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Frontier Ventures



GMC 2019

Global Mobilization Consultation

**THE GLOBAL CHURCH
TO THE GLOBAL FIELD**

A Mobilization Based Missiology

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I Corinthians 9

¹Am I not free? Are you not the result of my work in the Lord? ² For you are the seal

¹⁻² And don't tell me that I have no authority to write like this. I'm perfectly free to do this—isn't that obvious? Haven't I been given a job to do? Wasn't I commissioned to this work in a face-to-face meeting with Jesus, our Master? Aren't you yourselves proof of the good work that I've done for the Master? Even if no one else admits the authority of my commission, *you* can't deny it. Why, my work with you is living proof of my authority! (*The Message*)

^{4,5,6} Don't we have the right to

¹² But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ.

I Corinthians 9 (ii)

¹⁹ Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible.²⁰ 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. ²¹ 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. ²² To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. ²³ I do all this for the sake of the gospel, that I may share in its blessings.

I Corinthians 9 (iii)

²⁴ Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. ²⁵ Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever.

²⁶⁻²⁷ I don't know about you, but I'm running hard for the finish line. I'm giving it everything I've got. No sloppy living for me! I'm staying alert and in top condition. I'm not going to get caught napping, telling everyone else all about it and then missing out myself. (The Message)

What is mobilization

- Conventional approach
- Mobilization – missiology continuum
- New wineskin for the new wine
- Key implications for the emerging East Asian context

The Classic Missiological Paradigm

- Classic missiology
 - UPG – Winter (1974)
 - 50's – 60's People Groups – McGovern & Townsend
 - Open Access Nations - OAN Missiology
 - Creative Access Nations - CAN Missiology
- BAM
- From Everywhere to Everywhere
- Polycentric mission
 - Poly-center: multitude of sending bases
 - Poly-mission: multitude of ministry platforms

The Classic Missiological Paradigm

- What is the common thread between OAN / CAN / BAM / From Everywhere to Everywhere / Polycentric?
- They are all receptor-based missiology
- A missiology that is driven by how the recipients receive the Gospel message

Receptor Based Missiology

- Classification based on how mission field receives the message
- Implications for mobilization
- Field driven
- Kingdom of God is optional – it runs parallel (no-intersecting) & non-integrated
 - Real possibility of guilt driven mobilization
 - Field-need based
- Dichotomy between home and field
 - The missionary / professional service schizophrenic dilemma in homeside / CAN context

Mobilization – Missiology continuum

- Two golden rules of Mobilization (i.e. mobilizers beware)
 1. Your missiology (theology of mobilization) governs how you do mobilization
 2. How you do mobilization (how you apply your theology of mobilization) determines what kind of fruits you are going to produce

A Theology of Mobilization

- Steve Hawthorne (2015)
 - Identity of Mobilizers - Build vision, Encourage fruitfulness, Partnership
- TV Thomas – “Radical Collaboration”
- Israel Saraiva - “Mobilization is from God”
 - Contextualized mobilization
 - Priority of the un-mobilized
 - think like the un-mobilized
 - using their lingo
 - Identification
 - Building bridges of love – the “Vacare” conference

Paul's Missiology Applied to Mobilizers

- Called – Commissioned

- ¹ “Haven't I been given a job to do? Wasn't I commissioned to this work in a face-to-face meeting with Jesus, our Master?”
- Stone of remembrance from the bottom of River Jordan

- Proof of fruitfulness

- ¹⁻² “Aren't you yourselves proof of the good work that I've done for the Master? you can't deny it”
- You can point to your own fruits - and enjoy the harvest from your labor

Paul's Missiology (ii)

- We have the right to mobilize
 - 4,5,6 "Don't we have the right to"
 - God has ordained you to this role
- But we do not assume the right to mobilize ...
 - 12 "But we did not use this right"

Paul's Missiology (iii)

- Full Court Press – Hail Mary – Last corner at 89 minutes
- We earn the right to mobilize by
- ¹⁹ "Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible"
- Jews / Under the Law / Not Under the Law / Weak
- ²² "I have become all things to all people so that by all possible means I might save (mobilize) some"
- Mobilize using every means
- ~~An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens~~ mobilization of Believers (Carey / Mak)

Paul's Missiology (iv)

- ²⁴ Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize.
- ²⁵ Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever.
- ²⁶⁻²⁷ I don't know about you, but I'm running hard for the finish line. I'm giving it everything I've got. No sloppy living for me! I'm staying alert and in top condition. I'm not going to get caught napping, telling everyone else all about it and then missing out myself. (The Message)

Paul's Missiology (v)

- Paul's exhortation for mobilizers to take the job seriously, to give it everything you have
 - Persistent – run towards the goal
 - Training – hard training
 - Purposeful, stay focused
 - Press on - Run hard
 - Alert
 - Focused –not get side-tracked

A New Missiology

- Not receptor-based
- But mobilization-based
- Characteristics of a mobilization based missiology
 - Consistency from sending base to front line
 - A new way to share the Good News and make disciple followers for Christ
 - An integrated approach
 - An indigenously creative approach
 - A Biblical Theological Foundation
 - CAN To ALL missiology - CANTALL missiology

A New Missiology - Characteristics

- Consistency from sending base to front line
 - Real language instructors - not a fast-food quick-turnaround English teacher with a 3-month TESOL training
 - Real business entrepreneur
 - Same label from sending base to front line
- A new way to share the Good News and make disciple followers for Christ
 - Is cell church more appropriate than a formal congregational setting?
 - Are mobilizers recruiting frontline workers with the right skills?
 - Probably no need for full time pastoral experience but more small group leaders and disciplers
 - Discipleship in smaller group – perhaps biological family based

A New Missiology – Characteristics (ii)

- An integrated approach
 - Demonstration of Christian living Monday to Saturday, not just Sundays
 - Demonstration of Christian living outside of a formal congregational setting, at your work
 - A transparent life – nothing can be hidden
- An indigenously creative approach
 - Living the indigenous lifestyle
 - Implications of long term commitment – language, culture, food, clothing
 - Form and Function
 - Expression of the Biblical faith indigenously

A New Missiology – Characteristics (iii)

- A Biblical Theological Foundation
 - Not theology of harvest (OAN) nor theology of sowing (CAN)
 - Theology of Vineyard and First Fruits
 - Vineyard
 - God's handiwork
 - Pruning
 - Many branches – but connected to the main vine
 - First Fruits
 - First Fruit mobilizees
 - First Fruit new believers / disciples
 - First Fruit in people movement towards Christ

A New Missiology – Characteristics (iv)

- A CAN To ALL missiology – CANTALL missiology
 - Sending from the biggest CAN nation to All
 - Experience of the sending nation
 - CAN – government restrictions, societal prejudice
 - Theology of the cross
 - House churches instead of institutional congregations
 - Cell group approach

A New Missiology

- In due course, this can be the unique contribution from East Asia for a missiology of sending from the biggest UPG blocks to within the same or other UPG block
 - Muslims to Muslims
 - Hindu to Hindu
 - Buddhists to Buddhists
 - Post Communist to Post Communist

Lessons from the Emerging East Asian Context

- Observations based on several decades of mobilization experience
 - Almost exclusively on either mobilization from East Asia or for East Asia
 - East Asia = chopstick culture, not fork and spoon culture or hand-to-mouth culture
- East Asia is no different from the West / Rest
 - Same pressure and desire to make the 1st million \$ before age 30
 - TCK
- East Asia is different
 - Filial piety
 - 1-child (taking care of 2 or more elderly)
 - TCGP (third culture grand parents)

Implications

- Long term follow up by the mobilizers
 - The typical Urbana attendee's pathway to the field
 - 5-10 years tracking and follow up very common
- Kingdom driven mobilization
 - What product are you selling? Your own agency's and only your own?
 - Genuine concern for the mobilizee
 - Are you willing to recommend other agency's options?
 - Sharing of resources – contacts, material, finances
 - Are you willing to do it?

Implications

- Context of family – both biological and spiritual
 - Individual decision/commitment or family consideration
- Is money all evil or all powerful?
 - Not just the green buck but also the red bills
- Incarnation
 - What Jesus-follower model are you practicing
- Staying legal
 - What is legal?
 - How the faith mission movement was launch

Implications

- Indigenization
 - Foreign methodology can be a two-edge sword
- The majority / minority syndrome
- Gun-boat diplomacy in the modern world
 - Soft power
 - Colonialism, Americanization and Sino-Central Kingdom
 - Imperialism was not invented by the West

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