIAN MISSIONS ADVANCE

A. Before the End of the Second World War

Missionary movements in Asian countries have over a hundred years of history. Indian Christians have spread their reach beyond their own tribes and languages since the later part of the 19th century. The Bangladesh Evangelical Church started their mission board in 1918. The Burma Assembly of God Church formed their mission board in 1930. Chinese churches have spread the Gospel to Tibet, Mongolia and Turkland of Central Asia since the early 20th century. Japan also sent their missionaries to Mongolia in the 1930s. The Korean church began their diaspora mission to reach overseas compatriots in Japan, north eastern China and Siberia since 1900. And the Korean Presbyterian Church formed the Foreign Mission Board in 1912 and began to send

cross-cultural missionaries to Santung Province of China.

In 1910, eight Asian delegates attended the Edinburgh World Missionary conference: three delegates from India, two from Japan, one each from Korea, China, and Philippines. In 1928, thirty Asian delegates attended the Jerusalem Conference of the International Missionary Council; thirteen delegates from China, twelve from India, four from Korea, three from Philippines and two from Thailand. In 1938, 143 Asian delegates attended the Madras Conference of the International Missionary Council; forty eight delegates from India, twenty six from China, fourteen from Japan, six from Malaysia, and six from Thailand. There were no Korean delegates, as the Japanese regime had requested the exclusion of Korea. The reason being that the Korean church opposed the worship and bow to the Japanese Shinto shrine which the Japanese military regime had forced to Korean church.

B. After the End of the Second World War and the Demise of IMC

Vigorous advancement of the Asian missionary movement appeared after the end of the Second World War and furthered in 1961 with the breakdown of IMC. In Hong Kong, Ling-Lyand Worldwide Evangelistic Mission was started by Dr. Timothy Dzaio in 1950. In the Philippines, the Philippines Evangelical Missionary Fellowship was formed by the Evangelista Siodra in 1956. In Singapore and Malaysia, the Asia Evangelistic Fellowship was started by Dr. G. D. James in 1960. In Japan, the Immanuel General Mission was started by Hiroshi Ashina in 1945. In India, the Indian Evangelical Mission was formed by Rev. Theodore Williams in 1965; and the Friends Missionary Band by Dr. Samuel Kamaleson in 1968. In Indonesia, the Indonesian Missionary Fellowship was formed by Dr. Petros Octavianus in 1961. In Taiwan, the Chinese Mission Overseas was started by Rev. Wu Yung in 1968. In Korea, the Korean Presbyterian Church Foreign Mission Board was rehabilitated in 1946 to continue the mission to Santung, China, even though Mao's communist regime took the power in mainland China, one couple of missionaries in Santung, China, Rev. Ji Il Pang, who is a second generation missionary since 1937, Rev. Pang continued his mission

work until he was expelled by Mao's communist government in 1958. And the ministry to the Chinese people was succeeded by Rev. Hwa Sam Key in Taiwan. In 1961, David J. Cho formed the Korea International Mission and Dr. Helen Kim, the President of Ewha Women's University, formed the Ewha Women's Students Mission in the same year.

C. Failure of the Efforts to Build the Mutual Partnership with Western Mission

I have dreamed of building a partnership with Western missions for the leadership development of the newly emerging Asian mission. My proposition began at the Asia Pacific Congress on Evangelism which was held in Singapore from November 5th to 13th in 1968. I visited the Overseas Missionary Fellowship headquarter which is located in Singapore. I proposed to the Chief Executives to cooperate to train missionaries of Korean mission agencies, but after a short discussion, they coldly refused his proposal. He, however, did not give up contacting the Western missions which was operating in Asia to supplicate for the cooperation with newly emerging Asian mission. I went to the States and contacted C&MA mission in New York and met Dr. Luis King, General Secretary of C&MA Board to work together with Korean missionaries in Vietnam. Vietnam was a major mission field of C&MA in Asia, and was also where a number of Korean missionaries had newly begun their mission work. After a long discussion, they gently refused to accept the proposal of partnership with Korean missions. Again, I went to Wilmington, Delaware to meet the CEO of the World Presbyterian Mission and proposed a partnership, but this was also refused by them. I, again, went to Wheaton, Illinois to meet the head of TEAM Mission, as I had been deeply involved in their attempts to open their World of Life Press and Radio Mission Station in Korea, and was responsible for much of their progress in literature and radio ministries in Korea. They, however, did not accept my proposal of a partnership contract. My one year effort to build up the partnership with Western missions had failed. So I decided to build up an Asian-wide network first and then later pursue their contact of Western missions.

D. Build-up the Inter-Asian Network of Mission Leaders

I made a special trip to twelve Asian countries. I met Dr. Akira Hatori in Japan, Dr. Philip Teng and Dr. Timothy Dzao in Hong Kong, Dr. David Liao in Taiwan, Rev. Witchean Wataki Charowen in Thailand, Dr. Chandu Ray in Singapore, Dr. G. D. James in Malaysia, Rev. Greg Tingson in Philippines. And I contacted Rev. Doan Vau Mieng in Vietnam, and met Dr. Samuel Kamaleson and Rev. Theodore Williams in India, Bishop Bashir Jiwan in Pakistan, and Rev. Sabuhas Sangma in Bangladesh. These were the major leaders of the Asian missionary movement in 1960s. They were unanimous in their involvement in launching a network of Asian missions and to cooperate to build up the partners' relations mutually. They finally reached the consensus to call the All-Asia Mission Consultation in Seoul, Korea on August 1973.

I attended the Green Lake Conference of IFMA-EFMA of USA on September 1971. And he announced the consensus of the All-Asia Mission Consultation in Seoul, Korea on August 1973 and gave an open invitation to the leaders of Western missions as distinguished guests. The responses came from the following mission professors and IFMA-EFMA and WEF Executives:

Dr. Arthur F. Glasser, Dean of Fuller Seminary School of World Mission; Dr. Ralph D. Winter and Dr. Peter Wagner, Professors of Fuller School of World Mission; Dr. George Peters, Professor of Dallas Theological Seminary; Dr. Edwin L. (Jack) Frizen, Executive Secretary of IFMA; Dr. Clyde W. Taylor, Executive Secretary of EFMA; Dr. Waldron Scott, General Secretary of WEF; Rev. Horace S. Williamson, Asia Director of WEC, USA.

I invited all respondents to the All-Asia Mission Consultation as distinguished guests from Western missions.

Through my invitation to high level Western mission leaders, I greatly achieved my efforts of cooperation between the East and West for Asian mis-

sionary leadership development.

The All-Asia Mission Consultation was held from August 27th to September 1st, 1973 in Seoul, Korea. Twenty-six leading figures from thirteen Asian countries, four specially invited Western missiologists, three Executives of IFMA, EFMA, WEF, two representatives from WEC and one other agency, and twelve observers from Western missionaries who were working in Korea participated.

At the consultation, the statement said that "We are compelled by the Holy Spirit to declare that we shall work towards the placing at least two hundred new Asian missionaries by the end of 1974." And the Consultation resolved to form a Continuation Committee to carry out the following functions:

1. To encourage and assist in the formation of National Association in every country of Asia, consisting of a group of spiritually minded, mature Christians, who will act as advisors to the Christian churches, missions and agencies for receiving, placing, sending and commissioning Asian missionaries.
2. To work in close cooperation with the Coordinating Office for Asian Evangelization for providing liaison and necessary information for these autonomous National Associations.
3. To work for the establishment of a Center for Asia in cooperation with Korea International Mission for missionary orientation and research in Seoul, Korea, if possible.
4. To examine carefully, through research and cooperation with the National Associations, the relationship between East and West missionary enterprises.[11]

The Continuation Committee has done all of these functions including placing two hundred missionaries before the end of 1974 to two target areas, Kalimantan Island of Indonesia and North-Eastern side of Thailand which were not evangelized areas at that year.

Five national associations of missions were formed in Japan, Korea, Hong Kong, India and Indonesia before the end of 1974. And the East-West Center for Missions Research and Development was established immediately after the consultation in 1973 and opened the first Summer Institute of World Mission on the following date of the consultation.

My one year effort to build up the partnership with Western missions had failed. So I decided to build up an Asian-wide network first and then later pursue their contact of Western missions.

67 students were enrolled from five countries of Asia and four professors who attended the consultation were invited as instructors of the first Summer Institute of the East West Center for Missions Research and Development.

The Asia Missions Association was inaugurated on August 28 to September 1, 1975 at the Academy House in Seoul, Korea with delegates from thirteen Asian countries: Bangladesh, Republic of China, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Pakistan, Philippines, Singapore, Thailand, Vietnam and Western fraternal delegates from four countries: Germany, Netherlands, United Kingdom and United States. The inaugural convention of AMA declared the Seoul Declaration on Christian Mission on August 31 at the rally of commemoration of inauguration of the association which was held at huge Full Gospel Church of Yoido Plaza with over ten thousand Christians and Dr. Peter Beyerhaus, Professor of Tübingen University, West Germany, delivered the commemorative address.

The AMA, as an inter-Asian network since 1973, grew quickly and influenced very widely even beyond the Asia to Africa and Latin America. The Nigerian Evangelical Missions Association was formed by Rev. Panya Baba who attended the second triennial convention of AMA in Singapore on 1978. The Brazil Association of Protestant Mission was formed by Rev. Jonathan Santos who attended the third triennial convention of AMA in Seoul on 1982. And the Third World Missions Association was launched on May 1988 as the inter-continental network of missions of Asia, Africa and Latin America.

III. REFLECTION FROM WESTERN MISSION LEADERS

The reflections from Western mission circles were different according to their status. The missiologists were very favorable and positive to enhance Asian mission leadership. Their researchers of missions also expressed their awesomeness. While the executives of mission agencies tried to absorb Asian missionaries under their organizations as subordinate personnel.

A. Reflection from Missiologists

Dr. Donald McGavran of Fuller School of Mission highly regarded my advocative leadership to build Asian-wide network of missions. Dr. McGavran said “Dr. Cho of Seoul is a vigorous advocate of Asian missions...” and he hailed the rising Asian mission leadership as he said “... Asia is old: Asia is young. This truly is the age of Asia. Western oriented missionary movements welcome their young, vigorous Asian counterparts...” [12]

Dr. Wilbert Norton who attended the Inaugural Convention of AMA in 1975 said “The historical background of AMA is one of indigenous Asian leaders springing into action in concern for world evangelization on the true Biblical sense... they impressed me as very balanced in their intellectual activities and their dynamic spiritual virility...” [13]

And Dr. Peter Wagner said concerning the All-Asia Mission Consultation, 1973, “The conference, as I see it, marked a turning point in history because it symbolized the end of the Western monopoly in mission. No longer can we think of the missionary as only white man. Now Asian, African and Latin American missionaries will play an increasingly prominent role in the fulfillment of Christ’s command to make disciples of all nations.” [14]

B. Reflection from Missionary Researchers

After the All-Asia Mission Consultation in 1973, a number of Western missionary researchers concentrated their research on the Third World missionary movements. The first was Dr. Marlin L. Nelson; he concentrated his research fully on the All-Asia Mission Consultation, 1973 and Inauguration Convention of AMA in 1975. In his book, *The How and Why of Third World Missions: An Asian Case Study*, which was published by William Carey Library in 1976, he expressed his awesomeness about the growth of the Asian missionary movement and said “One group of Asians (referring to AMA) plans to send out 10,000 missionaries by AD 2000. This goal can be achieved. But careful strategy must be prepared. I hope this research will help to clear up some of the ‘fog’ of idealistic thinking about Third World missions and raise the vital issues that need clarification so we can plan together realistically.” [15]

Although Dr. Nelson was very skeptical about the idea, saying that achieving ten thousand Asian missionaries by AD 2000 was an overly idealistic goal, over a hundred thousand were placed by AD 2000, over ten times over than targeted number. And Korea alone, twelve thousand missionaries were working in more than 160 countries in AD 2000.

Dr. Lawrence E. Keyes is one other researcher who was the Chief Executive of O.C. Ministries. His research on Third World mission societies was concluded in *The Last Age of Missions* which was published by William Carey Library in 1983. His view concerning the rapid rise and spread of the Third World missionary movement appeared at the last paragraph of Chapter One with followings words: "Mission is no longer dominated by the West, it involves the whole world. However, one key question for us is, 'Are we of the West prepared to trust the Holy Spirit to lead the Christians of Asia (Africa and Latin America)... or must a controlling Western hand of permanently resting on the Ark of God?' " [16]

Dr. Larry D. Pate, one of the co-researchers as a associate of Lawrence Keyes at O. C. Ministries, wrote a book as his report, *Third World missions From Every People: A handbook of Two-Third World Missions with Directory/History/Analysis* which was published by MARC in 1989. Dr. Pate's research method was a comparative analysis of continent to continent and country to country in the Third World between 1980 to 1988. The mistake of his way of research and analyzing was that he only considered the numbers he received reports without verifying or accounting for the variety of missionaries. According to his research on Burma (Myanmar) Baptist Convention is the largest sending agency in the Third World which has 1,440 missionaries in 1988 and an agency of Kenya is the second, and an agency of Zimbabwe is the third. In actuality, in the top ten sending countries in the Third World, India was the first, Nigeria the second, Zaire the third, Burma was the fourth, and Korea was tenth. Most of the Asian countries

were not included in his list of the top ten. And the fastest growing mission agency was in Oceania and Asia was on the third rate.[17]

How could such a differing analysis occur? That was because he did not account for the different categories in the range of missions and missionaries. That was like counting cherries and apples as one of same fruits. Inaccurate and insufficient research and the miscalculation of the scope of non-Western mission has very serious and harmful repercussions.

C. Absorption Policies of Asian Personnel Under Western Agencies

When Rev. Cho tried to build up the partnership with Western missions since 1968 to 1971, all of the agencies of Western missions that he approached did not pay attention to his proposal and coldly turned down the partnership.

After AMA was born in 1973, they observed the vigorous growth of Asian missionary movements and they suddenly changed their policies from a disregarding attitude to absorption policy of Asian missionaries as subsidiary personnel of their agencies. From the early 1980s, many of Western mission agencies changed their name of the agencies to reflect this internationalization from what were formerly exclusively

They set up the branch office of national committees in most of the countries in Asia to recruit Asian missionaries into their mission agencies. They were indicating that these were partnership relations with non-Western missions.

Western agencies. They changed their names such as OMF International; SIM International; WEC International; AIM International, etc. They set up the branch office of national committees in most of the countries in Asia to recruit Asian missionaries into their mission agencies. They were indicating that these were partnership relations with non-Western missions. These actions were a sharp to the times they refused an Asian leader's request of partnership in early 1970s. However the true and fair partnership is based on mutual respect and the equality of right, and mutual agreement or contracts must be made. Otherwise the tendency would be one of subordination and one-sided absorption.

Current issues of how to develop the East-West

cooperation and partnership needed to have mutual recognition of values of resources of counterparts. Monopoly or exploitation of resources by one side would greatly distort the future of world missions.

EPILOGUE: Distinction of the Characters of Asian Missiology from Western Missiology

In 2007, T THE Bangkok Forum of Asian Society of Missiology, Dr. Jonathan Bonk responded to one of Asian missiologist' paper as following:

While being in hearty agreement with what our brother has written, I wonder whether a more distinctively Asian theology and missiology might not be possible by going back to the pre-Constantinian roots of the faith known as "Christianity"?[18]

Western mission was from Christendom, Asian missions is, however, from alien nations of Christendom. Western mission came from dominant powers, Asian mission was sprung up from powerless, oppressed nations. Western mission came from wealthy nations. Asian mission, however, rose from nations of extreme poverty. Therefore, Asian missiology has a distinctive character from Western missiology.

Asian culture can be very foreign to Western missionaries, but it is very familiar for Asian missionaries. Learning and understanding the theory and practice of non-Christian religions would be challenging to Western missionaries, as they were not exposed to it. But for Asian missionaries, Buddhism, Confucianism, or Hinduism is easier to understand because of its relation to Asian cultures and also because these religions have been with Asian missionaries throughout their lives.

The cultural anthropology as a missiological subject in current curriculum of school of mission is very meaningful to Western missionaries. To non-Western missionaries, that curriculum is less remarkable because studying Asian culture, African culture or Islamic culture from Western missiologists is learning from second-hand source. We, Asian missionaries should learn from the first-hand sources in Asia, Africa, or Islamic world instead of learning from Western anthropologist which is a

secondary source.

I have a good historical example story. Rev. John Ross was born on August 9, 1842 in Nigg village which is located in north of Inverness of Scotland. He spoke only Gaelic, the language of the people of that area. He was first introduced to English at age seven. He began to learn English at a parish school in Hiton village. This early language education background facilitated his learning of Chinese and Korean when he became a missionary to China and Korea. When he arrived to China in 1872, he immediately started to study Confucianism from a Chinese teacher. He mastered four books and three classics of Confucianism (四書三經) which were the ancient scriptures of Confucianism ideas. Through this study from a Chinese teacher, he was able to do dialogue with high level Confucianism scholars within three years. He then moved to a village of Taoists (道士村) to find out the realm of Taoism in China because the second major religion of China was Taoism. He was able to master Taoism through meetings with them for two years. He was able to discuss at their lectures what they call 'Clean Talk (清談)'. Finally he entered a Buddhist temple, 'The Dragon Temple (龍王寺)', to discover the world of Buddhism, the third major religion in China. He stayed there until he fully mastered Buddhist culture and theories (佛法) very well.

The method and style of learning of John Ross gives us very important implications on how and where we have to study clinically at the spot in mission which is realistically needed to us. To study from the original source at the actual spot of mission, rather than studying through the second hand sources with Christianized or Westernized world views, is essential.[19]

Some Asian examples are already in our hands. One of the Korean missionaries who has been ministering in Turkey for more than 20 years studied Islam and Silk Road history at the Marmara University of Istanbul and earned Ph.D. in history of Near East. He is teaching at Marmara University and other schools as well. He became a very eminent scholar and a specialist of Islam world and Central Asia in history and culture and various religions of those worlds.

One other example is in Philippines. One of the Korean missionaries went to Philippines over 20 years ago. He already received theological education in Korea, but he enrolled to a Filipino seminary to study Filipino theology and he continued his study at the University of Philippines with concentration on Philippines culture and earned Master of Arts in Filipino Study and also completed his Ph.D. in Filipino studies. He never went to the States to study mission at a school of world mission, but he was able to become a specialist of missions to Philippines at the actual spot of mission he is serving. He loves Philippines as though it were his home.

When Asian missiologist studies the history of mission, he must become an anatomical scholar, clinical scholar, and diagnostic scholar of the place of one's serving as a missionary. And love them as the Lord loved you and become the follower of Apostolic way of mission.

I'd like to introduce you a very important mission book which I have been reading since 1959 while I was studying on mission in the States. The title of the book is *MISSIONARY METHODS: ST. PAUL'S OR OURS*, published in 1912. This book became my everlasting guidebook and a roadmap of my way of mission. The author, Roland Allen, was a missionary to Kenya, Africa and died in 1947 and buried in a cemetery of Nairobi.

As Roland Allen did follow the Pauline method of mission, we should follow the Apostolic way of mission too. (AFMI-ASFM)

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Dangers in Missiology

Greg H. Parsons, Ph.D

1. **Promoting our pattern of church ministry, rather than letting new believers decide what is best for their cultural situation.**
2. **Thinking that traditional seminary style training is the only or the best way to train pastors or leaders.**
3. **Persecution can be the result of our cultural insensitivity, thus we can think we are just suffering when we have brought it on ourselves. (Often because we did not learn the language or culture well.)**
4. **Cultures that adopt a western style of Christianity face the likelihood that they may only reach the portion of their culture that wants out of their situation or who are attracted to the west. This leaves the majority untouched by the Gospel. (This is happening in Korea, where they reached 40% of the population [in Seoul] but that is now declining.)**
5. **What may work well in our home culture may be totally ineffective in another. (E.g. shouting "Jesus is Lord" to witness around a Buddhist temple would not be understood by the typical Buddhist.)**

These next two may especially be issues for Asian church sending. The mentality of economic growth in Asia (China, Korea, etc.) puts tremendous pressure on local and national governments to demonstrate growth. That mentality can permeate the entire culture, and impact the church.

This could be demonstrated:

6. **In our expectations for short-term outreach to create fast results or replace long-term workers. (We do this in the U.S. too.)**
7. **In our thinking that money will solve mission and cross cultural issues/problems. It is very, very, very difficult to give money well in missions (as the history of mission from the West has clearly demonstrated, not to mention US AID, WorldBank, etc.) It often does far more long-term harm than good.**

As the church in Asia continues to send and grows in its capacity to send, I encourage you to work through these issues and do a better job than we did in dealing with them.

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Reflection on Asian Initiative

Chong H. Kim

Introduction

I am treating my paper as discussion starters, because we all have experiences we can draw on to contribute to this year's theme. This paper is my own attempt to evaluate and reflect on my experiences --both positives and negatives, successes and failures.

One other thing I'd like to mention is that generalizing something as "Asian," as in "Asian Initiatives," is more of a myth than fact. For our exercises, it won't help us if we don't specify and localize the contexts from which we come or represent.

In order for us to witness more biblical Asian initiatives in the context of frontier mission, there are foundational issues we need to consider and overcome. We will look at them one at a time. Again, this is drawn from my personal experiences in the last 24 years of ministry.

Examine our Assumptions

If we do not know how to verbalize our own assumptions as to why we do (or why we initiate) what we do, then even if initiatives do come, we will not recognize whether they are from us or from outside. Let's face it. Much of

what has been done before and up to the present is a repeat of what the global north has done in Asia. Worse still is the confusion that we think we are promoting our own unique initiatives. In my mind, one of the tell tale signs of whether we are generating Asian initiatives or not is when we can verbalize our own cultural and/or religious (as in Christian) blind spots and assumptions that are not in line with biblical values and principles. This is a healthy balance of understanding who we are and where we come from.

Develop Indifference or Outsider Thinking

Historically, the Jesuits are known for their outside the box thinking and ingenuity. Ignatius Loyola, the founder, made sure that his incoming recruits understood the concept of indifference. Ignatius believed that if he can train them to be indifferent, then they will be at a place where they can begin to innovate and initiate. Ignatius defined indifference as freedom from attachment from both internal and external drives and motives.

Students and young people are generally inclined to indifference in that they are not as tied down and they possess natural "outside" thinking. They are freer to think and act outside the box because they have less to lose.

In order to see more Asian initiatives, we need to ensure that this concept of indifference and outside thinking is in place. This is a special challenge because of Asia's high value of relationships. How do you develop the sense of disenthral to our fellow Asian brothers and sisters?

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Interdisciplinary Learning and Lateral Thinking

We are a natural by-product of modern Enlightenment thinking, which has life, study, ministry, and faith divided into compartmentalized fields and disciplines. Often times, we do not readily see how seemingly different fields and disciplines are tied together. This type of mindset affects how we do mission, including our initiatives. Thus, this point goes back to understanding our own assumptions.

We need to start piecing things back together. Unless we do this well, even if initiatives do come, it will not have as deep and wide an impact as it should have. This also means that we accept complexity as complex and not try to make things black and white all the time. Our brain has both right and left hemispheres working together. We've majored on the left hemisphere of our brain, thinking linearly, logically, sequentially, etc. No wonder we emphasize believing the right doctrine over obedience.

Critical Need for Greater Self-Awareness

Going back to the Jesuit model, one of the first things Ignatius did was to ensure that his recruits understood self awareness, often times even to the point of pain and deep grievance. Ignatius believed that self awareness facilitated ingenuity. One of the

outworkings of self awareness is to accept and celebrate God's love for us despite all our mistakes, failures, and outright sins.

The practical implication of this need flows over to the need for Asian (wherever we come from) to thoroughly understand and celebrate who we are in Jesus Christ, as ones who are created in the image of God. Thus, this develops into our being fully alive (St. Irenaeus' dictum of "The glory of God is man fully alive."), and out of our being fully alive, we carry on and participate in God's mission. We bear the very essence of the message we are carrying and communicating to wherever we may be going.

Freedom to Fail Faster and Smarter

This is a tough one for Asians. Our (if I can lump all of us together) culture tells us that we cannot and should not fail. We do everything to avoid failing. Every single leader or servant failed. We need to somehow develop a culture of failing faster and smarter. I am not saying we intentionally fail, just to learn. What I am saying is that we should not be afraid to take chances and initiatives. By definition, taking initiatives requires our taking chances. This will naturally lead to failures.

Can we develop a culture where we can honestly reflect on our own mistakes and failures so we can learn from each other?

Small Group Discussion Questions

- What resonated with you in the above points?
- What did you not identify with? Are there points you want to challenge in my reflection?
- What can you add to the list of my reflection?
- Can you come up with your own reflection, stories, and examples?

Religions, Idols & The Gospel

David Bok

Introduction

Current debate on insider ministry – when does contextualization become syncretism? Deciding if something is wrong in contextualized ministry because of the beholder's level of discomfort seems a very subjective way.

Where does religion come from?

a. Carl Jasper's thesis on the great Axial Age 800-300 BC. Major religions of the world already established: Judaism, Greek religions, Zoroastrianism, Jainism, Hinduism, Buddhism, Confucianism & Taoism.

b. Common features:

- an outstanding founder
- accountability to God or a higher order
- a priestly class
- temple rituals: sacrifice, ceremonies, holy days
- a social code

c. Myth & Religion

Rooted in human experience and the great questions of life: Who am I? Where did we come from? Why are we here? Where do we go after death? Myth and religion answer these questions, usually through ritual.

d. So where does religion come from?

Case Study: Idolatry

a. God's view on idolatry: Exodus 12 and God's covenant with Israel. Applications in marriage and other life issues.

b. An unusual exception:

- Numbers 21:6-9 The Bronze Snake. How

do we explain this.

- John 3:14-15 A redemptive analogy
- 2 Kings 18:4 Idolatry

Is idolatry an image?

c. Two Western Christian assumptions

- Every image in religion is an idol. This immediately sets up a conflict between the major religions of the world, all in Asia.
- Where there is no image, there is no idolatry. But what do the scriptures say?

The result is the general Western distrust, and often animosity toward Asian religions eg Malaysian Chinese Christians told to avoid Chinese ceremonies which distances them from their families.

d. How can idols and religious ideas be used as a stepping stone for the gospel?

Conclusions

- Western theology
- on contextualization
- on syncretism
- on the movement of the gospel

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Frontier Mission Movement and Korean Church

Dr. Hwal Young Kim

Prologue

From the beginning of twenty first century, the Frontier Mission Movement was introduced and accepted firmly as a leading mission philosophy in the world of missiology. As Alan Johnson well described as follows;

Although the Frontier Mission Movement (FMM) sits within the broader framework of evangelical missiology, yet, as a mission philosophy, it has some distinct elements that make it capable of being defined as separate movements underneath the broader evangelical umbrella. One of these defining elements is the specificity in which the movement defines the terms "mission" and "missionary". The mission is the redemptive activities of the church in society where the church is not found. Thus a missionary is one who crosses out of a society that has an existing church movement over cultural boundaries to bring the gospel to a society that does not have the church. There is a sharp distinction between "evangelism", which is the work of the church among its own people in the same cultural group, and "mission", which means crossing a cultural boundary to bring an initial penetration of the gospel among a cultural group. The cultural barriers that

must be crossed over in order to bring the Gospel in the new people groups become the new "frontiers", in other words, "things to newly pioneer". In this sense, the movement is taken from.(Allan Johnson; IJFM summer 2001)

This mission philosophy is distinctive from others. For example, "frontier mission work" and "pioneer mission work" are used interchangeably in the Evangelical Missiology Dictionary, but Frontier Mission appeared with a new and different meaning comprising of a new mission philosophical concept in the history of current missionary movement. The Frontier Mission Movement (FMM) has become the global mission philosophy which focuses on the "unfinished tasks" with "unreached people groups", and the most realistic mission strategy in current world mission movements. The proper understanding and aggressive adoption of this mission philosophy will determine the success or failure for future missionary movements. Therefore, it is a very important issue that cannot be overlooked. In this paper, I intend to trace the historical trends of this movement, delineate how and where the Korean churches became involved in this movement among the various ethnic groups in Asia, and lastly I will conjecture on the prospects of this movement in Korean missionary movement.

The Frontier Mission Movement

In the background of the concept of this mission philosophy, the FMM, there was an influential article titled "Four Men and Three Eras" written by Ralph Winter. He divided the waves of modern missionary

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movement into three eras. The first era was the coastal mission era that was started by William Carey. The second one, the inland mission era was opened by Hudson Taylor. The main targets were the continents and countries from a geopolitical perspective. But in the last mission era, Donald McGavran and Cameron Townsend have “all nations” as their mission focus and target. They pushed forward missionaries with an interest in the unreached people groups. That is why it is called the UPG (unreached people groups) mission era.

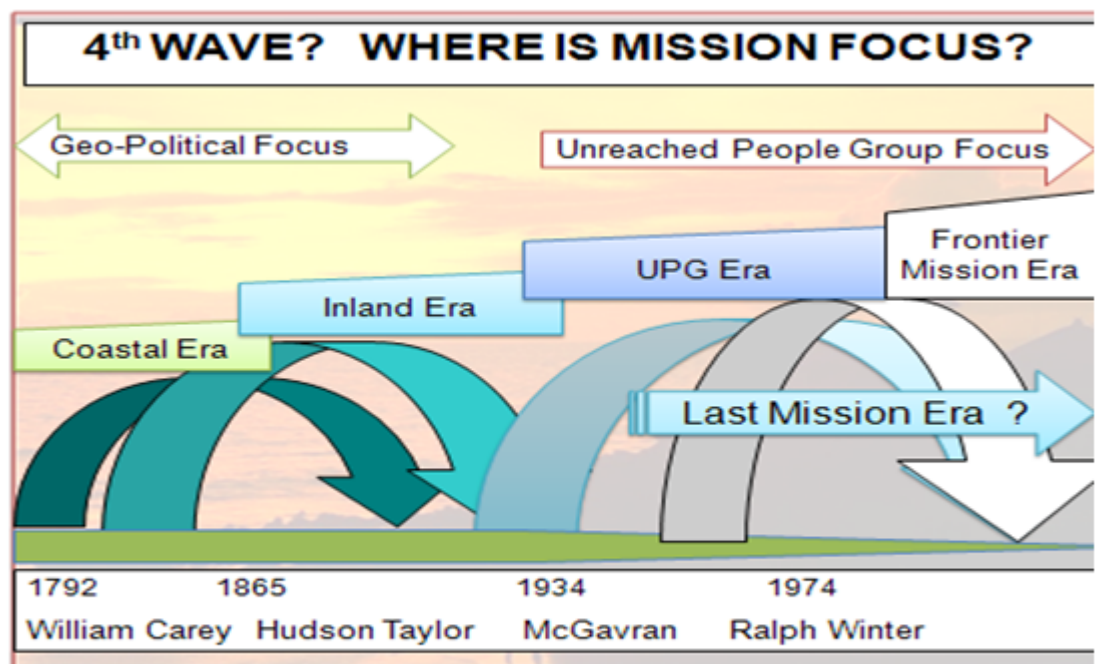
In 1974, the Lausanne Congress on World Evangelization and in 1980, the World Consultation on Frontier Missions, Ralph Winter presented his article that pointed out the cultural barriers between evangelists and non Christians, and that there are so called hidden people groups. He proposed that these unreached people groups are possible to contact only by crossing over cultural barriers, and that they should be the focused and targeted people groups. Here, he introduced new mission terms. His main ideas can be found in his definition of the Frontier Mission (FM), as “*an intended activity that would bring out the missiological breakthrough among the hidden people groups as Paul did.*” The two elements that separate the FM from regular mission lies in the meaning of mission activity in order to bring forth the “*missiological breakthrough*” among the “*hidden people groups*”. The FMM is a mission philosophy that facilitates these two elements in completing Great Commission in order to spread indigenous church movement which brings forth viable churches within all nations to the end of earth (Matt 24:14) without help of outsiders. Here, I quote Mission Frontier’s definition from the International Journal of Frontier

Missiology:

Mission frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly and boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, the subject of mission frontiers is specifically concerned to explore and exposit areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, to open their eyes, to turn them from darkness to light and from the power of Satan to God. (IJFM,)

Winter introduced 12 mission frontiers that we have to overcome.[1] He stresses that in order to include those unreached people groups, we have to cross over many kinds of barriers to reach them and to finish the tasks. Although he divides the waves of modern missionary movement into three eras for the last 200 years of missionary movement, in the last mission era, there is another wave rising by his own introduced term, *Frontiers*. This fourth wave may be called the Frontier Mission Era. Now we are facing the last mission era, the Frontier Mission Era. Let me trace the fourth wave historically and practically.

Since the 1980 Frontier Missions World Congress, the “*unreached people*” has been categorized by



Modern Missionary Movement

definition as a population segment that has no indigenous community that possesses resources or proper number of believers who can evangelize to the remaining people within the group without the help of outsiders (cross-culturally). MARK (Mission Advance Research and Communication) and other research groups have been created following this philosophy, by which many series of articles and research papers focusing on the strategies or specific topics about the “*unreached people*” have been published in a wide range besides the series of regular publications. Meanwhile the 1982 IFMA had organized FPC (Frontier Peoples Committee), and arranged and edited definitions of the state of “*unreached ethne*” and or “*reached ethne*” by the support of the Lausanne Committee. In 1983, the World Evangelical Association (WEA) held a global conference in Wheaton and made a subcommittee for unreached people groups. Winter was able to get the first issue of the International Journal of Frontier Missions out in 1984, and in 1986, the International Society of Frontier Missions (ISFM) had its first meeting and was able to start a student movement (Alan Johnson; KJFM 18:2).

In addition, movements such as “*AD 2000 and Beyond*”, “*10/40 window*”, “*People Group Adoption*”, “*Joshua Project 2000*”, the “*Frontier Mission Movement*” have led institutions, and strategies have been developed. Furthermore, new strategies to deploy a system of patterns in world missions have been developed. Various mission groups and organizations like “*Race Information Network (PIN: Peoples Information Network)*”, “*Race and Language and Record (ROPAL: Registry of People and Languages)*”, and Patrick Johnston’s “*Operation World (Operation World)*”, have begun production of such research materials to be used in the mission field. Measuring missions according to this philosophy and having challenged the church through this term “*unfinished tasks*,” and developing strategies to take advantage of this term, the missionary’s own concrete evidence of his personal

sacrifice will help them to make a decision towards a certain unreached people group.

Coming into the new millennium, the FMM have replaced general missions in leading world mission consultations, such as the *Lausanne Movement* (Manila, 1989, Cape Town 2010), Tokyo (Tokyo 2010) and more. The FM has become one of the central themes in world missionary conferences, and small and large strategic meetings. At the same time, the Acts-like heroic ministry reports of the fields according to new leading paradigms not only came from western missionaries, but also from Asian, African, and non-western missionaries. Now the mission trend has changed from church growth movement according to the “*Christendom Perspective*” to transform society according to “*Kingdom Perspective*.”

At the same time, the Acts-like heroic ministry reports of the fields according to new leading paradigms not only came from western missionaries, but also from Asian, African, and non-western missionaries.

On the other hand in opening the third millennium, new movement in ecclesiology brings forth a paradigm shift in the world missions having the same way of doing with FMM. Charles Van Engen, a leading theologian in mission, re-emphasized the importance of ecclesiology saying and rebuking that modern missionary movement has shown its inter-

est on paradigm shift, but has been neglecting ecclesiology. The immediately confronting problem in the utmost mission front line is a proper answer for a very practical question about how the people of the Kingdom of God should be. As contextualization becomes a big homework to do with problems of church structures and worship forms, researches and theories emerge out of it. Together with three-self principle, self-theologizing was added into church planting principle, and there arose attempt to find out methodology within the field itself. Ecclesiology by Christendom concept that was once relied on in “*general mission*” could not solve the

problems currently arising, so “*Emerging churches*” have appeared. The new church was a *simple and small* scale church. In other words, It’s not an organization, but simple church. Not a luxurious and large church, but small church, namely “*house church*”, “*cell church*”, “*organic church*”, “*city wide church*” rather than a “*denomination*.” Even the term “*churchless Christianity*” has emerged. The church has become more interested in “*maturity*” than in “*growth*”.

This brought to the world of missions a vivid shift of paradigm and as the result, strategies for this new paradigm is pouring out. “*Catalyst*” is one of the new strategies and it replaces traditional theological education. “*Story-telling*” also is welcomed as one of the strategies. Other strategies put their ground on the philosophies of “*Jesus movements*” and “*insider movement*”. Also “*Business as Mission*” and “*Diaspora Mission movement*” is gaining popularity. This phenomenon is directly connected with Frontier missions. “*Church planting movement (CPM)*” and “*mission planting movement*” are innovative paradigm shifts which are also based on FM philosophy.

Finally the FM philosophy that leads the 21st century missions emphasizes the importance of cross-cultural evangelism, noting the disproportionate placement of missionaries, and promotes a passion to reach those forgotten and for planting mission-agencies that aren’t church planting. It has become a new challenge to individual missionaries’ strategic role in modern mission. The measurement for the remaining tasks becomes clear to their strategic focus of mission organizations, and especially it has become a great challenge to the role of the non-western churches by showing feasible and practical implications.

Korean Church is on the Way

The Korean church was born as missional church and carried out her mission in great success. As soon as she received the gospel, she participated naturally in the growing kingdom expansion move-

ment according to the leadership of the Holy Spirit. Sacrificially devoted new disciples pioneered their ways without guidance of the western missionaries who turned over the gospel, firstly to the scattered Korean diasporas, and secondly to the neighboring nations with the Word of the Cross. For 100 years, she was faithful to preach the gospel to the nations following forerunners such as American churches who sent their first missionary 100 years earlier.[2] Now the Korean church draws attention from the world churches for explosive growth of her missionary force. For two decades since '80, many Korean missionaries joined with the western mission agencies and learned much about how to do mission,[3] but for the last two decades, there arose hundreds mission agencies within Korean church, and even local congregations have been involved directly in missionary work.

On the other hand, Mission agencies of Korean churches who were challenged by the FMM began to gather together to study and discuss the Movement centering on KWMA. Some of the groups already took part in Movements such as Adopt A People Group, and they started seriously discussing the re-placement of their missionaries to the Frontiers. In the case of Paul Mission, which was started in the Philippines and grown to be a middle size mission agency with many missionary families in the Philippines, they re-deployed almost all of their missionaries from the Philippines to the Middle East and North-western Africa, so called, the Frontiers, besides a few remaining in the Philippines. Of course they were not reluctant to send missionaries to the frontiers as the doors were being opened. As soon as Russia, Central Asia, and China opened their doors it became a very obvious mission strategy to have missionaries rush through the open doors. Nevertheless, when there came deportation and personal danger in their frontiers, while there were also some of those who still remained and attempted their missionary works with creative frontier spirit in spite of the danger, generally many retreated themselves from the field notably. They withdrew or moved to safer districts, or changed their ministry target to safer ones.

At the 2005 Korean Mission Leaders Forum, Ralph Winter’s challenge for the FM brought a great response of organizing the Korean Frontier

Mission Network (KFMN) and publishing the Korean Journal of Frontier Mission (KJFM) in the pattern of International Journal of Frontier Mission (IJFM). The Korea World Mission Association (KWMA) developed “*TARGET 2030 Project*”, which aims to send “*100,000 trained missionaries within 2030*” based on the FM Philosophy. The KWMA made the following statement of agreement for *TARGET 2030* upon overall opinions by the member mission organizations and agencies. This shows the official stand and understanding of Korean churches for the FMM, and this statement is the direction and strategy for mission policy of the Korean Church.[4]

Statement of Agreement for Frontier Mission.

1. Definition of Frontier Mission

- 1) We define Frontier Mission as total endeavor to accelerate the realization of the vision by discerning any obstacles that hinder the realization of the ultimate vision, and overcoming and solving any problems rising on the way. (National Consultation on World Evangelization, NCOWEIV, will select and use the Statement of Agreement made at the fifth Korean Mission Leaders Forum.)
- 2) The Ultimate Vision: To glorify God by the completion of the Kingdom of God within all people groups through Biblical Insider Movement.

2. Agreement for the Mission Frontiers

- 1) Traditionally categorized by geo-political and ethno-linguistic entity.
- 2) Ralph Winter introduced various areas of the frontiers (12 frontiers)
 - Advanced Frontiers
 - Possibility of dilution in motif of sending

missionary

-Possibility of dilution in emphasis and concept of FM

- 3) Korean Church propose the following groups of frontiers

-Unreached People Groups, Geographically isolated from the gospel, Least-reached by cultural/linguistic, and where there is no church or weak church (According to the research and evaluation of 25 years of Korean Mission 2005)

3. CAS System (Comity, Adoption, Specialization System)

- 1) At 2000 NCOWE III the participants decided missionary strategic re-deployment and forward deployment.

2) At 2003 10th Anniversary of Adopt a people group, the participants decided to adopt CAS System (Comity, Adoption, and Specialization System).

3) At 2003 November, the third Korean Mission Leaders Forum, the Korean mission leaders agreed to accept and implement the criterion of CAS System.

-Accepting and selecting of the presented Mission fields allocation in consideration of the

situation of each of the sending agencies (Comity System).

-Focusing on the unreached people groups in the allocated fields. Korean local churches to adopt the allocated people group of their missionaries (Adoption System).

-Consideration for the efficiency of the mission agencies and improvement of co-operation between the agencies, accept the specialized plan according to functions, and develop institutes or development centers which fit to their nature (Specialization System)

- 4) Hereafter, in case of selecting frontier mission fields or people group, the CAS System that

The Korea World Mission Association (KWMA) developed “TARGET 2030 Project”, which aims to send “100,000 trained missionaries within 2030” based on the FM

was agreed upon at 2003 Korean Mission Leader Forum shall be applied.

Index of Frontier Mission

1. After defining the Frontier Mission, for the grouping of the Frontiers and consideration for the Non-Frontier fields, we had Mission fields categorized into two fields: Frontier Mission fields and

General Mission fields, so that mission strategic approaches may vary according to their respective fields.

2. Frontier Mission Index

1) General Mission Field

- G2: The rate of Evangelicals- above 15% ,
- G1: The rate of Evangelicals- above 10% to below 15.5%. But inclusive of non-Evangelicals is higher than 10%.

2) Frontier Mission Field

- F1: The rate of Evangelicals- above 5% to below 10% case,
- F2: The rate of Evangelicals- below 0-5% and Non-persecuted field case,
- F3: The rate of Evangelicals- below 0-5% and persecuted fields case.

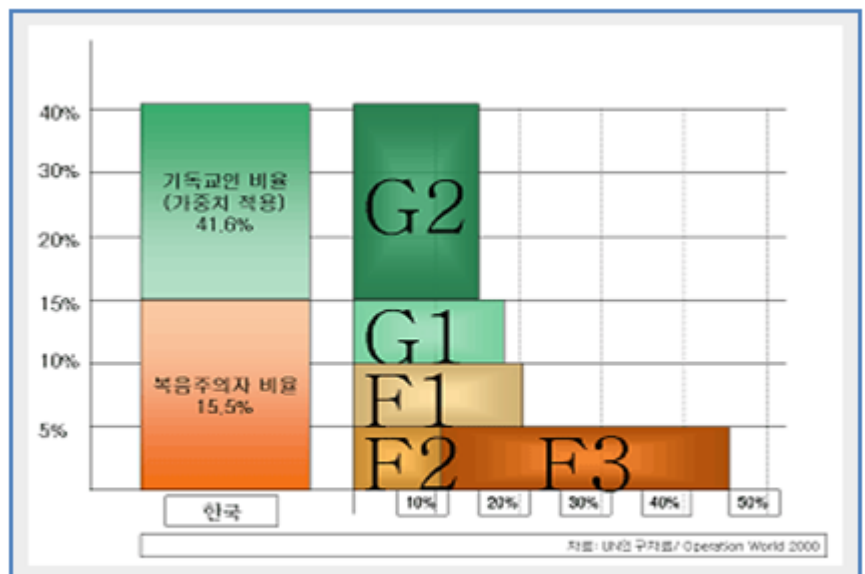
3. Distinctiveness of Fields

1) General Mission Field

- G2 is higher than Korean Evangelical Rate. It means that field of no need to send missionary.
- G1 is lower than Korean Evangelical Rate, but inclusive of Catholic or Orthodox rate is more than 41% (Korea) generally no need missionary.

2) Frontier Mission Field

- F1: The rate of Evangelicals- above 5% to below 10% case, mainly Muslim countries.
- F2: The rate of Evangelicals- below 0-5% and Non-persecuted field case,
- F3: The rate of Evangelicals- below 0-5% and persecuted fields case.



Index of Frontier Mission for Korean Church

In future, Korean church must focus on the unreached people groups more clearly

4. This classification, the Index of Frontier Mission Field helps the priority of deploying Korean missionaries for their respective mission field.

As clarified above, the KWMA affirmed that she will lead Korean Mission toward the FM in strategic aspect, and not only concentrate on the finishing of the remaining task, but also persuade churches through the annual Korean Mission Leaders Forum, and at the same time present realizable and concrete projects. Especially CAS System is the agreed wisdom that the Korean churches need the most.

The following is the synthesized Memorandum from 2012 Korean Mission Leaders Forum. It emphasizes FMM as the central strategy of Korean Mission.

4. Strategy section: We decided to develop more the Frontier Mission in succession of Unreached People Group Movement. Especially, about co-operation and development of Diaspora Mission in and abroad of Korea, and beyond the necessity of Business as Mission (BAM) we shared the opinions about focusing on development of contents and practical methodology. And also there was request for theological understanding and interpretation for the Present phenomenon of dreams and supernatural visions that brings out Mus-

lim's conversion. On the other hand, there were also suggestions that we need to share commonly about the improved strategies and new issues in order not to repeat and share superficially the same or similar issues each year.[5]

Sam Kang, mission leader of KWMA presents a concrete suggestion at the 5th Forum for the Korean Mission Leaders Forum held in 2006,

Firstly, this strategic concept of 'Frontier Mission', as we all talk about, should be well defined so that anyone can understand and gain consensus of. It should be presented as a concept that could mobilize enough local churches which are the nucleus body of mission, and the interested mission-minded individuals. Secondly, Alternative ideas that can cope up with the international trends and structural movement of F must be presented. Thirdly, what kind of roles the local churches should take to cope with the concept of FM. Fourthly, a study for 'missional real problems, and counter plans must be prepared for the efficient achievement for FM. Fifthly, Development of Cell churches that fit into the local, religious and cultural circumstances is in need." (Kang, 2006)

We see here the feasibility of success in adopting the FMM, though there remain many problems to solve. Still, diverse strategies for this FM must be developed, and whether the strategies are biblical or practical should be tested and proven.

Many international agencies which are dedicated to the FMM have been introduced to the Korean church, and Korean agencies have also emerged. These groups create missionary training programs which draw in many young men and women.[6] I can't introduce these agencies and ministries of missionaries under the said groups. But, I see that many dedicated individuals, churches, and mission agencies will take up this mission. As the proof, there are still many groups and agencies that invest diligently by researching, praying and studying the Word of God.

In Fields, especially in Asia where billions of souls from UPG waiting for the good news of Jesus Christ, Korean missionaries are facing great challenges, such as the challenge of re-equipping with Frontier

Spirit and the challenge of developing new strategies for the FMM. Facing the counter-attacks from the Islam and old Communist bloc, missionaries have learned with high cost that they must prepare themselves with prayer and study the FMM more seriously. I know one missionary who was sent to an adopted UPG for nearly 20 years and experienced a missiological breakthrough with many families who came to know their Lord, and he discovered new theories and strategies in the FMM. On the other hand, some missionaries who rushed in through opened doors, such as Central Asia, had set backs because of counterattacks from Muslims and socialistic government. Some of them broke doors radically but caused big sounds around the world resulting in severe persecutions. But there are many

of those who secretly work underground with much harvest. Because of this, missionaries get busy to gather together for forums and seminars in order to know more about the FMM.

We often times have the mission forums to Korean Missionaries. For example, there are theological challenges to the FMM on the issues like wonders and miracles, and even the fact that through the

media of Information Technology it caused them to be converted, and led them to be disciples, and then, led them to live as member of God's family in this world. Shall we just let them follow the way of traditional church? To follow the easy traditional way presents too many complicated problems because of the un-friendly context. Shall we just follow Paul's example? He just commits the Ephesians to God and to His word. "I commit you to God and to the word of his grace" Act 20:32. Is this encouraging us to do self-theologizing? Who is responsible for the Hermeneutics? Is this responsibility on those who came to Him or those who led them to come to Him? Between the radical contextualization and re-

Korean missionaries are facing great challenges, such as the challenge of re-equipping with Frontier Spirit and the challenge of developing new strategies for the FMM.

contextualization, where is the stand point for the missionary? These challenges are a great burden to the missionaries who are going to carry the FMM.

The Korean church, however, took a big step of the FMM. Among Asian churches, she made up her mind to commit entering Asian frontiers ahead of others. The KWMA, as the Holy Spirit leads, is directing agencies and missionaries of Korean churches. The KWMA set a policy of the Comity, Adoption, and Specialization Systems. Missionary training programs are various and many are already set up and many more under development. Korean missionaries will be deployed into various frontiers. If professional ones hesitate to go, the scattered businary will take frontiers. So called lay people will advance to the frontiers. While the clergy missionaries seek visas to enter the frontiers, the Diasporas will seek and find jobs in the frontiers. They are there in the frontiers already. Who can mobilize and train them? The Korean Diaspora is over 7 millions scattered over more than 200 nations. The Korean Diaspora Forum initiates this movement. Many Korean congregations are taking a leading role. I believe that people like businary will become the main force of the Korean FMM. There will rise up new types of mission agencies and strategies for the FMM. Today is the Era for FMM. The Korean Frontier Mission Movement is on the way.

Epilogue

The third millennium is the Frontier Mission Era. The FMM is not a foreign term any more. More than 6,700 un-reached or Least-reached People Groups are waiting for gospel bearers. They are living beyond frontiers. The most of them are in Asia. Korean missionaries must be forward-deployed to the frontier mission fields from the general mission field. Finding strategies effective to the field is urgent.[7]

Let us ask to God not only to be filled with Spirit but also filled with His wisdom in our daily prayers. We need courage for a paradigm shift that accepts

the admonition of “the new wine in the new wine skin”. A paradigm shift demands giving-up of one’s vested rights and an unsparing attitude to adopt one-self to new things. Though one may lose some small things, one will gain many other things. Therein lays wisdom. Even the methods of this philosophy may demand hard decision making for the conservative Korean church, and it may still take a long time. Nevertheless, we cannot escape this road. Shift the paradigm. See with a new set of glasses with different colors. The pleasure of observing new colorful things with new glasses is the privilege of the courageous person. To be sure, I do not deny the traditional pioneer mission of “general mission” or consider it as something wrong. However, I am indicating that FM *is* the trend for this generation.(AFMI-ASFM)

Endnotes

- [1] (1) Unreached Peoples (2) The Great Commission and Abraham (3) From the *Unfinished* Task to the *Finishable* Task (4) Failure with the Large groups and the Offsetting Trend to “Radical Contextualization” (5) Reverse Contextualization, the Recontextualization of Our Own Tradition (6) The Reclaiming of the Gospel of the kingdom (7) Beyond Christianity (8) A Different Type of Recruitment (9) A Trojan horse (10) needed: a Revolution in Pastoral Training (11) The Religion of Science (12) The Challenge of the Evil One
- [2] Adoniram Judson was sent by 1812, but Korean Church sent their first cross-cultural missionary team by 1912 to China. However, after 100 years, Korean church sends more than 20,000 missionaries nearing 200 nations.
- [3] Those western mission agencies are OMF, SIM, AIM, SIL, WEC, OM, YWAM and many others.
- [4] <http://kwma.org/dev/pop/01.html>
- [5] <http://kwma.org/dev/pop/>
- [6] For example; Middle East Mission is the one of old ones which was found in 1986 with more than 200 missionaries focusing on the specific region and people groups, while Insiders is young one organized in 2006 with insider perspective. Frontier Mission is an International agency extended to Korean branch, and Asian Frontier Mission Initiative is an association for Frontier mission agencies of specializing Asian field. Field oriented agencies, such as China, Central Asia, Middle East, and Northern Africa were organized by Koreans. Those groups set training programs for their missionary and extends networks for synergic effects. Several agencies were organized in the field not in Korea.
- [7] According to the Joshua Project, among 6,700 UPGs, 3,700

UPGs are in five Asian countries, India, Pakistan, China, Bangladeshi, and Nepal; the most of UPGs are in Asia. Evangelizing Asia means Evangelizing World. Unfortunately, 85 % of world missionary force is engaged ministry with nominal Christians. For Korean missionary, deployment policy must be considered with attention to the frontiers.

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ISFM

International Society for
Frontier Missiology

The Int'l Society for Frontier Missiology 2012 Conference



Still an Exotic?: Reassessing Contextualization after a Century

September 19–20, 2012

Chicago, Illinois

100 years ago Roland Allen was disturbed by the continuing foreignness of the church in frontier regions. He saw that it was "still an exotic." He was convinced that following the Apostle Paul's methods would ensure more indigenous expression that was far less dependent. In conjunction with the Evangelical Missiological Society this centennial year, the ISFM 2012 will contemporize Allen's concern by reassessing contextualization issues across the remaining religious and cultural frontiers. Students and younger adults are especially welcome.

<http://www.ijfm.org/isfm/annual.htm>

House Church Movements in Asia

David S. Lim, Ph. D

How do the house church movements (HCM) in Asia look like? What do they live out their vision and practical mission? Here is a set of answers from the perspective of an Asian (Chinese-Filipino) house church leader who has been trained as a biblical theologian have been advocating for HCM in Asia since 1987, fully practicing house churching since 2001, and serving as one of the coordinators of the HCM in the Philippines and Asia since 2006.

Most of the key leaders in the HCM in Asia have been meeting annually since 2006 in regional and continental summits to pray, fellowship and plan together on how to make disciples of all the peoples and nations of their vastly unevangelized continent and beyond. Asia continues to have the most number of unreached people groups living in regions dominated by major religious faiths and political ideologies with almost negligible Christian influence. Can the Christ-following minorities of Asia really reach out to our Muslim, Buddhist, Hindu, Communist, and secular humanist neighbors effectively, so that the Great Commission can be accomplished among them, even in our generation? The Asian HCM believe that

by God's grace, they can be the major force in Asia's harvest in partnership with churches in their respective neighborhoods and countries.

Our Vision: Kingdomization or Societal Transformation

We believe that God desires His people to bring all peoples to inherit eternal life and enjoy abundant life (= *shalom*/peace) as they obey Him as their Creator and Master through their faith in His Son Jesus Christ. He thus made a *simple* plan for world redemption called "church multiplication movements" (CMM) by which all peoples and nations will be made into disciples/followers of Jesus by the power of the Holy Spirit. By His grace, we will seek to work with all Jesus-followers to realize His reign on earth until He returns to set up His eternal kingdom (Rev. 11:1). We chose as our slogan at our first Leaders Summit in 2006: "Unify, Simplify, Multiply."

We pray and work for "kingdomization" or "societal transformation," by which the individuals, families, communities and institutions in our nations will be disciplined to relate with each other and with other communities with biblical (= *God's kingdom*) norms and values. We seek to build Christ-following communities that are growing in righteousness and justice marked by self-giving love (Greek: *agape*). Righteousness refers to right/moral relationships (usually using one word: "love") between persons which promote goodness and discourage evil. And justice (which is "love in the public sphere") denotes moral relationships

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where every person and community is empowered (given the authority, democratic space and skills) to participate actively in determining their destiny for the common good to the glory of God.

These Christ-centered individuals and communities will be living in harmony and cooperation, and empowered by their leaders (both religious and secular) who serve as facilitators in the holistic development of their personal and communal lives, so they can share their blessings as partners with other communities in establishing peace (*shalom*) in every nation, region and world.

As individuals, people will mature spiritually to trust solely in Christ and Him alone, their faith will ultimately develop simple religiosity, each living for God's glory in obedience to His will. They will be active in community services, with less and less need for religious services (Isa. 58:1-12; Mic. 6:6-8; Amos 5:21-24; Js. 2:14-26; 1 Jn. 3:16-18, etc.). With confidence of having everything good in Christ (for God is always near and loves them forever), they will walk with Jesus humbly with a disciple-making lifestyle without having to act religious or do much religious rituals (cf. Matt. 6:1-18)!

Our Mission: Church Multiplication/Disciple-making/Insider Movements

To achieve this vision, we seek to follow the missionary method of Christ and the apostles called "disciple-making," as we model servant leadership, which persuades and equips people to live according to God's will voluntarily rather than coerces or disempowers them, whether the church constitutes the majority or the "overwhelming minority" (Mk. 10:42-45; 1 Pet. 5:1-3). As Christ-followers, we aim to evangelize and disciple all peoples in all societies to follow his will, as people of His Peace (OT: *shalom*) or His kingdom of light, through holistic/transformational ministries, which include both evangelism and socio-political action, with signs and wonders (Mt. 28:18-20; Lk. 4:18-19; Rom.

15:18-19; 1 Pet. 2:9-10) that will result in family and community conversions to Christ.

We believe that every new convert to Christ can be disciplined to evangelize and disciple the nations! The Great Commission is given to *all* believers. This is the priesthood of every believer in real action (1 Pet. 2:9-10; cf. Exod. 19:5-6). Each believer can and should be disciplined to become a disciple-maker. It is possible to plant and program the right DNA into new converts, so that they will grow and develop into reproducing Christians for the rest of their life by the power of the Holy Spirit.

To disciple means to equip others with just three relational skills: (a) hearing **God** through prayerful meditation to turn His word (*logos*) into a word (*rhema*) to be obeyed; (b) making disciples through leading a house or simple church in Bible reflection and sharing, thereby each one learns how to do personal devotions (or "Quiet Time" = *lectio divina*) with **fellow believers**; and (c) doing friendship evangelism to share what they learn of God and His will with their networks of **non-believing** kin and friends.

These millions of reproducing believers can be produced through mentoring (or better, "discipling") by disciple-makers (= servant-leaders) who seek to equip *all* believers (cf. Eph. 4:11-

16) right in their house church meetings, usually in their residences and workplaces, for a season. This is called the disciple-making movement (DMM) or church multiplication movement (CMM), which aims to produce "*people movements*," especially if combined with Community Development and C-5 (high contextualization) strategies, which is labeled "insider movements" (IM) nowadays. (Please refer to the "Appendix" for the biblical basis for IM). Thus we have found like-minded partners in the various lay-led movements, like campus evangelism (esp. Navigators), marketplace ministry, business-as-mission and tentmaker movements globally, as well as mission agencies (mainly Western, mostly in the International Orality Network) that do "church planting movements" (CPM) that avoid "church planting."

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In most Asian HCM, we emphasize that our mission strategy is to plant “people movements” that equip disciples to multiply simple “biblical Christianity” -- contextualized, holistic and transformational “indigenous churches” that are truly replicable: self-governing, self-supporting, self-propagating and self-theologizing. They will be planting “churches” that will be copied by future generations of Christians, so they should avoid transplanting denominational churches (= complex Christianity) which are often non-contextual (= foreign-looking), hence have almost always produced marginalized Christians who are separated from their communities -- despised and rejected by their family and friends, not because of the Gospel but because of their extra-biblical forms/traditions, perhaps often unknowingly, resulting from “extraction evangelism.”

So, we prefer that they will not encourage their disciples to attend an international fellowship or denominational church, if there is any, perhaps except in special occasions. They should just focus on making disciples and multiplying “simple churches,” for where two or three believers are gathered prayerfully, there is the church (Matt. 18:19-20)! They should encourage their disciples to just “gossip Jesus” and form small “disciple-making groups” among their friends and kin in their neighborhoods and work-places. They are to just do this spiritual “network marketing” of the Gospel from city to city – till the whole world knows and obeys Jesus!

Our Structure: National House Church Networks

The Christian world came to know about house churches mainly through the aftermath of the Cultural Revolution (1966-69) in China when the almost extinguished Christianity (both Roman Catholic and Protestant) emerged as “unregistered churches” in the rural areas and some cities. Most of these networks have grown exponentially to as large as 7-8 million, especially in the central and southern provinces of China, and estimated to be about 100-130 million strong by 2010.

When we convened in Manila for the first house church leaders summit in 2006, we knew that 75%

of these house church networks are mainly “micro-churches” or “mini-churches” that have the clergy-led, hierarchical and “edifice complex” ecclesiology, so that if religious freedom comes to China, they will be building Christendom structures as soon as possible, as is evident in many cities and regions of China since 1990’s. Six of them were providentially present at the summit as they joined 40 others from other countries: Philippines, Indonesia, India, South Korea, and U.S.A.

One from China was a former college professor started a Bible study with his 3 students only at the University of Beijing but it has grown to 300 people. All these students came from non-Christian background. Another shared that way back in 1953, the HCM in his region started when all foreign missionaries were kicked out, pastors put in prison and buildings were confiscated. This was the first time when they experienced to share their life together in their homes, share their favorite Bible passages, experienced the guidance of the Holy Spirit, open their lives to one another, cling to one another for support because of persecution, pray, cry, encourage each other together with their families and relatives, but the legal number should not exceed 20. Normally, these gatherings lasted from 10pm to 3am! Each group leader reports to the leaders-in-charge for accountability. He and his companions have 5 million saints in their constituency!

We also listened to the testimonies of my two co-convenors: Mitsuo Fukuda from Japan started his ministry from traditional church and tried to transition to house church but it was so hard to do it; so he gave it up. Then he looked for young guys to do house church, but he failed again. He then decided to start house church planting by going directly to non-believers, and by God’s grace he planted 80-100 house churches in two years! And a New Zealander (NZ) based in Hongkong (HK), Robin Corner started a cell church in NZ but it didn’t work because the Gospel made no sense to secularized people. But when he went to HK, he applied Acts 2 to start a house church there. He discovered that what matters most is relationships – loving God and loving one another by spending more time with people, no structure and by modeling what he wants to produce.

I started teaching in 1987 at Asian Theological

Seminary about “Servant Church” in contrast to Christendom church when I returned from my Ph.D. studies, esp. as I taught “Transformation Theology” from 1988-1991 there. When I returned from Oxford in 1994 as a mission mobilizer for China, I focused on partnering with the HCM in China, and training Filipino tentmakers to catalyze CMMs in the gateway cities of China, while becoming a practitioner-advocate of CPM and IM by 1998. I joined Eman Abrea and Molong Nacua in convening the first Phil. House church leaders summit in 2006, a few months before we hosted the first Asian house church summit. Since then HC network leaders in the Philippines have met annually in 20-30 participant summits to encourage one another and plan together for expanding the movement nationwide and beyond. We have met in Quezon City (2007), Cebu (2008), Cagayan de Oro (2009, when we started to appoint “the 12” and “the 7”), Tagaytay (2010, when we decided to form a non-government organization called “House2House”), Valencia (2011, when we adopted the name “Star Grass Coalition”), and Novaliches (2012, when we chose “healthy lifestyle” and “organic farming” as our entrees into communities, the latter similar to “apostolic gardens” of the largest Indian HCM today).

There were 25 others from the Philippines at the summit, each with their unique testimonies. A prominent leader was Molong Nacua who shared that the Lord talked to him through Bible meditation and a vision about “homes everywhere.” So he obeyed this message from God and started encouraging their church members to become house churches. But only 5 people remained in the house church and majority of them left. After learning some lessons and by God’s grace, after a year they had 13 house church networks planted in different areas with 180 saints. He also started a house church for the street children by inviting them to their home and offering them some food to eat. While eating, he shared some Bible passages according to their needs and one by one these kids responded positively to the Gospel. He and almost all leaders of of

the Phil. HCM use the internet and esp. Facebook to promote the vision and to make disciples, too.

At that summit, we also learned that among ourselves there were already several HCM training modules ready for use across Asia: Bruce Carlton’s “Project Thessalonica,” Tony Dale’s “Getting Started” with DVD, David Lim’s “Tentmakers Crash Course,” Roberto Claro’s “A Higher Purpose,” Robin Corner’s “Simple Church,” OMF-Philippines’ “Jonathan Project,” Navigators’ “Insider Ministry,” Center for Community Transformation (CCT)’s field visits to their house-fellowships, and various Chinese HC Trainings. Most significant regular training may be Claro’s “A Higher Purpose” that trains overseas Filipino workers to form “circles of three” wherever they go in Asia or elsewhere. This has been going on since 2003, and since 2009, the Phil. Missions Mobilization Movement envisions a million such cross-cultural disciple-makers to catalyze DMM wherever they live and work.

61 delegates from 13 countries (now with the addition of Australia and Vietnam) made it to the 2nd HCM summit HK in 2007. The conference started with all delegates introducing themselves, followed by a general discussion on what topics everyone wanted to discuss.

Concurrent sessions were organized around the general topic headings which emerged during the discussion. These sessions were followed by a training session on how HC meetings were conducted in India in the networks coordinated by Victor & Bindhu Choudhrie and their team. Country reports were followed by times of prayer for each country (including those were not represented at the summit). Each day started with worship and prayer, during which some prophetic words were brought. Powerful times of prayer were also experienced on Friday morning, Friday evening and Saturday morning. Equally important were free times when the delegates simply took time to build relationships and get to know each other. Thursday and Friday afternoons were both left free so that this could occur. On Fri-

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day afternoon everyone went to the beach and on a walk together. Finally on the last morning a business meeting was held to discuss future directions.

The 3rd summit was held in 2008 in Bandung, Indonesia, where a number of CPM and IM were spreading (not much can be shared due to security concern). It turned out to be almost a global one, with more than 80 participants and the presence of Wolfgang Simson (Germany), Wolfgang Fernandez (Latin America), and a “cell church” leader, Ben Wong (Hongkong). Much time was given to listening to messages from these recognized leaders, and discussing and praying in response to them. Some of us were able to visit some IM leaders in the area and in Jakarta. Indonesian delegates came and went, and simultaneous translation of messages and conversations highlighted the challenge of cultural diversity in Asia. As we accepted India’s offer to host the next summit, we discerned that it was time to call for an international one. (It was around this time that I learned of the Asia Frontier Missions Initiative that seeks to advance IM in Asia).

So in November 2009, the Indian network of Victor Choudhrie hosted the Global HCM Leaders Summit in New Delhi, where every continent was represented among the 135 participants. From Asia, we missed the delegations from, but heard good reports of CPMs in Cambodia, Myanmar, Pakistan, Bangladesh, Iran, Middle East and Central Asia. A representative from each country served in the “steering group,” as we sought God’s guidance on how to fulfill our vision and mission most effectively. (This group met again a few months thereafter in Kuala Lumpur, and discerned to focus on catalyzing CMM in Africa for the next two years). At the continental sessions, the Asian participants decided to hold leaders’ summits according to countries in 2010 and three regions in 2011 before convening the fourth Asia-wide summit in 2012.

And so in August 2012, 35 participants made it to the 4th Asian HCM leaders summit in Tokyo, Japan. This time we had participants from Nepal, Singapore, Cambodia and Central Asia, with some from Myanmar, Bangladesh and Bhutan not making it due to visa problems. On the first day, we were treated to the easily replicable Japan-developed “Upward, Outward, Inward” (UOI) training facilitated by a Central Asian and a missionary-to-Japan

trainer; thereafter the Indian delegation promised to share this UOI training across South Asia. Then we also learned from the reports from those networks that were effectively reaching poor communities through combining CMMs with community development approaches. As we adjourned, the Japanese HC networks held their national summit focusing on how those who witnessed and got involved in the dramatic breakthrough after the earthquake-tsunami disaster last March 2011 (with testimonies of Jesus appearing in dreams and visions) can turn the HCM in the affected northeastern region into a national movement!

Due to security concerns, many details of HCM in restricted countries cannot be shared in this article. Across Asia today, HCM and IM are producing transformational communities that are led by local Christ-followers who have not been extracted from their relational and religious communities. We look forward to holding our 5th summit in February 2014, most probably in Bangkok, and the Southeast Asian region may hold one in mid-2013. Empowered by the Holy Spirit, the HCM in Asia will catalyze IM in Asia and beyond, for we believe that the harvest is indeed plentiful (Matt. 9:37-38) and our King Jesus is indeed building His church and the gates of hades shall not prevail against it (16:18-19)! Let’s finish the Great Commission together in our generation! **(AFMI-ASFM)**

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Appendix: Transformation through Insider Movements

Jesus actually initiated a global HCM through “Insider Movements” (IM). His church multiplication movement (CMM) was radically contextualized – Jews multiplying disciples among Jews without creating another organized religious system parallel or counter to the synagogue (of early Judaism). He did not intend to found a new religion, though his simple spiritual transformation became a complex religious institution later on. He even had converts in Nicodemus and Joseph of Arimathea, and perhaps through them, Gamaliel, who were entrenched in the Sanhedrin (the highest Jewish socio-political structure of his time!).

The early Christians followed his pattern. They reached out to their compatriots as Jews to Jews within the Temple and synagogue structures of Jewish society, and just met “from house to house,” evangelizing and discipling a few households at a time. Within a few years of such IM, they had literally turned the Roman Empire upside down (Ac. 17:6 KJV). They did not create a clergy class, nor construct (or even rent) a religious building nor hold regular religious services, except to

break bread weekly in their homes. It was the teaching and practice of the apostle Paul (perhaps the best model of a cross-cultural missionary) not to plant a growing “local church,” but an indigenous disciple-making movement in house churches that are formed by converts who did not have to be dislocated from their homes and communities (1 Cor. 7:17-24). With just seven years of three missionary journeys of consistent contextualization (“becoming all things to all men,” 1 Cor. 9:19-23), he claimed that he had no more regions to evangelize “from Jerusalem to Illyricum” (Rom. 15:18-20, cf. Acts 19:1-10)!

This New Testament practice is not different from that of Old Testament (OT) Israel, which shows God’s design and structure for a reached, disciplined or transformed people:

(1) There were no local shrines or temples in each village or town.

(2) There were no weekly Sabbath worship services (“synagogues” as multi-purpose community centers came later in 200 B.C. for teaching Diaspora Jews).

(3) There were no weekly nor monthly collection of tithes and offerings. 1 Cor. 16:1-4 shows weekly collection in the early church were mainly for immediate local needs, esp. of widows and orphans (cf. Ac. 6:1; Js. 1:27).

(4) There were no “full-time” clergy. The levitical priests were provided not just with cities, but also with pasturelands (Josh. 21). They were not exempt from being stewards of

God’s resources, thus they were shepherds and cowboys to provide livestock products for their neighbors and nation (cf. 2 Thess. 3:6-10). This was how the priests learned to be expert butchers for animal sacrifices in the Temple.

(5) The OT Jews were required to celebrate communally as a people in the national Temple (note: God’s original design was a portable and transportable Tabernacle) only three times a year: Passover (= Holy Week), Pentecost (= church anniversary of each community) and Tabernacles (= Christmas or Harvest festival) (Dt. 16:16).

(6) The actual teaching and obedience of the “way of God’s righteousness” and the commemoration of the Passover Meal were in the homes (Dt. 6:1-11)!

Biblical Christianity is therefore structured as a network of *simple churches* (usually called “house churches”). It is not “churchless Christianity” nor “religionless Christianity,” but “simple Christianity.” Its mission is to reproduce simple groups of Christ-worshippers without elaborate religiosity. Thus the mission statement of the Philippine house church movement is: “to multiply God’s church throughout the world, one household at a time.” This seeks to fulfill God’s covenants with Abraham that through him every family on earth will be blessed (Gen. 12:3, cf. Gal. 3:14, 29), and with Israel that she will be a kingdom of priests (Ex. 19:6, cf. 1 Pet. 2:9-10).

전방개척선교

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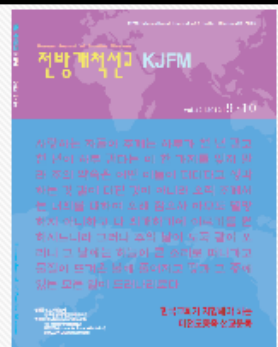
2012/08/24

By 선교 타임즈

한국교회가 나아가야 할 미전도종족 선교를 위하여 필수적으로 이해하고 실천해야 할 현대선교의 핵심 이슈 - 상황화에 대하여 한국교회는 구한말 그리고 일제 식민지하에서 구국의 열정을 가진 애국지사들의 기독교 신앙과 6.25 동족상쟁의 비극 이후 온 국민이 궁핍함으로 고난당하는 절망적인 상황 가운데에서 새로운 삶의 희망을 심어준 부흥선교와 교회개혁을 통한...

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Kingdom Work among Muslims in Korea

Paul Choi

Introduction

Muslims and Christians together make up well over half of the world's population today. It is obvious that a big chasm between Christianity and Islam has been marked throughout our history. We are fragile so as to be affected by our history because "history gives us perspective" (Pierson 2009, 11). Islam seems to be regarded as the religion of the sword for the Christians and Christianity, western Christianity in particular, is seen by the armies of the Crusades for Muslims. Without peace and justice between these two religious communities, there seems to be no meaningful peace in the world. The future of world peace seems to depend upon Muslims and Christians in how they communicate with each other. This is so tragic for both sides that Christians and Muslims have been against each other throughout the history.

Why do many Muslims still stay far away from the gospel of our Lord? What is wrong with approaches we as Kingdom workers have been taking? What is the reason that many Muslim ministries seem not effective?

How do we see and reach out to Muslims? How can I build the Kingdom of God among the Islamic community in Korea? These questions have been stirring in my mind every time I think about Muslims in Korea to whom God calls me.

There are a lot of Muslims coming into Korea in the age of migration today. What I notice is that countries sending Muslims into Korea, such as Pakistan, Bangladesh, Indonesia, Iran, Saudi Arabia, Kuwait, Libya, etc. all have large Muslim populations and share a very strong antagonism toward Christianity. The Gospel can hardly reach the people from these countries except through an international migration channel. In this sense, Kingdom mission to Muslims in Korea takes on an important meaning and it could open doors to regions and people that the Gospel could hardly reach through ordinary mission works that have been done. We are being held accountable and there seem to be no alternatives. It is so important and urgent to reach out to Muslims in the Korean context that we cannot hide from it.

This paper is a result of my long journey to see the rise of a Jesus movement worshipping *Isa Al Masih* (Jesus Christ in Arabic) in and among the Muslim people groups in Korea. I hope this paper will help other Kingdom workers be able to understand how the Kingdom mission among Muslims in Korea should be done from the Kingdom perspective. It is important because our mission is to manifest and make known the King and His Kingdom to the world, particularly to those people who have not heard of it, and to invite them to become followers of Jesus Christ as their Lord.

Paul Choi has served foreign laborers for several years in Korea. He took a graduate research course at William Carey International University and now plans to take a new initiative for the Kingdom ministries among the Muslims in Korea. He got married to Pauline and has two children Haein and Jeein.

Migration and the Evangelical Challenges

People today live in a borderless age. People, goods, technology and information have been moving throughout history. Everything has been moving quickly. The speed of moving today becomes far beyond our imagination. People are moving from rural areas to cities to get better opportunities for their lives (this moving has been called urbanization) and moving from their homelands to foreign countries in the process of what is so called globalization. As such globalization and diaspora (people dispersed into foreign lands) effects are brought forth, we face “unexpected people at unexpected places” (Cohen 1997, 162).

It is not an exaggeration to state that the 21st century is an era of migration and diaspora. Many researchers estimate that there are over 200 million people in the world who live in countries in which they were not born, of which 20 million are from Asia. Kofi A. Annan, the former UN Secretary General, said in his report, “A Road-map for the New Age of Migration,” that we are in the middle of an era of population movement called migration and that it has become a phenomenon of this age. He has named it, “the New Nomad Era,” citing that migrant people comprise over 20% of the population among 41 countries (Park 2008, 21). Many of these migrants are temporary migrants, while others are permanent migrants. People today can now experience a global village in many places in the world where people of various cultures, ethnicities and languages are living together.

The increasing social concern from the global migration in the 21st century is mainly caused by population aging and the widened wealth gap that is a concern shared by many developed and less developed nations. In this global situation, certain socially distinct phenomena have distinctly emerged, including high marriage age, low birth rate, and the shortage of productive labor as domestic labor becomes more concentrated in the service industry. Eventually, the economic phenomena of job shortage and poverty in less developed nations act as 'push' elements while labor shortages in advanced nations as 'pull' elements for migrants. Thus, international migration has become a significant social phenomenon in the world.

The evangelical challenges from the global-scale migration must be encountered today. It is a big challenge. It can never be overlooked that this migration phenomenon could be a good opportunity to bring migrants to the Lord because migration and mission kept a close relationship in the history of missions.

The Bible shows the relationship of indivisibility between migration and mission in many cases of the biblical figures who have “moved” to somewhere else from the place or community to which they belonged. Those are well described in the cases of Abraham (Genesis 12:1-3), Onesimus (Philemon 1:10-18), the Ethiopian eunuch (Act 8:26-40), Ebed-Melech, a Cushite who lifted Jeremiah out of the cistern (Jeremiah 38:6-13), a little girl servant from Israel and General Naaman, who was healed when he had followed Elisha (2 Kings 5:1-19). All the people mentioned above have in common that they “moved” to somewhere before something happened in their lives. It is also noteworthy to look into Solomon’s prayer for the foreigners who came from a distant land in his inauguration to the kingship (1 Kings 8:41-43). The Bible demonstrates that the Antioch church was established as the result of evangelism to the Greeks by the people from the Jerusalem church who had dispersed (or migrated) to Antioch because of persecution they faced in Jerusalem (Act 11:19-20). The Apostle Paul spent his entire life preaching the good news of the Kingdom of God in many parts of the world where Jewish migrants and Gentile migrants gathered together. Mission is closely bound up with people who experienced “come (Centripetal)” and “go (Centrifugal)” processes in their life.

Korea is standing in the middle of the globalization process and is not exceptional to the migration phenomena mentioned above. The characteristics of an international society in the 21st century have also emerged in modern Korean society. Korea was a labor exporting country just 30 to 40 years ago. However, it has transformed into a labor importing country since the early 1990s. The number of foreign workers has been increasing steadily since that time (Lee 2009, 372).

The Korean government reports that foreign population was already over 1 million in 2007 and was 1,418,149 in 2011 (Korean Statistical Information Service, 2011), which is clearly more than 2% of about 50 million, the total population in Korea. Korean society is now technically a multi-cultural society. Many scholars anticipate that the foreign population in Korea will be over 2 million (5%) by 2020 and 6 million (13%) by 2050. Korea has been becoming an aging society with the lowest birth rate (1.06 in 2007) in the world while life-span continues to increase. It is anticipated that the aging rate will be close to 15% of the Korean population in 2020 and will reach 20% in 2030 (Lee 2007, 193). According to the Korean Statistical Information Service run by the Korean government, there are almost 1.5 million foreigners (1,418,149 in September, 2011) living among about 50 million people, the total population in Korea. In sociology, a society is called a multi-cultural society when the foreign population constitutes over 2% of the nation's total population. The Long-time homogeneous nation of Korea now has foreigners numbering currently more than 2% of its population and is transforming into a nation with multiple ethnicities, cultures, and languages "representing some 40 countries of the world" (Park 2008, 21). A Korean missiologist Myunghee Lee mentions:

Most of these migrant workers are from countries that signed a Memorandum of Understanding (MoU) with South Korea that limits their work contract period to only three to five years. There were 15 countries that signed a MoU with South Korea as of June 2008. The list includes the Philippines, Mongolia, Sri Lanka, Vietnam, Thailand, Indonesia, Uzbekistan, Pakistan, China, Cambodia, Nepal, Bangladesh, Kyrgyzstan, Myanmar and East Timor (Lee 2009, 372).

As I mentioned earlier, the 2011 report of the Korean Statistical Information Service shows that there are 1,418,149 foreigners living in Korea in 2011: this is noteworthy that it is a 64.2% increase in 5 years from 910,149 foreigners living in Korea in 2006. Most foreigners come from China (49%), USA (9.6%), Vietnam (8.2%), Japan (3.7%), Phil-

ippines (3.5%), Thailand (3%), Indonesia, Pakistan, Bangladesh, Uzbekistan, etc. Categorizing the group by purpose of stay, 720,000 (51.5%) are foreign workers, 93,000 (6.7%) are foreign students including students in short-term language programs, and 144,681 (10.4%) have migrated through international marriages with Koreans. The population of international marriages will be increasing if the process for getting Korean citizenship is done. Among 720,000 foreign workers, 550,000 (76.4%) are engaged in legal employments but 170,000 (23.6%) are illegal workers (Korean Statistical Information Service, 2011). Most foreign workers are engaged in simple labors called 3D areas (a term meaning difficult, dangerous, and dirty) and come from countries where the Gospel is so restricted that they can hardly have a chance to hear the Gospel before migration.

This aging phenomenon has already created a severe lack of national labor needed by Korean industries and more foreign migrant workers will come into Korea in order to alleviate Korea's labor shortage.

What is the main factor pushing Korea as a long-time homogeneous nation into a multi-cultural society of multiple ethnicities, cultures, and languages? It can be found in the characteristic of globalization today. It is an aging phenomenon causing national labor shortages and international marriages as a result.

One major trend in Korea today is that it is becoming an aging society rapidly. Many scholars and studies agree that Korea's population will decrease in 2019 and Korean society will reach the stage of a super aging society after 2020. As a result, more foreign migrant workers will come into Korea. This aging phenomenon has already created a severe lack of national labor needed by Korean industries and more foreign migrant workers will come into Korea in order to alleviate Korea's labor shortage. This phenomenon has been pushing mono-cultural Korea into becoming a multi-cultural society. A UN report recently released came to a similar conclusion mentioned above. In addition, the rise of international marriage also plays an important role in Korea's transformation to a multi-cultural society as well as Korea having the lowest birth rate in the world as its

society is aging rapidly. The international marriage rate has been around 11% in 2011. As more foreigners are coming to Korea its rate will be increasing to the degree that, according to some studies, the international marriage rate will reach up to 32% in 2020. Soon “Kosians,” a term describing children born into international marriages, will constitute up to one-third of elementary and high school students in Korea by 2020 (Park 2008, 34)

Islamic Expansion in Korea

Islam has grown globally. Its growth is explosive. Let us take the growth in USA and UK as examples. According to my survey conducted in 2010 on the expansion of Islam in USA, there were about 2 million Muslims in 1985 but their number reached 10 million recently. The population growth rate of Muslims in USA has shifted from 4% to 8% even after the 9/11 terrorist attacks. London, on the other hand, is called the capital city of Muslims by Muslims themselves and has 1,500 mosques in it. Many Islamic rituals and celebrations are held in London, which was once the world center of Christianity. According to statistics released by Church Around the World based in Chicago, Islam has grown 500% (1 billion), Christianity 47%, Hinduism 117%, and Buddhism 63% in the last 50 years (Jung 2007, 11).

Korea is not an exception to Islam's aggressive expansion on a global scale. Globalization has allowed a substantial number of Muslims to enter Korea for whatever purposes they have. The Korea Islam Center estimated in 2007 that there were about 120,000 Muslims in Korea among which 35,000 were Koreans and 86,000 were foreign Muslims. However, many researchers and scholars on Islam agree that there were about 300,000 to 400,000 Muslims living in Korea in 2007, of which 80% came from other Asian countries (Park 2008, 38). They also anticipate that more Muslims will come to Korea in a continuous stream.

Moreover, it was thought that 30,000 (10% of the Muslim population in Korea) were working with a clear religious purpose if examples of what happened in European countries such as Britain, France, Spain, etc. in several decades could be applicable in the Korean context today. It has been

known that KAS (Korean-Arab Society), an NGO supported by the Korean government, was organized to foster peaceful mediation between Arabs and Koreans. It is an official organization working within Korea for the expansion of Islam. Under Korea's official invitation, many Muslim missionaries from Libya, Saudi Arabia and Kuwait supported the Korea Islam Center to build mosques and institutions for Islamic cultural exhibitions within each mosque in order to propagate Islamic culture within Korea.

It has also been known that Islam, supported by those countries mentioned above, has been growing rapidly with a single-minded purpose to Islamize Korea by 2020. There are 16 mosques already operating in Korea's major cities and some are being built. On top of that, there are many cell meetings in individual houses and small groups meeting for their Islamic religious practices. Naturally, Muslim towns are being established around each mosque, and Muslim missionaries from Islamic countries are coming to Korea to build up Islamic communities and to foster strong spiritual bonds within Muslim towns.

As a result of their efforts, many Korean youths have become so interested in Islam and its culture that they have joined Islamic student associations and Muslim communities on college campus. The central figures for these movements on the college campuses are both Arab students learning the Korean language and Korean students taking Arabic language courses. Through their propaganda activities, youths who were discontent with Christianity, churches, or Christians have converted to Islam and joined their various propaganda activities. This phenomenal growth of Islam is evident in Korea.

Christian Missions of Korean Churches for Muslims

Korea is, in fact, not a Christian country: 22.8% of Koreans are Buddhists, 18.3% are Protestant Christians, and 10.9% are Catholics as of 2005. However, Korea has been ranked second after the US in numbers of overseas missionaries officially sent by churches and mission agencies. Korea's international missionary force has exploded in

numbers from about 100 in 1980 to about 1,645 in 1990, to 8,103 in 2000, to 13,000 in 2006, and to 18,000 in 2008 (Lee 2009, 377).

Migrant workers' churches are trying to perform the double function of welcoming bodies and sending bodies to do effective mission works in multi-faceted ways among migrant workers. The churches, as mission entities, are trying to disciple and train them (centripetal mission) while they work in Korea to enable them to be sent-off (centrifugal mission) to their own countries as missionaries. Both centripetal and centrifugal approaches to mission must function in terms of cross-cultural mission in a multi-cultural society in particular.

As a result of the efforts Korean churches have made, many non-Christian foreigners as the geographical ends of earth seem to be coming to the Lord at a glance as Korean churches accept them and preach the gospel to those who came to Korea on their own, forming their communities in and outside of Korean churches. Lee mentions:

In addition to sending missionaries overseas to the geographical ends of the earth, Korean churches put their efforts on missions for foreign workers who came from many countries outside Korea. It is true that the majority of them are non-western and non-Christian foreigners who are the cultural-religious ends of the earth within Korea. There have been reported hundreds of migrant workers' churches in South Korea, although it is impossible to count the exact number. The structure of the migrant workers' churches differs: some have an ethnic structure, and others a multi-ethnic; some have ethnic leaders, and others foreign leaders (Lee 2009, 377).

The Korean churches are trying to evangelize them through many services such as teaching the Korean language and computer use for communication, helping them to get delayed payments of wages, medical and lawful services, beauty care, providing second-hand clothes and furniture, holding international nights, sports festivals, taking trips, etc. It takes tremendous financial and physi-

cal energy to provide them with those services by the enthusiastic people.

In reality, however, the Korean mission does not seem to be effective because what the Korean churches have been focusing on basically is not letting them remain in their community but rather extracting them from their community. The approaches the Korean churches have taken are the Christianity-oriented perspective to "extract" them from their community and to "establish new structure" as a Christian church with which they are not familiar. The Korean churches have been making a big mistake in terms of building the Kingdom community. The Bible says:

Each one should remain in the situation which he was in when God called him. Were you a slave when you were called? Don't let it trouble you--although if you

can gain your freedom, do so. For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave. You were bought at a price; do not become slaves of men. Brothers, each man, as responsible to God, should remain in the situation God called him to (1 Corinthians 7:19-24, NIV).

To extract Muslims from their community in the Christianity-oriented mission is not the way Jesus did in his ministry in the world. Charles H.

Charles H. Kraft mentions as noticing Jesus' ministry, "Jesus Himself came into our cultural context and became one of us rather than extract us from our cultural context to His context"

Kraft mentions as noticing Jesus' ministry, "Jesus Himself came into our cultural context and became one of us rather than extract us from our cultural context to His context" (Kraft 2005, 51). Rick Brown agrees with Kraft's view and says, "Many believers, however, remain in the socio-religious group in which they were born. In such cases the Kingdom of God spreads in and through their social networks ... like yeast in the dough" (Brown 2011, 11). The crucial issue about the Kingdom community is whether it is something that we try to create or something that already exists and only needs regeneration. Dudley J. Woodberry casts out some questions:

If Paul were retracing his missionary journeys today, would he add, "To the Muslims I became a Muslim"? Or even more apropos to my assignment, would he

and the Jerusalem Council endorse Muslims being free to follow Jesus while retaining, to the extent that this commitment allows, Muslims identity and practices, just as these Jerusalem leaders endorsed Jews being free to follow Jesus while retaining, to the extent that that commitment allowed, Judaic identity and practice? (Woodberry 2006, 23).

The Kingdom mission should have been approached with the Kingdom-oriented mission that focuses on Gospel planting among them without breaking their structures. In other words, the Kingdom of God spread through the pre-existing social structure. In order to bring them to the Lord, we do not need to break the Muslim's social structure but rather try to establish relationship with them among them.

It has been reported, as a result of the efforts the Korean churches made, that most foreign workers pretend to become Christian because they need some help to live in a foreign country even though some of them come to the Lord in their hearts. It is true that they can never be expected to be reverse sent-off missionaries when they go back to their homelands if having to be extracted to come to the Lord.

On top of that, some Christian workers are "unintentionally" helping them to establish Islamic community with strong bonds. I would like to take what happened to a mosque at S-ri in P-City nearby Seoul as an example. It was built by a community of 100 Bangladeshi Muslims for themselves who were once members of a Christian Center in the area that a Korean worker with a Christianity-oriented perspective had established. It turned out that the 100 Bangladeshi Muslims came to the Christian Center because they needed a place for prayers. When a Bangladeshi imam came to them and asked, "Why are you coming to a Christian Center?" they answered, "We need a place for prayer." "Then, we build a mosque. You must save money and contribute to build your mosque." As a result, the Christian worker left. This is what happens in reality. If the Christian worker had had a Kingdom-oriented perspective, he could have reached out to them differently. This story says a lot to us.

Kingdom-building among Muslims in Korea

Korean churches and Christians need to fervently strategize missions in order for this situation bearing a risk of Islamic expansion to be an opportunity rather than a risk from the Kingdom perspective. Today, the Kingdom mission for foreign workers becomes an urgent issue to be developed in the Korean context. In fact, the Kingdom-building among Muslim communities needs to be strategic. Lee analyzes:

There are several points here that Korean Church and mission organizations ought to note. The first is that most of these migrant workers are from countries that present great difficulties for evangelism efforts and living godly lives... the second is that about 20% of these migrant workers are Muslims. The third is that these workers are replaced about every three years due to the limited contract period (although there are those overstaying in South Korea illegally) with opportunities to evangelize new people every three years. The last is that the average age of the increasing number of industrial trainees is early 20's and 30's (Lee 2009, 372).

Strategically speaking, these conditions she mentions above seem perfect in order for them to be reverse sent-off missionaries to their own countries as well as to bring them to the Lord first. In fact, there are many issues to be developed in terms of the Kingdom-building mission among Muslims in Korea. To focus on the purpose of this paper, I would like to deal with some basic questions to be considered based on my experience. What do we share with Muslims? Do they leave their communities to come to the Lord? How do we as the Kingdom workers approach them to bring them to the Lord? How do they keep relationship with the Lord?

It is true that Korean churches have been trying to evangelize the foreign workers as they understood the importance of evangelism to foreign workers. But it turns out to be a failure in a sense because it is not Kingdom-oriented but Christianity-oriented. It is important to understand that the central message of the Bible is the Kingdom of God. The Bible is all about God's Kingdom. What should be shared with them is not Christianity but the Kingdom of God in their cultural structure. The Kingdom of God cannot be restricted by any other

religious and cultural tradition, Christianity in particular. What we should focus on is not Christianity planting but Kingdom planting without extracting them from their own community to make a new social structure for them as I mentioned earlier. It is noteworthy to listen to Kevin Higgins, a pioneer of insider ministry. He says, “Men and women enter the Kingdom directly, on the basis of what the King has done for them and through faith in Him, without passing through Christianity. There are movements around the world taking place “beyond Christianity”” (Higgins 2010, 12). What Kevin mentions above is accordance with that the conclusion that Jerusalem Council made (Acts 15). The Kingdom of God is beyond Jewish traditions.

The issue that Muslims do not need to leave their socio-cultural community in order to come to the Lord was discussed in earlier part in this paper. They can retain their own community while serving the Lord.

When it comes to how to reach out to foreign workers, it is crucial to become like them to be with them as God does. How we reach out to them is fully dependent upon how God reached out to us. God became (or incarnated) a human being like us. It is called incarnation. Apostle Paul was willing to become like a person whom he wanted to reach. The Bible says:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings (1 Corinthians 9:19-23, NIV).

As the Bible says, becoming like them among their community is the biblical way to enter their community as Jesus and the Apostle Paul did.

Woodberry restates, “If Paul were retracing his missionary journeys today, would he add, “To the Muslims I became a Muslim””? (Woodberry 2006, 23). It gives us an opportunity to have a strong interaction with them in their structure. Staying among them through fulfilling their felt needs in every aspect of their lives provides us with a paved way to enter their community with ease and to plant the Gospel. It will be a starting point to establish a Jesus-centered community and to expect long-term missionary works. We can start with physical matters (by fulfilling their felt needs one step at a time) and then move on to mental and spiritual matters, which means a gradual move from multi-service to holistic mission. This is how to initiate the Jesus Movement among them. It is hardly to say that Christian approaches the Korean

churches take toward Muslims in Korea are biblical and appropriate in terms of the Kingdom mission in spite of their tremendous efforts.

Lastly, I like to talk about how they keep relationship with the Lord when they go back to their homelands. This part might be the most difficult part in the Kingdom mission among the migrants. According to my experience, it is through international networks that they are

able to stay in the Kingdom ministry to their homelands because they need to be supported, encouraged or guided in their ministry. It seems be impossible to have all the reverse send-off missionaries connected in a network. But, we go one step at a time as God leads us.

I would like to close this paper with the question “What would Jesus do?” in terms of the Kingdom building. That question should be considered before reaching out to Muslims. I am daringly convinced that God will be pleased with the establishment of the Jesus-centered Movement among Muslim communities in Korea.

What do we share with Muslims? Do they leave their communities to come to the Lord? How do we as the Kingdom workers approach them to bring them to the Lord?

Conclusion

In fact there is no model for the Kingdom-building ministry with an Insider perspective. I am sure that I am responsible for the biblical model for the Kingdom among Muslims in Korea because I might be the first worker with an Insider perspective for Muslim ministry in Korea.

A large number of Muslims are coming from countries such as Pakistan, Bangladesh, Indonesia, Iran, India, Philippines, etc. and some of them have come with the goal of expanding the Islamic religion in Korea. A number of male foreigners have been coming to Korea to marry Korean ladies, many of which were to secure their social status in Korea. Many scholars and studies of this phenomenon agree that the international marriage rate will go up to 34% in five years.

I am convinced that these Muslims coming to Korea today are the very people God brings for His Kingdom purpose. I am eager to see the Jesus Movement worshipping "Isa Al Masih" in and among the Muslim people groups in Korea so that they all could come to our Lord Jesus. I want to see them be followers of *Isa Al Masih* as we are, to serve God as we do, to enjoy freedom with the truth as we do, to be in peace with God as we are, and finally to commit their lives to Kingdom-building in God as we do. **(AFMI-ASFM)**

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From Debate to Global Cooperation via Asian Initiatives

John Kim, Ph. D

How to deal with debates when we get involved in cutting edge ministries?

The Bible provides us with the absolute frame of reference by and through which we, the people in the Kingdom of God, interpret everything we observe in the world. Even though the Word of God is unchanging and absolute in its nature, the interpretation as to what the Bible says depends on our own background and living circumstances that change in time. And thus our understanding on the mission and interpretation on what we observe in the fields has been changing accordingly.

As we have evolving interpretation and understanding, while performing the mission, there have been so many debates in mission praxis. So is the postmodern mission age. In one sense, we can rejoice in Jesus, even though we can not avoid the debates as we remember what Paul says in Philipppians:

But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice. (1:18)

Remembering this as a starting point, I attempt to clarify some issues relating to how to deal with debates we may feel difficult to resolve briefly.

First, often times we are in debate because of different priority we have in mission praxis. A sense of God's special calling drives us to have non-negotiable priority. When I worked with an international organization, there was an emphasis on "fellowship" as one body of Jesus among the members from different nationalities and cultures. When the members happened to live and work nearby, they were called team and encouraged to have regular "prayer fellowship". However, younger members who just joined with a strong sense of calling to UPG were not satisfied only with the fellowship as they wanted to discuss strategic issues even in the prayer fellowship. When a field worker cannot find the members who are on the same page in field issues, the team dynamics will be in danger. Thus, a worker on the cutting edge need to have space in accepting others even though they are not really focused on the same ministry priority.

Second, we need to differentiate debates if they are related to vision or mission. All that we want to see is the glory of God. When we claim to see the glory of God, we are dealing with the vision. We understand His great vision as to see His glory in the ultimate Body of Jesus consisting of all the *ethne*. (Rev 5:9; 7:9, etc) As long as we share this vision, we can differentiate the negotiable and the non-negotiable. There exists huge area of negotiation when we consider of mission strategies and method-

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ologies. This attitude gives us great flexibility in dealing with the debate relating to mission praxis.

Third, when we are in debate, we should bear in mind whether they can result in constructive output for our mission. If not, I think we should make all our efforts prompted by love and practice the endurance inspired by hope for our good work based on the faith in Him just as what Paul says again. Traditional work and mission mindset must have on-going inertia. This phenomenon is so natural that we don't need to feel hurt when we are attacked verbally or literally. It is not strange at all even though little change in the mind-set takes place.

Fourth, we should admit we cannot be found in all the same frame of understanding. Different frame of understanding becomes paradigm issue. A paradigm can change in time. What really works in many debates is actually different paradigm. If different paradigm clashes once, there is no way of resolution until one of the either sides experiences paradigm shift. At this point, we remember what Paul Hiebert says about the paradigm as an issue of faith conversion.[1] Thus, once again the only thing we should practice is "endurance" inspired by "love". Love is all about what we should keep in mind and practice.

Requiring mentality of Asians to take initiative in dealing with the issues in frontier mission

Dr. Ralph Winter once urged that we should go beyond Donald McGavran in order to follow the Lord of harvest.[2] His challenge was great enough to move hearts of many Western workers in a way that they took new initiatives for the cutting edge ministries among the UPG's in the world. And the concept of the harvest field has been changing as well just like what Todd Johnson once mentioned. [3] God has also been working with His own initiative to see what we now experience as Jesus movements among the people within non-Christian milieus. It is not a big surprise at all even if we now observe such a hot debate pervading among Christian workers in Western world in dealing with new phenomena on the mission fields as they have been main forces in world mission history for long time.

However, it must be a big surprise indeed when we see most Asian workers in traditional ministry platforms mostly established throughout the colonial period. I personally think we Asians cannot ascribe this fact to the mistakes that Western workers made in the past. Rather, it is because we seem to be unaware of the fact that mission paradigm is changing. Since most Asian countries were only introduced the denominational church structures and institutional church planting patterns at certain time in the colonial period, they tend to keep preserving them like snap shots in their memory and practice them as conservative mission praxis.

The mission mentality we Asians should have is the 11th hour worker's spirit.[4] Ben Naja describes this as the calling for the remaining task in the last mission era. Many Western mission organizations seem to be satisfied with the fact that they have non-Western members in the structure. However, they may not be aware of the fact that those non-Western missionaries are mimicking the same pattern of ministries that they see and learn from Westerners rather than practicing the frontier's spirit as the 11th workers.

Dr. David Cho appealed the global cooperation between the West and the East for world mission.[5] However, in order to realize the historic cooperation, Asians should have self-consciousness first as the genuine last runners taking the baton from the West in the last mission age. This actually requires the spirit of pioneer. And then genuine initiatives can be taken by Asians for the remaining task. Several years ago, I was once attending a mission seminar at USCWM. The speaker talked about the decadence of Western Christianity and worldwide influence in mission and the new role of non-Western workers for world mission.. A student raised hand and asked a question cautiously: "what is then our role for world mission in this modern mission age?" The speaker responded in quiet voice: "You don't need to worry about it. We still have lots of roles. Not many non-Western workers are found in frontier mission". It seems that the situation has not been changed much up until now. This is why AFMI-ASFM attempts to take a new initiative as Asian focused network.

New nomadic age in globalization fostering the global cooperation in insider perspectives

Todd John's observation is detrimental to understand what is now really taking place in this globalized world in terms of the Kingdom development among the non-Christian milieus.[6] It provides a foundation of the necessity of frontier mission even in worldwide globalization phenomenon. Paul Choi shared about his plan starting a new ministry among the Muslims in Korea. As we all are now experiencing the new nomadic age and the narrowness of the world with the trend of transmigration to seek for job or business opportunities over the entire globe, we definitely need careful cooperation between the overseas and the domestic ministry fields.

I know some Korean workers who got involved in ministry for foreign laborers in Korea and are now working on the fields in overseas countries. When they worked in Korea, they were supported by well-known Korean churches having mission mind. Their ministries looked quite successful even to provide discipleship training not only to new foreign believers from nominal Christian background but also to Muslim background believers. Most of those foreign laborers in Korea work according to the contract that is usually valid for three years. Thus, the foreign laborers who finish the training course successfully should go back to their home countries when the contract period expires. Some of those Korean workers were sent to a Muslim populous country where they expected to start an effective field ministry among Muslims with inviting those who had been given the discipleship course in Korea. However, literally almost none responded to his invitation. Christian background believers were so afraid of the Muslim ministry and Muslim background believers could not come out of their communities.

From field side in overseas countries, extraction was the methodology in practice that many missionaries and churches attempt to help new believers grow up in their faith. In domestic field, for an example in Korea, we always see the ministries for foreigners run within church context.

Ministry with insider perspective is not an optional

choice. As we have been observing Jesus movements in many countries, we can help new believers from Muslim background even in our home countries in a way that they can continue their life journey with faith in Isa Almasih when they go back to the original communities in their home countries. Here at this point, the global cooperation between the fields and home side among those having insider perspectives becomes essential part for the global Kingdom development.

This world of diaspora is God given opportunity for new initiative. We can start ministries with insider perspectives even in our home countries. Wherever we live and work, as long as we keep pertaining to the insider perspectives, we can synergize the consistency in our ministry., resulting in fruitfulness.

Why are the insider perspectives detrimental for the remaining task?

We roughly agree that the remaining task for the frontier mission in this age lies on the unreached people groups on the earth. As long as we talk about the *ethne*, we cannot but think of sense of belongings. Whatever the scale of the group is, a person belongs to it. We don't need necessarily to talk about the social nature of human being here. As long as the *ethne* exist in distinguished milieus, there must be norms within the communities. Often times they are blinded by outsiders of the communities.

I once made a research on contextualization issue relating to Korean's ceremonial gatherings at some seasons.[7] There are two big family gathering seasons in Korea. They are the lunar new year celebration and the full moon festival called Choo-Suk in autumn season. Since average Koreans share traditions based on Confucianism providing moral virtue to the society, they practice the concept of ancestor veneration and honoring deed to elders called "Hyo" when they gather together as a big (extended) family. They are practicing it in communal ceremony apparently looking like ancestor worship. Foreign missionaries in Korea were so distressed when they saw the young Korean believer's community struggle with the issue of ancestor wor-

ship. And they declared any involvement to the ceremonial practice as an idolatry. At this point, the decision making was made by outsiders and as the result, what took place in general was “extraction” or “compromise of their faith”.

At the moment of the ceremony, if the Korean Christians are not engaged in it, they are treated as betrayers or unfilial bad guys following foreign religion destroying Korean traditions. They are regarded as those who don’t care about the ancestor’s efforts seeking for the blessings to their descendants. Many of the young believers cannot endure in this troublesome situation. And they don’t try to get involved in any family dynamics or they are kicked out from the family. Thus, what takes place is extraction or separation from the extended family. Those who are anxious about family dynamics cannot but just follow the communal ceremony including ancestor worship, but they are reminded of what the church leaders declared as idolatry and their conscience feel bad and what takes place here is compromise.

This case actually explains an important principle when we deal with foreign customs or traditions. It is quite difficult for outsiders to understand the values lying behind certain virtue or social norm in insider’s community. Even though the ceremonial event looks like but ancestor worship and idolatry to foreign missionaries, to Koreans it is a filial action practicing the concept of “Hyo” (ancestor veneration) and bonding the extended family members as the descendents of their common ancestors. This hidden meaning cannot be understood by outsiders unless they live together with the insiders for long time to learn the cultures and norms of the insider’s community. Therefore, the initiative taken by outsiders to make certain decision relating to the insider’s value system cannot help real transformation of the insider’s community. What always takes place in that case is extraction/separation or compromise. Therefore, initiatives should be taken by the insiders when there are clashes between the culture and the Bible.

Churches in Korea are interested in the ministries for foreign laborers and try to take them into the fellowship or activities within the churches. Many of those foreign laborers are staying and working in Korea with illegal status. And churches can be se-

cure places for their survival in Korea. Some Muslims go through baptism and follow discipleship training in the churches. However, in many cases when they meet their Muslim friends at job places, they stop being Christians. If they go back to their home countries, they throw away the Christian baggage that they pretended to take. Of course this scenario is not always true, but it is general trend we often observe.

We can see diverse ethnical diasporas in almost all metropolitan cities throughout this globalized world. Some insist that now we don’t need contextual approach anymore as people are now sharing globalized culture. It may be partially true. But, as Todd Johnson indicated already somewhere else, frontier mission is necessary in the globalized world as people like to form ghetto groups. In Korea, ministries for foreign laborers are only active among Christian background people in traditional church context. People from non-Christian background are mostly ignored and remain as unreached people.

Therefore, wherever we live and work, insider perspective is an essential foundation on which we can build up friendship and relationship for the Gospel sharing.

A Call for Global Cooperation for the Remaining Task in Frontier Mission

We are now living in globalized world. But the frontier mission challenge exists even among the non-Christian diasporas living in Christian majority places. Dynamic cooperation is essential between home countries and fields where we now observe Jesus movements.

Since most of the Jesus movements have been emerging in Asian context, Asians need to take their initiatives in resolving the issues we face. But, the question is to what degree Asian Christians can take initiatives to tackle the issues coming out of the communities experiencing Jesus movements as most of them are in fact outsiders both culturally and ethnically.

Therefore, this situation drives us to think about the possibility of global cooperation between the

Asian workers who are willing to be the 11th workers and the Western workers having insider perspectives and also the insiders coming to Jesus from within their own communities.

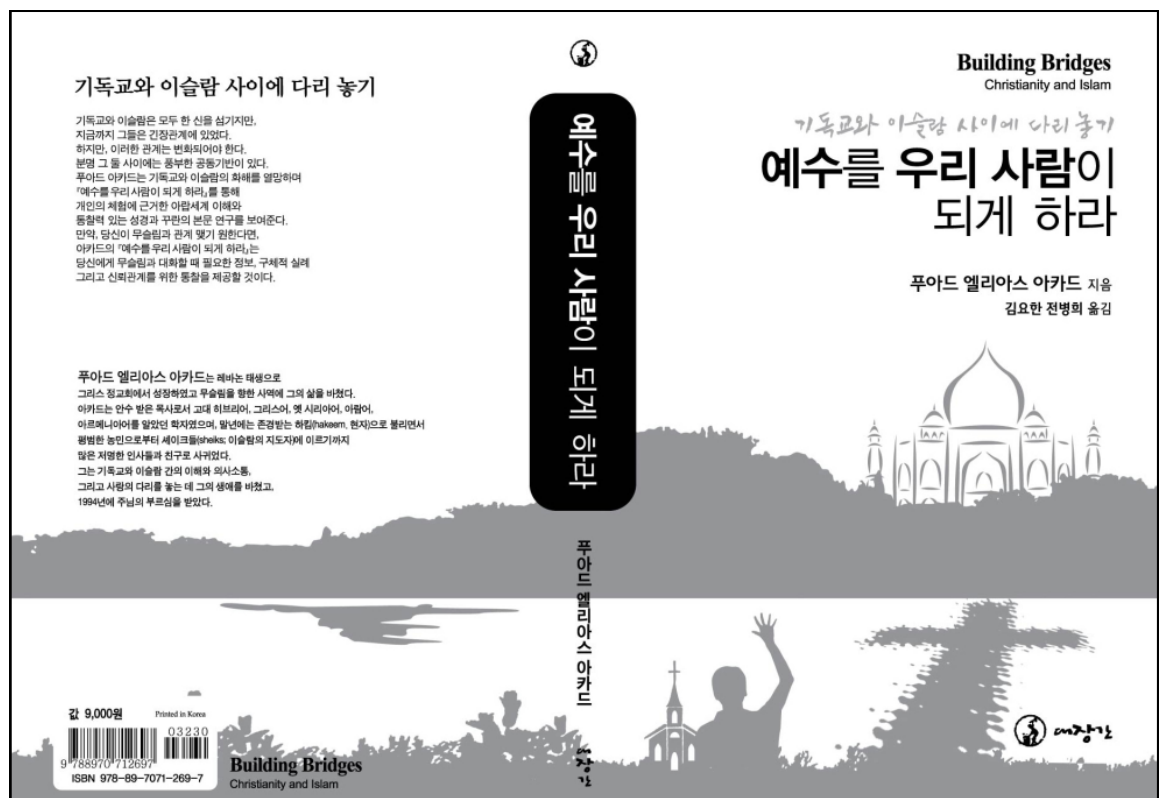
For the AFMI-ASFM conference in next year 2013, we plan to meet with the theme of “*Global Cooperation for the Remaining Task in Frontier Mission*” in Seoul, Korea.[8] We all know that globalization has been accelerated and hence the importance of global cooperation has been emphasized. However, we should clarify once again why we need global cooperation and network. It must be for the remaining task that we understand as frontier mission. I hope that we can foster genuine global cooperation between the West and the East and also between the North and the South. **(AFMI-ASFM)**

Endnotes

- [1] See, for example, Paul Hiebert, “Gospel in Context”(1978: 24-29); “Transforming Worldviews”(Baker Academic, 2008).
- [2] More than 20 years ago, Ralph Winter says in MF (Jun-Oct, 1990) as follows: Follow the Lord of the harvest: Thus church growth, despite all McGavran has poured of his very life's blood into that phrase, may well become another theological term that has been highjacked to an unintended destination like missionary, mission, evangelism, salvation, etc. Far better to know

McGavran, and to follow him. Let us look beyond him to the Lord of the harvest, who clearly calls us out of ourselves, beyond our own growth or anything related to us, and just as clearly warns that any person or people or nation or congregation or denomination that seeks only to save itself, even by church growth, will lose its life. McGavran's kind of church growth goes beyond.

- [3] Todd M. Johnson, “Globalization, Christian Identity, and Frontier Missions”, *IJFM*, 27:4, Winter, 2010.
- [4] Ben Naja, “Releasing the Workers of the Eleventh Hour: the Global South and Task Remaining” (William Carey Library, 2007).
- [5] See his article in this proceedings.
- [6] Todd M. Johnson, “Globalization, Christian Identity, and Frontier Missions”, *IJFM*, 27:4, Winter, 2010.
- [7] John Kim, “Jesus coming into Muslim Communities” (Insiders; 2008, in Korean).
- [8] The AFMI-ASFM gathering will be a joint international conference with KMLF (Korean Mission Leader's Annual Forum). In 2005, Dr. Ralph Winter and several leaders from US served similar international conference in Korea. That conference became a milestone for Korea mission society toward frontier mission. Now KWMA (Korea World Missions Association) is pursuing the vision to send 100,000 registered missionaries by the year 2030 with the theme of Frontier Mission. The next year's joint conference may become an another milestone promoting genuine global cooperation for the frontier mission task. You will be more than welcome to join this conference.



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- **Preparing for the Integrated Ministry with Kingdom Perspective**
- **Providing a Global Network to result in Synergistic Cooperation in FM**

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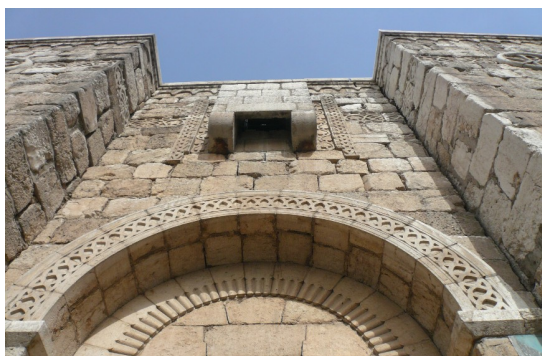
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ASFM (Asia Society for Frontier Mission)**The purpose of ASFM**

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



Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ. ... Day and night they kept close watch on the city gates in order to kill him. But his followers took him by night and lowered him in a basket through an opening in the wall. (Acts 9: 22-25)

We surely need “Global Cooperation” at this mission era.

If you have any feedback on this bulletin, you may contact John Kim at <yahya_kim@hanmail.net>. We will try to be a channel through which you can have consultation with the authors of the articles and any other contributions in the bulletin.

CATALYST 1:

MINISTRY PHILOSOPHY PHASE



To See The Heart Of Christ In The Skin Of Every Culture

INTRODUCTION TO DEVELOPING A MINISTRY PHILOSOPHY

GLOBAL TEAMS is committed to seeing the heart of Christ in the skin of every culture. One implication of this for us is that we are focused on developing training that avoids the process of simply exporting a culturally conditioned model for missionary work. Instead, we want to train our missionaries in the process of basing all of their work deeply in the scriptures.

How do we do that? We use training that is based upon a foundation of a STUDY OF THE BIBLE USING LARGE SECTIONS, EVEN WHOLE BOOKS RATHER THAN JUST ISOLATED PRESELECTED VERSES. Several questions need to be answered as we begin.

WHY DO THIS?

THAT IS, WHY BASE THE TRAINING IN STUDY OF LARGE SECTIONS OF SCRIPTURE?

Perhaps the most important answer to that question is that this method returns scripture to its rightful place as the PRIMARY ministry training textbook. Ministers and missionaries turn to so many resources to learn about church planting, pastoral care, and leadership. Such resources are good and helpful. But the scriptures present us with an amazing array of leaders, church plants, pastoral case studies, and the ministry of Jesus Himself. We need to return to the fountain and drink deeply. So the first answer to our question is that this method puts scripture back in place as our primary source.

Next, this method approaches the text to hear what the TEXT says and not what our teacher says, or our bible study notes, or our own opinions and preferences. This method will lead us to surprises, challenges, and new insights.

Third, this method allows everyone on a team, no matter what their theological background or cultural background, to approach the training at the same level. We are not presenting complicated books or articles ABOUT the Bible written in difficult theological language (most often these are written in English). We are using the Bible, which can be studied in each team member's language in most cases.

Fourth, by studying LARGE sections (several chapters or whole books) 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. When we read large sections of scripture we are able to open ourselves to allowing God to show us things we did not already think or know before we began.

Finally, by using large sections of scripture, 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. This is less likely to happen if, over time, your team studies ALL of Luke and Acts or ALL of 1 and 2 Corinthians, and so on.

WHO SHOULD DO THIS?

When you are just beginning to work among an unreached people group, the answer to this is simple: you and your team!

However, as God blesses your work and a movement emerges, there will come a time when the transition will need to take place so that you are guiding emerging leaders from INSIDE the movement, INSIDE the culture, to address some of the questions and issues raised in these studies

HOW TO DO THIS?

The simplest answer to that 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. The Twelve Studies that follow are not designed to answer every question, or even to ASK every question that might interest us as we read. We are asking some very focused “big” questions about church planting, the nature of the church, how to develop leaders, etc.

Here are some suggestions for how to work through these with your team. These can also be helpful if you are working on this alone.

1. Stay focused on the TEXT and on your reflection questions. It is easy to get off track. Don't start flipping to other texts too soon. There is a place for comparing scripture with scripture, but first you want to have a good sense of what THIS text is trying to say.
2. Try to end with having your team or group summarize what they have learned AND summarizing how they will apply it. Ask people how this study will change how they live, think, pray, or minister.
3. We suggest doing the following studies as “manuscript studies”. Using a CDROM version of a good translation, print out all of Luke and Acts or other book you are studying and put them in a folder or binder. Use these for your studies. The advantage is that you get a better feel for the books as a whole and you have a loose-leaf folder to start adding in notes and other resources easily.
4. The last point is simple. Get started and trust the process. Don't worry about guiding things to the “right” conclusion. Expect the Holy Spirit to arrive and to lead and to amaze you.

Study A: THE SPREAD OF THE GOSPEL IN LUKE AND ACTS

THE BIG PICTURE:

I. Skim both books. This takes about an hour or two if you skim and don't start looking for details. That will come later. Right now, read it more like you might read a novel. We are looking generally for how the Gospel spread geographically. We will be looking for locations. By "locations" we don't mean every single place (like a house, for example), but for geographic locations (cities, regions, cultural areas).

II. Now do a "place outline" of Luke and Acts: every time the action moves to a new place, mark the place, the chapter and verse. What culture is the Gospel encountering in each place? For example, is it Jewish? Gentile? City? Village? Other? (For a definition of culture, see the Culture Learning Guide in section four).

III. What seem to be the major locations? What happens there? What do you think the importance of that is? How does the Gospel and the Jesus Movement spread from place to place? What does that mean for you and your ministry?

DIGGING DEEPER:

I. Now, read Luke 1:1-4 and 24:33-53 and Acts 1:1-14 and 28:11-31. In each of the four passages, observe the "w's": who, what, when, where, why. Compare the four passages. For example, where (geographically) does the Gospel begin and end and where does Acts begin and end? Who are the main characters in these passages, what are they doing, and how are they doing it?

APPLYING THE WORD:

I. What are you learning of Luke's purpose and design in writing these two works? Why did he write?

II. Ask the "**SW**" question: SO WHAT? What does this mean for me, for my ministry, for a team? Specifically, in the area you are working what would the geographical spread of the Jesus Movement look like, in terms of the cities and villages and regions and districts and borders and cultures it will encounter and move into? Are there key centers to focus on?

III. What is God doing in your HEART (your feelings and will) as you read through the scriptures in this study? How is God challenging you personally?

Study B: JESUS MOVEMENTS IN LUKE AND ACTS

(Part One)

THE BIG PICTURE:

I. Skim Luke and Acts again. In the next two studies we will be looking for four “big questions” in the ministry of Jesus and in the Book of Acts:

How did the Gospel spread?

How did the emerging movement develop theology?

How were the early leaders developed?

How was the growing ministry supported?

In this study we will focus on the first two. As you read Luke and Acts you might look for both at once, or if it is easier, do one at a time.

II. How did the Gospel spread? How was the Gospel communicated? Who communicated it? How are responses made and asked for? How and when and why are people baptized? Ask the who, what, when, where, why questions! How does the audience change the way the message is presented?

III. How did the emerging movements “do theology”? How did Jesus use scripture and how did He teach God’s truth? How did Paul use scripture in Acts?

DIGGING DEEPER:

I. In Luke 4:14 to the end of chapter 4 and in Luke 24:13 to 53, how does Jesus use scripture?

II. Compare the “sermons” in Acts 2 and 17:16ff. What is the cultural context in each passage? How is the message presented? How do people respond? How are they asked to respond? How does each cultural context affect the evangelistic method used? Paul’s speech before the council contains a lot of information about his view of how God works in the world. How would you summarize Paul’s view of how God is working in places and cultures where the Gospel has not yet been proclaimed?

III. Compare the events in Acts 10, 11, and 15. How did the leaders in these passages respond to new situations? How did they use scripture in the light of new events? How did they make decisions about what was true and what was not? In other words, how did they “do theology”?

APPLYING THE WORD:

I. In light of what you have learned in this study, what are the implications of this for how we assume and expect God to be at work in other cultures, other religions, and other world-views than our own? What does this mean for YOU and your ministry in your context? How does the Gospel PRESENTATION need to change? Stay the same?

II. How will theological reflection on scripture in the light of the culture you are trying to reach need to happen? Who needs to do it? What resources will they need? What process would be best?

III. In GLOBAL TEAMS' HORIZONS Training, we introduced a revised version of Dr. Paul Hiebert's Four Steps to Critical Contextualization and learned to apply it to a cultural issue. If there is time in the sessions, or on your own, this is a good place to use that tool again in light of a cultural issue you are either facing now or MIGHT face.

NOTE: The real goal of this is NOT for the missionary "outsider" to be able to use this tool to make decisions FOR the movement. Instead, the purpose of this tool is to help equip believers from INSIDE the new movement to use Scripture to make decisions.

IV. Paul Heibert's Four Steps (as revised by GLOBAL TEAMS):

If you are in a totally new situation, with no "insiders" to work with then you will need to do the steps yourself or as a team. However, if there ARE "insiders", then in each step, encourage believers from within the movement to:

a. Examine the cultural issue or practice or belief deeply. Ask lots of questions about what happens, why, when, and how people understand it.

b. Examine all the passages of scripture that might speak to this situation (be sure to include passages which might be "against" AND "for" the practice in question, or the belief in question).

c. Compare and contrast the biblical material with the cultural information they have learned. Let the scriptures and the culture have a "conversation" about this issue.

d. Make a decision.

e. Evaluate the decision: plan a time in the future when they will come back to this matter and evaluate whether they think they made the right decision.

Study C: JESUS MOVEMENTS IN LUKE AND ACTS

(Part Two)

THE BIG PICTURE:

In Study 3, we will cover two more “big questions” about Jesus Movements. This time we will focus on how leaders were developed and on how the movement was supported financially.

I. How did the emerging Jesus Movement in Luke and Acts develop and multiply leaders? In Luke and Acts, look for ways that Jesus and Paul and others identified, selected, trained, and sent leaders. When did Jesus select His disciples? Send them to do ministry? When did He ask them a major theological question for the first time? What about these same questions with Paul?

II. How did the movement support itself financially? In Luke and Acts, look for ways in which ministry was supported financially and administratively. List the passages that deal with this and discuss them as a team. Who gave money to whom and why? What structures emerged to handle money and administrative work?

DIGGING DEEPER:

I. Looking especially at Luke chapters 5 through 10 and Acts 13-20, who did Jesus and Paul pick as leaders? How? To do what? How were those leaders trained? How did Jesus and Paul continue to care for and mentor those they recruited to train? When Paul commissions the Ephesian elders in Acts 20, to what does he entrust them? That is, what or who does he trust will keep these leaders “in line” when he is gone?

II. Look at Luke 8:1-3, Acts 2:42-47, Acts 4:32-37, Acts 6:1-7, Acts 18:1-5. How was ministry funded? By whom? Why?

APPLYING THE WORD:

I. How will this ministry build leaders in a way that fits what you are learning in the scriptures? Make a list of basic principles for building leaders.

II. In the same way, make a list of principles for the financing of ministry. What structures emerged to handle money and administrative work? How will this ministry handle the financial support of leaders and programs and ministries and what administrative structures that will be needed?

III. Are you in a situation where churches already exist, or where you have already begun to do evangelism and plant churches? If so, look over the material below, and then look at the Four Self Evaluation Tool (in the Ministry Planning Section of CATALYST). Do a brief evaluation of the work so far. What is strong and weak, compared to these dynamics from the Jesus Movements in Luke and Acts?

NOTE:

We have been studying four key dynamics in movements to Jesus. In the wider missions movement around the world these four elements have often been given four titles or names:

Self-Propagating (the spread of the Gospel)

Self-Governing (building leaders)

Self-Supporting (the funding of ministry)

Self-Theologizing (developing biblical theology in the context of a specific culture)

In this GLOBAL TEAMS Handbook we will use those names for these four elements because so many others in the global Christian family do use them. However, there are several points to make about these words:

1. “SELF” means INTERDEPENDENT, not INDEPENDENT: The term “Self” in the four statements above should not be understood from the point of view of a non-biblical “independence”. The Body of Christ is actually an INTERDEPENDENT movement, not a group of separate and independent movements.

2. “SELF” means INSIDER, not INDEPENDENT: In the “four selves”, the key is not that each movement is independent in all aspects of its life and ministry, but that decisions and ministry and responsibility are seen (especially by the missionary!) as being in the hands of “insiders” from the culture.

Study D: CHURCH AND COMMUNITY IN LUKE AND ACTS

THE BIG PICTURE:

Skim Luke and Acts looking for ways in which community was built and expressed. Look for “teams”, “churches”, and other types of community as they emerged among the believers. But also pay attention to what might be called “pre-existing structures.” That is, look for social and religious structures that existed before the Gospel penetrated them, and in which apparently believers remained following their conversions. List all the forms of community you find.

NOTE: While we do use the word “church” in this study, we want to discover the New Testament meaning for that word, rather than assume that our own church backgrounds are truly biblical expressions of “church”. By the end of this study and also in Study F, we will very likely find that our ideas about church will be changing in a number of ways!

DIGGING DEEPER:

In Acts, what do the churches we find there DO as they meet together? Look especially at Acts 2:42-47. What are the core “ingredients” of “church”? Do these ingredients have a variety of possible cultural expressions?

In Acts 2, the early church continued to ALSO meet at the Temple (and elsewhere, synagogues) even though these were not worship institutions that focused on Jesus (in fact, the Temple leadership was part of the movement that crucified Him!). Yet they also met separately for gatherings that DID focus on Jesus. Is there a parallel to this in your cultural setting? (Note: Other examples of pre-existing structures include families, voluntary groups and clubs and social organizations, and some religious gatherings or groups).

APPLYING THE WORD:

Implications for your ministry? What should “churches” (gatherings of believers) do and how? When? Where? Why? Who will lead it? Why are you deciding these things? On what basis did you decide when to meet, for example? Why not other times (places, etc.)

What “pre-existing structures” do you observe in the culture? Can you think of ways to seek to plant churches WITHIN these structures?

Do the churches which already exist in your work or area exhibit the ingredients of Acts 2:42-47? Where are the weakest and strongest areas?

Study E: THE MISSIONARY NATURE OF THE CHURCH

THE BIG PICTURE:

I. Skim Luke and Acts and note every mention of “nations” or of cross-cultural ministry, and then ask the “w’s” for the passages that seem especially important to your team. That is, what, when, where, who, and why did ministry move across cultural boundaries in Luke and Acts?

DIGGING DEEPER:

I. Note especially the journeys of Paul in Acts 13-20. (For the beginning of the Antioch church, be sure to also look at Acts 11:19ff.). How are local churches in Acts involved in mission sending and multiplication, and vice-versa? Who sends whom and how? Who is “in charge” of this sending? How would you describe the relationship between “church” and “mission” in Acts?

II. In Acts 14: 21-28, Luke summarizes some of the key steps in the planting of a church. Try to describe what you see as the key functions of church planting and development in this section of Acts. What steps do you see? Make an outline.

APPLYING THE WORD:

I. In your area or in the work you have started, how many of the churches would you consider “mature” using the outline you just developed from Acts 14?

II. Implications for you and your churches? How will you organize and structure for recruiting, training, and sending missionaries across cultures? Do you need to partner with existing organizations? How will you keep this connected to and rooted in the local churches (as in Acts 13:1-4)?

NOTE: GLOBAL TEAMS’ desire is not just that individual churches would exhibit the dynamics of Acts 13 and 14, but that whole movements of churches would get to the point at which they are raising up and sending new missionaries to do these same steps in new cultures. In places where English is the common language we describe the health of such a movement with 5 A’s:

ALIVE: In the Gospel

AWARE: Of the biblical basis of mission

ACTIVE: Getting involved in cross-cultural mission

AIMED: A biblical focus on the unreached

ABLE: To recruit, train, care for, and support missionaries

Study F: THE NATURE AND LIFE OF THE CHURCH IN EPHESIANS

THE BIG PICTURE:

I. Read the entire letter of Ephesians. Make an outline of the flow of Paul's thought.

II. Take note of every reference to "household" and family or family related language in the letter. What does this tell us about the nature of the church? What are the implications of this for church life, church structure, and leadership?

DIGGING DEEPER:

I. Focus on chapters 1 through 3. What does Paul tell us about key doctrinal themes? Make a list of the "core truths" of the faith as you find them in Ephesians 1, 2, and 3.

II. Now focus on chapters 4 through 6. What does Paul say about the Christian life? For example, what does he say about ministry and what "ministers" are to do? That is, what are the responsibilities of leaders in the church? And also note what Paul MODELS. What is he doing? How does he minister in this situation?

III. What is said about relationships? Families? Other themes about Christian "living"? In other words, from chapters 4-6, what does a mature Christian life look like and how does one become "mature?"

APPLYING THE WORD:

I. What are the implications of this for your leadership? How you think of church structure? Ministry?

II. What are the key issues from Ephesians that people in your cultural context might be facing right now? For example, is it developing healthier relationships (as in Ephesians 4) or biblical marriage patterns (as in Ephesians 5:21f), etc.

III. What is God doing in your personal life as you work through Ephesians?



Study G: THE NATURE AND LIFE OF THE CHURCH IN THE CORINTHIAN LETTERS (Part One)

THE BIG PICTURE:

I. Read through both Corinthian letters. Note especially how Paul deals with discipline and pastoral issues. What are the pastoral issues he faced? Make a list.

DIGGING DEEPER:

I. Are there some core principles Paul seems to use as he addresses these issues? What are they? Make a list.

APPLYING THE WORD:

I. How will this impact how you do discipline and pastoral care in your churches?

II. Ponder what you think the key potential pastoral areas of concern will be in your context (polygamy, idol worship, ancestors, involvement in other religious practices, sexuality?).

III. How will emerging leaders be equipped to use biblical principles to face pastoral issues in their context?

Study H: THE NATURE AND LIFE OF THE CHURCH IN THE CORINTHIAN LETTERS (Part Two)

THE BIG PICTURE:

I. Look at 1 Corinthians (especially), chapters 11 to 14.

List the core ingredients of worship, not just what is done but who does it and also the heart issues and attitudes involved.

DIGGING DEEPER:

I. The Lord's Supper: What was the problem Paul addressed in Corinth? What was wrong with how they celebrated the Supper? What do we learn about the meaning of the Lord's Supper from this? How it was celebrated? Try to imagine it: when, where, who was there, what actually happened?

II. The use of spiritual gifts (chapter 12 gives the principles for spiritual gifts, chapter 13 gives the attitude with which we are to use them, and then in chapter 14 there are specific guidelines given for the actual application of Paul's principles): what are the misunderstandings of the gifts (if any) in your area? What will need to be taught and experienced?

APPLYING THE WORD:

I. How will what you are learning affect how your churches worship? What is missing? What needs to change?

Study I: THE NATURE AND LIFE OF THE CHURCH IN THE CORINTHIAN LETTERS (Part Three)

THE BIG PICTURE:

I. Look at 1 Corinthians 8 to 10. How does Paul address the issues of how to live as a follower of Jesus in another culture? What were the actual issues?

DIGGING DEEPER:

I. What is ok and what is not? How do we know?

II. Why are some actions approved and others not by Paul? What basis does he use? What are the principles he followed? What does he tell the Corinthians to do?

APPLYING THE WORD:

I. How does this apply in your churches and your ministry and life? What would the “food offered to idols” issues be in your cultural context? Don’t be too literal here, but think about what issues you face in your context, things that are socially acceptable and expected but you are not sure what Jesus would do. What can you learn from this passage?

II. This is a good place to once again review the revised version of Paul Hiebert’s Four Steps:

As we said in Study 2, if you there are no “insiders” yet, then you will need to do your best as a team. If there are “insiders”, then in each step, encourage believers from within the movement to:

Examine the cultural issue or practice or belief deeply. Ask lots of questions about what happens, why, when, and how people understand it.

b. Examine all the passages of scripture that might speak to this situation (be sure to include passages which might be “against” AND “for” the practice in question, or the belief in question).

c. Compare and contrast the biblical material with the cultural information they have learned. Let the scriptures and the culture have a “conversation” about this issue.

d. Make a decision.

e. Evaluate the decision: plan a time in the future when they will come back to this matter and evaluate whether they think they made the right decision.

Study J: BUILDING LEADERS IN THE PASTORAL EPISTLES (1 TIMOTHY, 2 TIMOTHY, AND TITUS)

THE BIG PICTURE:

- I. Read all three letters.
- II. Describe all the levels of leadership mentioned directly or indirectly in these letters, and the forms (titles and tasks) and roles/functions (the purpose of those titles and tasks) you see.

DIGGING DEEPER:

- I. Look at 1 Timothy 1:1ff. Who wrote to whom? What do you know about them?
- II. 1 Timothy 3. What are the types leaders described here? How are they selected? How many of the selection criteria focus on KNOWLEDGE? On SKILLS? On CHARACTER? Make a list and compare. Try to think of MEANING not just forms (that is, focus on what various leaders DID or were told to do, not the title or word used to refer to them). As simply as possible, describe what church leaders actually DO, according to these letters.
- III. Describe Paul's role and task:
- IV. Describe the roles and tasks of Timothy and Titus:
- V. Describe the roles and tasks of overseers/elders (note especially 1 Timothy 5:17 which lists three main tasks that elder/overseers are to do):
- VI. Describe the roles and tasks of deacons/servers (try to stick to these letters):
- VII. Describe the roles and tasks of any other leaders you identified:

APPLYING THE WORD:

- I. How will you select and appoint leaders? Who will pick them and affirm them? What criteria are you going to use?
- II. How will they be trained? How would the training need to be different for each role described above? Think of both the content of the training (what will need to be passed on) and the context of the training (how it will need to be done to be effective)

Study K: CHURCHES IN PARTNERSHIP: PHILIPPIANS AND THESSALONIANS

THE BIG PICTURE:

I. Read through Philippians and First Thessalonians and note examples of how leaders and churches are in partnership together in ministry. Look for each place that words like “partnership”, “with”, “co-worker”, “fellow-worker”, etc. are mentioned.

II. Also look for examples of what you see as partnership, even if the word is not used.

DIGGING DEEPER:

I. Look especially at Philippians 1:5, 2:1, 3:10, 4:15 (in each verse the word “koinonia” is used in the Greek version to describe something about partnership). Look at the verses around each passage as well to get a sense of the context.

II. What is the purpose of partnership? The source of biblical partnership? How is partnership described? What do partners do together or for each other? What attitudes do partners have towards each other?

APPLYING THE WORD:

I. Try to summarize a definition and description of biblical partnership.

Is “Philippians” partnership a reality in the churches in your area of ministry? If you are pioneering new work, how will you build partnership into the “DNA” at the very start?

II. How do your “partnerships” with team members, believers from your host culture, and others compare with the biblical model you have been studying? What needs to change?

Study L: REVIEW AND SUMMARY.

I. First, go back over the work you have done in the first eleven studies and review your insights and learning about:

The key dynamics of movements to Jesus (Studies 1, 2, 3)

The nature of the Church and Community (Study 4)

The relationship of Church and Mission (Study 5)

The nature of the Church in Ephesians (Study 6)

Pastoral ministry (Study 7)

Worship (Study 8)

Contextualization (Study 9)

Leadership (Study 10)

Partnership (Study 11)

II. Write a one to three page summary of key statements you would want to include in your ministry philosophy. Develop this in outline form, rather than as an essay, but be prepared to share about it in depth with your coach.

Here is an outline you might want to use, but feel free to do this in any way that helps you. Draw pictures, tell a story, give examples, etc.

--Vision (a phrase that sums up what you believe God wants to do in your context)

--Mission (a phrase or set of phrases that describe the core of your ministry, for example building leaders, or planting culturally sensitive churches)

--Philosophy Description (one sentence statements that summarize what you have taken from CATALYST)

--QUESTIONS (a list of questions you are still unsure about or want to know more about, whether these questions are biblical, cultural, practical, or whatever else comes to mind)

This is the beginning!

In the next section of CATALYST, we will begin to use the work you have done to develop a plan for ministry in your context.

Frontiers Confronting Asian Missions

Dr. Ralph D. Winter

It is a privilege for me to address Asians who are concerned with the global cause of Christ. I feel we from the West have a great deal to learn from you. Western mission leaders are glad that many Asian leaders respect and honor the work of Western missionaries in past centuries. Even Westerners must honor the ones who still earlier brought the Gospel first to them.

However, Asian leaders must go boldly beyond being polite and respectful about the sacrificial and sometimes heroic efforts of earlier Western missionaries. Western missionaries were not supermen. They were human and had their faults. They were earthen vessels bearing treasures from God. But, no matter how good or bad they were, they represented (inevitably) their own social background, which also has good and bad points.

Today, one of the greatest hindrances to the spread of the Gospel across this planet is the presence of many bad elements within Western society. Many Muslims, for example, rightly fear the decadence of the West and wonder why the Christian faith has not been able to banish those evils. They see Westernization eating its way into their own societies and are fearfully hoping to keep that influence out.

As a result, Western missionaries often recognize that they are being sent out not to preach Christianity but Christ, that is, not a cultural tradition but a living faith. But this is easier to talk about than it is to do. No matter how hard a Western missionary tries to separate himself from his own cultural tradition it is impossible to do so completely.

Thus, those of us who have grown up in the West are doubly happy to see the flourishing build-up of non-Western missions. 1) We see these new evidences of missionary vision adding to the number of missionaries, but 2) we also see them as potentially rescuing missions from being embedded in Western culture.

Let me cite five important areas in which non-Western missions can greatly benefit the missionary cause. In these five major frontiers American missionaries are in serious need of new Asian perspectives.[1]

1. Concept of the family
2. Concept of the church
3. Concept of the Gospel
4. Concept of pastoral training
5. Concept of missionary training

1. The (Bad) American Concept of the Family

The Reformation focused on the problem of getting individuals saved--the Catholic church had made a business out of it. Later on, one effect of this focus was to enhance the process of extreme individualization and to reduce the importance of the family.

The Western school system further individualized Americans and alienated them from their families.

In addition, "age stratification" tended further to isolate individuals from anyone older or younger. This harsh and abnormal stratification exists in the school system but also in the church.

Finally, work specialization has further split up families.

The result has been the nearly total absence of family-level worship or family-level personal accountability, disrespect for elders, etc.

2. The (Bad) American Concept of the Church

The extreme individualization of the West has allowed a concept of the local church to develop that has serious limitations. As families in America have disintegrated, the local church has become a substitute family. Thus, the American concept of the church is not based on families but individual mem-

bers. The church in America partially takes the place of the natural families.

In America where so many people have psychologically or physically left their families, church “families” are of some real value. However, in Asian countries where families are far more likely to be still intact, the effect of Western influence is to break families down as in America.

Missionaries have thus often “extracted” individuals from their families in order to plant American-style church “families” of far less value. An American missionary will tend to be blind to the great value of the family relations Asian individuals may still retain. The result is often then, as in America, a fragile “church of family fragments.”

3. The (Bad) American Concept of the Gospel

The extreme individualization in the West has preserved to a great extent “the Gospel of the Reformation,” which narrowed Christianity down to an emphasis on the salvation of the individual.

Sometimes this focus is almost solely on getting to heaven. In other cases it enlarges to an emphasis on the “fulfillment” of personality in this life, including personal holiness not greatly different from Hindu and Buddhist thinking.

Even if enlarged to “fulfillment”—not just getting to heaven—the American “Gospel of Salvation” is far less than the New Testament’s “Gospel of the Kingdom,” which refers to the restoration of the entire fallen (Satanically perverted) creation not just to the redemption of human beings. Here, then, is a thin and less meaningful “Evangelical humanism.”

I personally grew up in the home of devout parents. I wholeheartedly accepted the Evangelical gospel to which I was exposed. However, over the years as I have studied the Bible further, my awareness of God’s will has moved through four stages.

1. **Stage One: Getting people saved.** This was my early understanding. My most important verse in the Bible was “He that wins souls is wise.” To me simply being assured of getting to heaven was very important and exciting, a valuable, personal success.
2. **Stage Two: Winning people to Jesus Christ.** Later on I realized that it would be better to seek to “win people to Jesus Christ” than merely try to “get them saved.” This second stage of thinking was not so much about a personal prize as it was about a new and serious “relationship.” The phrase “Winning people to Jesus Christ” does not mention heaven or eternal life but a new and permanent relationship of love, authority and obedience beginning now in this life.
3. **Stage Three: Glorifying God.** Still later I realized that the Bible talks most often about God being glorified. This is partially what happens in worship. It happens more significantly as we do good things in His name: “Let your light shine through your good works and in that way give glory to God (Matt 5:16).”
4. **Stage Four: Glorifying God by fighting the works of the Evil One.** More recently I have realized that in order to restore glory to God it is necessary to destroy the perverting influences of the Evil One. God today is being blamed for much evil that is actually the work of Satan. People are being led to believe that many bad events are simply “the mysterious work of God,” and that we must resign ourselves to a perverse “Calvinistic fatalism” and do nothing to fight the sources of evil. I have come to believe that disease germs are Satan’s work and that we cannot properly glorify God when we resign ourselves merely to defensively “healing” the sick and not offensively to the eradication of the sickness-causing germs. Our massive medical industry, including medical missions, is mainly caring for people “wounded” by disease germs. You can’t win a war by merely taking care of the wounded.

Today Christian believers take part in laboratories where they and other scientists seek for cures for various sicknesses. But there is no substantial Christian institution in the world (known to me), which has the purpose of going after the disease pathogens that cause disease. I also know of no theology supporting such an activity. Unfortunately healing the sick is not usually a step toward eradicating the disease pathogen causing that sickness

4. The (Bad) American Concept of Pastoral Selection and Training

The pattern in America among the older denominations has been to require seminary training, which is basically a good experience for a church leader.

However, it has been widely assumed that the nature of the training is more important than finding the right people who are spiritually mature and properly gifted--things that do not necessarily result from classroom activity.

As a result we read that 95% of the last 30,000 new churches in the United States have been founded and are pastored by gifted natural leaders who have not gone to seminary. Why have they not gone to seminary? Simply because their gifts became visible after they had passed their younger years when students usually go to seminary. Seminaries are not designed to find real leaders but to train anyone who can spend the time and money to come to their doors. Bible schools around the world established by American missionaries with the hope of generating pastors tend to be the same: they collect young men and women before their maturity--and before the appearance of their gifts--and they pay no attention to the real leaders who can be found in the congregations.

Briefly, missions have established 3,000 schools to "train pastors," but those schools usually have the wrong students, the wrong curriculum and the wrong degrees. The curriculum ought to include not just the Bible but history, chemistry, physics and mathematics. Science is the showcase of the work of a creative God as well as highly regarded in the world. Furthermore, these schools ought not to give degrees with strange names like B.Th., M.Div., M.Th., D.Miss. which are out of step with the world we are trying to deal with. Missions are supposed "to speak the language of the native."

5. The (Bad) American Concept of Missionary Training

In America today it is commonly assumed that cross-cultural missions is merely a form of evangelism that reaches out to people at a great distance. Normal evangelism is indeed relatively simple. Normal evangelism merely reaches out further within the community in which the church is already established. No language learning is necessary.

But missionary evangelism is radically different. Americans find this difficult to understand. They think that even high school students on a two-week trip "overseas" can do evangelism.

Some mission agencies do a good job of explaining the little cultural things that are so important. For example, the fact that when eating with Muslims the left hand should never be lifted above the level of the table, or that green is a special color reserved for certain purposes. There are dozens of little things like this. Let's call this type of training "vocational." What is also needed is crucial "foundational" training.

Vocational oddities are important but even more important are the foundational matters. The Bible, church history, and current mission strategy must be reconsidered from a missiological point of view.

For example, no matter how well trained in the Bible a missionary candidate may be--Hebrew, Greek, seminary courses--the Bible needs to be restudied and understood in the light of missions.

Paul, for example, insisted that Greek followers of Christ did not need to adopt the culture of the Jews, and that they must not be expected to do so or forced to do so. This is a very radical idea. But it enabled a huge penetration into the pagan Roman world. The Bible must be restudied until this is clear.

Centuries later, however, once the Greeks and Latins got well established with their own cultural tradition (for which the Roman political name was "Christian") they totally forgot Paul's key point of view and assumed that the Germans and English ought to be content with Greek and Latin Christian forms.

Thus, church history must also be restudied--as one long story of missions. The Reformation, for example, will then be seen in new missiological light. It will be understood as a mission field breakaway movement of culturally different peoples who accepted faith in Jesus Christ but rejected Mediterranean culture. The theological points were less significant than the cultural differences. Thus, both Germans and English finally overthrew the imposed Latin culture of the Roman Catholic church and expressed their faith within their own cultural traditions. This is what Paul's example teaches us.

But, even contemporary mission strategy needs to be restudied along these same lines. Western missionaries all around the world are like Latin-speaking missionaries trying to win Germans to Latin culture. All too often Western missionaries today assume that Western culture is part of the Gospel.

In the New Testament it was Jews and Greeks. In the Reformation it was Latins and Germans. Today it is Western Christianity and non-Western faith in Christ. This third situation may in fact leave “Christianity” behind as simply an authentic expression of the faith in Western cultural clothing. Today, for example, Paul’s insistence would be that people who have grown up in Islamic culture don’t have to give up that entire culture, their families and everything in order to follow Jesus Christ. We make a big mistake when we fail to realize that much of our “Christianity” is not Christ, but Western culture.

In that sense we become like the NT Judaizers or the Latin missionaries. This kind of missiological “restudying” of the Bible, Church History, and contemporary strategic assumptions constitutes the “foundational” training very often lacking in Western missionary training programs. It is more basic than “vocational” training. American missions give only a half-hearted effort to retrain their candidates foundationally, which means missiologically. I hope Asian missions will do better than that.

Conclusion

I believe that God is calling upon Asians, with a firmer grip on the Biblical concept of the family, to be a corrective to Western outreach. I also believe that they can resist our conventional theological perspectives about the church, the Gospel, the selection and training of congregational leaders, and the foundational re-training of missionary candidates.

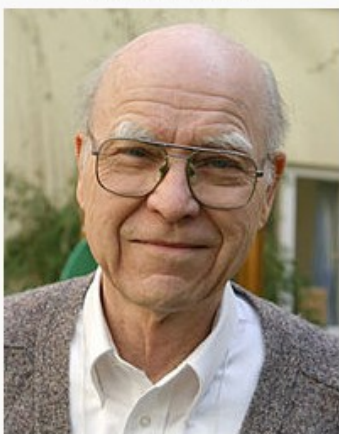
God certainly intended for the members of His global family to learn from each other. The last 25 years have been absolutely momentous as we have seen the surprising explosion of faith in Jesus Christ. Just yesterday I heard that there are 500,000 pastors in Nigeria alone! What a great advance we can already see! How much more should we believe in what the future holds as we join hands across the globe to finish the work God expects of us.

Endnote

[1] Frontiers of mission can be defined in different ways. Here I am following the IJFM definition:

Mission frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly and boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, mission frontiers is a subject specifically concerned to explore and exposit areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, “to open their eyes, to turn them from darkness to light and from the power of Satan to God,” (Acts 26:18)

Ralph D. Winter



Ralph Dana Winter (December 8, 1924 – May 20, 2009) was an American missiologist and Presbyterian missionary who became well-known as the advocate for pioneer outreach among unreached people groups. He was the founder of the U.S. Center for World Mission (USCWM), William Carey International University, and the International Society for Frontier Missiology. His 1974 presentation at the Congress for World Evangelization in Lausanne, Switzerland - an event organized by American evangelist Billy Graham - was a watershed moment for global mission. In 2005, Winter was named by Time magazine as one of the 25 Most Influential Evangelicals in America. Dr. Ray Tallman, shortly after Winter's death, described him as "perhaps the most influential person in missions of the last 50 years and has influenced missions globally more than anyone I can think of."

AFMI-ASFM 2012

“Asian Initiatives for the Remaining Task in Frontier Mission”

9-13 Oct 2012

Date Time	10/9(Tue)	10/10(Wed)	10/11(Thu)	10/12(Fri)	10/13(Sat)
7:00–8:00	ARRIVAL	Breakfast			
8:00–8:30		Praising & Prayer			
8:30–10:00		Inductive Bible Study: <i>Catalyst</i>			
10:00–10:30		Break			
10:30–12:00		<i>David Cho</i>	<i>Young Kim David Lim</i>	<i>Mark John Kim</i>	Final Meeting & Debriefing
12:00–13:30		Lunch			
13:30–16:00	Registration	<i>Greg Parsons Chong Kim David Bok</i>	<i>Haleem Paul Choi</i>	Outing Fellowship	
16:00–16:30		Break			
16:30–18:00		Workshop <i>Chong Kim</i>	Workshop <i>David Lim</i>		
18:00–19:30	Dinner		God Bless You & See You Next Time		
19:30–21:00	Welcoming Address <i>Young Kim David Bok John Kim</i>	Group Meeting Fellowship & Prayer			Group Meeting Fellowship & Prayer