MULTIPLYING APOSTOLIC MISSION MOVEMENTS IN CAMBODIA AND ASIA: A STRATEGY FOR EQUIPPING AND EMPowering LEADERS THROUGH TRAINING AND COACHING

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TRAINING AND COACHING

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requirements for the degree of

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MULTIPLYING APOSTOLIC MISSION MOVEMENTS IN CAMBODIA AND ASIA: A STRATEGY FOR EQUIPPING AND EMPOWERING LEADERS THROUGH TRAINING AND COACHING

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE SCHOOL OF THEOLOGY
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IN PARTIAL FULLFILLMENT
OF THE REQUIREMENT FOR THE COURSE DOCTOR OF MINISTRY

BY

GARTH D. GUSTAFSON
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ABSTRACT

Multiplying Apostolic Mission Movements in Cambodia and Asia: A Strategy for Equipping and Empowering Leaders through Training and Coaching
Garth D. Gustafson
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2019

The goal of this study was to explore the current reality of the potential of the Church in Asia. This project will argue that what was once a mission field could, in this generation become one of the greatest mission forces in history. This thesis was tested in Cambodia, as over the last two decades church growth has been exponential. In recent years the ministry of Youth With A Mission in Battambang, Cambodia has trained and sent Khmer as long-term missionaries within Cambodia and to some of the most unreached nations.

Through an examination of Scripture, this study identifies character traits, integrity, and leadership development as keys for raising up apostolic leaders in Asia to release mission movements. Furthermore, biblical exegesis argues that missional hubs like a modern day “Antioch” or “Ephesus” need to become strategic sending centers for the Church in Asia. To test this hypothesis a literature review of resources about mission movements was conducted that produced incredible insight into multiplying leaders, specifically in the context of Asia and with the ability to be replicated rapidly.

This project concludes with ministry practice and implementation that identifies a field-tested model proven with success over recent years through pioneering teams sent out from YWAM Battambang. The new ministry project has specific goals that will create a leadership pipeline to empower and release teams to pioneer into unreached provinces in Cambodia and beyond. This project commends the larger church in Asia to partner across denominational and organizational boundaries, to join with God’s desire to see an apostolic mission movement of Asians raised up and released that will transform Cambodia and the continent of Asia and beyond in this generation.

Content Reader: Ron Smith, ThD

Word Count: 278
DEDICATION

To the faithful apostolic Asian leaders of this generation, the unsung heroes of the faith that are laying down their lives to see the next wave of mission movements released from their nations to the nations
ACKNOWLEDGEMENTS

I would like to first and foremost thank Jesus for the privilege of being a part of what he is doing in this generation in Asia and in Cambodia. I have been blessed to serve with the community of Youth with a Mission (YWAM) Battambang since it began and you continue to inspire me to continue to dream with God about how he is using Asians in missions. I want to give a special thank you to the team that has journeyed with me through this process, thank you Dr. Ron Smith for being a mentor and content reader throughout the whole doctoral process. A special thank you to my parents Eric and Nancy Gustafson who have also read everything I have written for the doctorate program, and who have also always been the most encouraging parents, full of godliness and wisdom throughout my life. Finally, I am most grateful to my wife who has always stood with me and been for me through all of life including helping significantly throughout the doctorate program.
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PART ONE

MINISTRY CONTEXT
INTRODUCTION

As I worshipped with nearly 500 leaders and missionaries from over ninety countries, speaking forty different languages, serving as local and cross-cultural missionaries throughout Asia, the moment was electric. In this moment it was evident that God desired to use Asian men and women to apostolically take the gospel across the continent and into all nations. The Kingdom of God is in many ways upside down; the last will be first and the humble will be raised up. What once were mission-receiving nations could in this generation be catalytic in becoming some of the most effective mission sending nations.

For the last twenty years the Evangelical Christian mission movement has recognized that the “10-40 Window” is the most strategic place on the face of the planet to send missionaries. Most basic missions education covers the needs and opportunities that exist in this region of the world, but many have never imagined that God could use these harvest fields to raise up the greatest move of missions the world has ever seen. In Transforming Missions David Bosch identifies that the biblical mandate of every church around the world is to be on mission: “Mission could no longer be viewed as one way traffic from the West to the Third World; every church, everywhere, was understood to be in a state of mission.”

Looking at the Church in Asia over the last decades there has been extreme growth. This rapid expansion challenges one to consider the call of God on the Church in Asia as a missions sending force. Christianity is growing most rapidly throughout the

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continent of Asia. The two countries with the fastest growth rates in the world are Nepal and China. With the average annual growth rate (AAGR) of 10.93 percent, Nepal is estimated to double their Christian population every 6.6 years and become 3.8 percent Christian by 2020. With an AAGR of 10.86 percent, China is also on track to double its Christian population in 6.6 years. By 2020, Christians will make up about 10.6 percent of China’s population.\(^2\) This growth is quite amazing considering that both countries were less than 0.1 percent Christian in 1970 and that the current Christian population in China is estimated at about 130 million. Therefore, in less than forty years China has grown to become one of the largest populations of Christians in any country in the world. Amazingly this is all happening within a country that has a Communist government that continues to persecute Christians.

Of the top twenty fastest Christian growth nations 7 are in Asia, namely; Nepal, China, Mongolia, Cambodia, Bhutan, Brunei and Singapore. India is not included on this list, but a 2017 census shows that 5.84 percent on India’s 1.379 billion people claim to be Christian.\(^3\) That means another 81 million Indian followers of Jesus in Asia. Similar to China, persecution towards Christians is rampant in India as it was just ranked sixteenth on the most Christian persecuting countries in the world (up from the previous year ranking of thirty-first).\(^4\)


These statistics show that the Church is indeed growing in Asia, and in some locations amidst significant persecution. These Christians have “counted the cost” (Lk. 14) and understand the repercussions of proclaiming their faith; they are not just passively socially claiming a community. It is estimated that by 2025 there will be at least 460 million Christians in Asia, which will be approximately 10 percent of the continent’s population. When considering the size of the community and the fervency of their faith it is easy to see how this generation of Asian Christians could potentially become the next significant wave of global missionaries.

**Cambodia’s Role in Asia**

With a smaller population of 15 million people, Cambodia seems to be an insignificant country in the midst of the Asian landscape. In centuries past the Khmer Empire was very expansive and influential in all of Asia. In the 1950s the country grew rapidly after gaining independence from France.

This momentum came tumbling down with the onset of the Khmer Rouge and the three decades of war that ensued after this. As Cambodia has begun rebuilding the country, they now are the ninth fastest nation for Christian growth with an AAGR of 5.87 percent. This began in the 1980s when Cambodians in the refugee camps of Thailand were coming to Christ by the thousands. Then in the 1990s as the country stabilized and the refugees returned, many of these refugees came back as missionaries and church planters and the Church grew rapidly. The result of this indigenous mission movement

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5 Crossway Bibles. *ESV: Study Bible: English Standard Version* (Wheaton, IL: Crossway, 2007). All Scripture is quoted from the English Standard Version, unless otherwise noted.
was Cambodia experiencing the fastest growth percentage of Christianity of any
Southeast Asia nation from 2000-2010 at 7.28 percent per annum.\textsuperscript{6}

In 2005, a small group of young people of which I was a member, began to
discern a call to start a ministry in Battambang, Cambodia. This team came under the
auspices of Youth with a Missions’ Southeast Asia Region and for the purposes of this
paper will be referred to as YWAM Battambang Cambodia, unless the context reflects
the larger movement. God showed the team that the Khmer could impact not only their
local communities, but the entire world. Many missionaries and other Christians
discouraged this type of thought, claiming that Cambodia needs missionaries and did not
needed to send missionaries. A little over a decade later, hundreds of Cambodians have
been sent to more than fifteen nations for an extended mission outreach. There are even
Khmer mission teams doing long-term ministry in three closed Communist nations.
These people that were told they should only receive missionaries are now taking the
gospel to some of the most unreached people on the planet.

As God has raised up Cambodians from the ashes of a mass genocide and decades
of being a war-torn nation and sent them out as missionaries, he wants to do this
throughout the rest of Asia. As many Cambodian missionaries have been sent to China,
the Chinese Christians’ response is always, “If Cambodians can be missionaries then God
can use us as a missions sending nation as well.” As YWAM leadership sees God raising
up Cambodians to be a missions sending nation, this is also inspiring and motivating

\textsuperscript{6} Todd M. Johnson and Kenneth R. Ross, \textit{Atlas of Global Christianity 1910-2010} (Edinburgh, UK:
Edinburgh University Press, 2009), 147.
other Asian Christians that they too have a calling to missions and an inheritance in the nations.

Over the last five years YWAM has connected with the Church in China and has seen the five largest house church movements come together in order to train up and send out one million missionaries over the next forty years. Currently the whole Body of Christ has roughly 400,000 missionaries around the world.\(^7\) The Chinese Church is hoping to double the missions force just themselves in the next forty years. The research from the *Atlas of Global Christianity* confirms this trajectory of the Church in Asia stating:

> While Asia has the largest number of active practitioners of non-Christian religions in the world, as well as one of the lowest percentages of Christians among the continents, Asian Christians are now seriously engaging in mission. Korean missionaries are now to be found in 180 countries across all continents of the world. Missionaries from Singapore, Malaysia and Indonesia are to be found in various parts of South-eastern Asia. Chinese house churches have sent out many missionary-evangelists across China, and some have made headway to fulfill the “Back to Jerusalem” mission project.\(^8\)

If these 150 million believers in China are able to move from vision to action, this project will no longer be hypothesis, but will become reality. With other Asian nations like India, Mongolia and Cambodia also becoming sending nations of missionaries that is posturing the Asian church to be the next wave of apostolic missions to sweep through Asia and into the nations.

In order for the Body of Christ in Asia to walk into their calling as Christians, as well as their inheritance in the nations they must answer these questions: What will it

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\(^7\) “State of the World: The Harvest is Plentiful, the Laborers are Few,” The Traveling Team, accessed July 31, 2018, http://www.thetravelingteam.org/articles/the-harvest-is-plentiful-the-laborers-are-few.

require for the growing church in Asia to become a missions sending force? What are the challenges that the Church in Southeast Asia and specifically Cambodia will face in seeing the raising up and releasing of indigenous apostolic leaders? What are the keys to seeing indigenous apostolic mission movements released in this generation in Asia? Fortunately, over the last century God has begun to prepare the Church in Asia for this calling:

Between 1910 and 2010, one striking development is that Asia has turned from being a major recipient continent to being a continent distinguished for the sending of missionaries. If the 1910 Word Missionary Conference in Edinburgh represents the high point of the modern missionary movement from the West to Asia, Edinburgh 2010 marks another high point, namely Christian missions from Asia, by Asians, in Asia and around the world. The Asian missionary movement is just underway at this time.9

As one can see the missionary movement from the Church in Asia has begun. If the Asian Church can be fully awakened and mobilized with the missional DNA of the gospel, this could become one of the greatest mission movement to sweep the face of the earth.

**Critical Calling to Raise up Apostolic Asian Leaders**

In the book of Acts one sees that with apostolic leadership the Church was able to grow exponentially. Apostolic leadership understands God’s desire to see the Church expanded and that for this to happen it will require movements that are uncontrollable as they spread rapidly. As the Church in Asia is growing rapidly it is critical that in order for to become a sending force, apostolic leadership will be a key essential. Leadership often tend to want to be in control. In Asia this tendency is heightened as leaders typically have

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9 Ibid., 268.
a very top-down methodology. For the Church in Asia to become an apostolic movement this tendency for leadership to fully control will have to die.

In the book of Acts the Church begins to spread and the apostles do not try to control it. In Acts 8 when persecution hits, the Church organically spreads and expands into areas where it was not. Although Peter does not understand it, Acts 10 shows that God begins including Gentiles. Despite not understanding, Peter obeys God in this command. In Acts 15 at the Jerusalem Council the Apostles, acting as elders, desire to guide the Church, but not control the movement. In fact the Apostles work together and it is hard to tell who the leader is, but rather different people leading at different times. At the beginning of Acts Peter is spearheading the movement; at the Jerusalem Council James is facilitating; and then Paul is a primary leader in the end of the book. At different times God uses different gifts of different leaders to guide the church as it exponentially expands all over the world, but each of these key leaders is consistent in that they do not try to control what the Holy Spirit is doing.

As one considers the context of Asia and how to culturally contextualize the Gospel in order to see a mission movement, a critical key will be that apostolic leaders understand that a move of God cannot be controlled. In order to understand how to equip these Asian indigenous leaders better to walk into their calling and inheritance to initiate a mission movement, it is necessary and appropriate to begin by understanding the cultural context that is the worldview of Asia.
CHAPTER 1
THE CULTURAL CONTEXT OF SOUTHEAST ASIA AS A SPIRITUAL DISNEYLAND

In studying the New Testament Epistles that Paul wrote, many of the churches were being planted in contexts that were incredibly syncretistic. The Church in Ephesus is potentially the greatest example as the culture had a mixture of worship to the goddess Artemis, a variety of mystery religions, worship of the Greek’s gods, as well as any other religious idea that had migrated into that port city to create a type of “Spiritual Disneyland” among the Ephesians. In many ways the spiritual context of Southeast Asia is very much like Ephesus, a syncretistic modern day “Spiritual Disneyland.”

Southeast Asia’s Religious Background: Buddhism, Syncretism or Universalism?

In Southeast Asia Theravada Buddhism is statistically the majority religion – Cambodia 97 percent, Thailand 93 percent, Myanmar 89 percent, Bhutan 75 percent, Sri Lanka 69 percent and Laos 67 percent. In total 80 percent of the Southeast Asian population is considered Buddhist.\(^1\) Despite the clear numbers, from team conversations

with local populations actual beliefs are not so clear. Most Cambodian Buddhists are incredibly syncretistic in what they believe and most do not even have a basic grasp on the foundational beliefs of Buddhism.

This syncretism in Cambodia is very evident as hundreds of Buddhist temples are filled with Hindu statues that remain from a previous era. This is then combined with prayer houses outside nearly every home and in different locations to worship spirits, which reflects the animistic roots that are still extremely prevalent today. In the last century there was significant Chinese immigration to Cambodia and the influence has brought ancestral worship as another piece of the ever-changing tapestry of syncretism known as Buddhism in the typical Cambodian’s life.

Despite these beliefs, when engaging in any deeper conversation about their faith, most Cambodians admit to knowing very little about Buddhism and say they simply believe because “Our parents and grandparents believe.” From multiple discussions with locals, not only do most Khmer in this generation (under the age of forty) not know much about what they believe, most do not really care. They go to the Buddhist temple two times a year for the major holidays in order to appease the spirits, but even more so to appease their parents and the fear of the spirits. In discussing other religions almost every Cambodian will say that all religions are good and basically the same. Therefore, the reality of the Cambodian younger generation is that this “Buddhist” country has actually been syncretistic for centuries, and now in this generation has started to have a universalistic worldview.
Reality of the Spiritual Realm

Part of the reason why syncretism is so common in Cambodia is because the people are incredibly aware and fearful of the spiritual realm. It is very common to hear the Khmer, including Khmer Christians, talking about seeing or interacting with ghosts or spirits. For them there is no doubt that the spiritual realm is a reality, but this reality is consumed by fear of what the spirits will do to them which motivates them to give sacrifices to the spirits. The majority of the fear of spirits is typically connected to ancestral spirits. Understanding ancestral worship is a must for anyone desiring to do ministry in Southeast Asia, as Paul De Neui makes very clear in his book *Family and Faith in Asia*:

The worldviews affected by ancestral influences are so deeply engrained in the psyche of many Asian peoples that a simple dismissal of the issues is not only inadequate but also ineffective. In the war torn devastation of South East Asia during the 1970s, ancestral sites and altars in homes were destroyed and the people forced to flee across borders. Yet within a few weeks, ancestral altars reappeared in the refugee camps of east Thailand. The powerful, persistent influence of the ancestors permeates the hearts of many Asian and penetrates their deepest culture. Meeting these deep felt-needs requires considerable research and understanding.²

De Neui is referring here to many Cambodians as they fled from the Khmer Rouge, leaving behind their ancestral altars, but then recreating them in refugee camps. The worldview of most Asians obliges them to feel a sense of duty not only to their living ancestors but also their dead ancestors. The fear of dead ancestors then drives them to worship in syncretistic ways. In order to see Asians trained as apostolic leaders of movements, this cultural aspect needs to be studied, observed and understood in order to

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teach Christians how to navigate this cultural belief. DeNeui says: “Transformation for ancestor-worshipping cultures means freedom from fear of ancestors, nature spirits, fate and/or gods, which is the source of so much superstitions.”

The result of Asian syncretism is widespread fear because of many superstitions that have been passed down through the generations. This is absolutely true for Cambodians as they often walk in daily fear of superstitions that still exist from folk-tales from long ago. This type of ongoing fear affects Cambodians deeply, and Christian leaders are called to help them walk into freedom from this fear. In order for this to happen there needs to be wisdom on how to encourage Asian apostolic leaders to honor and remember their ancestors and not worship them. As DeNeui points out, “Christians should show that we remember our ancestors and honor them from the bottom of our hearts, perhaps exceeding even those of non-believers.”

In Cambodia it is often said that when Khmer become Christians they stop honoring, loving, and respecting their parents and family. This is in large part due to a lack of understanding of the importance of ancestral worship and therefore the inability for many pastors and missionaries to think contextually about how to navigate this incredibly sensitive issue. God has been so clear about that his followers are to honor, love and respect our parents and families, as De Neui exhorts Christians to teach and train Asian believers to do this exceedingly well.

As Christians honoring parents is very important and yet leaders must advise new Christians whose parents demand they worship their dead ancestors. These are the tough

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3 Ibid., 209.

realities of navigating the cultural dynamics of a syncretistic society. If new believers show more love and respect to their parents than before they were Christians, then these parents begin to notice and are grateful. Many non-Christian parents end up having gratitude that their children are now very respectful and helpful. When parents see a change of heart and attitude in their living children, they are often more open to a change in what these same children believe. Over time parents tend to release their children from ancestral worship, but many parents eventually also become followers of Jesus and stop worshipping these spirits as well.

**Contextualization for Southeast Asia: Receive, Reject, Redeem**

The tendency for Christians coming into a different culture is to demonize things that are unfamiliar before gaining understanding. Western missionaries have been guilty of this many times and have assumed or judged before understanding. To be missional is to be a learner. Therefore the wisest missionaries come to learn, glean and understand about the culture and the context we are reaching. As we understand the culture, then we also have to assess what is biblical.

In Acts 17, Paul enters into the syncretistic cultural melting pot of Athens and instead of demonizing everything, utilizes Athenian culture to point them towards God. Paul said, “For as I went through the city and looked carefully at the objects of worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you” (Acts 17:23). Paul uses an altar to an

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5 Garth Gustafson, “Contextualization: Receive, Reject, Redeem” School of Ministry Development from University of the Nations, Battambang, Cambodia, March 6, 2014.
unknown god, quotes poets and utilizes their worldview to effectively redirect the Athenians to the only true God. In this context Paul gives a model of receiving, rejecting and redeeming; he accepts and receives correct theology, rejects false ideology and redeems cultural practices. In order to raise up Asian apostolic leaders this must be a skill that is taught in order to help leaders to navigate the syncretistic world they minister to with the goal of contextualizing the Gospel without compromising the truth of the Gospel.

Receiving in Cultural Contextualization

“‘For in him we live and move and have our being’; as even some of your poets have said, ‘For we too are his offspring’ (Acts 17:28).

Paul quotes poets Epimenides and Aratus and receives their sayings as truth aligned with who God is. Too often Christians look at different cultures and demonize anything that is unfamiliar. Instead Paul utilizes the cultural writings to point the Athenians to the true and living God.6

In every culture God has put his fingerprints and truths into history and society.7 God has blessed each different culture with unique gifts that he has put in the nations to bless the world. In Cambodia, people are very hospitable, generous and active communicators. God calls Christians to live out hospitality and generosity. The communication gift in the Khmer can in the flesh easily turn to gossip, but when it is redeemed, it can be a great strength of evangelism. In order to start apostolic movements,

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leaders must be like Paul who received truth and recognized the gifts in different cultures and then championed these indigenous leaders to use them.

Rejecting in Cultural Contextualization

“The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands,” (Acts 17:24)

In every culture there are numerous things that are not godly and not good. These things must be rejected and Paul refutes and rejects a number of worldviews that the Athenians held. Paul starts by rejecting the Athenians’ pantheistic worldview that everything is a part of God and showed that instead God is the creator who is separate from creation by saying, “The God who made the world and everything in it.” Next Paul rejects the theology that different gods ruled geographic areas and showed that God rules over all of heaven and earth when he proclaims, “He who is Lord of heaven and earth.” Finally Paul rejects the belief that gods needed homes like people and clarified that God does not live in temples when he states that God “does not live in shrines made by human hands.”

Paul was able to reject incorrect worldviews because he had a very clear understanding of the Athenians’ worldview. There are obvious things in the cultural context of Cambodia that must be rejected like worship of animistic spirits, a universalistic worldview and the deep fear of ancestral spirits. In this context and with the guidance of Khmer believers, the Church must reject these things. But before doing so, leaders must have a good understanding of the culture so they do not err in rejecting things that are innocuous when understood through Cambodian eyes.
Redeeming in Cultural Contextualization

“… the King of kings and Lord of lords” (1 Timothy 6:15).

The term “King of kings and Lord of lords” was coined by the Roman Caesars to refer to themselves as divine, and require worship to themselves as gods. Paul takes this well-known terminology and redeems it to proclaim that Jesus is the only King of kings and Lord of lords.⁸ There are many things in cultures that traditionally may have been used to worship false gods like this phrase, but these can be redeemed and used in ways that glorify God. Redeeming cultural practices can be one of the most powerful and effective ways to communicate the Gospel because the community already understands these practices. As Ed Stetzer identifies: “A church becomes missional when it remains faithful to the gospel and simultaneously seeks to contextualize the gospel (to the degree it can) so the gospel engages the hearers and transforms their worldview.”⁹

In Cambodia the YWAM team found a number of ways to redeem holidays that typically have been used to worship false gods. One of the biggest holidays in Cambodia is Pchum Ben, when people worship and sacrifice to their dead ancestors. Instead, Christians can remember and thank God for their families, and also recognize their spiritual family of Khmer Christians. This provides an opportunity to highlight the rich history of Christianity in Cambodia and most Khmer are unaware of this deep Christian

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⁸ Don Gillman, “The Gospel of Mark” (Lecture, School of Biblical Studies, University of the Nations, Taipei, Taiwan, April 10, 2006).

heritage. Khmer Christians can thank God for those who have gone before them to pave the way for this generation of Khmer Christians. Holidays and rituals can often times be creatively redeemed to glorify Jesus. This will be essential for apostolic leaders to train others to effectively reach communities, as it will be easier for them to understand the Gospel.

The Impact of the Gospel on the Southeast Asian Religious Worldview

Cultures that are strongly syncretistic create quite a spiritually-charged environment. The concern for Christianity in Cambodia is making sure that Jesus does not just become another spirit thrown on top of this “Spiritual Disneyland” buffet of universalism. For Asians their primary question around spirituality is about who has the most power. Because the Gospel is Good News about power (1 Cor 4:20, Rom 1:16), when they see the reality of the power of the Gospel that conquers Satan, sin and death, as well as fear, Asians are very open to believing in the all-powerful God of the Bible. Experiencing the power of God often is a key for Asians to then be open to Jesus bringing transformation to their lives.

The Gospel of Power Destroying Fear

For rural Cambodians, ancestral ghosts are among ‘the spirits they most fear, and with whom they are concerned on a day-to-day basis.’

The underlying question of the Cambodian’s fear is which spirit or god is the most powerful and can keep me safe. This actually is a huge opportunity for the Gospel

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10 De Neui, Family and Faith in Asia, 175.
because as Bryant Myers says in *Walking with the Poor*: “Whose god is more powerful? The fact that charismatic and Pentecostal folk have an answer for this question is a major part of the reason they are the fastest growing expression of the church today.”

When the Khmer experience the power of God in their lives and then have the Gospel explained, the syncretistic worldview can often fall away rather rapidly. This happens naturally because they have been trying to appease spirits for their whole lives and yet do not have any compass for which spirits actually have authority. When the God of the Gospel shows up with authority, whether through an answer to prayer, meeting an emotional need or a physical healing, this experience of the power of God causes Khmer to believe.

A practical example of this is a young man named Panawan who the YWAM leadership has watched experience the power of God and become a follower of Christ over the last three years. Like most Khmer, Panawan was petrified of spirits. After an English class at our Community Center he heard preaching about how Christians are no longer afraid of spirits. Christians actually have the most powerful Spirit, the Holy Spirit, and the other demonic spirits are actually afraid of the Holy Spirit’s authority. Since Panawan was young, every night spirits would come and rome-khan him, disturbing or tormenting him. When the spirits came that night he told them they had to leave in Jesus’ name and they never have come back. This very spiritual and yet practical experience with God’s power overcoming spirits is what caused Panawan to seriously decide to follow Jesus with his whole life. Now years later now and Panawan has not only grown

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in his understanding of God but he is growing God’s Kingdom. This resulted in leading his older brother and grandmother to Christian faith. Jesus replaced Panawan’s fear with an evangelistic gifting to be used not only in his family but also in his community.

Unlike a Westerner who tends to deal with guilt as their motivation for faith, most syncretistic cultures are seeking to find protection from spirits through power. The Gospel brings this power from the most powerful Spirit, the Holy Spirit as a part of the Triune God of the Gospel, which begins to diminish and eventually destroys this deep-seeded fear. The next generation of apostolic Asian leaders must walk in this freedom from fear and then teach, impart and usher in freedom to this generation of Asians.

The Gospel of Grace Contrasted to the Merit of Good Works

In Cambodia in order to attempt to have good karma one must twa-bun, to do-good merits or deeds, which typically is a public ceremony. The Khmer focus on making merit, which leads to either pride or despair. Either one does lots of religious or public ceremonies and become very spiritually proud about their own good works, or one does not have the resources to do so and ends up in despair. The underlying value is the Buddhist idea of karma, but in essence it is also another aspect of our modern-day universalism that is promoted daily to our generation around the planet: “If you do good you will receive good and if you do bad you will receive bad.”

The Gospel completely destroys this misperception of good karma when Jesus comes as the perfect man, does the most good but in contrast to “karma-tic like theology” receives the most horrific death on the cross. The God-man, Jesus who was perfect and did nothing wrong, receives the worst of deaths. He who did great, received horrifically,
thus disproved the philosophy of karma, or modern thought that “If you do good, you will receive good.” The Gospel is an invitation to grace, not works, but for the Khmer the idea of grace is very difficult to understand. Culturally the idea of grace, or getting what you do not deserve is nonexistent. Therefore the Gospel of grace is a powerful tool that comes bringing hope to the despair, and reality to the prideful. The Gospel frees Asians from the never-ending cycle of trying to gain merit, while acknowledging that good works can never bring reconciliation for the sin of humanity.

The Gospel of Transformation Conquering Fatalism

At the core of Buddhism is a fatalistic belief that there is nothing that one can do to change the course of his life. If he was born into poverty he will forever be stuck in poverty and can only hope that if he does enough good, that in the next life he will have it better. The Gospel is again very relevant to this worldview as Jesus comes and breaks fatalistic thinking and empowers people to take responsibility for their own lives.

In exploring fear, good works and fatalism, it is clear that the Gospel truly does bring transformation to the Khmer as they understand and apply the truth. Thus, the Church should be confident that Jesus is the answer to daily challenges and the cultural worldviews that face those in Cambodia, Southeast Asia and around the world. Leadership development in Asia must equip the next generation of apostolic leaders to utilize the power of the Gospel to reach their communities and see a great harvest for the Kingdom.
Family & Relationships

“Making decisions in Asian families is often not an individual thing, but a family affair.”

In the Book of Acts the rapid growth of the Church happens very organically as whole family units come to Christ. Research in Western cultures has shown that change typically happens through our social networks and this is even truer in Asian cultures and especially through families. The impact of the family and relationships is also particularly key for the spread of the Gospel. Yamamori confirms this in the book *Serving with the Poor in Asia*: “The gospel flows best from one member of a family to another or between two friends.”

The social pressures that Asian Christians face can be difficult to navigate and yet the opportunity to impact these same networks is exponential. Therefore it is critical to help new believers to understand how to begin to follow Jesus, while continuing to love and honor their families. In the Cambodian context if this is done well, whole families become committed to Christ and then influence their social networks and communities with the Gospel. “When Asians become Christians as families, their relatives often feel more comfortable to come into churches with them also. Outside relatives are more likely

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12 De Neui, *Family and Faith in Asia*, 27.


to participate in Christian activities when they have significant family members present.”\textsuperscript{15}

As De Neui says, when Asians have family members or even friends that become Christians, this makes them feel much more comfortable about joining Christian activities. Because Asians are much more of a group culture than the West, this has a huge impact on their daily decisions. “A child in Thai society is not, and never will be, independent of or separate from her parents as children are in the West. Instead, the child has obligations to her parents that extend into adulthood, and even throughout the adult child’s entire life.”\textsuperscript{16}

Coming from a Western culture that is much more independent, this could sound so foreign, but this is the reality of Asian social networks. One of the greatest strengths and weaknesses of the Asian culture can be the family. When the family and the social network are utilized like modeled in the book of Acts as a way for the expansion of the Gospel, it can be an incredibly fruitful way to see God’s Kingdom expand rapidly.

A Patron-Client Society

Cambodia is a “patron-client” society, which highly impacts the life of each individual as everyone is in some way a patron and in some way a client. This societal norm influences all aspects of relationships including families, education systems, the government and communities. This societal norm came from the King having control of all the resources and the peasants then giving their loyalty and service to the King in

\textsuperscript{15} De Neui, \textit{Family and Faith in Asia}, 61.

\textsuperscript{16} Ibid., 79.
order to secure provision and security.\textsuperscript{17} As Cambodia has developed over the centuries this has translated into the poor serving those who have wealth with the same goal of obtaining security and provision in return.

Although Cambodia has an emerging middle class, the worldview is still very much based around a hierarchical structure that instinctively identifies where one is on the socio-economic chain and then either responds like a patron or a client. This patron-client system is reinforced by the belief that wealth is a result of good merit and so a person of a patron’s position is worthy of the client’s honor. Therefore honor is not based on experience, wisdom, integrity or intellect, but rather on position, power, status and access to resources.

The patron-client society of Cambodia is actually very similar to the ancient culture of Palestine during the time of the New Testament Church. “The theme of patron-client relationships, so prevalent in the ancient world, is proposed as one specific element of the honour and shame culture and is explored from both cultural anthropological and literary angles.”\textsuperscript{18} With the intent of reaching Cambodia with the Gospel, understanding and relating the patron-client reality of the New Testament to the Cambodians can be extremely important for anyone doing ministry in this context.

The Effects of the Patron-Client Relationship on Families & Friends

Due to the fact that Cambodia is a patron-client society, this creates the expectation of preferential treatment based on relationship. For example, if one has

\textsuperscript{17} Philip Scott. \textit{An Attempt to Understand the Cambodian Mindset}, (Phnom Penh, Cambodia, 2005) 1.

access to resources it is seen as their responsibility to provide for their family or friends because relationship culturally obligates them to use these resources for those closest to them. The implications of this are a cultural expectation that people will use all position and resources as an advantage to help their family network. Culturally it is seen as foolish not to take advantage, even through cheating and stealing, because to not share would be irresponsible.

A very practical example of this is the Cambodian Proverb; “The hen must eat grass while she sits on the eggs.” Although this sounds like a Khmer version of the biblical principle “don’t muzzle an ox while it threshes grain,” (Dt 25:4) make no mistake that this is completely different. While God’s word says those who work should receive something, this cultural proverb instead is utilized to justify using power and position for the benefit of self and families. This became very evident when the lead Christian cook at YWAM Battambang told a co-worker that she was “the hen eating the grass” as she essentially stole food from the ministry for her whole family every day for nearly 10 years. Typically in this situation one would question if she was a Christian. But personal experience for over a decade had proven that she deeply loved Jesus, but she honestly thought there was nothing wrong with what she was doing because the patron-client mindset runs so deeply in the Khmer worldview. The result is that character and integrity are compromised to the point where even Christian leaders fall prey to unbiblical actions because of the effect of the worldview.

The results of a patron-client society in a rapidly developing country can be seen throughout most of Asia, which has created a complicated web of relationships with expectations that are incredibly difficult to navigate. The patron is essentially a leader but
typically is not looking to raise up others because that could become a threat to their authority. Therefore, if training is offered to those of lower levels, it will be limited in order to ensure patronage and maintain the patron’s status as the expert and superior.

Fundamentally, the worldview of leadership in the culture of Southeast Asia and the principles of the Kingdom of God are at odds. The culture expects to keep the clients under the patronage yet the Kingdom of God has come to set the captives free and empower and release people into their calling and destiny. As Asian leaders step out of the bondage of patron-client relationship, only then will they be set free to walk into the calling to be the next mission movement to impact the nations.

**A Brief Overview of Cambodian History**

Historian David Chandler describes the modern history of Cambodia with one incredibly accurate and descriptive adjective: “tragic.” After Cambodia became independent from the French colonization the nation started to develop rapidly and was a nation thriving at that time here in Asia. In the 1950’s both Singapore and South Korea sent government delegations to Phnom Penh, which at that time was known as the “Paris” or “Pearl” of Asia to learn from Cambodia about how to develop their nations. Currently it would be hard to imagine this, as Singapore has become a global financial mecca and the most expensive place to live in the world. Meanwhile South Korea became the ninth wealthiest nation on the planet, while Cambodia is currently one of the least developed nations in Asia.

This is because of the devastating aftermath of the mass genocide and war atrocities committed by the Khmer Rouge, which soaked the soil of this nation with
innocent blood. This Communist guerilla army essentially cut off the legs of the
Cambodian society. They methodically killed anyone who was educated, formerly in the
government, teachers, doctors and anyone else suspected of having any former position,
education, influence or power in the attempt to create an agrarian society.

A mere glimpse of Cambodia history shows a three-and-a-half year time frame as
the civil war, but in reality Cambodia actually survived over three decades of fighting.
What started in the 1960’s when the bombing from the Vietnam War overflowed into
Cambodia, was followed by the military coup that ousted the King in the early 70’s. By
1975, the Khmer Rouge rose into full power and attempted to fundamentally alter the
country to an agrarian society using brutality and death as its agents of change. When the
Khmer Rouge finally lost control of the country in 1979, they continued to fight back as a
guerilla movement until 1997. In the meantime a new political power struggle started
through the 1990’s between political parties with their own armies that brought
bloodshed, even during the 2003 elections.

The effects of 35 years as a war-torn nation were very evident for Cambodia in
2003 and the implications were clear. At that time the Cambodian population was 80%
under 30 years old and had no experience with leadership and self-determination. Fifteen
years later although the country is developing rapidly, Cambodia is still trying to recover
from its tragic past and find its identity in Asia.

The Effects of Communism

Understanding the after effects of Communism on a country is helpful to
understanding Cambodia, as well as a number of other Asian countries. Danut
Manastireanu asserts that a post-Communist government will typically have patterns of poor governance, corrupt leaders and reliance on outside aid. Manastireanu says:

> A humorous post-communist joke about the law illustrates the devaluation of legality under a dictatorial system. It goes something like this: ‘Under communism, law is seen as a barrier. Small dogs sneak under it. Large dogs jump over it. Only stupid bulls stop in front of it.’ When people’s common attitude towards compliance with laws is downgraded in this manner, the democratic ideal of building a ‘state of law’ is very difficult if not impossible to accomplish.\(^{19}\)

This is very evident in Cambodia as historically no one pays taxes or stops on the road for police. Instead the big dog goes over and the little dog scampers under these laws. Manastireanu goes on to explain that although countries coming out of authoritarian control adopt extensive laws, the laws are usually intentionally hard to understand because they are meant to control people through fear. This is exactly the case for Cambodia and these issues have a major impact on society as for years it has struggled to implement laws and cut out corruption.

Refugees to Reformers

A 2015 article about the refugee crisis in Europe made a case that the 10/40-window had moved to Europe: “In the midst of this tragic situation, God is doing something remarkable. A number of refugees arriving in Europe are members of unreached or unengaged people groups who have been previously inaccessible to Christian workers. For the first time in decades, if not centuries, we’re in a position to

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reach them.” Biblically God took refugee situations and used the opportunity to reform Israel. In Exodus God takes Israel as refugees and brings them out to form a nation. In Ezra and Nehemiah’s time God brought refugees out of Babylon to rebuild and reform Jerusalem.

After the Khmer Rouge fell in 1979 hundreds of thousands of Khmer fled to refugee camps in Thailand. Overnight Thailand and the world had a refugee crisis and no one knew how to respond. At that time YWAM leader John Dawson made a global call to all the staff to come and serve the refugee crisis. Recently speaking about this Dawson said, “At that time Cambodia was like North Korea is today, but in a moment God opened the most closed nation in a day.” The Body of Christ responded to the refugee crisis of the Khmer and for over a decade tens of thousands of Khmer refugees, not only became Christians in the camps but many were raised up as pastors and leaders. In 1991 when the United Nations reopened Cambodia, these refugees from the camps began to flood back into their motherland. Among them were tens of thousands of Khmer Christians and hundreds of pastors and leaders returned as a missions force to their own nation. This refugee crisis ignited a harvest that resulted in a church planting movement and Cambodia became one of the fastest nations of Christian growth over the last two decades. Once again God took a refugee crisis and started to use it to bring reformation.

Chan Sovann Dara was born in the refugee camps and remembers Christians helping his family by giving them food and clothing. He wondered why foreigners were

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20 “The 10/40 Window has moved to Europe,” E3 Partners, accessed October 7, 2018, https://e3partners.org/blog/the-1040-window-has-moved-to-europe/.

helping his family and his own people were not. He was told that they believed Jesus was God and loved the Khmer people. Later he found out they were called YWAMers.

After Dara’s family returned from the refugee camps they were devastated by his step-father’s physical abuse and so one night his mother fled to Phnom Penh with all his siblings. Living in a slum, Dara’s family collected trash on the streets and rotten vegetables from the market in order to survive. In desperation his mother tried to seek out an orphanage for the children but at that time every location was over capacity. In her last ditch effort, she went to a YWAM Children’s Home that refused to take just the children. Instead the center required the whole family to stay together as they trained the mothers with life and job skills and educated the children. Dara grew up there outside of Phnom Penh at the YWAM Center and recalls having his first hot meal, his first birthday, his first Christmas and his first home there at the Center. After finishing high school Dara came to the YWAM Campus in Battambang to be trained and has now become an amazing apostolic leader within this Asian mission movement. As he says, “God used YWAM to raise me, train me and now God is using me as a former refugee to bring reformation.”

In 2016, Dara traveled to speak at a conference in Germany with about three hundred missionaries who were wrestling with the refugee crisis that was flooding into Europe. Dara was able to share his story about how God used the refugee crisis in Cambodia and how God could do a similar work through the refugee crisis in Europe. A shift took place as what had moments earlier seemed like a huge obstacle with Middle Eastern refugees flooding Europe, all of sudden with God’s perspective became an enormous opportunity. As the 10/40 window had come to Europe, God had opened an
opportunity to train up leaders from Syria, Iran, Afghanistan and Iraq to go back as refugees and bring reform to their nations. At an open meeting with over fifty Muslim refugees, Dara shared his story of Jesus who saved him as a refugee and is using him to bring transformation to his nation. Dara then invited the refugees to respond to a God who redeems the refugee’s life to bring reform. Every refugee in the room responded to God’s call and it began yet another story of how God takes refugees and redeems them for reformation.

The world has become incredibly transient and therefore the 10/40 window is becoming more of a diaspora around the world. Despite this the majority of the unreached and unengaged still lives in the 10/40 Window. God is raising up refugees to go back to their nations to be reformers like what happened in Cambodia over the last several decades. The good work that God started with the Khmer in the refugee camps in Thailand is not yet completed. In this generation God is raising up an apostolic movement of Asians from Cambodia and many others Asian nations that could be one of the greatest mission movements the world has ever seen, as refugees walk into their destiny as reformers. As Paul said to the church in Philippi, “I am sure of this, that he who started a good work in you will bring it to completion (Phil. 1:6)” This is true for the Church of Cambodia and the Body of Christ in Asia, the best is yet to come.

**Chapter Summary**

Every story starts with a context and certain elements of Southeast Asian culture definitely impact the contextualization of the Gospel. It was necessary for this project to begin with an explanation of the crucial elements of the religious background, family and
relationships, history and leadership, and economics that are incredibly important to understand. In considering the religious worldview, it was evident that spiritual beliefs are very strong, they create a deep-seeded fear and yet the Gospel is able to bring transformation. Next, the value of family and relationships is also a critical driving force that must be understood in the Asian context. Finally, the history of leadership has affected the lives of Southeast Asians dramatically in the way they view the past, present, and future.

The cultural context of the Church in Southeast Asia is essential to understand in order to see a mission movement released in this generation. Every culture has strengths and weakness. Every culture has gifts that God has put in it and demonic strongholds that will need to be overcome. For the Church in Asia to become the mission wave God desires it to be, Christian leaders will have to overcome cultural strongholds including a fatalistic worldview, fear of family expectations, and tendencies for leadership to be controlling. At the same time God has put gifts in each culture that can be utilized to ignite movements including the family and relationship networks in Southeast Asia, the openness to spiritual ideas and that this generation in Asia desires to see change throughout nations and across the region. Therefore, if apostolic leaders can be raised up to overcome the strongholds and utilize their gifts from God, they could become catalytic to seeing the release of mission movements from Southeast Asia to the nations in this generation.
CHAPTER 2
YOUTH WITH A MISSION GLOBALLY, IN SOUTHEAST ASIA & IN CAMBODIA

Youth with a Mission was started in 1960 by Loren Cunningham on the biblical mandate of Mark 16:15 to “go into all the world and preach the Gospel to every creature.” The vision was of young people going out like ocean waves into every nation to proclaim and bring God’s love. What started as a small group of youth 58 years ago has exploded into one of the largest mission movements in the world with over 30,000 full-time workers in almost every nation.

YWAM Global Identity: An Apostolic Mission Movement

As one looks at the vast landscape of mission organizations typically each group can be quickly assessed by their core identity. For example, when looking at CRU (Campus Crusade for Christ) immediately one thinks of university student ministry; and Wycliffe is the gift to the Body of Christ for translation of Scripture. Observing YWAM one sees that the movement does many things and yet it is hard to recognize the core identity. For example: YWAM runs biblical training courses but is not a seminary; does mercy ministries but is not a humanitarian organization; lives in community but is not a monastery; and plant churches but is not a denomination.
Wycliffe’s calling came from their founder and spiritual father whose zeal for Bible translation got passed down to each generation. The calling of YWAM is very similar in that Loren Cunningham is incredibly apostolic, pioneering new things in new places, often before the Body of Christ understood them. In 1960 when Cunningham started to cast vision of sending young people into missions, the traditional church leadership was unable to understand this. At that time in order to be a missionary one had to have a seminary degree and a graduate degree in missiology. Loren saw the Biblical model of Jesus training uneducated fishermen who then were sent out to change the world and wondered why the church was not still practicing this method for missions.

Fifty years later, Charisma magazine said “Cunningham changed the way we do missions”¹ and he has been called the “De-Regulator of Missions” because now it is hard to find a church that does not send out young people into missions. This is an example of the apostolic nature of YWAM; doing new things in new places, with cutting edge ideas and often times before the traditional church understands. Therefore, YWAM’s core identity is as an apostolic movement that continues to take risks, while trusting the call of God on young people to go to the nations and bring Gospel transformation.

YWAM Foundational Values

YWAM is a non-denominational and international movement of Christians from over 200 countries around the world. What binds YWAM together is not a structure, but

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¹ Julian Lukins, “Man (and 2.5 Million Youth) With a Mission: YWAM at 50: How Loren Cunningham Changed the Way We do Missions,” Charisma Magazine, vol. 36, no. 2 (September 2010): 34.
rather its vision and values. The vision is “To Know God and Make God Known.” First, that people would know God and out of that place of relationship with God, they would apply Mark 16:15 and Matthew 28:18-20, so that all nations would know God through hearing the Gospel of Jesus.

YWAM’s foundational values start with a statement of faith that affirms the authoritative role of the Bible to shape every area of a Christian’s life. Then it highlights Jesus life, death and resurrection as the God-man and prioritizes one’s response to worship, live in holiness, witness, pray and fellowship. YWAM as a movement relies heavily on the Scriptures to lead them, as well as the guidance of the Holy Spirit.

The eighteen Foundational Values that follow these statements are biblical principles that God has highlighted to YWAM that continue to be formative for all ministry expressions around the globe. These values shape YWAM communities, are utilized in decision-making, and are reexamined constantly in order to keep the mission aligned and from falling into mission drift. (See all YWAM Foundational Values at Appendix A.)

**YWAM Asia: An Apostolic Movement in the Asian Context**

Youth with a Mission has been growing rapidly around the world and there is no place that this is more evident than in Asia. In the regional that includes the six nations of Cambodia, Thailand, Vietnam, Myanmar, Laos and the Philippines, YWAM has over 1,400 full-time missionaries in these nations. The subcontinent of India, which includes the nations of Bangladesh, Nepal, India and Sri Lanka has over 3,000 YWAM missionaries. Most of these workers in Asia are local indigenous leaders that have been
raised up as apostolic pioneers to reach the least, the last, and the lost. These are initial glimmers of Asian apostolic leaders that are beginning mission movements throughout Asia.

Young People Called by God from the Nations to the Nations

Although a majority of YWAM missionaries are locals, God has a call on many lives to go from the nations to the nations. In the New Testament one sees many of Paul’s disciples like Timothy and Titus, being called from one location to a completely different location and being used to advance the Kingdom. Although 30 years ago the majority of the missions force was from developed nations, typically Westerners going to developing or underdeveloped nations, today the face of missions is rapidly changing.

Over the last decade as a movement YWAM has championed the “two-thirds world” (developing world) nations or Global South, to become nations that not only receive missionaries, but also become missionary sending nations. Brazil has recently become the second most sending nation of missionaries, and this is a sign of the times as the mission sending landscape continues to evolve with greater diversity. A recent report shows that of the top ten mission sending nations, four are from Asia: South Korea, China, the Philippines, and India. The face of missions is drastically changing and will only continue to change as more and more missionaries from the Global South will be going from the nations to the nations. These are signposts that the Asian Church as suggested in this project has the potential to become the next wave of missions.

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As the YWAM movement has grown at an incredible rate, like any ministry that grows, it must continually work on what is the best structure for the greatest impact. After many attempts as a movement to be more organizational, more corporate and more structured, God has made it very clear that the calling of YWAM is to function as a family. When YWAM started to define roles and structure using organizational models and trying to be more corporate, the movement recognized that it would not functioned as God has called, namely to relate as a family.

God created the family structure in order to naturally help facilitate multiple generations to continue to thrive together as one unit. As a movement, spiritual eldership has been a biblical principle that God has highlighted to YWAM to continue to help guide this multi-generational movement. Three core principles of spiritual eldership have become very important for continuing to steward the call of God on the YWAM family and they include, freedom in the Spirit, spiritual eldership and relationships.3

One of the YWAM foundational values is that God speaks and he can speak to the youngest and the oldest person. YWAM creates a platform where there is freedom for the Spirit to lead and guide. Hearing God is most often done in community where spiritual eldership comes into play. Elders are not necessarily older but have a breadth of experience, maturity, wisdom, and fulfill the criteria of a biblical elder (1 Tm 3 and Ti 1). Finally, relationships are critical for any family and therefore, true spiritual elders do not have power by position but through relational influence. There are indeed times when elders need to use their authority in very difficult situations, but most often elders operate

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3 Loren Cunningham, *Spiritual Eldership.* (Kona, HI; 2002).
through relational influence, not power and position. When YWAM as an apostolic movement does not utilize these principles, the growth of the movement stagnates quickly, but when movements operate utilizing spiritual eldership they will bear much fruit. This type of understanding of spiritual eldership will be critical for Asian leaders to release apostolic mission movements without trying to control through top-down leadership. This will require leaders to overcome typical models of leadership and instead utilize a biblical model of eldership and influence, rather than power and control.

**YWAM Cambodia**

YWAM started working with the Cambodian people in the 1980’s as a response to the refugee crisis in Thailand as camps were flooded with the Khmer refugees. As a movement there was a call for many people to come and serve in the camps and there was a significant response. At that time YWAM was entrusted to help oversee entire refugee camps like Khao-I-Dang, and with the funding from the United Nations (UN), helped facilitate everything from running the post office, the grocery store, a soap factory and all of the healthcare. During this time God called many YWAMers to serve long-term in the region and from this, YWAM was pioneered in Thailand, Cambodia, Vietnam and Myanmar from refugee responders that continue to serve in these nations to this day.

In the early 1990’s when the UN re-opened Cambodia YWAMers were among the first who went into Cambodia and began to serve the Khmer as they struggled to survive in the midst of extreme poverty. Over the last twenty-five years the ministries of YWAM have multiplied to about thirteen of Cambodia’s twenty-five provinces. These projects are incredibly diverse with training schools for Christians, educational projects,
women and children at risk projects, healthcare projects, and ministries reaching out to the poor and needy.

**YWAM (U of N) Battambang, Cambodia**

Battambang is an agricultural based city with the population of about 400,000 and did not have a YWAM presence despite being one of the largest of Cambodian metropolitans. The ministry of YWAM Battambang was started through a six-month outreach team of young people in 2005. The team sensed God was leading them to pioneer a center that would draw in the Khmer to hear the Gospel and then begin training up the next generation of Cambodians for ministry, missions and leadership in their country. In early 2006 the original staff was a team of five volunteers, four from developed nations and one Cambodian doing mercy ministry and starting an after-school English program for 12-20 year olds. Fast forward to 2018 and the ministry has now grown to 110 full time staff (still all volunteers that raise their own support) with its own campus, running seven different training schools and ten different ministries throughout the city. Over the last decade YWAM Battambang has grown exponentially to become the largest YWAM Training Campus in all of Southeast Asia, training students from within Cambodia and from the surrounding nations for long-term ministry. The fruit over the last twelve years has started to give YWAM leaders a glimpse of what God intends to do through the Church in Asia.
Vision: One Nation One Generation

All vision must be God-birthed and the vision of YWAM Battambang became quite apparent through God’s word in Genesis 50:20. After Joseph was sold into slavery, jailed and then raised up in Pharaoh’s house, his brothers came to him and he said, “what the enemy has used for evil now God will turn to good.” This is God’s character; he redeems what the enemy tries to use to kill, steal and destroy (Jn 10:10) and turns it into good.

The enemy tried to use the Khmer Rouge to steal, kill and destroy Cambodia. From Genesis 50 YWAM’s leadership started to see that God’s vision was to remove the reign of terror and redeem this situation to bring Gospel transformation to Cambodia. In 2003 the government reported that as a result of the mass genocide committed by the Khmer Rouge eighty percent of the nation was under thirty years old and forty-two percent was under fifteen years old. With the average age of a Cambodian being twenty-one years old, the younger generation was, and still is very open to new things, including the Gospel. God started to challenge YWAM in Battambang to consider what Cambodia would look like if the younger generation turned to Christ, literally a nation could be transformed in one generation.

God loves to transform individual’s lives and desires to transform nations. Throughout history God has transformed complete nations in a generation. The reformation is a leading example of how the Gospel transformed numerous nations in Europe. More recently South Korea has seen the Gospel bring a massive transformation in the post-war generations.
Over sixty years ago South Korea was coming out of a war, it was the poorest country on the face of the planet and it was highly culturally Buddhist. Fast-forward to today, South Korea is a completely different nation as about thirty percent of its people are Christian and the nation has experienced incredible Gospel transformation that is evidenced in amazing ways. As a nation turns to Christ, the biblical values start to influence society and it changes the trajectory and future of the people. In Deuteronomy 27 and 28 God promises that if nations obey him, he will bless them and if they disobey him, he will curse them. As South Korea has obeyed God’s word he has blessed this nation. It is now highly educated, a leader in industry and the ninth wealthiest nation in the world. In Genesis 12:3, God says to Abraham that God will bless Abraham not so Abraham keeps the blessing, but rather so that he would be a blessing to the nations. As God blesses nations, his desire is that these nations would become a blessing to other nations. That is exactly what South Korea has done. Korea is now in the top five of the most sending nations of Christian missionaries of any country in the world. God is still transforming nations and South Korea is a clear example of the power of the Gospel to bring transformation to a nation in one generation.

At the beginning of this century Cambodia was in almost the exact same situation that South Korea was in the 1950’s: coming out of a war, one of the poorest nations on the face of the planet, and highly culturally Buddhist. God’s heart for this generation is to bring transformation to this nation and that has been the calling and vision of the ministry of YWAM Battambang since the beginning.
Mission: Equipping & Empowering to bring the Kingdom

Having a vision without clear strategy to accomplish it will inevitably fail. God has also given YWAM a clear strategy to see the transformation of Cambodia and it all starts with the Khmer people. For Cambodia to be transformed, the hearts of the people must change. Therefore the strategy and mission of YWAM Battambang is “equipping and empowering to bring the Kingdom of God to Cambodia, Southeast Asia and to the ends of the Earth.”

This equipping and empowering focuses on training up local Cambodians in long-term ministry and missions to reach their nation and the nations. The result of equipping and empowering is that whatever those who are trained are called to do in their future, that the Kingdom of God would be expanded and as a result transformation will occur. Like the early Church in Acts, which started in Jerusalem, Judea, Samaria, and then to the ends of the earth, YWAM also has been called to start locally and go globally. YWAM in Battambang is focused very intentionally on reaching our city, but then also sending out teams to pioneer new ministries both in Cambodia, in Southeast Asia and throughout the world.

Raising up Khmer Leaders and Missionaries

God is a missionary God in this culture and in every culture. His nature does not change with location. Therefore, a missionary posture should be the normal expression of the church in all times and places.\(^4\)

In the Khmer Bible Matthew 28:18-20 says the same thing as it does in all languages: Jesus’ Great Commission is to go to all nations and make disciples. Fifty

\(^4\) Stetzer, *Planting Missional Churches*, 27.
years ago when Loren Cunningham was preaching in Africa he challenged the Africans to be missionaries because their Bible said the same as his. After the service, an older Western missionary pulled Loren aside and said, “These Africans can’t become missionaries, that is our job.”

The mission movement of the New Testament started in the Middle East and went to Asia, before it ever came to the West. Therefore, it is baffling that one could come to the conclusion that the West has a monopoly on the mission field. Unfortunately, this is the same attitude that the first YWAMers ran into five decades later when starting to pioneer the ministry in Cambodia. Many Western missionaries informed these upstarts that Cambodians needed missionaries from the outside, and the Khmer were certainly not meant to be missionaries, and surely not into other nations. Fortunately God has other plans and YWAM has seen hundreds of Khmer trained and sent into missions.

**Chapter Summary**

The ministry of Youth with a Mission started with the global identity as an apostolic mission’s movement. YWAM’s statement of faith and foundational values are critical as they shape the decision-making processes and the call of God that undergirds the entire movement. The nature of the calling on YWAM in Asia, and Cambodia specifically, is to empower indigenous leaders and missionaries with the leadership DNA of the movement. Following God’s calling to bring restoration to Cambodia, it has exponentially multiplied this ministry over the last decade into YWAM’s largest training campus in Southeast Asia, driven by core YWAM vision and values.
The fruitfulness of YWAM in Southeast Asia gives examples of keys that can be utilized by the Body of Christ to raise up indigenous apostolic leaders that can mobilize mission movements. In order for such leaders to walk in the apostolic calling they will have to learn how to overcome the challenges that will be faced in the Southeast Asian context. Next there will be an examination of how YWAM has been learning to help its local leaders overcome these challenges in order to see mission movements released.
CHAPTER 3
KEYS TO OVERCOMING MINISTRY CHALLENGES IN THE SOUTHEAST ASIAN CONTEXT

“Church workers and missionaries should study and understand the sociological and cultural dynamics of families, the familial structures and their decision making patterns.”1

Every missional context presents different ministry challenges and when working cross-culturally, it is imperative for one to study and understand the sociological dynamics. Now one must consider how YWAM can be an effective ministry to mobilize Asians to pioneer apostolic movements that become the next wave of missions. A primary goal of any ministry should be to raise up leaders in order to build the kingdom. For missionaries it is of utmost importance to prioritize and invest in raising up local leaders as this will be the primary way that people are reached and nations are transformed. As outsiders the role of raising up indigenous leaders is the most valuable thing that can be done and yet one of the most challenging tasks to navigate.

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1 De Neui, *Family and Faith in Asia*, 27.
Spiritual Parents or Paternalism: The Dangers of Cross-Cultural Missions

Leaders who have degrees and publish books are admired in the West, but the leaders who function as spiritual parents will be respected in Asia.²

As De Neui rightly states, in Asia respect and influence come much more out of relationship than accolades. Spiritual fathers and mothers have a deep impact, especially in this generation where familial parents are more and more absent. Investing as spiritual parents in any culture will produce great fruit and this truth has exponential impact in the Asian context. While YWAM Battambang’s senior leadership is primarily in their thirties with young children, there are numerous spiritual generations that have multiplied and been raised up as disciples and leaders.

Parenting is difficult and spiritually parenting can become even more complex with multiple generations of spiritual children and lots of dynamics in a ministry that is growing. Parents have to eventually send their children off into the world to go to university, get a job, get married and have their own offspring. Spiritual parents are also called to raise up children and then release them to go and make more disciples to expand God’s family. If current leaders are unable to raise up spiritual generations and release them, the dangers of paternalism will begin to hinder the potential fruitfulness of the ministry. “Whereas the call to missions implies a desire eventually to put oneself out of business through success in mission, paternalism implies the very opposite. The paternalistic sending church insists on playing father or mother to the receiving church

more or less indefinitely.” Luzbatek makes a valid point here that paternalism is the opposite of success in missions because paternalistic leadership attempts to cling to a job or role permanently.

In *Toxic Faith*, Arterburn and Felton explain the dangers of unhealthy churches and Christian organizations that create religious addicts with toxic tendencies. With professional backgrounds as psychiatrists helping people get healthy from addictions the authors often draw a comparison that exists in a toxic faith group with an unhealthy toxic family. They also point out the tendency for toxic families to get engulfed and entrenched in toxic faith groups and that this can continue for many generations. “The toxic organization and the toxic faith family exist in a world of denial. It denies everyone’s humanity, including that of the leader.” Arterburn and Felton never actually say that using the language of a spiritual family is a characteristic of a toxic faith group. But because of the close connection drawn between toxic families and toxic faith groups, as well as the tendency for those coming from dysfunctional families to gravitate towards toxic faith groups this does create considerable concern.

At the same time through the New Testament followers of Jesus are considered children of God (John 1:12-13, 1 John 3:1-2, Eph. 1:5), part of the household of God (Eph. 2:19-22, Gal. 6:19, 1 Tim. 3:15), and spiritual fathers, mothers, brothers and sisters (1 Cor. 15:58, 2 Pe. 5:13). The language of a spiritual family is used biblically and is appropriate but the Church must have safeguards in order to avoid potential spiritual

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abuse that *Toxic Faith* exposes. In reviewing what Arterburn and Felton call “Ten Rules of the Toxic Faith System” it became evident that the YWAM movement’s values and culture actually provide healthy safeguards against these toxic rules. Some of the toxic tendencies include: “the leader must be in control at all times,”\(^5\) but YWAM value number ten requires leadership to function in teams; “don’t make mistakes,”\(^6\) but YWAM has always been a community that is quick to repent and admit mistakes; “don’t ask questions, especially if they are tough ones”\(^7\) but YWAM teaches that one should always ask questions in order to understand “why we do what we do;” “at all costs, keep up the image of the organization or family,”\(^8\) but YWAM is continually intentionally looking for ways to grow by admitting the weaknesses that exist instead of trying to cover them up. Therefore, although *Toxic Faith* gives a healthy warning of utilizing the language of spiritual family as a potential way that spiritual abuse can occur, the Bible calls the Body of Christ to be a healthy spiritual family and thus all churches and organizations must set up values and a culture that safeguards from toxic faith and spiritual abuse.

The question is not if the Church is a family or not, but rather will the Church be a healthy family or a toxic family. Looking at the family structure, parents are always parents and never retire from that role in a child’s life. In a healthy family, as parents release their children, the children often invite the parents to bring input when needed and eventually these parents increase their influence as they become grandparents. As


\(^6\) Ibid., 245.

\(^7\) Ibid., 252.

\(^8\) Ibid., 260.
spiritual parents there are two ways one can error: one is to keep spiritual children dependent on them for too long. In Asia this is often the case because the patron-client society functions as clients continually being dependent on the patron. Yet spiritually, this produces life-long spiritual infants, not disciples. The other error can be to abandon or neglect spiritual children by being unavailable for them. This can result in even greater wounding. The key here is to continue to release indigenous leaders by stepping back into a spiritual grand-parenting role. By doing this indigenous developing leaders know they are trusted to lead and make decisions, which allows the indigenous leaders to take the reins to continue to invite input, and yet not feel abandoned.

**Keys to Raising up Indigenous Leaders**

Raising up indigenous leaders is a very important topic for the Church to consider. There are many aspects that could be reviewed in raising up local leaders, but three areas are incredibly important and effective for ministering cross-culturally in Asia.

**Valuing the Culture**

Many who come into a different culture, first see all the differences and immediately look down on the people. Others may come with a heart to love the culture but overtime become jaded and cynical about the culture. For many people working cross-culturally it will be a consistent challenge to continue to always value the culture, persevering to have God’s perspective for the uniqueness of each culture.

As an outsider in Asia it is easy to give people jobs, but it is completely different to earn their respect and loyalty. If leaders do not value their followers, those followers
will not value their leaders. Particularly in Asia valuing a person’s culture is very important. Most foreigners underestimate the importance of valuing the local culture and do not recognize the necessity to learn the culture and language.

When indigenous leaders know an outsider values their culture the latter will begin to win their hearts as their respect and loyalty grows. Learning the local language fluently, as well as understanding customs and the worldview are critical for locals to feel honored and respected. So often those coming from the outside to developing countries in Asia like Cambodia are coming for economic gain - as takers and not as givers. In contrast the outsider that desires to be effective must learn to deeply value and honor the culture as this creates a platform to influence and raise up leaders.

Championing the People

“Do not let your children know your love or they will become spoiled.” – A Cambodian Proverb

Most Cambodians have never heard their parents say that they love them. Their parents taught them that communicating love would spoil a child. In Cambodian society it is very typical in communities for there to be a constant environment of putting others down, even one’s children in order to raise one’s self up. For most young Asians no one has ever believed in them, encouraged them or championed them.

“Come follow me…” are three simple words that changed the disciple’s lives and that will change anyone’s life that is willing to respond to these words from Jesus. Although this is a simple statement, in the Jewish culture there is more going on than meets the eye. Jesus is a Jewish rabbi and he calls these young men to become disciples.
In their culture a rabbi would never call his disciples, but rather potential disciples would apply to become a disciple of a particular rabbi. The rabbi would then drill them about the Torah, the Mishnah and other Jewish religious texts and traditions. Most likely the rabbi would eventually say that he did not believe the prospect could become like him and that they should go home to their family trade. If a rabbi did find a student who was the smartest, the brightest and the rabbi actually believed that he could become like him, he would turn to the potential disciple and say these three words… “Come follow me.” In other words, if a rabbi actually thought he could champion the student, and if he believed in him, then and only then would the student become a disciple.

Jesus’ kingdom looked very different compared to his culture. The Kingdom is upside down and here he takes this cultural practice and does exactly that; he flips it on its head. As an incredibly popular rabbi in Judea at the time, instead of taking applications for disciples, Jesus invites them himself. Instead of drilling potential disciples with tests and questions, he makes them a promise that he will change them as they become his disciples. Simply put because Jesus invites the disciples to come and follow him, he basically believes they can become like him. This rag-tag team of fishermen, a tax collector, a zealot and others were not the cream of the crop, but in contrast they were more like the bottom of the barrel. Christians often talk about how much we believe in Jesus, but one must also understand how much Jesus believes in those he calls. He wouldn’t have invited them unless he knew they could do it and since he has invited, he has promised that they will become more like him and he has chosen to champion them.
When someone believes in a person and champions them it changes their lives, it gives them the confidence to take risks and make mistakes --the willingness to go all in. In Asia Christian leaders need to be like Jesus, championing the next generation in order to see God raise up indigenous leaders resulting in fruit that remains. There is a generation of Asians desperate for spiritual fathers and mothers to champion them and the results could be one of the greatest mission movements to the nations.

A Platform for Others: Being a Door-Opener like Barnabas

“My job,” he said, “is to set up the stage, not to perform on it.”

To raise up leaders, the job becomes setting the stage for others and becoming a platform for others to stand on. YWAM Battambang leadership constantly uses this illustration of being a platform to describe its discipleship process to raise up leaders and specifically the call to raise up local indigenous leaders. Barnabas is a great example of someone who became like Jesus and then championed others which resulted in a slew of indigenous leaders. In Acts Barnabas is continually a door-opener for many indigenous leaders, championing them and releasing them into leadership for fruit that remained.

In Acts 4:36-38 Barnabas shows up on the scene as the church is beginning to grow and he gives a property as his offering to the early Church. From this it seems that Barnabas is a wealthy man, as a property owner in the big city and therefore a man of influence. Most likely he could have used this to gain authority in the church. Instead of utilizing these gifts from God for himself, he recognizes the gift of God in Peter the

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fisherman who was more like a hillbilly from Galilee. Barnabas’ generous gift propels the church into having a culture of radical generosity and bearing much fruit and he does all of this with no strings attached. Barnabas believed in Peter and championed him in this season.

In Acts 9:1-27 Saul (later called Paul) is killing Christians like he is the leader of an ancient terrorist group. He encounters Jesus and has a radical conversion on the road to Damascus and starts his ministry there with his new name Paul. But when he comes back to Jerusalem all the Christians are afraid of him, rightfully so, as he had killed many of their brethren including Stephen. Again Barnabas becomes the door-opener for Paul. Their friendship eventually leads to the launching of the first mission journeys from the church in Antioch as they team up to start to plant most of the New Testament churches. When no one believed in Paul, Barnabas saw the gift of God and championed him into his calling.

Barnabas was a devout Jew, but Luke is a Gentile, so he is the last person that Barnabas should champion. Luke joins Paul’s mission team in the book of Acts and goes on to write both the books of Luke and Acts to which Barnabas surely contributed. As Luke researched, interviewed and investigated to write these two books, he certainly interviewed Barnabas. Most likely asking him how the dispute over John Mark actually went at the end of Acts 15. Barnabas could have opposed Luke as a Gentile writing the books of Luke and Acts, which have since become Scripture, but instead he assisted him, believed in him, championed him and opened the door for him.

Finally, we see that Barnabas believes in people even when they fail. In Acts 13:13 John Mark leaves the missionary journey with Paul and Barnabas in an unexpected
way. No details are given but it seems that in some way John Mark failed the expectations of Paul because this becomes a hot topic between he and Barnabas in Acts 15:36-40. Paul will not allow John Mark to come back out on outreach with them, but Barnabas is willing to give him another chance. Barnabas is so committed to championing people, giving them a second chance and being a door-opener, that he decides that he will not go with Paul, choosing to continue to believe in John Mark. Consider the sacrifice of Barnabas here. The fruit that he and Paul had seen in the first mission trip was absolutely phenomenal and yet he has such a deep conviction to champion John Mark that he takes this risk. In the end the risk pays off as John Mark ends up being not only mentored by Barnabas, but also by Peter (1 Pt 5:11) and Paul (2 Tm 4:11). John Mark goes on to become the author of the Gospel of Mark and a significant leader in the Church because Barnabas championed him.

In considering the influential leaders in the New Testament it is natural to think of Peter, Paul, even Mark and Luke, but rarely Barnabas. But Barnabas’ willingness to be a door-opener resulted in raising up these four men who went on to write eighteen of the twenty-seven New Testament books constituting sixty-six percent of the books and over eighty percent of the New Testament content. Barnabas’ life is an example of championing indigenous leaders, whether uneducated like Peter, a persecuting enemy like Paul, cross-culturally a Gentile like Luke or a failure like John Mark. Due to Barnabas being a door-opener, he raised up indigenous leaders that produced fruit that remained and expanded God’s kingdom. To raise up indigenous leaders one must have a Barnabas heart to believe in people, take risks on them and continue to champion them even when they fail.
In the Asian context there are not many Barnabas’. Unlike the Western world that has given every millennial a trophy just for participation and told them they were the most special snowflake, most Asians have never had anyone actually believe in them. In order to multiply missional movements one must become a talent spotter, encourager and door-opener. As a movement, one of YWAM’s greatest strength is believing God can use anyone, being postured as Barnabas’ that will champion the next generation of Asian leaders to become the next wave of missions.

**YWAM Values that Empower Asian Leaders**

YWAM’s mission, vision and values can be keys to helping local leaders be successful as they lead apostolic pioneering movements in this region of the world. There are four YWAM values that are important for leaders in training and equipping indigenous disciples to be healthy for the long-term.

**YWAM Value #1: Know God --- “Disciple First and Always”**

As Cambodia started to reopen in the early 1990’s organizations and churches rushed in to meet the needs. What they quickly recognized was that there was a lack of leadership, which resulted in a large attempt to fill this pressing need. Now looking back a few decades later, a respected missionary Philip Scott made this telling comment: “In the early days in Cambodia we focused on raising up leaders. What happened was we ended up with many leaders and no disciples. What we should have done was focus on raising up disciples because then we would have ended up with leaders who are always
disciples first.” What started out as an attempt to meet a great need ended in a greater failure. When leadership development is raised up above the discipleship development of the character and integrity of a person, a spiritual train-wreck is bound to happen.

Jesus calls his followers him to primarily find their identity as a disciple. No one ever graduates from being a disciple, the discipleship process never ends and whenever tempted to find identity in something else besides being a disciple, danger is lurking. Leaders of the church must guard against finding value and identity in leadership positions, and titles like pastor or missionary. Instead a Christian’s identity must start and remain as disciples of Jesus first and foremost, and the reality is that the best leadership training is actually discipleship training.

One gifting of the Cambodian church is that it is very evangelistic and the statistics prove this as the church has grown quite quickly. Rapid church growth is great, but without discipleship it is also dangerous. It has been said about the Cambodian church, that it has grown “a mile wide but is only an inch deep.” Given this context the body of Christ in Cambodia is in desperate need for discipleship solutions.

Historically one of YWAM’s strengths has been discipleship. In order to join the YWAM movement everybody is required to do a Discipleship Training School and discipleship continues on as one joins staff. Discipleship is not a school, it is not a season, rather it is a lifestyle and YWAM communities have a high value of creating strong discipleship environments. As leaders are discipled intensively for a number of years it

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becomes a part of their journey with Jesus that they are to remain disciples first. In order to see a release of apostolic Asian leaders that will not just lead, but first and foremost follow Jesus, it is absolutely imperative that the area of being a disciple first and foremost is an integral part of one's identity and character.

YWAM Value #3 & 4: Spirit Empowered Ministry

The emphasis of Westernized Christianity is on its theology and doctrine. It is rational, logical, and morally oriented, but it has often excluded areas of the supernatural, such as prophecy, casting out demons, healings, miracles, signs, and wonders. It is this spiritual dimension which most Asian people, including Japanese, stress.11

Western cultures typically present the Gospel in a way that logically approaches guilt and forgiveness through theology and doctrine. In Asia the question is not about guilt, forgiveness or logic, but rather the most prevalent question regarding spirituality is who has the most power. “Any transformational development that is not guided, empowered, and made effective by the Holy Spirit will not prove sustainable.”12

If Asian leaders are going to see ministries started that will bring transformation it must be done by the power of the Holy Spirit. Paul emphasizes the importance of the power of the Spirit when he says to the Corinthian church “The kingdom of God is not of talk but of power” (1st Cor 4:20). It is not enough to present a gospel with words proclaiming who Jesus is and works conveying his love for the world. Instead in Asia, Holy Spirit empowered ministry that combines words, works and wonders will yield

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11 De Neui, Developing Indigenous Leaders, Kindle Location 1109-1111.
12 Bryant Myers, Walking with the Poor, 80.
tremendous impact as the Gospel is not only declared and revealed, but the power of God is on displayed for all to see.

YWAM is a interdenominational movement but overall it tends to be more on the charismatic side of the spectrum. Training of leaders is not just done in the classroom but is very application focused as they go to the streets, head out on outreach and bring emerging leaders into practical experiences of sharing the Gospel through word, works and wonders. This practical application builds confidence for these new leaders to walk out the fullness of the Gospel that is so effective in Asia.

An example of a Cambodian leader getting practical experience and then being raised up and sent out to pioneer is exemplified in Yuka. Several years ago Yuka led an outreach to a different city and encountered a demonic woman who was living in a slum. She was so out of control that her family had literally chained her like an animal to a post at their home. The team began to fast and pray for this woman and after nearly a week, the woman was completely delivered of the demons, was able to be released from the chains and became a Christian. Her family and quite a number of people in her slum saw what happened and also became followers of Christ. This team was made up of Cambodians under the age of twenty-five years old and yet God showed up in a slum through them and a church was planted because the family and neighbors heard the word, saw the works and experienced the wonders. After several more years of leadership training, Yuka at twenty-seven year old is leading a pioneering team in Laos believing for a Laotian mission movement in this generation. For indigenous leaders to pioneer apostolic movements in Asia they must be equipped to walk in the power of the Holy
Spirit as this is a key to seeing mission movements that will truly bring transformation to this continent.

YWAM Value #10: Team Leadership

Three decades of research has clearly revealed that innovation is most often a group effort.13

YWAM has always been a group effort. This group effort is a core element of all leadership teams, which has enabled the movement to be incredibly innovative and creative. An important YWAM foundational value for the context in Asia is that YWAM leadership functions in teams. Biblically, although God uses leaders, these leaders are not lone rangers, but rather have a team. The New Testament exemplifies functioning in team leadership as the Apostles are all leaders and in different seasons we see James leading, Peter leading or Paul leading.

The model of mutual leadership and mutual submission to one another is a unique trait of YWAM, especially in the Asian context. The tendency, especially in Cambodia is to have one patron and many clients. Another Cambodian proverb explains this in a very clear way. “On one mountain there cannot be two tigers.” In the YWAM context these tigers are required to function as a team; therefore they tend to have a team of tigers on the mountain that help to navigate the dangers of the patron-client dynamics.

Team leadership also enables the ministry to outlast one charismatic leader. A ministry built around one individual must necessarily come to an end at some point. Conversely, the ministry built around a diverse set of gifts in a team is one that can grow

13 Hill, Brandeau, Truelove, and Lineback, Collective Genius, 17.
and last. One of the biggest compliments that YWAM Battambang received in the last year was when several pastors commented to the key leaders, “We are not sure actually who leads YWAM.” They continued on to list more than four leaders that they interact with regularly and view as leaders of the mission. Functioning as teams in leadership is a key attribute that is part of the DNA and strengthens YWAM in a unique way here in Asia.

YWAM Value #11: Servant Leadership

We need to hold on to the truth that the mentor-apprentice model is scripturally sound, theoretically coherent, culturally appropriate, and can be effective for training church leaders in the Buddhist world.\(^{14}\)

In Asia there is a deep need for mentorship in order to model what scripture teaches about leadership. Jesus models servant leadership in so many ways as he washes the disciples’ feet, serves them by barbequing fish and then goes to the cross for their sins. In order for indigenous leaders to become effective pioneers of apostolic movements there must be mentors that can model what servant leadership looks like. YWAM Battambang has found modeling servant leadership to be the most impactful practice with the development of indigenous leaders.

As previously discussed Cambodia is a patron-client society and everyone must find his or her place in the hierarchy. Culturally the goal is to get as high up the chain of power as possible, and then once there, to never have to serve. Serving is for the clients, the lowly, and the idea of desiring to become like a servant is not something that fits into

\(^{14}\) De Neui, *Developing Indigenous Leaders*: Kindle Location 1468-1469.
the Asian worldview. Although in most cultures people do not want to become servants, in recent decades the developed world has started to honor and praise servant leaders. But overall in Asia the authoritarian leader is still the model that is raised up. Thus to help Christian leaders in Asia to develop in a biblical servant leadership must be modeled as an alternative way to lead people and movements.

YWAM leadership has provided one of the best and most successful models of servant leadership. Everyone from the leader to the brand-new staffer serves in a variety of ways routinely washing dishes, sweeping and mopping alongside students. In the Asian context this is initially startling and incredibly impactful, as most Khmer have never seen anyone with significant authority serve others, especially those further down the societal hierarchy. Early on in YWAM Battambang’s ministry one of the indigenous staff having now been involved for over a decade, said to a senior leader, “I have never seen leaders serve others like you do in YWAM.” For YWAM leaders this was just the way that they were trained to do life. Jesus’ model of servant leadership is the standard and therefore what YWAM leaders strive to exemplify.

This simple characteristic of servant leadership could seem unimportant but it is unprecedented in most Asian countries and has a deep impact. Jesus made it clear that leadership should not be like that of the world that “lords it over others” (Mt 20:25). Instead His radical example shocked the generation of the disciples into being servant leaders that laid down their lives to pioneer apostolic movements in the nations. To see a new wave of apostolic movements out of Asia will require indigenous leaders who exhibit servant leadership that has been modeled to them by mentors who are adhering to the biblical example of Jesus.
The Impact of Globalization & Urbanization on Missions in Asia

What does all this mean for the missional church’s engagement with culture? To begin, it is no longer possible to speak of ‘U S Culture’ or ‘British Culture’ or ‘Ethiopian Culture’ in a monolithic manner.\(^\text{15}\)

As Craig Van Gelder points out in his book “The Missional Church in Perspective,” globalization is changing the way one must speak, view and do ministry in countries and cultures. The increased impact of globalization in a developing country like Cambodia is moving exponentially faster every year. Cultural do’s and don’ts are changing so quickly that it is hard to know what is appropriate anymore.

Globalization is affecting the world in a variety of significant ways today and the impact is even more evident in underdeveloped nations in Asia like Cambodia. There is much debate around the impact that globalization will have on traditional local cultures and how the church should respond. The reality is that globalization is like a growing tsunami wave that, like it or not, is coming and it will impact everything it touches.

The impact of this rapid change through globalization is of particular interest in order to see Asian leaders pioneer apostolic movements. These leaders will have to bear in mind the rapidly changing culture, worldview and thinking that dramatically impacts either opportunities or obstacles for the Gospel. Not only is globalization rapidly changing the landscape of Asia and specifically Cambodia, but combined with urbanization is causing a double-dose of rapid transition and change.

According to the Population Reference Bureau, as recently as 1800 only 3 percent of the world’s population lived in urban areas. By 1900 almost 14 percent were urbanites. But it is within this past decade that the world reached a symbolic point,

\(^\text{15}\) Van Gelder, The Missional Church in Perspective, 129.
where more than half the world’s population now lives in urban areas. According to the United Nations, by 2025, 61 percent of the people will live in urban areas.\textsuperscript{16}

Urbanization in Cambodia has drastically affected the demographics of Cambodian society in recent years. It used to be said that eighty percent of Cambodians live in rural areas. These days when one goes to a rural village they immediately notice that there is almost no one living there between the ages of fifteen to fifty-five. The villages are mostly made up of children and grandparents that are taking care of their grandchildren while the majority of parents have moved to an urban city either in Cambodia or Thailand to find work.

This shift in population demographics in developing nations in Asia, from being majority rural populations to having more and more urbanites is important to recognize. Paul focused his ministry in major cities because cities create culture that influence entire provinces and countries. Philip Jenkins, in his excellent book \textit{The Next Christendom} suggests that urbanization actually precedes Church growth, “urbanization is generally accompanied by evangelical expansion.”\textsuperscript{17} In order to see apostolic movements in Asia indigenous leaders must strategically target these urban hubs that will impact entire regions.

Many have suggested that the Church should shun globalization and urbanization to try to only preserve traditional culture. Although Christian leaders should seek to preserve the traditional culture, the essence of culture is that it is constantly changing. What was Cambodian culture hundreds of years ago, looks completely different than

\textsuperscript{16} De Neui, \textit{Developing Indigenous Leaders}, Kindle Location 1350-1353.

today because cultures change, develop and evolve. The reality of globalization is rapidly changing cultures around the world and the Church, must always be students of cultural changes in order to understand how to contextualize the Gospel in order to impact and bring Gospel transformation into all areas of society.

How Globalization could result in God’s Provision for an Asian Mission Movement

In a *Harvard Business Review* article titled “Why the Global 1% and the Asian Middle Class Have Gained the Most from Globalization,” Branko Milanovic reveals how extensively Asia has financially benefited from globalization. Another article claims that the West needs to learn from Asia on how they have financially benefited from globalization:

Globalization has been hugely beneficial to Asia. Japan, South Korea, Taiwan, Malaysia, Singapore Hong Kong, Thailand and China have reaped lasting benefits from worldwide investment flows, knowledge exchanges, and rapid economic growth. While globalization undoubtedly made the rich even richer, the poor also benefitted. Several Asian economies saw the emergence of a large middle class and the virtual elimination of poverty.18

A key part of a mission movement in Asia will be seeing an internal release of financial support that will further enable the apostolic sending. For much of Asia the “mid-1980’s until today has been the period of greatest reshuffle of personal incomes since the Industrial Revolution. It is also the first time global inequality has declined in the past two hundred years. The ‘winners’ were the middle and upper classes of the

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relatively poor Asian countries and the global top 1%.”19 The last three decades of financial development have resulted in a strong and growing Asian middle class that is positioned to make significant contributions to supporting Asian missionaries, and evidence of its willingness to do so have come particularly from South Korea and Singapore to date.

Admittedly Globalization has many pros and cons that have been debated by everyone including capitalists, anthropologists and missiologists. Despite the variety of opinions, globalization has happened, is not stopping, and will only continue to transform the world. Regarding globalization Jenkins again argues that God could use globalization as a strategy to globally grow the Church, contending that:

Even though many see the process of globalization as yet another form of American imperialism, it would be ironic if an early consequence was a growing sense of identity between Southern World Christians. And once that axis is established, we really would be speaking of a new Christendom, based in Africa, Asia and South America.20

With this in mind the body of Christ must embrace this reality and see that in God’s sovereignty, he will utilize this global transformation for his Kingdom purposes, one of those being mission movements from Asia that now realistically could be funded by the Asian church.


20 Jenkins, The Next Christendom, 16.
Transforming Nations Requires the Gospel going into all Spheres of Society

As an apostolic mission movement, God has also called YWAM to not just engage and train people for traditional missions to impact the religious sphere of society, but to train Christians to bring Gospel transformation to all spheres of society. As God wants to bring transformation to all nations, this requires not only Christians influencing the religious sphere of society as missionaries and pastors, but it requires Godly men and women influencing all spheres of society including: government, education, family, business, media, arts and entertainment. The Bible models this as God shaped all these areas of Israel’s society and then throughout the Bible, God continues to instruct how all spheres of the nations should function. God highlighted the importance of discipling all spheres of society to three key leaders of the body of Christ in the 1970s including Bill Bright, Founder of Campus Crusade, author and theologian Francis Schaeffer and YWAM’s Founder Loren Cunningham.²¹

When Christians become missional in all spheres of society to bring transformation, the world will truly see whole nations impacted by the Gospel. As Asia is currently in a season of rapid development the Body of Christ has a rare and ripe opportunity to impact different nations as it engages with all the spheres of society. Within the YWAM movement, the University of the Nations provides all educational training. This university has seven colleges that offer degrees focused on each of the seven spheres of society in order to equip and empower Christians to impact these areas.

with the Gospel. If the Christian community desires to see Cambodia transformed, as well as other Asian nations, the Church will also need to equip Godly businessmen, government officials and educators to bring transformation into the spheres of society.

In order to consider how to impact different spheres of society it is always important to have models that can be replicated. God has led YWAM Battambang to engage in a number of different spheres of society with the goal of seeing citywide and nationwide transformation.

*Education Sphere:* YWAM Battambang runs several educational projects including a preschool, a Youth Development Center with 400 youth learning twelve levels of English, as well as facilitating over 300 volunteer interns every year.

*Family Sphere:* YWAM Battambang’s Children at Risk and Women at Risk projects are reaching out to families affected by AIDS, children and families in poverty, as well as providing midwives serving women in crisis pregnancy.

*Business Sphere:* YWAM Battambang has a Café and Crossfit Gym with the goal of running Godly businesses, providing jobs and skills for those in poverty, discipling employees and making profit to pour back into missions.

*Government Sphere:* As leadership has worked significantly in Battambang in different spheres strong relationships have been built with key government leaders including the mayor of the city, governor of the province and there has been an impact on the government sphere through these relationships. In spite of officially being a Buddhist government, the Governor of Battambang Province spoke warmly at the dedication of the new YWAM campus and was specific in acknowledging that our Christian faith motivates us and he honored the YWAM community and its impact in the region.
These are a few examples of how the Body of Christ can engage in the different spheres of society. For nations to be transformed all the spheres of society must be impacted. Therefore we need to equip leaders with a vision to have holistic impact. As the next wave of missions rises out of Asia these leaders must have vision not just to plant churches, but for the Church to empower disciples that will influence all seven society.

Chapter Summary

In the context of Southeast Asia, YWAM Battambang has faced multiple ministry challenges. The key for seeing mission movements in Asia is empowering indigenous leaders, and yet, there are a number of hurdles that have to be overcome. Outsiders must understand the why and how of raising up indigenous leaders. The focus of raising up leaders starts with being disciples first and YWAM offers a unique approach through the foundational values to equip and empower apostolic Asian leaders to be successful. The impact of globalization and urbanization in these developing nations means ministry leadership must adapt to cultural changes. Finally, for the Church to truly impact nations, leadership must rise to the challenges that are faced in influencing all the spheres of society and doing this holistically to see national and regional transformation. The apostolic leaders that God is raising up must have character and integrity to navigate these cultural challenges. They also must be apostolic visionaries that can have cutting edge strategies in the midst of globalization, as well as breadth of ministry that engages all spheres of society in order to release holistic mission movements from the Asian church.
Part One Conclusion

The first section of the doctoral project requires an explanation and assessment of the community and ministry context. The first chapter discovered the context and community of Southeast Asia and specifically considered Cambodia in order to understand what the challenges are for seeing apostolic leaders raised up. Chapter two reviewed the ministry of YWAM starting globally, then in Asia and finally in Battambang, Cambodia with the largest training campus in Southeast Asia. This example began to give glimpses of the potential of this generation’s apostolic Asian leaders being raised up to release movements. Chapter three considered the obstacles that are faced as the context of Southeast Asia intersects with what God’s heart is to raise up a missions movement from within Asia and how YWAM’s equipping can empower apostolic leaders to pioneer mission movements to bring transformation.

The second section of the doctoral project will require a literature review and a theological reflection. The literature review will include looking at the areas of apostolic leadership of movements, cross-cultural leadership in the Asian context, and the importance of sustaining healthy leadership for the long-term. The theological reflection will consider the model of how Jesus and Paul ignited movements, how Moses overcame obstacles in pioneering a nation, and how Antioch and Ephesus became regional mission movement hubs.

The third section will conclude with formulating a new ministry initiative and the process needed for its implementation. The new ministry initiative will focus on seeing new YWAM centers pioneered throughout Cambodia. Currently there are YWAM ministry locations in thirteen of the twenty-five provinces and the goal is to see at least...
twelve new centers pioneered in the remaining provinces. The new initiative plan will include theological implications, goals, the content of strategy and how to identify and develop these apostolic leaders.
PART TWO

THEOLOGICAL REFLECTION
CHAPTER 4

LITERATURE REVIEW ON RAISING UP APSOTOLIC LEADERS TO MULTIPLY MOVEMENTS IN ASIA

Helen Keller, the blind-and-deaf woman who made history by learning to overcome her disabilities, was once asked if there was anything worse than being blind. She answered, “Oh yes! There is something worse than being blind. It is being able to see and not having any vision.”

Mission movements require apostolic leaders to multiply the vision that God wants to impart into the church to take back the enemy’s territory in the most unreached frontiers. As Helen Keller says, being visionless is worse than being blind. Unfortunately, although there are bigger churches than ever in history, there are very few apostolic leaders and many Christians have little to no vision for the least, the last and the lost. The following review of key literature works on the topic of Raising up Apostolic Leaders to Multiply Movements will seek to utilize these resources to inform this project’s strategy to see a mission movements released throughout Asia.

The Celtic Way of Evangelism by George G. Hunter III

The thesis of The Celtic Way of Evangelism is that today we have much to learn

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from one of the most successful evangelistic movements of indigenous Christians. This group brought gospel transformation not only to Ireland, but also too much of Western Europe. As Hunter says: “In two or three generations, all of Ireland had become substantially Christian. Celtic monastic communities became the strategic ‘mission stations’ from which apostolic bands reached the ‘barbarians’ of Scotland, much of England and much of Western Europe.”

Hunter makes a great argument for why the Celtic Way can be effective in the Western post-modern, post-Christendom context. One could also contend that these principles would be even more effective in pre-Christian contexts in developing nations in places like Asia. For example, Cambodia has many similarities to the “barbarian” ways of pre-Christian Ireland when this evangelistic movement changed that nation and region.

Hunter’s main argument is that “Patrick’s leadership had indigenized Christianity to Irish cultural soil more than anyone else was attempting anywhere else.” This resulted in one of the greatest apostolic mission’s movements in history. The willingness to contextualize the gospel empowering the indigenous people is an excellent principle for any group wanting to see a mission’s movement released. Patrick’s initial approach was much like Paul’s at Athens in Acts 17 where utilizing the Athenian culture he built bridges to help the locals connect with the gospel. Hunter says similarly that Patrick “was especially interested in what the target audience already assumed, knew, or believed that the advocate could build on.”

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contextualizing the gospel can not be overestimated: “when you understand the people, you often know what to say and do and how. When the people know that the Christians understand them, they infer that maybe Christianity’s High God understands them too.”

Hunter also emphasizes that Patrick intentionally was not a one-man show, but rather the Celts functioned as apostolic teams: “the Celtic Christians usually evangelized as a team-by relating to the people of a settlement; identifying with the people; engaging in friendship, conversation, ministry and witness- with the goal of raising up a church in measurable time.” As one will see from other works on this topic, team leadership is a key attribute to multiplying a movement and not simply an institution. “The visitor would have observed more of a movement than an institution, with small provisional buildings of wood and mud; a movement featuring laity more than clergy in ministry.”

Hunter’s contribution from the Celtic Way to the topic of apostolic movements is unique in two specific ways. First the Celtic’s theology of holistic ministry is highlighted significantly.

This difference between Roman and Celtic Christianity is very important for evangelization because the two views lead to quite contrasting understandings of what is essentially involved in salvation. For Augustine, Jesus Christ saves us by rescuing us from sin and the consequences of the Fall. For the Celtic apostles, Jesus Christ comes to restore our humanity and to complete his good creation.

Often the primary focus of movements can be the fruit of salvation. For a movement to occur salvation must be a main thrust, but Hunter emphasizes that the Celts had a

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4 Ibid., 47.
5 Ibid., 8.
6 Ibid., 36.
7 Ibid., 14.
8 Ibid., 85.
broader view of the gospel. This perspective included God not only being concerned about saving souls from hell, but also restoring humanity and creation. One could argue that this theological difference is one of the core principles that mobilized the Celts to have vision beyond their own borders with the hope to see other nations restored as they had experienced in Ireland.

The second contribution that Hunter makes is connecting the ancient model of the Celts to re-imagine that this type of movement can again take place in our world today.

Some of the Celtic Christian movement’s achievements might not seem very achievable today, such as the way that their monastic communities created a center for community in the midst of rural sprawl. We find today, however, many cases of urban sprawl, and one of the secrets of the American megachurch has been its capacity to create a center for community in the midst of urban sprawl.9

With the increase of urbanization from thirteen percent of the world’s population in 1900 to an estimated sixty percent in 2030,10 Christians must consider what effective apostolic movements look like in a world dominated by urbanization. The concept of Celtic community centers can be strategically utilized today in urban cities as apostolic movements create opportunities in concrete jungles to connect socially, intellectually, physically and spiritually with God and others.

The one limitation of the Celtic Way was the lack of information passed down to the next generation of leadership. For example, there is no record of how they funded and sustained this apostolic movement or what significant training materials were used. This is mostly due to the fact that there is a lack of historical documentation because it

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9 Ibid., 125.

occurred more than a millennium ago. But it would be helpful to know how these barbarians were trained and funded to become beacons of light to the nations.

Creating a Missional Culture by JR Woodward

In Creating a Missional Culture JR Woodward helps leaders envision how the body of Christ intentionally needs to create a culture that is missional in order to empower all believers to reach the world. Woodward’s thesis works around the importance of understanding and shaping the culture of our faith communities. As Woodward says culture is too often neglected:

Culture is like gravity. We never talk about it, except in physics classes. We don’t include gravity in our weekly planning processes. No one gets up thinking about how gravity will affect their day. However, gravity impacts us in everything we do, every day. Like gravity, the culture of a congregation can either pull people down to their base instincts or lift people up to their sacred potential.11

Too many leaders in the church have neglected the importance of the culture of a community that has resulted in many trading their sacred potential for their basic instincts. In this generation it is essential to “understand(ing) the transformative power of culture as vital if we want to have mature communities of faith.”12

In summary Woodward argues that too often the church has postured itself against culture rather than empowering the church to influence culture. He says, “while there is a place for condemning, critiquing, consuming and copying culture, the primary posture

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12 Woodward, Creating a Missional Culture, Kindle Location 418-418.
Christ followers are to have in the world is as culture makers.” Instead of being a cultural critic, the Church must create a culture in communities that empowers its disciples. This is essential because the ultimate tool of evaluation for a community of believers is not “praise, preaching, programs or property” but rather that “your church is only as good as her disciples.” Woodward gets very practical and identifies a number of essential cultural traits including growing a learning environment, understanding spiritual gifts and the importance of Sabbath that are critical for cultivating a missional culture. He also provides insightful questions to evaluate the current culture in one’s community: “Four questions will help us understand and shape the culture of the congregation we serve. Narrative—What is God’s calling for our church? Rituals—What are our core practices? Institution—How will we fulfill our calling? Ethics—What does it mean for us to be faithful and fruitful?”

When seeking to multiply movements the role of apostolic leadership is critical. Here is where Woodward makes a significant contribution as he explains the role of the apostolic gifting in partnership and unity with the other gifts of the five-fold ministry (Eph 4:11-13). This passage in Ephesians is one of three core passages in the New Testament that teaches on spiritual gifts. Although there has been much debate in the body of Christ around spiritual gifts scripture makes it clear why God has given these gifts to the church that continue on today. In Romans 12:3-8 and 1 Corinthians 12:1-13 Paul explains the breadth of spiritual gifts that God has given to the body of Christ. Then

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13 Ibid., Kindle Location 523-524.
14 Ibid., Kindle Location 400-404.
15 Ibid., Kindle Location 3294-3300.
Paul explains the purpose of spiritual gifts to be for the “equipping of the saints” and “building up of the body (Eph. 4:12)” which is still God’s heart for the church today.

Woodward goes on to explain the role of the apostolic gift and how critical it is for catalyzing mission’s movements. “Apostles are catalysts who get things started. They seek forward movement in mission with the big picture in mind, and they are constantly thinking about how to forge into new missional spaces where others have not yet ventured.” The apostolic gift is typically the tip of the spear in most mission movements but Woodward also highlights how “apostles help people discover and live out their calling and create a discipleship ethos in the congregation.” The current church perspective tends to call everyone in leadership “pastor,” some streams of the church are comfortable recognizing teachers and evangelists, but do not know what to do with the gifts of the prophets and apostles. One could contend that the majority of “pastors” of large churches or movements today, actually have the primary spiritual gift of the apostolic. This is easily observed as these leaders continually have vision to expand, but are not necessarily shepherding individuals, therefore the spiritual gift from God at work in them is not actually the pastoral, but rather the apostolic. In the area of multiplying movements Woodward emphasizes the importance of all the gifts working uniquely in unity and how the apostolic gift is essential for missional communities to advance into “spiritual frontiers.”

The limitations of *Creating a Missional Culture* as a resource in light of this

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16 Ibid., Kindle Location 2444-2446.

17 Ibid., Kindle Location 2440-2441.

18 Ibid., Kindle Location 2447-2448.
project’s ministry challenge is that it is completely written to the context of the Western church. Almost nothing in this resource considers the cross-cultural issues that must be navigated, nor is there any perspective given on movements or organizations beyond the local churches. Therefore, although Woodward’s work is a great resource, other literature must be utilized for this project’s ministry challenge. This will be necessary for this project in order to fill in the gaps of the cross-cultural dimension, as well as working within the context of global mission movements rather than a local church.

**Exponential by Dave and Jon Ferguson**

*Exponential* is a book that can be summarized in one word, reproduction. Dave and Jon Ferguson communicate a simple strategy for any group of Christians to utilize in order to see reproduction in all areas of ministry including discipleship, leadership, missional teams, coaches, churches, networks and movements. Throughout the book the authors utilize the inspiring story of how they and their friends started a network of churches, explaining very basic ideas that can be applied by any group of friends desiring to start a similar movement.

*Exponential’s* main argument is that everything must change in the current state of how churches function in order to return to being missional communities. As Ferguson says:

Discipleship in the church today has more to do with consuming and absorbing cognitive content than it has anything to do with missional action. Being a disciple is more about an individual and his/her ability to get a passing grade on the subject matter, and less about being a follower of Jesus who lives in community with others for the sake of Christ’s mission. I’m convinced that it will
take at least another generation for us to recover the meaning of the word disciple so it is heard in the way Jesus meant for it to be heard.\textsuperscript{19}

Instead of leaving the reader hopeless in making disciples, this resource goes onto explain systematic tools like apprenticeships that reproduce disciples, leaders and coaches. For missional movement to take place the Fergusons argue that; “Developing coaches (leaders of leaders) may be the single most overlooked yet vital task in spreading a missional movement.”\textsuperscript{20} Although much has been written about leadership, often times leadership development has not been intentionally taught. This causes the Church to lack apostolic leaders that cannot only start, but are equipped to exponentially expand movements that impact and bring gospel transformation.

A major contribution from \textit{Exponential} is the simple “leadership path” that takes an individual towards becoming an apprentice, then onto a leader, coach, director, campus pastor/church planter and finally network leader. This path not only empowers the full time staff in ministry to develop, but also the members of the church can develop as leaders and often times eventually are called into full time ministry. The leadership pathway is a great example of a processional pipeline that develops leaders of leaders that is essential to see any missional movement initiated and sustained.

Once again the limitations of \textit{Exponential} as a resource is that, as most books about missional movements, it is aimed at the Western context. This leaves much to be needed in terms of the cross-cultural context and conflict that must be navigated in any

\textsuperscript{19} Dave and Jon Ferguson, \textit{Exponential: How You and Your Friends Can Start a Missional Church Movement} (Grand Rapids, MI: Zondervan, 2010), 29.

\textsuperscript{20} Ferguson, \textit{Exponential}, 56.
movement. With this in mind this literature review will consider resources to help supplement the need for contextualization in Asia and the cross-cultural conflict.

**Smiling Tiger, Hidden Dragon by John Ng**

*Smiling Tiger, Hidden Dragon* is a book on the topic of how to deal with conflict in Asia. Ng argues that “Conflict is neutral - it is neither good or bad”\(^{21}\) and that actually “conflicts can be a growth opportunity for both individuals and organizations.”\(^{22}\) He goes on to explain that culturally in Asia the area of leading through conflict is very difficult, delicate and requires deep understanding in order to navigate it successfully.

Ng argues that conflict in the Asian context is extremely complicated. He uses the imagery of a smiling tiger, hidden dragon and says: “Herein lies another similarity between tigers and Asians. Asians tend to camouflage their conflicts. They can smile, nod their heads and appear courteous and even kind. But they may be out to kill. Their Ninja-like approach means that they will attack when least expected.”\(^{23}\) Further explanation from Ng (who is Asian) explains how in Asian culture it is common to pretend that problems do not exist, to gravitate towards avoiding conflict and tending to hide underlying issues. The result is expressing their frustrations to others in unhealthy ways.\(^{24}\)

The major contribution that this resource offers for the topic of mission movements in Asia is how to understand conflict in the cultural context, as well as how to

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\(^{22}\) Ng, *Smiling Tiger, Hidden Dragon*, 194.

\(^{23}\) Ibid., 6.

\(^{24}\) Ibid., 21.
resolve and grow in the midst of it. Whenever a movement is initiated and growth occurs, there will be conflict. Therefore it will be essential for apostolic leaders called to multiply movements to have skills that will empower them in the cultural context, to turn conflicts from obstacles to opportunities. Ng gives very insightful and practical tips on how to turn these conflicts into victories in the Asian context. This insight includes cultivating a culture of apologizing\(^{25}\) (which is not typical in order to save face), promoting a culture of trust,\(^ {26}\) helping uncover hidden interests that underlie the conflict that are not typically revealed,\(^ {27}\) and the vital importance of strengthening relationships with co-workers.\(^ {28}\)

The limitation for this project’s ministry challenge is that this resource has been outlined in a general framework and is not applied specifically for ministry or related to movements. This makes the resource have great breadth on the topic of conflict, but not any significant depth regarding conflict related to Christian ministry or apostolic movements. Despite this limitation it is a great resource addressing conflict in Asia with wisdom, tact and skill to compliment the numerous resources on movements that have been analyzed as part of this literature review.

**Emotionally Healthy Leadership by Peter Scazzero**

In *Emotionally Healthy Leadership* Scazzero is extremely vulnerable about the realities of leadership in ministry and how it has a propensity to chew people up and spit

\(^{25}\) Ibid., 69.

\(^{26}\) Ibid., 198.

\(^{27}\) Ibid., 251.

\(^{28}\) Ibid., 209.
them out. In order to help leaders remain healthy he identifies four key deficiencies of unhealthy leaders: they are not self-aware; they do not prioritize their marriage or singleness; they do more activity for God than relationship with God; and they lack rhythms of work and Sabbath. This is incredibly relevant to the topic of multiplying movements because as Scazzero says: “Creating an emotionally healthy culture and team is one of the most powerful opportunities we have to impact people’s lives and our long-term mission.”

Scazzero divides the book into two parts discussing the importance of the leader’s inner world and outer world, highlighting how leaders notoriously neglect their inner world that eventually leads to devastation. He explains “the higher up we go in leadership, the greater the level of maturity is required. As people step into progressively wider spheres of influence and greater responsibility, unresolved issues in their inner lives will inevitably be exposed.” Therefore if a leader does not have a healthy inner life, no matter how large the ministry grows, the leader and the ministry will not be emotionally and spiritually healthy and will end up reproducing this unhealthiness. This reality is a critical aspect that must be considered for the topic of multiplying movements. This is necessary because if a movement is not able to maintain emotional and spiritual health, which starts with the leaders, then the multiplication will be in vain. As Scazzero says often we evaluate success without God’s perspective: “The implications are that we may well be growing our ministries but nevertheless failing. Why? Because God’s standard of

29 Peter Scazzero. Emotional Healthy Leadership: How Transforming Your Inner Life will Deeply Transform Your Church, Team and the World. (Grand Rapids, MI: Zondervan, 2015), 215.

30 Scazzero. Emotional Healthy Leadership, 224.
success isn’t limited to growth. Success is first and foremost doing what God has asked us to do, doing it his way and in his training.”

One of the major contributions that *Emotionally Healthy Leadership* brings to this project is recognizing that every leader has a “shadow.” “Your shadow is the accumulation of untamed emotions, less than pure motives, and thoughts that, while largely unconscious, strongly influence and shape your behaviors. It is the damaged, but mostly hidden version of who you are.” If a leader does not deal with their proverbial “shadow,” then the shadow will bring devastation to their leadership. The example of Paul is cited as he recognized his shadow and not only dealt with it, but it “became a source of healthy boasting, providing a means through which Jesus’ power and life flowed through him.” For apostolic leaders to multiply movements in Asia, we must equip them like Paul to not only deal with their shadows, but to turn them into places of power that Jesus can flow through to impact cities and nations.

The limitation of this resource for the topic of this project is that it primarily focused on church leadership in the Western context. Although the principles are transferrable there are limitations to the depth that is discussed regarding the specific struggles apostolic leaders will face on the frontiers. Regardless of this, the concepts in this resource are incredibly valuable for empowering apostolic leaders.

31 Ibid., 190.
32 Ibid., 55.
33 Ibid., 67.
Developing Indigenous Leaders by Paul De Neui

*Developing Indigenous Leaders* focuses on the necessity and complexity of raising up indigenous leaders in frontier missions and the imminent failure if this does not happen. DeNeui gives biblical examples of Daniel’s cultural understanding in Babylon and Paul’s in Athens to encourage cross-cultural missionaries of the importance of understanding the culture and then contextualizing the gospel. He exhorts missionaries that: “there is nothing wrong theologically and missiologically with integrating culture and the gospel as long as the finality and supremacy of Jesus Christ alone as our Lord and Savior is not sacrificed”

DeNeui argues that if cross-cultural missionaries do not deeply understand the language, culture and contextualize the gospel then it will be very difficult to see any movements of indigenous leaders. But consequently, if the first generation can raise up disciples that make disciples, as he says: “Our focus is not on how many disciples were raised up by one great person, but upon how many generations of a disciple-making series we can observe in such a movement.” As in other resources we have analyzed, DeNeui’s focus on the necessity of reproducing disciples is highlighted as the core for any movement to be sustainable.

*Developing Indigenous Leaders* makes a significant contribution to the topic of raising up apostolic leaders in Asia because of the focus that DeNeui has in his writing on

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36 Ibid., Kindle Location 479-480.

37 Ibid., Kindle Location 845-846.
the Asian-Buddhist worldview of leaders and leadership. The cultural differences in spiritual understanding are significant and often cross-cultural missionaries underestimate the importance. To empower those working cross-culturally DeNeui provides helpful insights to be more effective in ministry. For example he explains: “Leaders who have degrees and publish books are admired in the West, but the leaders who function as spiritual parents will be respected in Asia.”38 This observation is spot on as someone living and working in the Asian-Buddhist context for thirteen years, the author can attest that spiritual parents have much more significant influence than authors. This reality has marked the trajectory of the author’s ministry over the last few years because he recognized that he must function not as a spiritual older brother as he did for many years, but rather as a spiritual parent. In order to see a release of Asian apostolic leaders, this generation needs spiritual fathers and mothers to champion them to pioneer in the spiritual frontiers.

The limitation of this resource in light of the ministry challenge is that it primarily focuses on discipleship in the Asian context of the local church rather than apostolic leaders and movements. The cultural insights for Asian-Buddhists, and practical examples of contextualization here are a much needed resource for the topic. But for more understanding related specifically to apostolic leaders and movements we will glean from other resources.

**Multiplying Missional Leaders by Mike Breen**

_Multiplying Missional Leaders_ is a resource that empowers volunteers without

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38 Ibid., Kindle Location 1199-1100
vision to become leaders of movements. Breen makes it clear that this will not happen naturally but instead, “if you are going to multiply missional leaders who have the character and competency of Jesus, who can lead the people of God into mission, you’re going to need a way of doing this that isn’t by accident. You’re not going to accidentally multiply missional leaders.”

Breen goes on to explain the importance of starting with character and competency; and then creating a leadership pipeline that will empower and multiply missional leaders.

Breen argues that the current environment of the Western Church is driven by competition with other churches, consumerism to attract crowds and celebrity status that feeds many leaders’ egos. It could be contended that this is not a Western church plague, but rather as the church of the West influences the body of Christ around the globe this cancerous plague has spread around the world. Instead of striving for crowds and celebrity status, missional leaders must return to the model of Jesus and Paul that included a simple four-step process of recruiting, training, deploying and reviewing.

If you train, deploy and review long enough with your team, like Paul who went before you, you will be able to release a missional movement of leaders who will do far beyond anything you could ever hope, dream or imagine on your own. Eventually, you’ll be able to release them to become leaders in their own right-leaders who can function in a system of low control and high accountability.

In order to see sustainable missions movements in Asia these are exactly the methods that need to be employed while staving off the generational temptation of competition, consumerism and celebrity status.

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41 Ibid., 74.
Breen makes a significant contribution to the topic of multiplying missional leaders by focusing on the key component for any missional leader: being their inner character. This area is where the enemy targeted Jesus in the desert, and Breen contends that the enemy will also attack any significant leader in the area of inner character.

If we want to be missional leaders and multiply missional leaders who see unbelievable things happen - the kind of movements we’ve only heard rumors about in other parts of the world or read about in the book of Acts - we need an inner world to support that external fruit. In fact, our chief concern must be the inner world, living out of a place of sustained connection with the Father.  

Too many resources on the topic of movements focus on capacity before character, and yet if the character is unable to withstand the weight of the capacity, a leadership train-wreck is bound to happen. Instead Breen focuses the first third of the book on the fact that a leader’s character must match his calling.

As Breen writes for a wide breadth of ministry, the limitation of this resource is that it lacked practical application for a church or mission’s organization. Although the breadth is appreciated, the lack of depth and details leaves needed application to consider in the context of a church or movement. This resource was also completely written for the American church, which therefore limits the contextual relevance for the ministry challenge of raising up an apostolic mission’s movement in Asia.

**Theology in the Context of World Christianity by Timothy Tennent**

In *Theology in the Context of World Christianity* Timothy Tennent educates the Body of Christ on the reality that the center of Christianity has shifted from the West to

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42 Ibid., 17.
what he terms the “Majority World” and what the implications will be for the future of the church. Tennent states his thesis as:

We are now in the midst of one of the most dramatic shifts of Christianity since the Reformation. Christianity is on the move and is creating a seismic change that is changing the face of the whole Christian movement. Every Christian in the world, but especially those in the West, must understand how these changes will influence our understanding of church history, our study of theology, and our conception of world missions.43

Tennent continues to support his case by showing that since the beginning of Christianity the center of the faith grew towards the West until in 1900 when it started to move south. Then in 1970 Christianity started to move east, so that now sixty-seven percent of Christians today live outside of the Western world.44

In summary Tennent argues that since the Reformation, almost all theological resources have come from the West and that this must change rapidly. He proceeds to look at the traditional veins of systematic theology but within specific regions of the world to set an example of how the Church needs to deepen her theology by listening and learning from the Majority World Christians.

This resource makes a significant contribution to the Church to see the reality that the West will no longer dominate the future of Christianity. By looking at different systematic theological topics within different culture contexts, the content is an eye-opener for the Body of Christ to see: what pneumatology looks like in South America, how soteriology impacts Asia, what ecclesiology consists of in the Muslim world and the significance of Christology in Africa. In the end Tennent, masterfully explains the

43 Timothy Tennent, Theology in the Context of World Christianity: How the Global Church is influencing the way we think about and discuss Theology. (Grand Rapids, MI: Zondervan, 2007), 2.

44 Tennent, Theology in the Context of World Christianity, 8.
importance of the partnership of theology and missiology working together to prepare and equip the global church. He encourages the church to treasure the rich history of theology but to learn from the Majority World Christians whose theology will shape the future of the church.

Because the resource reviews theology for global Christianity it limited the depth of understanding for a particular region. As this project is focused on the context of Asia it would have been fascinating to have each systematic theology theme considered in the context of Asia. Despite this minor limitation, theological topics were considered in regards to the Muslim world, Hindu world, Africa or South America, each of those contexts are significantly different from the traditional Western theological scenario which resulted in easily considering the situation in Asia. Tennent’s work here significantly reinforced the importance of this project to raise up apostolic leaders in Asia and gave greater vision to challenge and empower some of them to actually begin to write and author appropriate theological resources from the Asian Christian as it pertains to the Asian context.

**The Next Christendom: The Coming of Global Christianity by Philip Jenkins**

In *The Next Christendom* Philip Jenkins provides an amazing resource that completely confirms what this project is arguing, that the future of missions in no longer in the hands of the Western Church, but now will depend significantly on the Body of Christ in the Global South. Jenkins’ thesis for arguing for the future in *The Next Christendom* is:
Over the last century, however, the center of gravity in the Christian world has shifted inexorably away from Europe, southward, to Africa and Latin America, and eastward, toward Asia. Today, the largest Christians communities on the planet are to be found in those regions. If we want to visualize a “typical” contemporary Christian, we should think of a women living in a village in Nigeria, or in a Brazilian favela. In parts of Asia too, churches are growing rapidly, in numbers and self-confidence. As Kenyan scholar John Mtibi has observed, “the center of the church’s universality [are] no longer in Geneva, Rome, Athens, Paris, London, New York, but Kinshasa, Buenos Aires, Addis Ababa and Manila.”

In summary Jenkin’s argues that “the era of Western Christianity has passed within our lifetimes, and the day of the Southern churches is dawning. The fact of change is undeniable: it has happened, and will continue to happen.” Because of this “fact” the Global Church must recognize and respond to the implications that result from this massive shift from the center of Christianity being in the West, now to the South and the East. Although Western Christianity has been struggling to navigate the murky waters of a liberal worldview, from the impact of an extremely secular society, “Southern Christians are more conservative in terms of both beliefs and moral teachings.”

The church in the West, as Tennent says, struggles with a “Jerry Springer Culture” soaked with “suspicion around anything that claims to be authoritative.” This has resulted in authors exploiting the situation with books like the *Da Vinci Code* and the *Gospel of Judas*, which throws doubt on the Bible causing a “resurgence of Gnosticism” that “even some sectors of the church have been swept into.” Although the Western Church seems

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46 Ibid., 3.
47 Ibid., 8.
48 Tennent, *Theology in the Context of World Christianity*, 270.
49 Ibid., 270.
to be sinking in the liberal quicksand of a secular society, because the Global Church has shifted “for the foreseeable future, though, the dominant theological tone of emerging world Christianity is traditionalist, orthodox, and supernatural.”

Although Westerners assume the center of the universe revolves around them, if as Jenkin’s purposes, “demography really is destiny,” than the destiny of not only the world, but now of the Church has officially shifted into the hands of the Global South. As Tennant points out, while theologians in the West argue in their ivory towers about liberal nuances, Southern Christians are a part of writing “another story”…

This story is not producing any bestselling books or blockbuster movies or musicals. Yet it is a story far bigger than anything we are experiencing in the West. It is the story of the never-ending gospel and the apostolic faith by people around the world. For every copy of the Gospel of Judas that flies off the shelves of Borders or is sent out by the warehouses of Amazon.com, there are tens of thousands of people who are reading the true gospel for the very first time. The bible is enthusiastically read with fresh new eyes and with a new sense of immediacy… The result is the church of Jesus Christ is growing in unprecedented ways in parts of the world once only regarded as the mission field. Most of these new believers have never heard of Dan Brown or the Jesus seminar. They are too busy preaching the gospel, baptizing new believers, and planting churches.”

Tennent’s captivating words confirm Jenkin’s proposition and should pierce the heart of the western Christian to realize that the mission field that is going to be their outreach location for their mission team, is actually the mission force and the future of the Global Church.

_The Next Christendom_ makes a significant contribution towards helping the Church understand the importance of Christianity beyond the West, and confirms the

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50 Jenkins, _The Next Christendom_, 11.

51 Ibid., 101.

52 Tennant, _Theology in the Context of World Christianity_, 270-271.
thesis of this project that the future of mission movements depends on the former mission fields becoming mission forces. Jenkin’s states,

Moreover, churches on all three continents share a passionate enthusiasm for mission and evangelism that is often South-South, organized from one of the emerging churches, and directed toward some other region of Africa, Asia or Latin America—we think of Brazilian Missionaries in Africa, Ugandans in India, Koreans in the Middle East. Although poorly studied, South-South evangelism represents one of the most impressive phenomena in contemporary Christianity: the topic cries out for a major book-length survey.\(^53\)

Therefore the thesis for this project of *Multiplying Apostolic Mission Movements in Cambodia and Asia* is not a dream of something that could happen, but rather a reality of the South-South evangelism and mission movements that is happening. Because Asia is seventy-percent of the world’s population, if indeed “demographics determines destiny” the thesis of this project becomes even more critical for the future of mission movements in the world. Jenkin’s also points out the significance and potential of the Asian Church for the future of Christendom saying:

> But Asian churches too demonstrate a real excitement about the prospects for future growth, a sense of standing at the beginning of a new Christian epoch. To quote one enthusiastic observer of modern Asian missions, “Europe is in the times of Jesus with the anti-establishment protests against an aging religious institution tottering under the weight of its wealth, poverty and privileges. Asia is in the times of Paul, planting a convert church in virgin soil.”\(^54\)

The Church in Asia has indeed come into a new season to be a critical force of bringing to fruition the next Christendom.

One limitation of *The Next Christendom* is again the global focused limited the ability to look more specifically at the potential of Asia’s role in the next Christendom.

\(^53\) Ibid., 16.

\(^54\) Ibid., 87.
Both Tennant and Jenkins focus significantly on Africa and Latin America, seemingly forgetting, that the majority, of the Majority World, is actually Asia. Because Africa and Latin America are further along in the process of evangelization, it is easy to focus studies of recent history and future hopes towards these two continents. In reality even if these two continents become completely Christian, if Asia does not experience this transformation the Church will still need to reach the majority of the Majority World, which is the majority of the whole world. Jenkins rightly says that “a major book-length survey” is needed for phenomenon of South-South evangelism and mission, similarly a major survey must be focused specifically on Asian mission movements to which this project hopes to contribute towards.

**Literature Review Summary and Conclusion**

The literature review has intentionally considered multiple resources primarily focused on mobilizing apostolic mission’s movements including: *The Celtic Way of Evangelism, Creating a Missional Culture, Exponential and Multiplying Missional Leaders*. As the context of the ministry is in Asia these resources were supplemented by additional works: *Smiling Tiger, Hidden Dragon* to focus on conflict, *Developing Indigenous Leaders* to strengthen the contextualization and *Emotional Healthy Leadership* to emphasize the importance of character. With the shift of the Church from the West towards the South and East, *Theology in the Context of World Christianity* and *The Next Christendom* were resources utilized to understand the importance of the mission field becoming the mission force for the sake of the future of the Gospel. The combination of these resources provides a very strong and essential foundation of
literature to be utilized for the ministry challenge of *Multiplying Apostolic Mission Movements in Cambodia and Asia.*
CHAPTER 5

A THEOLOGY FOR RAISING UP APOSTOLIC LEADERS IN CAMBODIA AND ASIA TO MULTIPLY MOVEMENTS

Youth With a Mission’s Faith Tradition as a Movement

Loren Cunningham started YWAM in 1960 with the vision of seeing young people from diverse Christian backgrounds sent as the missions force from the nations to the nations. In that era in order to be a missionary there were numerous academic requirements before one could be sent and the concept of youth being a part of the mission’s force was unheard of. As Cunningham looked at Jesus’ model of multiplying missions as a movement he saw that Jesus trained youth for a short time and sent them out. Looking back in hindsight YWAM was a piece of a catalytic shift in missions training and now what is currently the face of the global missions force.

The missions force that formally was almost exclusively highly-educated western men (with some families brought along), now has been transformed into a diverse movement of men and women, significantly from the global south, including youth from around the world. In fact today it is interesting to consider that a half a century ago youth could not be considered as candidates for missions, and yet today one would be hard
pressed to find a church that does not engage their youth in missions. As Charisma Magazine pointed out, certainly God significantly used Cunningham and YWAM to “change the way we do missions” in this generation.¹

Over nearly sixty years YWAM has trained up and sent out over five million people into missions and therefore one cannot say that the movement has been polished and perfect. Anyone experienced in ministry with youth understands that working with youth is typically messy. Furthermore, anyone with any significant experience in cross-cultural missions understands that things also often get messy. Therefore, when youth and missions are combined together there will at times be some messiness, probably similar to what Jesus had to deal with in his youth team of disciples during his three years of ministry. The small beginnings of the YWAM movement was often times looked down upon for a variety of factors:

In the early days, the inexperienced troupes of long-haired, youthful YWAMers on evangelistic outreaches were frowned on by the missions establishment. But gradually YWAMers won respect for going places and doing things that others couldn’t or wouldn’t. “The Jesus movement is long forgotten by most,” says missions researcher Michael Jaffarian, “but YWAM is a continuing expression of that work of God.”²

Admittedly YWAM has made mistakes throughout history and have been rightly criticized. Instead of defending mistakes there is an uncanny openness in YWAM to listen in humility and a willingness to repent when appropriate. As a movement one of the strengths is a desire to always learn and grow, to invite outside input and yet to not be fearful to do new things in new ways. Despite being an imperfect people and learning

¹ Julian Lukins, “Man (and 2.5 Million Youth) With a Mission: YWAM at 50: How Loren Cunningham Changed the Way We do Missions,” Charisma Magazine, vol. 36, no. 2 (September 2010): 34.

² Ibid., 36.
many difficult lessons the hard way, God has continued to exponentially expand the movement. Missions organizations that formerly criticized YWAM are now coming to listen and learn how to attract the next generation into missions as their numbers shrink rapidly and while YWAM’s growth continues to boom around the world. Similar to the disciples who started out messy and had to be humbled, but as they listened and learned God used them to change the world. Out of the messiness of YWAM God has ignited what now is at minimum five to ten percent of the global missions force. (YWAM full-time staff is estimated at 30,000 workers amidst a global missions force that is estimated to be between 300,000-450,000).

Youth With a Mission is a non-denominational, international missions network that affirms the fundamental tenants of the Christian tradition including ancient faith proclamations like the Apostle’s Creed (See Appendix B), as well as more recent declarations including the Lausanne Covenant (See Appendix C). YWAM also holds closely to their statement of faith that includes the core theological beliefs of Christians:

Youth With A Mission (YWAM) affirms the Bible as the authoritative word of God and, with the Holy Spirit’s inspiration, the absolute reference point for every aspect of life and ministry. Based upon God’s word, who He is, and His initiative of salvation through the atoning work of Jesus (His death, burial, and resurrection), the following responses are strongly emphasized in YWAM:

**Worship:** We are called to praise and worship God alone.

**Holiness:** We are called to lead holy and righteous lives that exemplify the nature and character of God.

**Witness:** We are called to share the gospel of Jesus Christ with those who do not know Him.

**Prayer:** We are called to engage in intercessory prayer for the people and causes on God’s heart, including standing against evil in every form.

**Fellowship:** We are called to commit to the Church in both its local nurturing expression and its mobile multiplying expression.
This statement of faith also includes eighteen Foundational Values that are all grounded in scripture that provides the DNA of the YWAM and shapes how the movement functions (See Appendix A).

Since YWAM’s humble beginnings the movement has grown to be one of the largest Christian mission’s sending networks in the world because it is, by nature, an apostolic movement. Christian leaders from around the globe recognize this, including Argentinian-born Christian leader Luis Bush, who initiated the term the “10/40 window”, he also pioneered the 4/14 Window Movement and has led numerous global ministries including Partners International, AD 2000 and Beyond Movement, he says:

YWAMers have always been part of new spiritually-critical, cutting-edge initiatives. They have a pioneering spirit; a discipleship emphasis on servant-hood; a culture of innovation and orientation to the future; dream facilitators who seek to encourage the dreams of others; willingness to take risks; a passion for Jesus and partnership with other Christian entities in advancing the Kingdom of God.3

As an apostolic movement, YWAM is always pioneering new things, in new places with innovative, creative and an entrepreneurial spirit. As Bush points out another key aspect of an apostolic movement is partnership with the broader Body of Christ. YWAM is called to be a catalyst for the Body of Christ and not competition. Therefore YWAM partners with a diverse breadth of ministries, denominations and organizations throughout the world. As an apostolic movement YWAM has grown to over twenty-five thousand full-time workers in nearly two hundred countries with over eleven hundred locations over the last fifty-eight years.

As YWAM grew very rapidly in the decades of the nineteen eighties and nineties, organizational experts warned that growth could not be maintained without more organizational structure. As YWAM started to implement more organizational structure, it became clear by early in the new millennium that the organizational model was not what God had intended for YWAM. Instead the call on YWAM was to be a movement that is structured as a spiritual family. Mike Breen recognizes that for missional movements to multiply leaders the leadership “pipeline stops being an engine and starts being a house… a spiritual family has developed and is now a household of leaders. And soon these missional leaders will create households of their own as they are sent out to be leaders in their own right.”

This is exactly the story of how YWAM expanded as a spiritual family and birthed other spiritual families around the globe that are now an apostolic movement.

Therefore, over the last decade YWAM has intentionally become less organizationally structured and returned to God’s calling to be an apostolic movement, organized as a spiritual family and as a result growth continues globally. As Bryant Myers, who worked as the World Vision International President for International Program Strategy and is the Professor of Transformational Development at Fuller Theological Seminary says:

YWAM is a unique contribution to world mission. YWAM has been highly effective in attracting mission entrepreneurs, especially among young people, and mobilizing them for a wide range of important mission work…. YWAM’s entrepreneurial spirit is the envy of the larger, more structured missions.

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YWAM’s dependence on the movement of the Spirit of God in directing its work is a witness to all of us.5

With the breadth of ministry in three categories of training, evangelism and mercy ministry YWAM is quite diverse and unique. It is often hard to explain to others what YWAM is and does: YWAM has campuses where people live in community but are not monasteries, it runs Bible training courses but is not a seminary; it plant churches but is not a denomination; it sends missionaries but is not a mission’s organization; it does mercy ministry but is not a humanitarian NGO. It can be confusing to understand, but clearly YWAM is accurately referred to as an apostolic movement.

A movement by definition has organization just like a family has organization, but movements reach beyond what an organization can sustain. As Paul Eshleman the Founder of The JESUS Film Project says: “YWAM is a wonderful blessing to the whole body of Christ. Their courageous pioneer spirit is helping to take the gospel to the most remote corners of the world.”6 This clearly shows that not only does YWAM consider its primary calling and gifting to be an apostolic movement, but also Christian leaders on a global scale unanimously concur with the reality and effectiveness of the movement. With this in mind it is clear that the faith tradition of YWAM is very much aligned with this ministry project to see apostolic leaders multiple movements throughout Asia.


Relevant Scriptural Exegesis for the Ministry Project

The theological foundation for raising up apostolic leaders to initiate mission’s movements comes from two areas of Scripture where God raises up apostolic leaders. This scriptural exegesis for raising up apostolic movements will begin by examining the journey God takes Moses on to pioneer a nation that will be God’s people. Next we will look to the New Testament model that we see in the Book of Acts as Jesus sends out the disciples that in turn becomes a missional movement. Finally we will review the methods that Paul utilizes within this movement as a template in order to exponentially multiply apostolic leaders within a missional movement in this generation in Asia.

Exodus: Principles for Overcoming the Obstacles of Raising Up Leaders in Asia

One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. (Exodus 2:11-12)

God often calls people to an assignment and they have no idea how to do the task that God has asked them to complete. Moses instinctively wants to set his people free but he does not do it in God’s timing or in God’s way. The results are that Moses spends the next forty years wandering in the wilderness. God trains Joshua as Moses’ apprentice and then assigns him to take the Israelites into the promise land and yet Joshua struggles with fear because he feels that he has no idea what he is doing (Joshua 1). Gideon is so scared of the Midianites that he is trying to gather his last meal when God shows up and calls him to take on the unbeatable enemy with 300 men against one hundred and thirty five
thousand soldiers (Judges 6 & 7). When God calls apostolic leaders to initiate movements, almost inevitably, as seen in these three instances, those individuals struggle with doubt.

Dealing with Doubt in the Call of God: Moses, Joshua and Gideon

But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?”… Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” (Ex 3:11, 13)

Moses’ initial response to God’s call, which is to see his generation transformed, is to tell God that he has the wrong address. Moses cannot fathom that God would use him to accomplish such a monumental task, especially after he failed so miserably forty years previously in his first effort. A major hindrance for apostolic leaders in Asia to starting movements in this generation is that they, like Moses must get past their doubts. In the West children have been told since they were young that they are each very unique, special, like a snowflake, and all of them could be the president some day. In contrast most Asians in this generation never heard an affirming word from a parent, and the neighbors and communities tormented them with negative messages about their identity and their future. In Cambodia there is actually a common saying for parents that states, “don’t encourage your kids or they will become spoiled.” This has resulted in a generation of Khmer that are deprived of affirmation, resulting in a lack of self-confidence that can only be transformed by the truth of the Father heart of God for each of his children and the understanding of his call on their lives.
Moses not only struggles with doubting himself, but he also doubts God. He says, “what the heck am I going to say about who sent me?” Most people, when they receive a God-sized call will have this same reaction and immediately struggle with doubt about themselves and doubt regarding God. Instead one must understand that God-sized visions naturally stir up their insecurities. As Loren Cunningham, the Founder of YWAM says, “if the call of God does not scare you, it is probably not from God. If the vision you have can be done on your own then it cannot be from God. God calls us to join His vision, which is so much bigger than us, that it causes us to become so much more dependent on him. In the call of God, he has to show up in order for the vision to be accomplished.”  

In the midst of the bigness of the call of God Moses, Joshua and Gideon all have the same response, they doubt God and they doubt themselves.

God is not afraid of one’s failures. In fact he uses failures as one of the most instrumental teaching and discipleship tools in one’s life. But God does not set one up to fail, instead he equips them for the calling. Before David slew Goliath he slaughtered bears and lions. Before Moses goes to Pharaoh God has been working on his character and identity for forty years in the desert. Before Joshua leads the Israelites into the promise land he has been apprenticing with Moses for decades. God prepares apostolic leaders before they are called, but this does not mean they will not struggle with doubts.

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Encountering Yahweh’s Personal Promises

What happens to Moses, Joshua and Gideon that allows them to shed their doubts and rise up as courageous apostolic leaders of movements? All three of these men were Hebrew and they saw God through the lens of “Yahweh.” In the Old Testament the word Yahweh is used nearly seven thousand times to refer to God. Hebrews saw Yahweh as an all-powerful, creator God of the universe, eternal, and constant. All three of these men had an encounter with Yahweh and it changed their lives forever. The interesting part is that it is not just the encounter that impacts them, but the encounter includes a personal promise that Yahweh extended to each one. God encounters and speaks to each of these three in different ways: Moses with a burning bush (which one would think would convince him), and Joshua in the tabernacle and Gideon with promises of victory. But Yahweh’s voice and encounter alone did not convince these three men. Then Yahweh comes to each of these three with a personal promise that catalyzes these men with courage to shed their fear when he simply promises “I am with you” (Ex. 3:12, Josh 1:5, Jud. 6:16). Now when they hear these words, they don’t just hear “I” am with you, but as a Hebrew they hear the personal promise that “Yahweh is with you.” In their worldview if Yahweh was with them, the all-powerful, creator God, then nothing can stop them. And so Moses delivers Israel, Joshua conquers the promise land and Gideon defeats the Midianite army with one man to every 450 soldiers. Encountering Yahweh’s personal promises change doubters into deliverers, cowards into conquerors, and can transform an average Asian into an apostolic leader.
Dependency on God not Man

Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The LORD did not appear to you.’” (Exodus 4:1)

As Moses overcomes the obstacles of doubting himself and doubting God, another enemy of his soul arises as he struggles with fear of man. Apostolic leaders must kill the fear of man in their lives, or the fear of man in their lives will kill the call of God upon them. Every human struggles to some degree with fear of man and in Asian culture the impact of societal norms and familial expectations have an incredibly deep influence on almost every individual. For most people including Moses it was easier to trust and depend on people he could see rather than on God. For humanity in general and especially in Asia it is so easy for leaders to become dependent on man and not on God. Dependency on man instead of God has tremendous negative implications: it restricts trust and intimacy levels with God, it can cause people to replace God with man as their hope, and it can stop leaders from pioneering new initiatives and ministries because the risks seem too great.

Finding Jethro

This dependence on God must also be balanced with an understanding of having spiritual leadership in one’s life that seeks out input, discipleship and mentorship. Dependence on God without mentorship and spiritual leadership in one’s life can result in severe dangers as well including: pride and arrogance, an un-teachable and stubborn heart, and a spirit of independency that does not reflect the call to be the Body of Christ. Moses finds this mentorship in an unlikely place, his father-in-law Jethro. In Exodus
4:18-19 after receiving the call from God Moses returns to Jethro to seek his input and be released into his calling. All leaders should have mentors that stand with them, release, commission and send them out as Jethro did with Moses. Later in Exodus 18, Jethro again brings insightful mentorship which Moses applies as he begins to delegate authority in order to multiply leadership. Moses realized not only did he need to depend on God, but that as apostolic leader he also needed to be commissioned out and mentored by spiritual leadership that he found in Jethro. As Jethro was not an Israelite, but a pagan shepherd, some might question how he could be considered a spiritual mentor. In Exodus 18:10-11 Jethro declares his faith in the Lord revealing God has been at work in him and through him as he has mentored Moses. Apostolic leaders must strike the balance of having a humble and teachable heart that invites mentorship and submits to spiritual leadership, while having complete dependence on God and not man.

When Moses struggles with fear of man God shows off his power by turning what is in his hands, a staff, into a snake. Moses’ staff signifies his identity in his life as a shepherd, as well as his comfort in his past life. God calls Moses to throw down what he is most familiar with as a step of faith into His calling. Instead of being dependent on his past, now Moses must risk and become dependent on Yahweh. Similarly when Joshua is fearful and feels he cannot lead Israel after Moses’ death, God says consecrate the people and step into the Jordan River. Joshua has learned from Moses’ example to overcome doubts, encounter Yahweh’s presence, to not fear man and as he obeys, God’s power shows up. God deals with the fear of man in these men by giving them instructions of how to move forward. When they obey God with the things that he has already given
them he shows up. Apostolic leaders have already been equipped by God for the assignment set before them and must use what God has put in their hands. As they do this, God will show up in power.

Leaders or Disciples?

In Exodus 2, Moses wanted to lead his people out of slavery and into freedom but, he missed the mark by walking in his own ways and therefore ended up in the desert for forty years. Moses’ life had three distinct seasons of forty years: the first forty years he was trained in Pharaoh’s palace with the best education, the second forty years he was discipled with a heavy dose of humility as a shepherd of his father-in-law’s herd in the wilderness, and then the third forty years God raised him up to lead a nation. Moses had to become a disciple before God could trust him to be an apostolic leader of a movement because the best leaders must learn how to be followers in order to lead others well.

In the Asian context everyone wants to become a leader because this is where power is exerted and benefits are gained. The church of Cambodia constantly offers trainings, seminars and classes on leadership. Leaders that are not first disciples, never make very good leaders. In contrast those whom are grounded in their identity as disciples first will end up becoming the best leaders. Moses learned humility in the desert and found an unlikely mentor in his father-in-law Jethro. Joshua was in-turn discipled by Moses before he became a leader. Apostolic leaders must be marked by humility, seeking mentorship and committed to being a disciple first and foremost as we see through the example of Moses in Exodus.
Moses’ Apostolic Leadership of a Movement

Much more could be written about the theology of the apostolic leadership of movements that God taught Moses in Exodus as he literally pioneered a nation from the foundation up. One could look at the importance of having a team of elders that Moses gathered and having key leaders like Aaron. Moses also modeled remembering what God spoke and standing on those promises, trusting God to do the impossible by splitting the Red Sea and providing manna from heaven and water from rocks. The core foundations for Moses as an apostolic leader required him to overcome a number of obstacles including: doubting himself and God, not fearing man, balancing dependency on God while inviting spiritual leadership to mentor him, and the temptation of prioritizing leadership before discipleship. Theologically, God imparted core character traits into Moses to ensure that his character matched his calling. In order to see Asian apostolic leaders raised up to multiply movements these leaders also must develop the depth of character that God instilled in Moses in order to literally see their nations transformed as Moses, Joshua and Gideon all experienced in their respective generations.

Yahweh is the same yesterday, today and forever (Heb. 13:8). Two thousand years later Jesus comes to twelve Hebrew men and in his last words he makes the same personal promise, “I will be with you” (Matt. 28:20). And what do the disciples hear? As Hebrew men they hear “Yahweh will be with you.” And what do they remember? That Yahweh made the same promise to their forefathers, their heroes of the faith, Moses, Joshua and Gideon. This personal promise stirs the disciples’ faith and they embark out
to also become apostolic leaders with that same promise. This same promise is now extended to this generation of apostolic leaders. That Yahweh will be with them if they are willing to apply these Biblical principles, they will also see God use them as apostolic leaders of movements in this generation. Now the theological review will turn to what can be gleaned from the disciples journey in the book of Acts.

**Acts: Disciples First and Foremost**

You can be a disciple without being a missional leader, but you can’t be a missional leader without being a radically committed disciple. So a missional leader is first and foremost a follower, because he or she is following Jesus as a disciple, while also submitting their lives to those who hold them accountable, providing support, challenge and encouragement.⁸

In *Multiplying Missional Leaders* Breen summarizes what played out theologically in Moses’ life, that one cannot be a missional leader without first and foremost being a disciple. In the book of Acts the first church’s apostolic leaders start missional movements that change the world because they were first and foremost disciples before they were leaders. This is theologically the result of the discipleship training that Jesus utilized as he walked with them for three plus years on earth. Then as he sends them into the world, these disciples exercise the leadership that has been modeled to them by Jesus and the training actually works. Much can be gleaned by both Jesus’ model, which is then replicated by the Apostle Paul to exponentially increase missional movements throughout the known world in his generation. In order to see

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apostolic leaders raised up in Asia to start missional movements it would be wise to start
from and replicate the model that Jesus and Paul exemplified.

A Live-Learn Discipleship Culture: The Model of Jesus and Paul

Jesus’ discipleship model was a culture of living and learning together. His rag-
tag team of Galilean hillbillies slept together, ate together, and most likely bathed
together as they travelled together throughout the Galilean region and Israel. The “live-
learn” environment that Jesus created was a core essential of his discipleship training
course for the disciples.

As the church has grown over the last two millennia from a movement into an
institution, the model of training has also become very intellectually focused and
institutionally bound. Seminary classrooms have replaced live-learn environments and
the results are a plethora of professional preachers but only one out of ten of them will
remain in ministry for their whole career.9 Ironically Seminaries are now commonly
referred to as cemeteries as instead of being inspired and invigorated in their faith, many
future ministers have slowly been drained of the zeal and passion that they once had to
commit their lives to ministry. Obviously all of our intellectual institutionalizing has not
invigorated many disciples. It could be argued that the decay of discipleship is due to
result that the training approach was changed from a process to a project, a journey to a
classroom, and check-list of courses rather than developing the depth of character that
matches the calling.

9 “Statistics in the Ministry,” Pastoral Care Inc., accessed June 12, 2018,
YWAM strives to apply Jesus’ live-learn environment as a life-on-life model that allows for discipleship not just intellectually, but holistically to the disciple’s mind, soul, spirit and heart. This methodology of Jesus’ was also extremely practical as it was an activating exercise. This is very different than most Christian training that is done today as it almost purely takes place in the classroom, instead Jesus took the disciples with him to learn and then sent them out to apply everything they learned. YWAM Campuses and courses are designed to facilitate this principle of Jesus’ live-learn discipleship model. Admittedly YWAM staffs often get so busy that they can neglect the intentional practice of eating with students. At the same time there is not a greater training example that the author is aware of that intentionally facilitates this type of live-learn environment which includes staff and students: eating together, working together, sleeping together, doing chores together, worshiping together and overall doing life together like Jesus modeled with his disciples.

The New Testament Model of the Leadership Pipeline

Breen identifies a simple pattern that is modeled by Jesus in the Gospels and Paul in Acts:

(Recruit); Train; Deploy; Review. He kept sending them out to learn how to be missional leaders: Train; Deploy; Review. It was the same process for the same 12 guys, over and over again... The point is this: When left by themselves, they were supposed to do everything that Jesus could do and thus start a missional movement. And guess what? They did.10

Recruiting for Jesus and Paul was an invitation to journey with a team, be mentored, to be an apprentice, and to become a part of a spiritual family. A healthy family lives together and learns together. Then once the children are trained they are deployed to start their

10 Breen, *Multiplying Missional Leaders*, 60.
own families and if they are smart they will invite their parents to help them review and
learn as their family grows. As it has been already stated, movements are multiplied out
of spiritual families because multiplication requires replication and this reproduction
comes from the impartation of family DNA.

Breen explains that this simple process of recruit, train, deploy and review
essentially started a leadership pipeline for both Jesus and Paul. The leadership pipeline
that Jesus initiates in the Galilee takes root in Jerusalem and then goes out literally to
Judea, Samaria and to the ends of the earth. Paul on the other hand starts the leadership
pipeline from Antioch with his first mission trip to Cyprus and up into Galatia.
Eventually after recruiting people of character, like Timothy, Titus, Epaphras, Priscilla
and Aquilla, missional movements are multiplied into Galatia, Philippi, Athens, Corinth
and Ephesus.

The New Testament Leadership Pipeline Turns Teams into Movements
Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon
who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the
tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy
Spirit said, “Set apart for me Barnabas and Saul for the work to which I have
called them.” Then after fasting and praying they laid their hands on them
and sent them off. (Acts 13:1-3)

The disciples started as a singular team. Once Jesus trained them and deployed
them, eventually they became missional leaders of their own teams. Paul also started with
a team that travelled together on missionary journeys but eventually these team members
got deployed to start their own teams that in turn multiplied the movement. Paul and
Barnabas were sent out on the first missionary journey from Antioch and John Mark at a
young age joined them as a small team of three, but they ended up losing Mark early on
in the journey. Once they returned to the missional sending center of Antioch and prepared to go for their second journey Paul and Barnabas disagreed strongly about Mark coming along. This was a complicated scenario as Paul was obviously disappointed that Mark had left them on their first missionary journey. Many look at this situation in the end of Acts 15 as Paul and Barnabas having a broken relationship and this ending in disunity. One could argue that although there was a strong disagreement, actually God is orchestrating the development of his missional movement through the unique gifts he has given these different leaders. Barnabas’ name means son of encouragement and one of his primary gifts was championing others as he had done with Paul, not to mention that Mark was his cousin (Col. 4:10). In the end Paul and Barnabas separate into two teams and the mission’s team was effectively multiplied. Essentially Barnabas who was initially the one who believed in and raised up Paul (Acts 9:27), now deploys or releases him to be a primary apostolic leader and Paul recruits Silas as the leadership pipeline continues to flow and they headed back to do ministry in Galatia. Meanwhile, Barnabas whose strengths and giftings are more pastoral, seeing people’s potential and raising them up, focuses on Mark’s leadership development. He recruits a team with Mark to follow up on the ministry in Cyprus. Barnabas’ development of Mark pays huge dividends and Paul eventually realized this. At the end of both Paul (2 Tim. 4:11) and Peter’s (1 Pet. 5:13) lives they are talking about and calling for Mark because they recognize how God has raised him up as an apostolic leader for the next generation. No one knows the details of how the strong disagreement between Paul and Barnabas was and how it actually ended. But one could contend that it did no end with a broken relationship or disunity, but rather
the deployment for Paul to fully walk in his primary calling as an apostolic leader of a movement. This was also strategically complimented by God moving Barnabas to focus on Mark with his primary gifting of developing the next leader who would become a key leader for movement in the next generation.

Paul continued to recruit picking up Timothy in Lystra, as well as Dr. Luke: “and when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them (Acts 16:10).” Paul methodically replicated Jesus’ model continuing to recruit and train new disciples like Silas, Timothy and Dr. Luke who were eventually deployed to lead their own missional teams. Paul not only applies this model of recruiting, training, deploying and reviewing with his traveling mission team, he does this same process locally to build the church. In Philippi he started the local church with Lydia and her family, added the demonic slave girl and then the suicidal prison guard and his family (Acts 16:11-34). This unlikely team becomes a local church plant that established the church at Philippi that was known around the world for their generosity (Phil 4:15). This team was recruited by Paul, trained by him in Philippi, and then deployed once he left. Paul practiced this principle of the leadership pipeline that Jesus modeled in city after city: in Thessalonica with a team of devout Greeks and leading women (Acts 17:4); in Berea with Greek women and high standing men (Acts 17:12); and in Athens with Dionysius (Acts 17:34) who became the key leader and Bishop of Athens.11 [Although some doubt if these letters of Dionysius are

real, the government of Greece considers the testimony of Dionysius’ to be a historical fact, as they have a plaque declaring his testimony at the Areopagite/Mars Hill – see Appendix D].

From Athens Paul moved to Corinth where he met Aquila and Priscilla and raised them up as missional leaders for this key city. Paul helped them build a team from Corinth including Titus Justus a wealthy influencer who used his house for the church and Crispus a religious leader (Acts 18:1-7). In summary on Paul’s second missionary journey we see the extensive practice of the leadership pipeline that multiplied a missional movement throughout an entire region.

After this second journey Paul returned to the mission’s sending hub of Antioch. Missional training hubs are essential for movements. Paul recognized this and strategically went to Ephesus to form another missional community that became a hub like Antioch. In order to see missional movements in Asia there needs to be sending hubs like Antioch throughout the continent that will multiply apostolic leaders like is shown by what Paul develops in Ephesus.

The church at Ephesus became arguably the most important church in the world over the next four hundred years as Paul planted it, Timothy took over, and the church was then followed on by John the Apostle returning to lead it as an old man. In fact, at least ten of the twenty-seven New Testament books, or thirty-seven percent of the New Testament books, were written to the church in Ephesus and the region (Eph., Col., 1 Tim., 2nd Tim., Phil., John, 1,2,3 John and Rev.), highlighting the strategic importance of

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the church and how God used them. Although we often think of Antioch as a mission’s sending hub for the New Testament church, Ephesus became at least as important, if not more so, for the future of the Christian mission’s movement. Paul understood the importance of the church in Ephesus, spent two years there, and during that time “all the residents of Asia heard the word of the Lord, both Jews and Greeks (Acts 19:10).” How did all the residents of Asia hear the gospel in two years? Simply answered -- a missional movement. Did Paul preach to all of these residents of Asia? Definitely not! Missional movements usually have an apostolic leader like Paul to the Gentiles, Patrick to the Celts and John Wesley to the UK. But to have a lasting impact, such apostolic leaders must reproduce themselves by multiplying missional leaders and teams.

The Epaphras Effect

It was in Ephesus that Epaphras most likely first heard the gospel in the Hall of Tyrannus and then was recruited, trained and deployed by Paul throughout Asia (Col. 1:7). Epaphras was from Colossae (Col. 4:12) and he returned there where it appears that he planted the church and then continued on to the nearby towns of Laodicea and Hieropolis to plant churches in those places as well (Col. 4:13). So how did all the residents of Asia hear the gospel during Paul’s two short years in Ephesus? This was accomplished by unsung heroes of the faith like Epaphras, Tychicus, Timothy, Titus and many others that Paul intentionally raised up as apostolic leaders to multiply a movement in Asia from a strategic missions sending hub in Ephesus. As Breen points out:
We can say with certainty that from Ephesus, a missionary enterprise went out into Asia Minor and that this enterprise planted the seven churches we find listed in Revelation (Smyrna, Laodicea, etc.) along with the churches in Hierapolis and Colossae. All of these churches were planted during that short amount of time. And make no mistake about this: Paul didn’t plant these churches- the missional leaders whom he was training, deploying, and reviewing did.\footnote{Breen, \textit{Multiplying Missional Leaders}, 73-74.}

This simple concept of the leadership pipeline: recruit, train, deploy and review, started by Jesus and replicated by Paul, transformed missional teams into missional movements. This ministry project of raising apostolic leaders in Asia to multiply missional teams is theologically grounded in this simple principle that Jesus and Paul modeled. In the New Testament, Asia was mostly modern day Turkey and Paul found a plethora of missional leaders including Silas, Timothy, Titus, Aquilla and Priscilla, Epaphras, Tychicus and others to raise up as leaders. In this current generation, modern day Asia has a population of seventy percent of the world with over four and a half billion people\footnote{“Asia Population,” Worldometers, accessed July 12, 2018, http://www.worldometers.info/world-population/asia-population/} and has an exponential potential to birth numerous missional sending hubs like an Antioch or an Ephesus in this generation.

The Importance of Review: Supporting Leaders to Pioneer in the Unreached

Recruiting, training and deploying are critical, but reviewing might be the most essential part of the leadership pipeline that Jesus and Paul modeled. Every year tens of thousands of missionaries are recruited, trained and deployed, but every year seven
thousand missionaries leave the mission field. Jesus was intentional to review with his disciples. After they returned from their first mission trip he even took the disciples on a retreat simply with the intention of reviewing (Mark 6:30-32).

Paul was just as adamant about the essential aspect of review in order to sustain missional teams in a movement. All of Paul’s epistles are essentially the reviewing process. After he had recruited, trained and deployed them he either visited them or wrote to them to review and help the team to continue to be refined as they continued in their deployment efforts. In Paul’s subsequent missionary journeys, he intentionally returned to the places he had planted and sent missional teams for the very purpose of review. Paul even assigns one of his missional leaders essentially with a primary role of visiting teams for review. Similar to Epaphras, we know very little about Tychicus, but we do know that he was a key part of Paul’s apostolic mission team (Acts 20:4). We see one of Tychicus’ primary roles in leadership was to be frequently deployed by Paul to a variety of churches including the churches at Crete (Titus 3:12), Ephesus at least twice (Eph. 6:21, 2 Tim. 4:12), and Colossae (Col. 4:7). As Paul models here any apostolic mission’s movement that is serious about sustainability must have a leader or team dedicated to review and ongoing coaching and training for the missional teams on the frontiers.

Both Jesus and Paul recognized that for a missional movement to be sustainable the aspect of review is critical. In order to see apostolic leaders not just recruited, trained and deployed all over Asia initiating a movement, there must be apostolic missional leaders like Tychicus that will visit these leaders and teams to review and coach them.

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during their deployment. Without review the New Testament leadership pipeline would not have been sustainable. That is why both Jesus and Paul spent so much effort, energy and resources to ensure essential and quality review that enabled the movement to continue to grow and be sustained. As reviewing is an essential to the success of the leadership pipeline that is modeled in this theological review, this project will include a team that will function similar to how Paul tasked Tychicus, in order to help apostolic pioneering teams maintain healthiness and be sustainable for the long-term.

Paul’s Perspective on the Local and Global Church

Paul was very committed to the local church as we see him intentionally planting churches all over the Gentile world and he was equally committed to the global church. Paul’s strategy was a two-pronged approach to utilize the local church in the local context and apostolic teams to advance the gospel into the frontiers and unreached areas. Van Gelder calls this two-pronged approach the necessity local missional congregations and mobile missional structures:

The visible church in all of its diversity ids to maintain integration, develop cooperation, and support collective action as it engages in missionizing local contexts and the broader world. To accomplish this, the developing New Testament church operated out of two distinct structures – local misional congregations and mobile missional structures.16 In this generation there is often a dichotomy between these two powerful resources of the local church and apostolic missions teams. Local church pastors may make comments like the church is the goal and when the church does the call of God

there is no need for any missions teams and “para church” organizations. Equally at fault, leaders of apostolic teams may push back, saying the local church is often so insular that they never reach the frontiers and never get to the least, the last and the lost.

Paul was a master missionary and movement mobilizer because he partnered both the local church and apostolic movements together in unison, unity and interdependence. An example of this is when the local church in Jerusalem was facing the crisis of a famine and his apostolic team initiated a collection from churches throughout the world to support the local church (2 Cor 8:1-9:15). These apostolic teams not only helped serve the local church, but in partnership the local church, helped to support these apostolic teams. We see this with the church at Philippi as Lydia, the slave-girl, the jailor and the rest of the church giving generously to Paul’s apostolic team (Phil 4:15). Paul also modeled a two-prong approach concerning supporting apostolic missions teams. With the Philippi example the local church supported Paul and his apostolic team, but at other times Paul used his skill as a tent-maker to be able to support the apostolic ministry.

Historically, YWAM staff intentionally built networks with the local church to help support their apostolic team’s ministries. More recently YWAM recognizes the importance of creating tent-making ministries to help support the apostolic ministries, especially in closed countries, as well as with the demographical shift of the church from the west to the global south, which inevitably will require new methods of funding of ministries. As an apostolic leader Paul understood the importance of embracing the “both-and” of local church support and the strategy of “tent-making” support. All too often Christian leaders take an “either-or” approach, rather than a “both-and” approach.
Paul seems to utilize the “both-and” approach in numerous cases, including regarding the necessity of the local church and apostolic missions teams.

Why was Paul so intentional about utilizing both the local church and the apostolic mission teams? As Van Gelder points out:

For the church to carry its ministry to the end of the earth, it must have both local and mobile structures. Local missional congregations are needed for living out the redemptive purposes of God in specific contexts. Mobile missional structures are needed to carry the message of redemption to new locations and strengthen local congregations. Between these two kinds of structures there must be such connectional processes as shared decision-making and mutual accountability among leaders.17

Paul’s understood the necessity of both and therefore his theology of the church was not a dichotomy between church and para-church organizations like many leaders in the Body of Christ have today. Because of Paul’s theology of movements, he championed both the local church and apostolic teams as being equally important and interdependent on one another, and when they did this in unity they reached all of Asia in just two short years.

The theology of YWAM is aligned with Paul’s approach of interdependence of the local church and apostolic teams. As Paul led apostolic teams, local churches supported him and his teams to advance the gospel into the frontiers. Every YWAM missionary is supported completely by the local church and individuals in the local church. This is similar to how Jesus and Paul were supported in their ministry by individuals and the local church. YWAM has not been perfect in this area and has at times been criticized by pastors, as often the movement can be so consumed by reaching the frontiers that it can lose focus on the importance of the engagement with the local

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17 Van Gelder. *The Essence of the Church*, 179. 121
church. At the same time YWAM values the local church and expects all staff to be serving in a church in their locations around the world. YWAM loves, serves and even plants the local church. At the same time YWAM is called to be initiating apostolic teams like Paul to advance the gospel to the unreached.

This two-pronged approach is effective not just for mission movements, but also for all kinds of critical leadership roles. A family was designed to have the two equally important roles of the father and mother. A company with a great CEO will struggle without a great CFO. Other social movements with inspiring speakers, will only go so far without the administration and organization that is necessary to support it. Apostolic mission movements are no different. They need both the local church and apostolic teams operating in the theological framework given to us in the New Testament and the faith tradition. YWAM has been practicing that theology of interdependence for nearly sixty years.

Other Theological Perspectives on Movements

Church Planting Movements (CPM) is a classic work on movements in recent years written by David Garrison that has been a great blessing to the Body of Christ and to YWAM. In CPM’s theological perspective these is an emphasis on five parts: rapid reproduction, multiplication, developing indigenous leaders, churches planting churches and done within people groups.\(^{18}\) The CPM theological perspective stretches well beyond Garrison’s book as it is a commonly held perspective by many denominations and denominations.

mission organizations. Garrison’s analysis of sustained church planting movements is just this: “Local church planters hold more promise, simply because there is a larger pool of them available. Church Planting Movements hold an even greater potential, because the act of church planting is being done by the churches themselves, leading to the greatest possible number of new church starts.”

Although this project would agree completely with the work of the CPM theological perspective, the project proposes that church planting movements are one category of various types of apostolic movements that are necessary for the future of missions. Apostolic movements should adopt CPM but also benefits from a broader theological perspective that includes movements of training schools, business as missions projects, Christians discipling in various spheres of society, educational projects, mercy ministry projects, and many other creative movement expressions. As one can see there are a plethora of other diverse missional movements that are indeed expanding the Kingdom. In contrast to a broader approach, most of the CPM perspective is quite adamant that their strategy is the best and therefore can become quite narrow in their theological approach to embracing other forms of movements. This project concurs that all individuals that are impacted by the diversity of apostolic missions should be a part of a local church, but that in order to disciple whole nations, it will require more that just a church planting movement, but rather apostolic movements that touch all spheres of society.
This project on Apostolic Movements proposes a broader approach that not only stretches beyond CPM, but that goes beyond the norm of the current Asian missionaries.

As the *Atlas of Global Christianity* points out:

The great majority of Asian missionaries that we have described are engaged in this enterprise of making new Christians, while secondarily concerned with serving the needy. The inherited tendency of cultural imperialism, lack of coordination and unity in the evangelistic task, and failure to respect the dignity and views of people of other faiths impinge upon the missionary work of this cluster of missionary-evangelism. Despite the fact that this Asian missionary movement is only a few decades old, signs of improvement in strategy and growth towards more holistic missionary practice are also appearing.

This accurately describes a number of weaknesses that are current hindrances for the release of apostolic movements in Asia. The Ministry Practice section of this project will give examples of each of these hindrances, thoroughly dissect the challenges of each of these hurdles and finally identify how to turn these obstacles into opportunities to ignite apostolic movements in Asia.

In summary this project to release apostolic movements in Asia embraces other theological perspectives such as CPM and evangelistic movements, but at the same time is broader and more holistic. The goal of this project is not simply to see church planting movements, but rather to see apostolic movements that would include church planting movements along with movements into spheres of society resulting in whole nations being impacted by the Gospel. Transformation of nations cannot occur by simply seeing the religious sphere impacted by evangelism and church planting. Instead there must be movements that impact every sphere of society in order to see complete Gospel transformation.

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Conclusion of the Theological Review

This chapter considered YWAM’s faith tradition as an apostolic movement. It also explored how this project continues to extend and multiply the DNA of the global movement in Asia. This theological review explored God’s empowerment of Moses in Exodus to overcome obstacles as he (Moses) responded to God’s call to become a pioneer of nations. This included how Moses’ dealings with doubt, and how encountering Yahweh’s presence was key for this breakthrough. Moses also had to learn complete dependence on God, which required him to first find his identity as a disciple or follower of God and not primarily as a leader. Finally, it was apparent through this journey that God orchestrated Moses’ life; he was enabled to lead a nation into their apostolic destiny as God’s chosen people. For apostolic leaders in Asia to ignite movements, these leaders must also learn these lessons as they respond like Moses to God’s call.

This theological review also considered the importance of a major biblical shift. The disciples, obeying Jesus initiated an apostolic movement of the church in Acts. The review of Acts started with the live-learn model that both Jesus and Paul followed, resulting in a leadership pipeline that produced apostolic leaders who multiplied the movement. Epaphras was examined as an example of an apostolic leader. Also, the importance of Tychicus being commissioned to do reviews of pioneering teams to keep them healthy and sustainable was considered. Finally, Paul’s perspective on the importance of the local church partnering with global apostolic movements was explored. This is the New Testament model with which YWAM’s faith tradition is aligned.
Through this brief examination of Exodus and Acts the theological review considered two major shifts in biblical history that took place through apostolic movements as Moses led Israel to become a nation, and Jesus ignited the apostolic movement that is today called the global Church. Both of these examples are foundational for developing sustainable movements. Applying the principles reviewed here is critical in order to see the success of this project in raising up and releasing apostolic movements in Asia.
PART THREE

MINISTRY PRACTICE
CHAPTER SIX

MINISTRY PRACTICE: PIONEERING MINISTRY LOCATIONS IN ALL THE REMAINING PROVINCES IN CAMBODIA AND BEYOND

“Experience without theory is blind, but theory without experience is mere intellectual play.”¹ As one of the great philosophers Immanuel Kant points out, it is wise to inform experience with theory, but the objective of this project shall not end there. Truly information without application is mere intellectual play. As Christians even revelation without application never results in more than a great concept or an emotional experience. When receiving information and revelation it is critical that one must come to a point of application. Once information and revelation are brought to application the result is transformation in individual lives, communities and nations.

There is a spiritual battle raging over the destiny of Asia and study or theory alone cannot win wars. As Alexander Suvorov, a Russian military hero of the sixteenth century once said, “No battle can be won in the study, and theory without practice is dead.”² In order to accomplish the vision of multiplying apostolic mission movements in Cambodia and beyond, all that has been theorized, studied and theologized in the previous pages


must now be brought into ministry practice. An Olympic gold-medalist noted, “Theory without practice is of little value, whereas practice is the proof of theory. Theory is the knowledge, practice is the ability.” Now that knowledge has been built through study and most importantly biblical theology, practice must become the proof in order to flesh out the realities of seeing leaders of movements released in Cambodia and throughout Asia.

**Advocating the Future Outcomes**

Apostolic leadership sees God’s heart for the future, clearly articulates that vision and partners with God to see it come to fruition. YWAM understands that God’s heart for Cambodia is to see mission movements reaching every province in a country that only fifteen years ago was still trying to recover from one of the most devastating genocides in human history. The goal for the future outcomes of this project is to see new ministries initiated, developed and sustained in all of the remaining twelve provinces of Cambodia that currently do not yet have a permanent YWAM ministry (see Appendix E for a map of current YWAM locations in Cambodia). These new ministries will be pioneering teams that have been trained up and sent out by established YWAM locations in Cambodia or through partnerships with other YWAM campuses throughout the world.

YWAM in Cambodia has multiplied exponentially over the last twelve years from about twenty-five, mostly foreign full-time workers, to a movement of around two

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hundred and fifty full-time workers which approximately two-thirds are indigenous missionaries. The increase of national missionaries is actually a prominent trend in Asia:

For a number of reasons, Asia continues to receive relatively fewer missionaries than other continents… At the same time, it is now the case that over half of all foreign missionaries in Africa are from Asia. If home [indigenous] missionaries were included in countries like India, then the numbers of Asian missionaries would be much larger. This is likely the main category of missionaries in Asia in the future. In 2010 Asia received less than two-thirds of the number of missionaries received by Africa, Europe or Latin America, even though Asia has four times the population of Africa and over five times the population of Europe and over seven times the population of Latin America.4

Indigenous leaders are spearheading the Asian mission movement in nations like India and Cambodia. At the same time Asia is providing a significant mission force into other continents and therefore the potential of the mission movement from Asia within the continent and to the ends of the earth is very ripe in this generation.

With the rapid growth of national missionaries in Cambodia, the YWAM ministry locations have multiplied from a single location, into thirteen provinces as indigenous leaders have been trained up and sent out as new workers to pioneer in unreached locations. At the same time there have been a handful of indigenous leaders trained and sent to pioneer in some of the most closed and unreached nations in Asia. Not only is the goal of this project to align with God’s heart to establish new locations in the remaining twelve provinces within Cambodia, but also to see at least another one hundred leaders sent out to continue to pioneer movements in surrounding nations in Asia.

The ministry plan for these new locations, is for each to be pioneered by apostolic leaders with a vision to not only grow a ministry but to multiply leadership and

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movements into surrounding, communities, villages, provinces and nations. Throughout this process these teams will strive be a catalyst for the body of Christ, extending the Kingdom, not simply enlarging an organization. As these leaders carry God’s heart for unity, building strategic partnerships and gospel-relationships, they are to become key leaders to unify the church in these locations to be part of God’s movement in Asia in this generation.

**Key Theological Conclusions and Implications for the Ministry Challenge: A Leader’s Character Must Match the Calling**

Following a thorough examination of the history and context of mission movements, it has become clear that the development of leaders with apostolic vision and DNA is critical in order to see sustained movements come to fruition. Throughout this project’s theological review, time and again a key conclusion that was highlighted is that the foundation of apostolic leadership must always start and be grounded in deep character, integrity and the fear of the Lord in order to pioneer movements. Biblical examples of Moses and Paul highlighted the necessity for leaders to exemplify character in all aspects of their lives. The literature reviewed including *Multiplying Missional Leaders* and *The Emotionally Healthy Leader* continued to confirm that without these critical foundations any leader attempting to initiate a mission movement is already destined for failure.
Barnabas’ Leadership to Mobilize and Release Movements

Character is critical, but leaders can have impeccable character and still create cultures that revolve around a singular leader. Successful movement leaders operate in a “not about me” style of leadership that focuses on raising up and releasing others, rather than needing to maintain control with their hand in everything. In Chapter Three there was a thorough assessment of the Asian context, and specifically Cambodia was examined with some key obstacles that apostolic leaders needed to overcome.

Theologically, Barnabas gave a great model as someone who became a “door-opener” for others with a “not about me” leadership style. Barnabas’ supportive leadership-style became catalytic to seeing key apostolic leaders like Peter, Paul and Mark released, as they in many ways actually surpassed Barnabas with their own leadership influence.

Leadership in the Asian context tends to be top down, heavy handed and controlling rather than releasing. In order to see this ministry challenge go from theory to practice Asian apostolic leaders must break free from the need to control. Many ministry leaders in Asia tend to mirror a dictator style that has been culturally modeled and acceptable, but this must be transformed into becoming spiritual parents, championing the next generation, like Barnabas, to do greater things.

Barnabas became a platform for Paul who initiated a mission movement to the Gentiles, but movements cannot be accomplished individually but instead must develop into apostolic teams that become like families. Theologically Paul exemplified cultivating a leadership pipeline that multiplied apostolic leaders like Timothy, Titus, Priscilla and Aquilla, Epaphras, Tychicus and many others. These leaders in turn developed leadership
teams in cities like Ephesus, Create, Corinth, Colossae and Laodicea that over time became movements that evolved out of a spiritual family.

The example of Moses showed us theologically the importance of apostolic leaders encountering Yahweh, therefore resulting in overcoming doubt. This not only happened in Moses’ life, but also in many other apostolic leader’s lives that struggled with self-doubt like Timothy and Mark. It was also very evident that cultivating a culture for this development to happen was a critical aspect. Both Jesus and Paul created a live-learn environment for future leaders to not only hear about theory but to experience apostolic leadership as apprentices. In considering the ministry challenge of raising up apostolic leaders to multiply missions, YWAM campuses are naturally structured as greenhouses that create an environment that was modeled by Jesus and Paul in the theological exegesis. As Chapter Three assessed overcoming obstacles, YWAM communities model what it looks like to overcome these challenges by creating a live-learn environment that function under team leadership, while provides opportunities for spiritual apprenticeships with apostolic leaders.

Leadership that Lasts

Theologically if apostolic leaders cannot stay healthy over the long-term, movements will not be maintained. Many apostolic leaders initiate amazing movements that unfortunately fizzle out after several years, and at times even after a decade or two. A significant challenge for apostolic movements is to help leaders become skilled builders, develop vision to pioneer in the hardest places, and then to adopt healthy rhythms and
personal balance to be able to sustain healthy spiritual leadership. Again theologically Paul modeled the necessity for seasons of intense ministry and then returning to his sending base in Antioch to rest and recuperate. This was supplemented theologically through resources like the *Emotionally Healthy Leader* and *Multiplying Missional Leaders*. Paul also modeled the importance of dealing with relational conflict that today is the number one reason why missionaries leave their calling.\(^5\) The theological importance of resolving conflict was also augmented by the literature review of *Smiling Tiger, Hidden Dragon* to equip leaders to navigate these treacherous waters of conflict in the Asian culture.

Character is critical, championing others is essential, leadership development is a necessity, but if apostolic leaders do not cultivate healthy spiritual lives, the implications will ultimately be devastating to their ministry. If a movement is multiplying under an apostolic workaholic, all the work can become a cemetery of missionaries and ministries overnight, primarily because of a lack of healthy boundaries and balance. Such apostolic leaders must learn to be not only self-aware, but to practice self-care in order to keep their best self in the marathon of their apostolic calling. One of the most helpful ways that spiritual health and balance can be cultivated is through intentional mentorship and coaching. That is part of the application of this ministry challenge and will be addressed in the new ministry initiative.

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New Ministry Initiative: Multiplying Antioch and Ephesus Mission Hubs in Asia

The mission movement in the New Testament was mobilized out of Antioch as a mission’s hub that launched both Paul and Barnabas. “Singapore is known as the ‘Antioch of Asia’ because of the large proportion of missionaries sent out from Singapore and the fact that many missions organizations have established their regional or international headquarters here.” Chapter Five reviewed Paul’s third mission trip as he developed a new mission hub out of Ephesus that pioneered new works in places like Colossae, Laodicea and Hierapolis, while at the same time “all the residents of Asia heard the word of the Lord (Acts 19:10).” Over the last several years YWAM Battambang has evidenced legitimate signs of being an “Ephesus in Southeast Asia,” as there have been twenty-seven full-time workers sent out to pioneer in three unreached provinces in Cambodia and three of the most closed nations in the world. The new ministry initiative is now to see that Singapore-Antioch’s and Battambang-Ephesus’ in Southeast Asia would not only be sustainable, but would exponentially multiply in its sending capacity. The initiative is aimed to develop other mission hubs for sending out apostolic teams in Asia so that once again it could be said that, “all the residents of Asia heard the word of the Lord.”

For the gospel movement to go from Jerusalem to Antioch to Ephesus and to Laodicea, required a multitude of volunteers and a diversity of spiritual gifts. In order to see more mission hubs multiplied and ministries expanded to the most unreached of this generation in Asia it will be necessary not just to develop apostolic leaders, but to

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empower an army of Asians equipped to utilize their spiritual gifts for Kingdom advancement. Although apostolic leaders will be of key importance, they must have teams that can help develop movements in places like Jakarta, Azerbaijan, Mandalay and Lanzhou. This generation of Asian Epaphras’ will need to build teams to go with them to initiate the pioneering work and then raise up locals to sustain the ministry.

As the scriptural exegesis theologized in Chapter Five that Epaphras pioneered multiple locations in Colossae, Laodicea and Hierapolis, identifying Epaphras’ of this generation will be critical to expanding into twelve new provinces in Cambodia. Not much is known about Paul’s co-worker Tychicus, but Scripture explains that he was a faithful minister (Eph 6:21, Col 4:7), visited different churches to deliver letters for Paul and to update the local congregations on the apostolic teams progress (2 Tm. 4:12, Ti 3:12). Tychicus journeyed numerous times from Rome to the region of Ephesus that would have required months of travel, therefore his character is one that Paul saw as trustworthy, faithfulness, and persevering. Inevitably after being on a mission for months to reach a local church it would be natural for him to spend time with these leaders helping coach and review with them. Therefore it would seem that Tychicus was one who Paul trusted so deeply and raised up specifically to travel and help implement the function of review in the leadership pipeline. In this same theological vein, the preferred outcome will include a team of support coaches to help pioneering teams with reviewing, evaluation and refinement of their goals and processes.

For Paul to embark into new territories, strategic partnerships with leaders like Priscilla and Aquilla were also essential. This principle will be vital in order to expand
into surrounding nations throughout Asia. Fortunately because this ministry project is an extension of what has been started over the last twelve years, there are significantly deep relationships throughout the region that have already been built and thus God has prepared these Priscillas and Aquillas in order to see this mission movement released. This was exemplified over the last two years as Khmer indigenous missionaries were sent from the Campus in Battambang into some of the most closed nations of Laos, China and Myanmar as long-term workers partnering with existing Priscillas and Aquillas. The reports over the last few years have been inspiring as leaders from these nations have called these next generation Khmer leaders: “servant leaders, mature and grounded in scripture, leaders who cultivate a culture of unity and passion for God and examples of the future of Asian indigenous missionaries.”

As YWAM’s largest training campus in Southeast Asia, the region recognizes an existing mission’s hub as a large platform from which is to launch this project. An example of strategic partnerships is how YWAM Battambang’s senior leadership has recently partnered to pioneer the Asian Learning Leadership Center (ALLC). The ALLC is a network of leaders providing resources, training events, assessments, and coaching to intentionally develop this generation of apostolic leaders in Asia. In the beginning of 2019, YWAM Battambang hosted the ALLC Leadership Summit, a gathering of nearly 150 senior elders and next generation leaders to develop them as leaders to carry the vision of this project. The ALLC is yet another platform that God has prepared for strategic relationships to help to cultivate the launch of more apostolic mission movements in Asia.
Strategy for the New Ministry Requires Learning from the Past

The proposed project has been built upon practical experience of pioneering a community that has become an apostolic movement over the last twelve years. Utilizing the lessons from this experience will be critical for developing the new ministry strategy to be more successful. Although what has transpired through the ministry of YWAM Battambang has been amazing, there were many failures that can be lessons from which to develop the future strategies to raise up and release apostolic leaders with pioneering teams into every province in Cambodia and beyond.

Critical Foundations

The initial team that pioneered YWAM Battambang was sent out of Kona, Hawaii, which is the largest YWAM campus in the world. The Kona Campus is rich with resources, numerous global leaders and elders reside there and this was extremely beneficial to the young leaders of YWAM Battambang. Throughout the four years of training at the Kona Campus, the Lord put deep foundations of character, integrity and fear of the Lord in the author. Having the opportunity to lead shoulder to shoulder with the Founders of YWAM Loren and Darlene Cunningham, created an amazing opportunity to receive direct impartation of core foundational values including the importance of intercession in starting ministry, team leadership, and championing young people. During this time there was specific training of hard skills including leadership training, the ability and confidence to hear God’s guidance, strategic thinking and vision casting. This wide variety of experiences including helping to lead a large mission’s
training campus with hundreds of people, was foundational in the author’s personal preparation for what transpired in the years to come in Cambodia.

Looking back at this season, it is evident how God uses seasons in life to equip and prepare his people. Similar to how Moses was trained for his first season in Pharaoh’s house with the best education in the world, it is very clear how God used this time of preparation for the author to be a part of a team that has helped pioneer apostolic movements in Asia. Essential principles were imparted during this time, for example that all ministries need to be birthed out of intercession because vision must not come from our good ideas but from God’s ideas. These principles became pivotal learning points for the eventual success of the ministry.

When envisioning a pioneering team to Cambodia, a group of staff in Kona had always dreamed of being sent out as experienced leaders. Instead the team that was eventually launched to pioneer was a team of inexperienced students with two young leaders. For most this would be far from the ideal team, but God loves to use ordinary people to start extraordinary things. On arrival in Cambodia there was no excitement that young missionaries were coming to pioneer a ministry. This team was greeted with constant objections from other Christian missionaries, including YWAM missionaries about why this would not work and discouraging comments such as: “Training Cambodians in the Inductive Bible Study method could never work because their educational level was too low… As young people with very little cross-cultural mission’s experience this was bound to fail… Raising up Khmer as missionaries could never
happen because they are too poor… Purchasing and developing a campus with no finances could never happen.”

As this project shows the outcome proved to be different and twelve years later this young team has seen fruit that remains. Although the pioneering team had little experience and were very ordinary, the team had been equipped with essential foundations that unfortunately some veteran missionaries too often forget. These young people knew Jesus intimately, knew how to seek his guidance and were willing to obey whatever he said. The best way that the Kona Campus prepared young people for missions was simply teaching these simple basic truths of the Bible. Then the leadership commissioned the team believing that, like God did in the Bible, he still loves to use young people. That if young people will listen and obey, God has not changed and he will continue to move and do amazing things.

Building Upon the Firm Foundations

Although training in Kona was extremely formational, being sent from a training location in the Western world to pioneer in Asia, unsurprisingly but naturally involved a large learning curve. Along the journey, Jesus as always was instructing and much was learned from failures as well as gleaning from those who had gone before. Fear of failure can so easily stop people from walking into the call of God on their life. Instead, as pastor and author Mark Batterson says, “Failure is not the enemy of success. It’s the closest and
much of the journey of seeing Khmer leaders raised up and apostolic movements released required massive risks and often failures that taught core principles that will be utilized in this new ministry project.

Learning from experience enables this project to create a strategy to help overcome many mistakes that were made previously. Several areas that were lacking in the experience of the initial pioneering team in 2005-2007 were the lack of a consistent support team that brought counsel and review to the pioneering team. By God’s grace he provided mentors at critical times to speak into key situations and decisions. These mentors helped the leaders gain the wisdom and insight to shape ministry areas including a commitment for all foreign missionaries to learn the Khmer language and culture, obedience to God’s call to send Khmer missionaries to other nations, taking risks to purchase long-term property for a campus and many other critical decisions. At the same time it would have been much more beneficial to have a support team processing and reviewing with the pioneering team consistently from early on.

Other areas that were lacking for the initial pioneering team’s preparation were essential learning on community development training, teaching on church planting movements and how to strategically influence the spheres of society. Once again by God’s grace, the initial team learned from failures as well as input from others. From these lessons of failure, as the new ministry project strategy is formed there has been supplementation of these critical aspects. This will include a Sending Support Team (SST) to consistently coach and review with these pioneering teams, as well as a School of

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7 Batterson, Mark. *All In: You are one decision away from a totally different life*, (Grand Rapids, MI: Zondervan, 2013) 38.
of Missions (SOM) that has been developed for the specific context of pioneering in Cambodia and throughout Asia. Both of these additions will be explained in further detail later in the ministry strategy, but are a result of the learning process from the initial pioneering team that was sent out of Kona.

New Ministry Strategy: Pioneering Apostolic Communities in Every Province in Cambodia and Beyond

Any ministry strategy requires clarifying the vision of the “what” for the ministry project. This ministry project “what” is simply stated as: multiplying apostolic mission movements in Cambodia and Asia. This strategy will include equipping and empowering leaders through training and coaching to pioneer new ministry locations in every province of Cambodia and into the surrounding nations. As the “what” has been clarified now the components of the “how” will be described.

A Contextualized Ministry Approach in Cambodia

The initiative of multiplying apostolic mission movements will start by focusing on Cambodia to expand into the remaining twelve provinces. These new ministries locations will each start with two primary components: a Youth Development Center (YDC) and a Community Light Church (CLC) plant. In Part One of this project the context of Cambodia and Asia was thoroughly analyzed and the next generation of Khmer was recognized as the future of this very young nation. The next generation in Cambodia is very focused on education and therefore in the cultural context the YDC has been the most successful ministry model. As a ministry this educational project serves the
Khmer youth while utilizing this community resource as a platform to share the Gospel. The YDC is a non-formal school registered with and recognized by the Ministry of Education in Cambodia which primarily offers twelve levels of English language classes taught significantly by native English speakers for a very discounted price. The first YDC was started in Battambang in January 2006 as God’s guidance led the team very clearly to initiate the YDC. The ministry started with about fifty youth ages fifteen to twenty-eight years old and has grown exponentially to a student body of three hundred to five hundred students quarterly. These students are able to attain graduation certificates endorsed by YWAM Battambang and the Royal Cambodian Government, through the Ministry of Education, enabling these students who have completed the twelve levels to easily gain employment and have greater opportunities for their future.

The YDC has proven to be such an effective model for YWAM that it has been multiplied into nine different provinces and a dozen locations. Just in Battambang the YDC has educated more than 20,000 Khmer youth over the last 12 years. The YDC creates a natural platform to serve the community by providing a much sought-after educational skill. At the same time it opens doors for staff to share about Christ, while creating an easy opportunity for many short-term volunteers to serve effectively.

The second primary ministry component in each location will be a CLC church plant to create a discipleship community in these new locations. Over the first decade of running the YDC in Battambang, thousands of young Khmer heard the gospel and hundreds of them became followers of Jesus. After many years of trying to get these new believers connected to local churches, it became evident that they felt that the YDC was
their spiritual home and wanted to continue their journey with Jesus in this community. That is when the CLC was initially pioneered, as a way to guide these new believers into a discipleship community as a church. Over the last three years this two-pronged approach of the YDC coupled with the CLC has proven to be very strategic in forming grassroots movements in multiple communities in both cities and villages across Cambodia.

Intercession: Responding to God’s Desires

Although this strategy is clear and concise it all hinges on having apostolic leaders that can form teams to be deployed like Paul and Barnabas’ teams that were sent out from Antioch. Theologically this sending happened as the body of believers were “worshipping the Lord and fasting…” (Acts 13:20). Intercession is the place where God speaks and births vision. Theologically all apostolic initiatives should be conceived in worship and intercession as the Holy Spirit leads, speaks and guides. In Chapter Two the ministry of YWAM was considered and the importance of intercession and hearing God’s guidance was highlighted. Hearing from and obedience to God are key components that cultivate ownership. Paul and Barnabas were volunteers; no one assigned them to go out on mission or where to go. Instead they had a high level of ownership because they had experienced God’s guidance and they responded in obedience. A key component for identifying leaders and raising up teams to be sent to these twelve unreached provinces and beyond will start with times of corporate intercession at our mission’s hub in Battambang. The Holy Spirit spoke to Paul and Barnabas, God also has spoken to
numerous individuals and teams to be sent out of Battambang over recent years, which has been part of the apostolic journey. Once again worship, prayer and intercession will be the primary component for receiving apostolic assignments. This creates ownership, responsibility to God and accountability from an apostolic community as modeled by the church at Antioch.

Scouting the Land

Another key component for sending out pioneering ministries to these twelve unreached provinces will be incorporating a scouting trip and a pilot project. Paul models this in his pioneering project in Ephesus. First Paul visits Ephesus and goes into the synagogue to have an initial conversation with the Jews. They asked him to stay but he instead said he would return later (Acts 18:19-20). Paul then returns and runs a pilot-project for three months in the synagogue to initiate the ministry. After understanding the cultural dynamics he continued his ministry there by transitioning to the hall of Tyrannus for about two years (Acts 19:8-9). [Although some scholars view Acts simply as a report and would have hermeneutical issues with using it as a ministry model, the author holds that Acts gives many principles for initiating movements.]

Here is a theological model that this new ministry project will emulate. In all of the successful YWAM pioneering works that have been planted in Cambodia there have been some component of a scouting trip and a pilot-project to assess the context and plan accordingly. With this biblical model and practical experience, the first phase will be a scouting trip to do research and initiate relationships. This will then be followed with a
minimum of a two to three month pilot project of the YDC with additional Bible studies to learn about both the educational and religious sphere that will be primary target groups in the strategy utilizing the ministries of the YDC and CLC.

School of Missions

Once teams have been formed through God’s guidance and completed a scouting trip and pilot project, one final component will be a training course offered at the YWAM Campus in Battambang. The School of Missions (SOM) is a three-month training that will equip and empower pioneering teams with the skills necessary to be successful in planting apostolic communities in these unreached locations. Biblically we see Jesus and Paul conducting live-learn trainings before sending out teams. From practical experience the SOM has been essential training for the majority of the teams that have been sent thus far and enabled them to have skills and strategies that resulted in successful plants. A variety of specific training components are covered through the SOM including: language and culture acquisition, church planting movements, strategic missions thinking, team building, pioneering, community development, spiritual warfare and other practical topics.

As a part of completing the SOM component each team will present their strategic plan for establishing an apostolic community to a panel of seasoned leaders including Eldership from the Battambang Campus and apostolic leaders that have successfully pioneered in other provincial locations in recent years. This panel will provide feedback and input to continue to help prepare these pioneering teams for successful plants. Finally once the SOM is completed, as the church in Antioch laid their hands on Paul and
Barnabas, the Battambang community will also as Elders and a missional training hub lay hands on the teams and officially commission them into their pioneering assignments in these twelve provincial locations.

Contrasting Strategies of the New Ministry and the Initial Pioneering Team

As the new ministry strategy has been defined it is clear that the core aspects that were utilized by the initial pioneering team from Kona have been supplemented with key areas that were lacking. The refined strategy is to build off of the foundations of the former by emphasizing the importance of character, integrity, the fear of the Lord, and coupling with those the critical aspects of intercession and hearing from God about the pioneering of a new ministry. Areas that the initial team lacked have now been addressed. The lack of specific cross-cultural training, now will be learned in the School of Mission (SOM), the Sending Support Team will support and help the pioneering team review, along with the pilot project process and a commissioning. All these aspects are supplementation to increase the preparation for these new ministry teams to successfully pioneer in the most unreached areas in Cambodia and throughout Asia.

Target Population for the New Ministry Strategy

Two decades ago YWAM in India multiplied from having twenty-seven ministry locations to one hundred and nineteen locations in a seven-year span. This was initiated when as apostolic leader with the largest YWAM ministry presented the vision to his eighty staff to pioneer new locations by sending out fifty percent of their staff. Forty staff
would pioneer new locations in teams of at least four people and the other forty staff would continue to grow the already established ministry. In the book of Acts the church at Antioch did not scrape the bottom of the barrel to send out their initial mission team. It must have been very hard to send out the cream of the crop leaders with Barnabas as a seasoned leader and Paul as an up and coming leader with a unique background and strong potential. In order to multiply apostolic mission movements, leaders and communities must be willing to send their best leaders.

As the YWAM training hub in Battambang has one hundred and ten full-time staff, it would be easy to look to recruit new people to send to pioneer. Instead biblically the model is to send those that have been raised up within the ranks. Over the last few years the experience of YWAM Battambang is that in order to have successful pioneering teams it has required sending some of the best leaders into places like Laos, China, Myanmar and unreached provinces on the edges of Cambodia. Although this initially creates challenges as these leaders carried significant responsibility and influence, this is a part of the deployment process of the leadership pipeline that was discussed in Chapter Five. In deploying the best leaders to pioneer new works, vacuums are created in the existing ministry that have to be filled by new leaders who will continue to grow the existing ministry exponentially and further replicate the outreach to other unreached areas. These new leaders too must be willing to send their best in order for the movement to multiply.

With the biblical model from Acts to inform, the example of YWAM in India to inspire, and the experience in Cambodia, the strategy is very clear. The target audience
for identifying key leaders and raising up teams will start with the YWAM Battambang staff and students. The Campus currently needs more staff and in the next five to ten years will need a total of at least two hundred staff. But in order to release movements elsewhere there must be the willingness to deploy the best like the mission’s hub of Antioch modeled. Therefore the Battambang staff will start a process of praying and fasting like the church at Antioch did to see how God would identify and guide leaders to rise up and build teams. This will be followed by the components previously discussed in order to prepare teams to be successfully deployed.

**Testing the Strategy**

In order to test the new ministry strategy that is being employed, several mechanisms will be utilized. First there will be evaluations of the current locations that have successfully planted apostolic communities over at least two years to learn from their practical experience (this will be discussed further in Chapter Seven). These evaluations will be used as helpful guides for these new apostolic leaders and teams to learn and glean from what has been successful, what obstacles must be navigated, and what opportunities there are to capitalize on. Furthermore the scouting trip and pilot project by the team itself will be done in the actual context of the planting location in order to test the model and see what strategic adjustments will be necessary in their specific locations. By using the experience of recent teams in a similar context in Cambodia, as well as the familiarity with the actual location, the model will be well tested, tried and tweaked by the time the team is launched.
With twelve new locations needing teams of at least five to ten individuals this is a minimum of sixty to one hundred and twenty additional workers. Although the target population will start with the Battambang staff and student body, the pool of potential team members will be broadened and bolstered by inviting a number of different groups to partner with this initiative. Over the last several years Battambang has hosted a training course for missionaries from all over the ASEAN region with the focus on God’s desire for pioneering. Over three hundred and fifty students graduated from this six-month training and through this process received God’s heart for pioneering in this region and provide a group ripe for recruiting. Additionally, the Battambang Campus has numerous strategic partnerships with major YWAM training campuses including those in Montana, Kona, Perth, Taiwan, Honolulu, Herrnhut and more that would be key resources to provide additional potential missionaries. Finally, the ALLC (that was previously discussed) has a network reaching over one thousand workers in Asia as a resource with articles, trainings, and opportunities that could be utilized as a platform to extend the invitation further. These expanded target populations are realistic options for building teams to pioneer new ministry locations in the remaining twelve provinces in Cambodia, and as God leads throughout Asia.

Conclusion of the Ministry Practice

Information and revelation without application is pointless. This chapter on the ministry practice of this project has now taken theory and put the hands and feet onto the theologizing and theorizing to clarify the ministry application that results in transformation. By outlining the future expected outcomes, considering the theological
conclusions for the ministry challenge and then identifying the new ministry direction.

YWAM Battambang is beginning to reflect a mission-sending hub like an Ephesus in Southeast Asia. Finally, looking at the detailed components of the new ministry strategy and the target population needed for the initiative has enabled one to see the potential for multiplication. YWAM Battambang now has the opportunity to become a sending hub to catalyze mission movements, starting with new locations in all the unreached provinces in Cambodia and expanding throughout Asia.
CHAPTER SEVEN
IMPLEMENTATION PROCESS AND EVALUATION

Rick Warren says, “without implementation, all of our Bible studies are worthless.”¹ Chapter Six required creating a ministry practice, recognizing that information and revelation without application does not produce anything. Therefore, the emphasis was focused on the application of the information and revelation that had been theorized and theologized from the previous chapters. Ideas are easy to come by, but implementation is much more difficult. In this final section, implementation will be the primary focus. Looking at potential outcomes through the ministry practice is quite inspiring. Information and inspiration provides the necessary motivation. Now there must be another sequential step because motivation is great, but information and inspiration requires implementation in order to have results of transformation. Without implementation nothing changes. With this in mind there will be a thorough examination of the implementation process. This will be followed by an assessment and evaluation process that will be equally important for the ongoing success and sustainability of the

¹ Warren, Rick. What on Earth Am I Here For (Grand Rapids, MI: Zondervan, 2004), 17.
new ministry project to pioneer new YWAM locations in the remaining twelve provinces in Cambodia and multiply movements throughout Asia.

Field Testing the Ministry Practice

In the previous chapter, the primary ministry practice focused on was pioneering new ministry locations in the remaining provinces of Cambodia and utilizing the components of the Youth Development Center (YDC) and the Community Light Church (CLC). This ministry model has been field tested successfully in the Cambodian context over the last twelve years. As nations develop and culture changes, there has to be continual evaluation and adjustment of any ministry strategy in order to remain relevant over time. For example, initially the YDC was started in 2006 when Cambodia was still incredibly poor. Therefore it only made sense that all courses were offered for free. After five years of economic growth (where most of our students could afford a cell phone), the worldview of the Khmer had changed. The mindset now is: if you do not pay for something, it has little to no value.

This resulted in the YDC starting to have attendance issues and needing to reassess. This development in economics and change in worldview required a change in approach to charging a small amount financially in order to create value for the students and insure attendance. Very few students could not afford the minimum charge, but a system was created to ensure no one would be turned away for financial reasons. Another adjustment that was mentioned in the previous chapter was strategically starting the Community Light Church to be an avenue to disciple new believers from the YDC. In
any ministry, consistent evaluation of both the culture and the ministry is imperative to continue to be effective for the gospel. The platform that the YDC has created through education coupled with the CLC as a discipleship community is a field-tested ministry that has proven to be quite successful. (See Appendix F for pictures of the YWAM Battambang Campus, YDC and CLC ministries in Battambang, Poipet and Pailin.)

**Timeline for Implementation of the New Ministry Strategy**

The vision to have ministry locations in every province and send pioneering teams to other places in Asia is not a new concept for the leadership and community of YWAM Battambang. As this training hub was developed it has always had a primary focus on training to send and pioneer. Thus this ministry initiative will be an extension of an already existing vision. Although this will not be new, in order to make such a significant push to pioneer twelve new locations in the next three to five years it will be critical that all of the leadership of the campus understands the vision, are able to hear from God about it, recognize the implications, and finally embrace and champion this new initiative. In January 2019 the twenty-five key leaders at the Battambang Campus will gather for three days of meetings to seek God, hear new vision, plan and evaluate how to move forward. These meetings are the ideal starting point of the timeline for unleashing the implementation of this new strategy.

The timing is very strategic as the ALLC Leadership Summit (mentioned in the previous section) was hosted January 2019 in Battambang at the Campus and the invitation will be extended to the whole YWAM movement to join to see new ministries
started in every province in Cambodia. Once the leadership has had time to embrace the new initiative, in February 2019 there was a sequence of communication to officially launch the new strategy. This was a key time as a new quarter of training courses will either be starting or continuing which will provide another fifty or sixty potential team members. From February to June as a Campus there will be consistent corporate times of prayer and fasting to see who God would identify to be sent from Battambang, modeling after Paul and Barnabas being sent in Acts from Antioch.

As a result of this sequential process the strategic plan is that by September 2019 a number of teams will have formed and then will join in the previously discussed SOM training course from September to December 2019. During this three-month training the course will incorporate the scouting trip and then the teams will be sent for their pilot project outreach during January to March 2020. Once the pilot project is completed and each team adjusts their strategic vision, teams will present to the previously mentioned panel for input and confirmation of the launching of these teams. Then in April 2020 these teams will be officially commissioned by the Battambang leadership to pioneer their identified locations in the unreached provinces. Finally, as the project discussed in the previous chapter the Sending Support Team (SST) from Battambang will be providing quarterly visits as a review function of the leadership pipeline format for all the apostolic pioneering teams that have been deployed. The initial goal for this first round is within a little over a year to have at least four to six teams permanently relocated to these unreached provinces in order to continue to release a mission movement here in Cambodia and throughout Asia. (See Appendix G for the Timeline in visual form).
Identifying and Training the Personnel for Implementation

The primary vehicle for identifying the personnel will be a process modeled after the church at Antioch (Acts13). As the community of believers prayed and fasted the Holy Spirit identified Paul and Barnabas as the personnel to launch a mission movement. As a community in Battambang there will be frequent times of prayer and fasting to allow time for the community to listen and respond to the Holy Spirit’s guidance in regards to this vision. This is not only the biblical example from Acts, but as a movement of volunteers this is also principally and culturally how YWAM functions.

Once the Holy Spirit has begun to call individuals to specific provinces there will be further prayer and fasting focused on these locations. As a team forms and identifies a specific location and seeks God’s vision for the location, it is amazing how God starts to impart his heart for specific avenues of ministry to those who are willing to intercede. This process is typically how most missionaries end up where they are as they experience a glimpse of God’s heart for a location, typically through a time of prayer and worship. Through creating an environment to seek God for specific provinces, the Holy Spirit will identify more personnel, and initial teams will start to form.

As teams begin to form around locations, the leadership will assess the team members through a number of tools to identify individuals strengths that will include: the Shape inventory which identifies the specific spiritual gifts of team members, the Strengths Finders test that identifies the specific strengths that each individual has, and the Myers-Briggs personality inventory which helps identify personality traits. The results of these inventories will be used to help the team consider how they can function...
together effectively while avoiding potential pitfalls. This will be followed up with a number of team building sessions to apply what was learned. Once leadership has helped these new teams understand their giftings, work on team building and navigate through team dynamics, an apostolic leader will be identified from within each team.

**Training and Leadership**

In order to launch pioneering teams into the remaining twelve provinces in Cambodia and be able to support these teams and see the further multiplication of teams throughout Asia, it will require multiple layers of training and leadership. The leadership that will primarily launch this initiative will be from the YWAM Campus in Battambang and will involve the Eldership Team that is responsible for stewarding the long-term vision of the Campus. This team will carry the leadership responsibility for casting the vision and facilitating the initial worship and prayer times to seek God for leaders and teams to be called to specific provinces. The Eldership Team will then work closely with the SOM leadership to help identify leaders and form teams.

The training for these pioneering teams will also have a number of facets that will start and primarily consist of the three-month SOM training course to equip and empower the team for planting an apostolic community. Throughout this training course the SOM leadership will also utilize the YDC leadership to bring specific training for the different components to initiate this educational project. Furthermore the CLC leadership will have training sessions with these teams to give them church planting tools and vision of how the YDC and CLC are a dynamic partnership for the gospel.
Throughout the SOM each team will create a strategic vision project that includes a detailed plan for not only planting an apostolic community, but also goals for each season and for years to come. These strategic vision project goals will require specific SMART goals (specific, measurable, attainable, realistic and timely) that are widely used by ministries and leadership. Teams will prayerfully set SMART goals for 3 months, 6 months, 1 year, 3 years, 5 years and 10 years to begin to map out the Lord’s trajectory for the pioneering ministry.

Upon completion of the SOM training pioneering teams will be launched out and from this point on the Sending Support Team (SST) will be overseeing teams for accountability, coaching and sustainability. The SST is made up of experienced leaders (both locals and internationals) who have a wealth of experience in pioneering and will function as mentors as the teams are deployed to their locations. The SST is a part of the strategy of YWAM Battambang to support all of the teams and missionaries sent out to help them to be successful and sustainable long-term. The SST team will do quarterly visits to each team in order to continue to help them evaluate and adjust, as well as navigate the challenges of pioneering an apostolic community.

**Resourcing the Implementation Process**

YWAM Battambang will be the primary resource for the implementation process on a variety of levels. It will provide the leadership, personnel and training courses that have already been described. This will include meeting spaces, training classrooms, team

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building, and training materials. The SOM training course leadership and staff, as well as the SST team will also be key resources to train, deploy and review as a part of the leadership pipeline. Furthermore, YWAM Battambang will be a resource for teaching on fundraising for these new initiatives, as well as assisting financially in the initial start up costs where and when it is possible. Teaching will be focused on both cultivating support networks for the individuals, as well as for the ministries. YWAM Battambang has also developed business as missions ministries in order to help to finance ministries. Each pioneering location will assess potential business as missions projects to assist in financing the ministry.

As a movement YWAM missionaries and ministries are responsible to raise support individually for themselves, as well as to fund their new pioneering initiatives. Initially this can seem impractical, but in reality this is a key component of a mission movement as it enables rapid multiplication. When a mission organization is responsible for raising funds for individual missionaries, analysis shows that it actually limits the potential for multiplication. Organizations that have chosen to employ this methodology find on average they are only able to support seventeen missionaries. In contrast, organizations that have multiplied in sending thousands of missionaries almost all utilize a strategy that requires the individual to take at least partial ownership for fundraising. This strategic decision has multiple implications as it results in individual team members raising up a support team, not only for finances but also to support them spiritually and in

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3 David Hamilton, “Faith in Finances.” Lecture, University of the Nations, DNA Conference, Curitiba, Brazil, October 30, 2018.
prayer. Functionally this creates another source of support, encouragement and accountability for the whole team, as well as the individual missionary and the movement.

Practically this model for financing missionaries has worked throughout the world as YWAM has grown from a handful of missionaries to nearly 30,000 full-time workers, all of who raise their own support. People frequently ask can this methodology work in developing countries like Cambodia. Experiences over the last ten years has proved this method as viable as YWAM staff in Cambodia have grown exponentially from a few to hundreds of missionaries again who all raise their own support. For a Cambodian staff to live on the U of N Campus and do full-time ministry they need to raise seventy-five dollars (USD) to cover all of their hard costs for housing, food and utilities. In order to have enough money for toiletries, health care, savings and helping their family they need another fifty to seventy-five dollars for a total budget of one hundred and twenty five to one-hundred and fifty dollars is a manageable budget for a Khmer missionary to serve full-time. In preparing staff to raise support there is biblical teaching on why this methodology is utilized accompanied by principles of how to execute fundraising for missions. One simple principle is that one must “do the possible and God will do the impossible.” This helps staff to understand that there is a deep responsibility that comes with raising finances and that one cannot just sit around and wait for money to fall from heaven like manna. Although God can do this, almost always fundraising requires taking ownership and communicating about the ministry needs.

Another frequently asked question is how much support for missionaries and ministries comes from within Cambodia and how much comes internationally. When the
ministry initially started almost all funding was coming from outside of Cambodia. Over the years there has been a dramatic increase in Cambodian’s starting to understand and give generously to missions. Recently one of our key senior leaders Rady felt through prayer it was time to raise finances for a vehicle because of his ministry responsibilities. Because of import tax, cars are typically three to four times the costs of most western nations. Rady prayed for a truck in to get to outlying villages for church planting initiatives and after much prayer felt to trust God for a modest truck that was seventeen years old but still cost fifteen thousand dollars (USD). From his training and experience he put together a budget and communicated the needs to friends, family and supporters. Within a month the finances had been raised and eighty percent of the need came from within Cambodia and from Khmer Christians who now are starting to understand the need to support missionaries and ministries. This is a very practical example of a significant change that is just starting to occur in Cambodia and yet this will continue to develop as Cambodia’s economy increases and as the church grows.

The same principles employed to raise individuals support is also practiced to raise finances for all ministries and building projects, as YWAM literally has no central financing. Over the last six years YWAM Battambang has purchased and begun to build a thirteen-acre campus and community center, as well as buying a downtown hub that operates several businesses as mission projects. In order to do this YWAM Battambang had to raise millions of dollars. Through God’s generosity and a lot of hard work including: organizing fundraising campaigns and doing multiple fundraising tours, God has provided nearly five million dollars (USD) to purchase and develop these properties.
To finish building out the YWAM Campus of thirteen acres, which includes sixteen more buildings (see Appendix G), the budget is estimated at another eight million dollars. The operating cost for the Campus is completely sustainable from staff and student fees and the annual budget for the operations of the Campus is nearly one-hundred and fifty thousand dollars. The Campus is a hub for running trainings schools and numerous ministries and the total budget of the overall ministry including operations, training schools, outreaches and ministries ranges between five to seven hundred thousand dollars annually depending on the numbers of students and staff each year.

In order to continue to multiply apostolic movements throughout Asia there will continue to be a need for finances to support full time workers, as well as ministries and purchase properties. One of the hindrances for a true movement is often hitting a ceiling on financial funding. YWAM’s model of every worker raising their own support removes this ceiling as those ministers who are called to full-time work take the responsibility to build a support network that not only gives financially but also supporters the worker through prayer and encouragement for the longevity of the ministry.

**Successful Field-Tested Pilot-Projects Pioneered into Long-Term Ministries**

Over the last two years YWAM Battambang recently utilized this same methodology to plant apostolic communities in two unreached provinces, Pailin and Poipet both in the northwest region of Cambodia. To give some context, both Pailin and Poipet are some of the most unreached and spiritually dark places in Cambodia. Pailin is where the Khmer Rouge retreated when they lost power and the community has a
remnant of the families of those who believed in the political philosophy that resulted in the atrocity of the mass genocide. Poipet is a town bordering Thailand that is developing rapidly but is known as a town with a dozen casinos that is prolific for trafficking drugs, illegal workers and prostitution.

These two locations where ministries have been pioneered are current examples that can be used as case studies to analyze and insure that the ministry practice is field proven. Both of these teams were initiated by apostolic leaders within the YWAM Battambang community who were guided by the Holy Spirit through times in worship and intercession to raise up teams to go and pioneer a ministry in these locations. These leaders both cast vision to others within the YWAM community and were able to recruit and build teams with similar visions for pioneering a new ministry. Both teams did a short scouting trip and then pilot-projects running the YDC for several months. Currently the Poipet YDC runs twelve classes with over 100 students studying each quarter, while Pailin has sixteen classes and over 200 students.

In order to assess whether these ministries are field tested in recent history, this project conducted a Research Survey for the Youth Development Center in these two pioneering locations to gather information and feedback as to whether this model is still culturally relevant (See Appendix H). Regarding the legitimacy of the ministry, this is what the leader in Poipet said regarding implementation of the YDC: “The YDC is hands down the most fruitful approach amongst Christian groups to reach the young people in Cambodia. It has been a field tested model for previous years and with some
modifications will continue to be a great platform for the gospel in years to come.”

This leader went on to say that the YDC legitimizes the presence of YWAM in the eyes of the government and neighbors, while empowering teams to communicate the gospel by meeting felt needs in communities. It also creates an avenue for foreign missionaries to easily invest in the lives of Khmer youth and build relationships.

The Pailin pioneering team had similar feedback about the success of the YDC as a ministry: “Yes, the YDC is field tested as it brings in youth to rub shoulders with Christians, hear the gospel, and we’ve seen it started in so many different contexts. I believe it’s proven true as we have them (YDCs) in big cities, small towns, and in the villages.”

This team also mentioned that it was easy to promote the ministry as the news of an English school “spread like wildfire.” Now its leadership is considering transitioning the Wednesday classes into a school assembly focused on Christian values. From this recent feedback, it is evident that the utilization of the YDC is a field-tested and approved ministry that is strategic for pioneering in the Cambodia context.

The core ministry for both locations has been the YDC, but in each location the ministry of the YDC has also opened up numerous other avenues for greater opportunities to impact the community. In Pailin there is a strong focus on the CLC church planting into the villages of the YDC youth and specifically using a house church model along with children’s programs. In Poipet the team has become a resource to the community partnering with other schools and churches. These two examples over the

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recent years provide strong evidence that this ministry practice continues to be field
tested and successful.

Assessing the Success and Application of Pioneering Apostolic Teams

In both Poipet and Pailin the teams started with the YDC but have expanded their
ministry reach into other areas of their communities, as the YDC has become a platform
to launch new pioneering works. These apostolic teams have both started mission’s
training schools that are naturally reproducing more long-term missionaries. Each
location started with a team of about five and now has grown to teams of fifteen to
twenty missionaries and most are indigenous workers. These new leaders are now
starting to get vision for new provinces that are unreached and are starting to pray into
forming new teams to be sent out. Very recently YWAM Battambang hosted the National
Leadership Forum with twenty key YWAM leaders from around the country. The focus
was primarily on pioneering new ministries in the twelve unreached provinces of
Cambodia. In fact these leaders reported that members of their communities have
identified nine of the twelve remaining provinces and are currently seeking God
specifically for the timing to commence pioneering new ministries in these locations.
This was again confirmation that God is releasing a movement in Asia by starting to
reproduce apostolic vision rapidly.

Assessment of the Ministry Project

The ministry project included a review of resources that included the leadership
pipeline methodology from the book Multiplying Missional Leaders. Then in the
theological review both Jesus and Paul modeled the same methodology. The leadership pipeline includes recruiting, training, deploying and reviewing. Assessment of the ministry project is a critical aspect of reviewing in order to help the leadership pipeline continue to function and flow.

As teams initially form in the SOM, the school staff and leaders will help to give feedback on the initial strategic ministry plan. Once the ministry plan is completed and before the team is sent for the pilot-project the team will present the Strategic Ministry Plan to the YWAM Battambang Eldership, with the SOM Leaders as well as the Sending Support Teams (these three groups have overlap). These three leadership groups are all intrinsically important as the SOM trains the pioneering teams, the Eldership commissions the teams and the SST will consistently walk with the teams for the long-term. During the months of the pilot-project a team including members of the SOM staff, Eldership and SST will go do pastoral visits to observe the initial pioneering process. After the pilot-project of several months is completed there will be a complete assessment done again with the SOM leaders, Eldership and SST. Finally, the YWAM Battambang Eldership and the community, with the support of the SST will commission these teams to pioneer long-term apostolic ministries in the remaining twelve provinces and throughout Asia.

Assessment Team and Strategy

Once the pioneering teams have been commissioned the Sending Support Team (SST) will conduct the primary assessment process by regularly visiting the pioneering
team locations. The SST will start by doing quarterly visits to each team in the first year and then will continue to visit multiple times a year. During these visits these mentors and coaches will employ a variety of tools for support and evaluation including one-on-one sessions with the staff, conflict resolution, and consistent training in areas requested by the team. The SST will also provide coaches for the apostolic leaders of each team that will do monthly teleconferencing calls in order to help the leader process decisions well and remain healthy.

The goal of the SST would be to host a Field Missionary Retreat for all those that YWAM Battambang has sent out by sometime in 2020. The focus of this retreat would be to refresh the field missionaries, to minister to them and to keep them connected to the YWAM Battambang Campus as a resource hub for the region. The SST would also try to get all of those sent out from Battambang to return and spend time at the Campus for at least a week or more every year or two (depending on their location) to continue to stay relationally connected. This time would be arranged by the SST to best serve the current needs of the field workers. This could mean having some down time and resting, doing some debriefing or marriage counseling, or however the Campus can be a resource to in order to continue to help these pioneers be sustainable long-term. This strategy will also utilize the gifts of these leaders who are pioneering at the Battambang Campus to call many more staff and students to pioneer by having them teach in different training schools, host sessions on pioneering new works, facilitate question and answer sessions, all in order to recruit new workers for the frontlines. The SST team will facilitate all of
this in order to serve the long-term pioneering teams and enable them to be successful and sustainable.

Individual Field-Bound Process

The SST will also provide a process for individuals being sent out in pioneering teams to insure they are prepared not only as a team but individually as well. The SST will use a six-week process imbedded in the SOM to insure the proper preparation for each individual. The first week focuses on how God is leading the person to be sent out, how this will be an extension of the vision of YWAM Battambang and making sure the individual is being sent out well in all areas including relationships, finances and responsibilities. Each week includes homework that requires individuals to make sure they are prepared regarding their budgets, visas, passport, health insurance, and personal goal setting. Each week builds upon the previous week as the homework is processed with the SST, new topics are covered and further homework assignments are given. The following weeks cover a variety of topics including: personality tests, crisis protocol, communication training, pastoral care, creating a prayer support team, and a variety of other helpful questions, assignments, protocols and processes (see Appendix I for the complete outline of the Field Bound Process). This in-depth process conducted by the SST with individuals is essential not only so that the individuals are prepared in all facets of life to thrive and not just survive in the pioneering process, but also that apostolic teams are prepared to go and be sustainable.
Chapter Summary

This project has necessarily covered the context, the ministry, overcoming obstacles, a literature review, the theological review and the new ministry plan. Now the final chapter focused on the ministry implementation process and how the project will be evaluated. The implementation process started with field-testing the project, which was proven to be highly effective in the context of Cambodia. Recent results over the last few years from pilot-projects in Pailin and Poipet, Cambodia have now grown into sustainable long-term ministries that are now pioneering new works. Next an in-depth timeline was presented in order to strategically lay out the process to see initial teams recruited, trained and deployed over the next year with the goal of having four to six teams sent out by April 2020.

Then the identification and training of the personnel, along with the leadership and training pieces were clarified by utilizing the collaboration of the School of Missions (SOM) for training, creating the Sending Support Team (SST) for sustainability and including the YWAM Battambang Eldership as the long-term visionary leadership. The YWAM Battambang Campus was therefore identified as the primary resource for these teams, as well as having the facilities to conduct the necessary training and equipping to prepare these pioneering teams to be launched out. Finally, the assessment of the ministry project was detailed with the SST having the responsibility to provide support in a variety of functions including an individual field-bound process, coaching, regular visits, field worker retreats, as well as scheduling teams and individuals to regularly visit the Battambang Campus.
The Third Section of this project included the new ministry strategy, goals and plans, along with the implementation process and follow up evaluation. This was in order to insure pioneering teams could indeed be sent out to multiply apostolic movements in Cambodia and throughout Asia. Within this section of ministry practice, biblical models were utilized and practical experience was exploited to supplement the best possible training to prepare these teams for success. The combination of the ministry plan, implementation and evaluation will be critical in order to see this generation of Asian believers become a significant missions force in the 21st century!
SUMMARY AND CONCLUSION

The introduction of this project started by arguing and positing that God is providing the opportunity to raise up in this generation from Asia one of the greatest waves of missionaries that the world has ever seen. What was once seen as the mission field, is rapidly becoming the mission force. As *The Global Atlas of Christianity* says, one hundred years ago, “There was a sense of triumph among the missionaries during the 1910 World Missionary Conference in Edinburgh. They made a clarion call for more missionaries from the West to complete the Great Commission in their generation. They were however, slow to recruit from the newly ‘missionized lands’ because they regarded them still as ‘infants.’”\(^1\) A century later God is recruiting from within these missionized lands and raising up apostolic leaders that will multiply movements. This hypothesized argument was then given weight by reviewing what God is doing in Asia and has been doing in Cambodia over the last two decades. Over the last forty years Asia has looked upon Cambodia as a devastated nation, and yet in this season God has been raising from the ashes a generation that is being sent as missionaries to their nation and the nations. As God is doing this from the ‘least of these’ in Asia, imagine what will occur through the growing Church in Asia as he calls and catalyzes them to become a mission movement to the nations.

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Chapter One of the project required an in-depth diagnosis of the cultural context. This assessment gave insight as it painted a very clear picture of Cambodia and Asia being a spiritual Disneyland where most people mix and match a vast variety of spiritual beliefs to appease the spirits from a deep-seeded sense of fear. In context this requires Christians to have a clear understanding of the spiritual realm in order to equip Asian believers to navigate their cultural reality with a biblical worldview. With this in mind there was a review of how the gospel destroys fear, conquers fatalism and how the grace of the gospel prevails over human merits. Despite the centuries of spiritual confusion, God’s Kingdom has made significant progress in Asia over the last century, “Over the past 100 years ethno-religionists (tribal religionists) have declined from 27.8% of the region’s population to only 4.8% by 2010. Buddhists have declined from 31.7% to 26.6%... and Christians from 10.8% to 21.8% At the same time New Religions have decreased from 4.8% to 2.5%.”2 Across Asia tribal religions, Buddhism and new religions are all declining and Christianity has doubled throughout the continent as the fastest growing religion. Family dynamics, a patron-client society and Cambodia’s history were also reviewed to unveil the full picture of the reality of ministering in Asia and specifically in Cambodia. Despite all the challenges that are faced by the growing Church in Asia, there are signposts of a mission movement as the last two decades have shown the reality of the Khmer refugees rising up to become reformers in their nation and to the nations.

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Chapter Two went on to consider the ministry context of Youth with a Mission, specifically looking at the context of Southeast Asia and within Cambodia. YWAM’s history as an apostolic movement over the last generation as well as its foundational values, reflect a platform that has been a highly successful movement of Asian missionaries across Southeast Asia and including Cambodia. Finally, the rapid growth of YWAM Battambang was cited a real example of a training hub that is raising up Asian missionaries and sending them out.

The First Section of this project was concluded with Chapter Three which considered the keys to overcoming the challenges that are faced in the Asian context. This included steps of how to raise up indigenous leaders, how to avoid paternalism but become spiritual fathers and mothers, and how to be a platform to empower Asian leaders into the call of God upon their lives. Next the impact of globalization and urbanization was assessed in the Asian context, as well as how to impact all spheres of society to see gospel transformation amidst the current global trends.

The Second Section of this final project required a theological reflection that started with a literature review of important resources to consider for the project’s goal of multiplying apostolic mission movements. In Chapter Four this literature review was found to be resource rich, as many insights were gained in seeing movements released throughout history. From the Celtic Way of Evangelism principles of contextualization and the importance of raising up indigenous leaders was highlighted. In Creating a Missional Culture the necessity of any movement setting and maintaining the culture was seen as paramount for the long-term success of movements. The book Exponential made
the reality of reproduction simple and absolutely necessary for movements to be released. From *Smiling Tiger, Hidden Dragon* insights were gained on how to navigate conflict in the Asian context which is necessary in a growing movement. In *Emotionally Healthy Leadership* keys were identified in order to help apostolic leaders stay healthy for the long-haul of ministry. *Developing Indigenous Leaders* was rich as it focused on the specific challenges abounding in the context of Asia. Finally, *Multiplying Missional Leaders* gave insight from the New Testament of how to see a leadership pipeline developed by recruiting, training, deploying and reviewing. Throughout this literature review helpful insight was gained to inform the next steps of the project in order to plan for the future of releasing apostolic movements in Asia.

In Chapter Five the theological review examined God’s word in order to align with scriptural principles for raising up apostolic leaders in Cambodia and Asia to multiply movements. This scriptural exegesis considered the two major spiritual transitions of God’s people: first in the deliverance of Israel in Exodus by examining Moses’ apostolic leadership to pioneer a nation, and then the early Church movement in Acts and the principles that Jesus and Paul modeled. From the exegesis of Moses’ journey key aspects of overcoming doubt, encountering Yahweh’s presence, dependence on God and not man, as well as being disciples first and foremost became evident. In the book of Acts Paul and Jesus modeled the importance of creating a live-learn environment and this insight helped inform the new ministry strategy. The development of a leadership pipeline exemplified in Acts with the examples of Antioch as a sending hub that multiplied into Ephesus, and then raised up leaders like Epaphras, were especially
insightful for the project. Throughout the theological review both the literature and the scripture impacted the strategy that was being formed for the new ministry of multiplying apostolic mission movements in Cambodia and Asia.

The Final Section of this project was focused on the ministry practice and how this project will actually come into fruition. Chapter Six acknowledged that although great insight had been gained through the previous sections of contextual assessment and theological review, without a clear ministry plan, strategy, goals and application, these insights will not produce real outcomes. Instead application of the previously discovered information and revelation has been clearly laid out in specific next steps described in detail with a new ministry strategy, clear goals and a strategic plan. The specific goal of pioneering new ministry locations into the remaining twelve provinces of Cambodia that do not have a YWAM ministry was the identified outcome from this project. The vision of YWAM Battambang continuing to develop into a hub like Ephesus in order to reach “all of Asia,” was identified as second and expected further outcome. The implications of this are immense for Cambodia and throughout Asia. What was learned from the initial pioneering team that started YWAM in Battambang was evaluated and this informed the training track for the next wave of apostolic pioneering teams that will be raised up to pioneer ministries in the remaining provinces in Cambodia and into other parts of Asia. For the Cambodian context the specific strategy of the YDC and CLC ministries were identified as key tools for pioneering teams to utilize. Then a step by step process was laid out starting with God guiding individuals and teams through intercession, followed
by scouting the land, and critical training provided by the School of Missions all to prepare teams to be successfully launched.

Finally Chapter Seven focused in on the specific implementation of the new ministry strategy and the evaluation process that will be applied. This started by looking at the field-tested strategy of the YDC over the last twelve years and was followed by a timeline of implementation starting in 2019. The YWAM Battambang Campus and staff were identified as initial keys for recruiting the personnel, providing leadership and training, and supplying the resources needed. Next the YDC pilot-projects from the last two years were reviewed from pioneering locations in Poipet and Pailin and the fruit developed in such a short time confirmed the successfulness of the new ministry plan. Finally, an assessment strategy was detailed utilizing multiple layers of leadership including the YWAM Battambang Eldership, SOM Leadership and SST in order to successfully prepare individuals and teams for deployment, and to continue assessing and walking with them closely in the pioneering project.

This Final Section gathered the insights gained from the review of the cultural and ministry context, combined with the guidance of the theological review, to put hands and feet to a ministry strategy that is being launched in Cambodia and into Asia. This ministry project is critical as there is a great transition happening in this generation in Asia, as Rodney Stark points out in *The Triumph of Faith* religion is not declining globally, but “of all the great world religions, only Buddhism may not be growing.”

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Stark goes on to point out that as Buddhism is declining this does impact Southeast Asia directly and his statistics show “Southeast Asia has 21% Christians.”⁴ As The Global Atlas of Christianity states, “The gospel has penetrated to the ‘ends of the earth,’ and the center of Christianity has shifted to the Two-Thirds World. The church is growing exponentially, and different kinds of ‘Christianity’s’ are emerging. Yet South-eastern Asia is still one of the least evangelized regions. To reach the ‘unreached’ is daunting, and the need for more missionaries is evident.”⁵ The gospel is growing exponentially in Asia but the needs are still incredibly widespread. This project is a response to exactly that problem and argues that what once was a great mission field, could in this generation in Asia become one of the greatest mission movements.

**The Future of the Ministry Context**

Although in this Final Section the ministry project was specifically narrowed to pioneering projects into the remaining twelve provinces in Cambodia (this was to fulfill the request of the DMin staff to be very specific), the future of the ministry plan is to multiply movements throughout Asia. The future of the gospel in Asia is incredibly bright, as the Church is growing exponentially and the financial resources to fund the work are also following. At the same time just recently in countries like China, governments are cracking down and so there will be obstacles that will need to be overcome. Just recently many news outlets have done stories on the crackdown on

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missionaries in China including the Washington Post running an article titled, “With wider crack downs on religion, Xi’s China seeks to put state stamp on faith.” These easily accessible articles describe the recent crackdown on the Chinese church as “these groups (Christians) are growing very quickly and that makes the government nervous.”

Although the Church must pray for God’s mercy during the increase of persecution around the world, history and God’s word must shape our response. In Chapter 8 of the book of Acts, after severe persecution, it becomes evident that the gospel is unstoppable despite the persecution efforts of any government. Despite government control, history in China itself has proven, as seen in the beginning of the project, that the Church in China is growing faster than anywhere in the world.

With rapid change happening in Asia the Church must be postured to influence in this critical season and this project aims not only to train and equip for the next few years in Cambodia, but for apostolic Asian leaders to influence the trajectory of the next decades in Asia. Although the project is focused on Cambodia, the scope is intended to multiply movements into all of Asia. Over the last several years YWAM Battambang has sent as many pioneering teams to China, Laos and Myanmar as it has within Cambodia. Therefore the implications of this project will reach far beyond the borders of Cambodia and throughout Asia.

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Recommendations and Implications for the Body of Christ

The Kingdom of God is not about denominations or organizations, but about King Jesus taking his rightful place as ruler over all the nations. Although this project has focused specifically on the ministry of YWAM, in order to see mission movements from Asia in this generation that will impact the world, this must include the whole Body of Christ coming together in unity. One aspect of spiritual maturity is reflected in how believers embrace the fullness of the Church as the tool that God has chosen to change the world. Unfortunately, for decades Christians have waged war against one another over theological and denominational lines, rather than waging war on the enemy who continues to try to keep the unreached bound in darkness.

Fortunately there are new signs of greater unity in the Body of Christ than ever before, as with greater resistance to the Gospel in the West has caused the Church to rise up with greater perseverance and unity. Recently “The Send” was an event that brought together about sixty thousands Christians in Orlando, Florida as a call to “the war on inaction,” in order to mobilize every Christian into living missionally. Although this event could have had a much broader representation of the body of Christ, it is an example of a movement of many churches and organizations uniting together and believing that God is going to raise up another movement similar to the Student Volunteer Movement in the early twentieth century that was catalytic to the missions movement in that century. In The Triumph of Faith Stark explains that missionary sending started to decrease, “Missionary recruitment flagged on college campuses; Hutchinson writes that the ‘Student Volunteer Movement attracted declining numbers to
its conventions, to the signing of pledge cards, and to actual missionary service.”\textsuperscript{7} The Student Volunteer Movement became catalytic which resulted in transformation in the continent of Africa as Christianity in Sub-Saharan Africa grew from about three percent to fifty-six percent in that century. What started as an American missions movement, over time Stark says now has become an African missions movement, “missionaries no longer play a significant role in African Christianity. The extraordinary Christianization of Sub-Saharan Africa was accomplished mainly by Africans and sustained by new denominations they originated.”\textsuperscript{8} What started a hundred years ago in America as the Church uniting for missions in Africa transformed a continent. Now a century later, the body of Christ is again collaborating in order to see a new missions movement and in this generation there once again could be another great transformation for a continent, resulting in an Asian mission movement.

In \textit{The Future is Asian} by Parag Khanna, the importance of Asia is highlighted with the reality that five out of seven billion people on the face of the planet are Asian and the future of the world will be shaped by Asia. As Khanna says, “the legacy of the nineteenth century Europeanization and twentieth-century Americanization of the world is that most nations have been shaped by the West in some significant ways… In the twenty-first century, Asianization is emerging as the newest sedimentary layer in the geology of global civilization.”\textsuperscript{9} As Asia has been rapidly developing economically and

\textsuperscript{7} Stark, \textit{The Triumph of Faith}, 113.

\textsuperscript{8} Ibid., 113.

educationally over the last decades Stark points out that despite what sociologists
typically suggest, that religion only appeals to the poor and uneducated, actual statistics
show that the more educated people are the more likely they are to become Christians.
Stark does a case study in what he calls the “Four Asian Tigers” of Taiwan, Hong-Kong,
Singapore and South-Korea to show the significant effect that education has on Asian’s
decision to become Christian. Stark’s research shows that:

College-educated Taiwanese are significantly more likely to be Christians than
the less educated, and they are markedly less likely to be Buddhists or Taoists.\(^\text{10}\)
In Hong Kong, the college educated are more than twice as likely to be Christians
as are those with less than a high school education. Conversely the least, educated
are almost seven times as likely to remain Buddhists as are those who went to
college.\(^\text{11}\) In Japan, the college educated are four times as likely to be Christians.\(^\text{12}\)

Stark concludes his evaluation of the growth of Christianity in Asia by saying, “In every
country traditional folk religions and Asian faiths such as Buddhism retain a wide-spread
support, and the cultural incongruity associated with rapid modernization has prompted
many people, particularly the more educated to convert to Christianity.”\(^\text{13}\) Stark’s
statistics show, as Asia has developed through rapid modernization and educational
development, Christianity is also growing exponentially. As Asians highly value
education, these statistics seem to point to the inevitable future that as Asia continues to
become more developed and educated, the growth of Christianity will continue to
explode. This is again another signpost confirming the hypothesis of this project that

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\(^\text{10}\) Stark, *The Triumph of Faith*, 163.

\(^\text{11}\) Ibid., 166.

\(^\text{12}\) Ibid., 157.

\(^\text{13}\) Ibid., 172.
indeed in this generation the Asian Church could go from a mission field to become one of the greatest mission forces. As the Church in Asia continues to grow and if Khanna’s hypothesis of the Asianization of the world in the twenty-first century is true, then the future of the Asianization of the world could in fact be an Asianized Gospelization to the end of the earth as this project is projecting.

Philip Jenkins in his work *The Next Christendom* confirms that indeed the Asian church is expectant of incredible growth in the decades to come.

Asian churches too demonstrate a real excitement about the prospers for future growth, a sense of standing at the beginning of a new Christian epoch. To quote one enthusiastic observer of modern Asian missions, ‘Europe is in the times of Jesus with anti-establishment protests against an aging religion institution tottering under the weight of its wealth, property and privileges. Asia is in the times of Paul, planting a convert church in virgin soil.’

This analogy of the current climate of Europe versus Asia is not only accurate but also affirming the argument presented in this project. Paul saw a missions movement sweep through the Gentile world that was virgin soil as God raised up indigenous leaders from all over that region. This assessment of the current status of the climate of Asia again affirms the argument that has been made in this project that in this generation God could spark one of the greatest missions movement to impact the world since what He did through Paul in the Gentile world. Jenkins clearly points out that as Christianity is now more global than ever the future of the Church and missions has now officially been transferred out of the West and to the Global South.

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Timothy Tennent affirms the reality of this shift of Christianity in *Theology in the Context of World Christianity*, that “for the first time since the Reformation, the majority of Christians (approximately 67 percent) are now located outside the Western world.”\(^\text{15}\)

The implication of the majority of the followers of Jesus shifting out of the West just in the last few decades is monumental for the Church and also carries incredible implications in this global transition that most of the Western Church is oblivious to. As Tennent says “There is a global Christian revolution happening outside the Western world, and most Western Christians are only gradually beginning to realize the full implications of this shift.”\(^\text{16}\)

One of the major implications of this shift is that the Church must recognize that historically almost all theology has been produced from the West and as Tennent testifies for the Majority World these “Western systematic theologies” leaves many gaps.

As a teacher in India, I often find Western systematic theologies unhelpful when seeking to provide even a broad foundation in addressing a whole range of theological and ethical issues that my students regularly raise in class. The systematic textbooks I had used in my own training seemed so tidy and organized and comprehensive, but when carried overseas they stared back at me with glaring weaknesses, shocking silences, and embarrassing gaps… In other words, merely translating Western systematic theologies into indigenous languages around the world will not be adequate.\(^\text{17}\)

Tennent uses this reality that he has personally experienced and that this project confirms, to then argue that as the Church we must encourage and exhort the Global South believers to begin to wrestle with each area of systematic theology within their reality and

\(^{15}\) Tennent, *Theology in the Context of World Christianity*, 8.

\(^{16}\) Ibid., 11.

\(^{17}\) Ibid., 256.
worldview in order to fill the gaps that currently exist. This is already beginning to happen and the results are not only beneficial for the Global South believers but, “the growing and developing church in the Majority World is producing a number of important theological insights that, if heeded, could help stimulate Christian renewal in the West.” Therefore this project contends that not only is Asia ripe for a missions movement but that in this process that indigenous leaders producing new theological insights could also be catalytic beyond Asia and back into the Western world.

In this generation, in order to see the type of mission movement this project suggests, there must be a unity and trust amongst the Church like never before. The implications of embarking into multiplying such apostolic movements requires leaders to release their young people like never before, to send their people to mission’s trainings with trust like never before, and to have faith in the word of the Lord to guide new leaders like never before. Therefore, in closing, the exhortation to the greater Christian community is to intentionally grow in deep affection for others in the Church and to stir up faith like never before in order to see a move of God that has already begun to happen. Finally, do not stand on the sideline and watch. Do not criticize from the balcony seats and miss out. Jump into what God is doing through the Church in Asia as he unleashes one of the largest mission movements in history from what once was the mission field to the next mission force!

18 Ibid., 13.
Appendix A: YWAM Foundational Values

Youth With A Mission (YWAM) affirms the Bible as the authoritative word of God and, with the Holy Spirit’s inspiration, the absolute reference point for every aspect of life and ministry. Based upon God’s word, who He is, and His initiative of salvation through the atoning work of Jesus (His death, burial, and resurrection), the following responses are strongly emphasized in YWAM:

Worship: We are called to praise and worship God alone.

Holiness: We are called to lead holy and righteous lives that exemplify the nature and character of God.

Witness: We are called to share the gospel of Jesus Christ with those who do not know Him.

Prayer: We are called to engage in intercessory prayer for the people and causes on God’s heart, including standing against evil in every form.

Fellowship: We are called to commit to the Church in both its local nurturing expression and its mobile multiplying expression.

The Foundational Values of Youth With A Mission are the expression of our basic beliefs coupled with specific directives given by God since YWAM’s beginning in 1960. They are recorded here in order to pass on to successive generations that which God has emphasized to us.

These shared beliefs and values are the guiding principles for both the past and future growth of our mission. Some are common to all Christians everywhere; others are distinctive to Youth With A Mission.

The combination of these beliefs and values make up the unique family characteristics of YWAM—our “DNA.” They are values we hold in high regard which determine who we are, how we live and how we make decisions.

1. Know God

YWAM is committed to know God, His nature, His character and His ways. We seek to reflect who He is in every aspect of our lives and ministry. The automatic overflow of knowing and enjoying fellowship with God is a desire to share Him with others.

2. Make God known

YWAM is called to make God known throughout the whole world, and into every arena of society through evangelism, training and mercy ministries. We believe that salvation of souls should result in transformation of societies, thus obeying Jesus’ command to make disciples of all nations.
3. Hear God’s voice
YWAM is committed to creating with God through listening to Him, praying His prayers and obeying His commands in matters great and small. We are dependent upon hearing His voice as individuals, together in team contexts and in larger corporate gatherings as an integral part of our process for decision making.

4. Practice worship and intercessory prayer
YWAM is dedicated to worship Jesus and engage in intercessory prayer as integral aspects of daily life. We also recognize the intent of Satan to destroy the work of God and we call upon God’s power and the Holy Spirit to overcome his strategies in the lives of individuals and in the affairs of nations.

5. Be visionary
YWAM is called to be visionary, continually receiving, nurturing and releasing fresh vision from God. We support the pioneering of new ministries and methods, always willing to be radical in order to be relevant to every generation, people group, and sphere of society. We believe that the apostolic call of YWAM requires the integration of spiritual eldership, freedom in the Spirit and relationship, centered on the Word of God.

6. Champion young people
YWAM is called to champion youth. We believe God has gifted and called young people to spearhead vision and ministry. We are committed to value them, trust them, train them, support them, make space for them and release them. They are not only the Church of the future; they are the Church of today. We commit to follow where they lead, in the will of God.

7. Be broad-structured and decentralized
YWAM is broad-structured and diverse, yet integrated. We are a global family of ministries held together by shared purpose, vision, values and relationship. We believe that structures should serve the people and the purposes of God. Every ministry at every level has the privilege and responsibility of accountability to a circle of elders.

8. Be international and interdenominational
YWAM is international and interdenominational in its global scope as well as its local constituency. We believe that ethnic, linguistic and denominational diversity, along with redeemed aspects of culture, are positive factors that contribute to the health and growth of the mission.

9. Have a biblical Christian worldview
YWAM is called to a biblical Christian worldview. We believe that the Bible makes a clear division between good and evil; right and wrong. The practical dimensions of life are no less spiritual than the ministry expressions. Everything done in obedience to God
is spiritual. We seek to honor God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every arena of society.

10. Function in teams

YWAM is called to function in teams in all aspects of ministry and leadership. We believe that a combination of complementary gifts, callings, perspectives, ministries and generations working together in unity at all levels of our mission provides wisdom and safety. Seeking God’s will and making decisions in a team context allows accountability and contributes to greater relationship, motivation, responsibility and ownership of the vision.

11. Exhibit servant leadership

YWAM is called to servant leadership as a lifestyle, rather than a leadership hierarchy. A servant leader is one who honors the gifts and callings of those under his/her care and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities serving those whom they lead.

12. Do first, then teach

YWAM is committed to doing first, then teaching. We believe that firsthand experience gives authority to our words. Godly character and a call from God are more important than an individual’s gifts, abilities and expertise.

13. Be relationship-oriented

YWAM is dedicated to being relationship-oriented in our living and working together. We desire to be united through lives of holiness, mutual support, transparency, humility, and open communication, rather than a dependence on structures or rules.

14. Value the individual

YWAM is called to value each individual. We believe in equal opportunity and justice for all. Created in the image of God, people of all nationalities, ages and functions have distinctive contributions and callings. We are committed to honoring God-given leadership and ministry gifts in both men and women.

15. Value families

YWAM affirms the importance of families serving God together in missions, not just the father and/or mother. We encourage the development of strong and healthy family units, with each member sharing the call to missions and contributing their gifts in unique and complementary ways.

16. Practice dependence on God

YWAM is called to practice a life of dependence upon God for financial provision. For individuals and YWAM corporately this comes primarily through His people. As God
has been generous toward us, so we desire to be generous. YWAMers give themselves, their time and talents to God through the mission with no expectation of remuneration.

17. Practice hospitality

YWAM affirms the ministry of hospitality as an expression of God’s character and the value of people. We believe it is important to open our hearts, homes and campuses to serve and honor one another, our guests and the poor and needy, not as acts of social protocol, but as expressions of generosity.

18. Communicate with integrity

YWAM affirms that everything exists because God communicates. Therefore, YWAM is committed to truthful, accurate, timely and relevant communication. We believe good communication is essential for strong relationships, healthy families and communities, and effective ministry.
Appendix B: The Apostles Creed

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit and born of the virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried; he descended to hell.

The third day he rose again from the dead.

He ascended to heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic* church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

*that is, the true Christian church of all times and all places

Appendix C: The Lausanne Covenant

INTRODUCTION
We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God’s good news for the whole world, and we are determined by his grace to obey Christ’s commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. THE PURPOSE OF GOD
We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ’s body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that, even when borne by earthen vessels, the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.
(Isaiah 40:28; Matthew 28:19; Ephesians 1:11; Acts 15:14; John 17:6,18; Ephesians 4:12; 1 Corinthians 5:10; Romans 12:2; 2 Corinthians 4:7)

2. THE AUTHORITY AND POWER OF THE BIBLE
We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God’s word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God’s revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God’s people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.
(2 Timothy 3:16; 2 Peter 1:21; John 10:35; Isaiah 55:11; 1 Corinthians 1:21; Romans 1:16, Matthew 5:17,18; Jude 3; Ephesians 1:17,18; 3:10,18)

3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST
We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-Man, who...
gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as ‘the Saviour of the world’ is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God’s love for a world of sinners and to invite everyone to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Galatians 1:6-9; Romans 1:18-32; I Timothy 2:5,6; Acts 4:12; John 3:16-19; 2 Peter 3:9; 2 Thessalonians 1:7-9; John 4:42; Matthew 11:28; Ephesians 1:20,21; Philippians 2:9-11)

4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that, as the reigning Lord, he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.


5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and Man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of
judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.


6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church’s mission of sacrificial service, evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very centre of God’s cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God’s people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matthew 28:19,20; Acts 1:8; 20:27; Ephesians 1:9,10; 3:9-11; Galatians 6:14,17; 2 Corinthians 6:3,4; 2 Timothy 2:19-21; Philippians 1:27)

7. COOPERATION IN EVANGELISM

We affirm that the Church’s visible unity in truth is God’s purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily advance evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church’s mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Ephesians 4:3,4; John 13:35; Philippians 1:27; John 17:11-23)

8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and
themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ’s Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church’s mission.

(Romans 1:8; Philippians 1:5; 4:15; Acts 13:1-3; 1 Thessalonians 1:6-8)

9. THE URGENCY OF THE EVANGELISTIC TASK
More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world, an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church’s growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, to understand, and to receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matthew 9:35-38; Romans 9:1-3; 1 Corinthians 9:19-23; Mark 16:15; Isaiah 58:6,7; James 1:27; 2:1-9; Matthew 25:31-46; Acts 2:44,45; 4:34,35)

10. EVANGELISM AND CULTURE
The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God’s creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have, all too frequently, exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to Scripture. Christ’s evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Genesis 4:21,22; 1 Corinthians 9:19-23; Philippians 2:5-7; 2 Corinthians 4:5)
11. EDUCATION AND LEADERSHIP
We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training programme for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.
(Colossians 1:27,28; Acts 14:23; Titus 1:5,9; Mark 10:42-45; Ephesians 4:11,12)

12. SPIRITUAL CONFLICT
We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God’s armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.
(Ephesians 6:12; 2 Corinthians 4:3,4; Ephesians 6:11,13-18; 2 Corinthians 10:3-5; 1 John 2:18-26; 4:1-3; Galatians 1:6-9; 2 Corinthians 2:17; 4:2; John 17:15)

13. FREEDOM AND PERSECUTION
It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Jesus Christ, and preach the gospel without interference. We therefore pray for the leaders of nations and call upon them to guarantee freedom of thought and conscience, and freedom to practise and propagate religion in accordance with the will of God and as set out in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice
and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

14. THE POWER OF THE HOLY SPIRIT
We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice.
(1 Corinthians 2:4; John 15:26; 16:8-11; 1 Corinthians 12:3; John 3:6-8; 2 Corinthians 3:18; John 7:37-39; 1 Thessalonians 5:19; Acts 1:8; Psalm 85:4-7; 67:1-3; Galatians 5:22,23; 1 Corinthians 12:4-31; Romans 12:3-8)

15. THE RETURN OF CHRIST
We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ’s ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we re-dedicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

CONCLUSION
Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace, and for his glory, to be faithful to this our covenant! Amen, Alleluia!²

² Lausanne Movement, “Lausanne Covenant.”
Appendix D: Dionysius Plaque at the Areopagus/Mars Hill

This is a picture from the Areopagus in June 2009 when I personally visited the location on a Biblical study tour to learn more about the history of God's apostolic movement that we call the church.

The pictures below are from google image and show how the government of Greece highlights Acts 17 and Dionysius testimony at this historical sight as a historical fact.
Appendix E: Map of Current Locations of YWAM in Cambodia

The map below shows the twenty five provinces of the nation of Cambodia and which provinces have a YWAM ministry and which do not yet have a ministry. Each of the following provinces have a ministry that is marked with the YWAM logo: Battambang, Banteay Meanchey, Pailin, Siem Reap, Preah Vihear, Stung Treng, Kampomg Cham, Phnom Penh, Kampomg Speu, Svay Rieng, Takeo, Kampot and Preah Sihanouk (13). The remaining provinces that do not have YWAM ministry include: Oddar Meanchey, Ratanakiri, Mondulkiri, Kratie, Kampong Thom, Tbong Kmoum, Prey Veng, Kep. Kandal, Kampong Chhnang, Koh Kong and Pursat (12).
Appendix F: YWAM Battambang Ministry Pictures

The YWAM Battambang Campus and 24-classroom Training Center

YWAM Battambang Staff

Youth Development Center (YDC) Classes at the YWAM Battambang Campus
Battambang Community Light Church services and traditional Khmer Welcome Dance
Appendix H: New Ministry Project Implementation Timeline

The timeline below shows the implementation process that is described on pages 145-146 in order to show a visual picture of the project’s implementation.
Appendix I: Youth Development Center Field-Tested Ministry Research Survey for Pioneering Locations

1) How many classes, students and teachers are you typically having at your Youth Development Center?

2) What has your team’s experience been with utilizing the Youth Development Center to create a platform?

3) Are there any adjustments you have made or might make in the near future?

4) Would you consider the Youth Development Center a field-tested model of ministry for the Cambodian context?
Appendix J: YWAM Battambang Field Bound Process

YWAM BATTAMBANG FIELD-BOUND PROCESS

Introduction

The field bound process usually requires five to six weeks to complete. We feel this is a critical area of preparation for our future field workers. Therefore, we feel that by completing this process in its entirety is a prerequisite to leaving for the field. We encourage everyone who goes through the field bound process to “leave well”. By this, we mean that relationships are in tact, monthly support is sufficient, goals of life and ministry are prayed through, and the field is expectant of having you join their team at the right time. We feel this process will help to achieve our expectations for those in the field bound process. So, enjoy this season, have fun with it; for we surely enjoy seeing God work in you and through you for his good purposes in the nations! (Hebrews 12: 1-2)

Blessings! The Sending Support Team (SST)

I. First Meeting:
   A. Review YWAM Battambang mission, vision and values statements (give as handouts).
      • Forward Thinking: How will you apply these values once on the field?
      • Tell us your story/testimony of mission work and Christian life.
      • How would you explain your calling to missions at this time?
      • Does your field contact(s) know your plans?
      • Details: (timeframe, budget, field application, language acquisition plans, any team requirements for new workers etc.)
      • Who is your “Point Person” on and off campus? (give description handout)
   B. Member Care:
      • Are you leaving YWAM Battambang well?
      • Campus Debts and/or other
      • Do you have healthy relationships within your ministry contexts?
      • Is anything lurking with unforgiveness?
      • Does your Ministry Leader and Personnel know of your plans?
      • How are your daily devotions?
   C. Finding God’s Leading
      • Why is now the time to move onto the mission field?
      • Word of the Lord (for you and/or your family) Guidance and counsel from authorities (leaders, family, pastors, and friends)
      • Provision – Do you see finances, visas, logistic details coming together? Peace – Is it well with your soul?
Homework:

- Budgets – monthly and annually (inquire from your field context)
- Insurances – (Health and Life)
- Updated “Will” and “Power of Attorney”
- Need a new passport? This may require several weeks to obtain.
- Visa for your entry? (Do you need a sponsor letter from the field?)
- Physical – If more than a year ago, update your health report.
- Is there anything we or the field need to know about your health concerns?
- Goal Setting and Expectations (give handout SMARTER goals)
  - 1st year goals and expectations
  - 3rd year goals
  - 5th year thoughts
  - 10th year long term dreams
- Start working on information for your Point Person
- Do you need a “Power of Attorney” form notarized?

II. Second Meeting:
A. Let’s review your goals and expectations
   - Are they Specific?
   - Are they Measurable?
   - Are they Attainable?
   - Are they Realistic?
   - Are they Time Bound?
   - Are they Ethical?
   - Are they Reusable?
   - Lastly, are your goals in line with YWAM Battambang mission, vision and values statements, and the Word of God?
B. Personality Tests:
   - Strength Finders 2.0 (online test)
   - Do you need to take a DISC test, or Myers-Briggs profile?
   - You will most likely need to purchase one or more of these tests. Once you have your results discuss your results: How will my strengths and limitations influence and/or affect my family, my team’s dynamics, and my host culture?
   - Discuss potential concerns of team dynamics and tips on conflict resolution
   - As a preventative measure, do you feel and/or want to have any pre-field marital counseling? (handout “7 A’s”)
   - Who will you be accountable to? What is the “chain of command” for your field context?
Local, National, Regional, and YWAM BB leaders’ contact information

**Homework:**

- Emergency and Crisis Protocol information for your context (see example handout)
- Fill out the Emergency/Medical form (handout) Make a copy of your passport(s) in use and your visa page(s)
- What do you know about your context? Spend some time researching your host culture and environment: “Spirits of the land”, weather, holidays, religion(s), history etc.
- Be a reader and life-long learner:
  - Choose books that will feed your knowledge in: ministry strategies, family and marriage, vocation, mission biographies (learn from those who have gone ahead).
  - Do you have a good Bible software program and/or E-books on your computer or Kindle?

**III. Third Meeting:**

A. Review Emergency and Crisis Protocols
B. Review Point Person’s agenda and information
C. Do you have any concerns about your context’s spiritual strongholds? Let’s talk and pray into these things.
   - What is your typical response when you are (HALTed): hungry, angry, lonely, and tired?
   - What is your coping strategy to combat these natural feelings?
   - Often we can “medicate” our stresses e.g. shopping, internet, porn, binge drinking, smoking, binge eating, drugs etc.
   - Do you foresee any weaknesses in this area that you need to develop accountability around?
   - How will you live your faith day by day: remaining holistically healthy in all areas of life while on the field? (review “Rules of Life” handout)

D. Communications:
   - Computer needs: Is it working well?
   - Do you need peripherals (external hard drive, mouse, presenter etc.)?
   - Newsletters:
   - Is your name clean? Google search your name and see what comes up. You would be surprised of what appears, thanks to your friends, on church websites, and/or on “cyber-communities” such as: Facebook and Twitter.
• YWAM BB expects from our field workers two types of monthly reporting these are:
  1) A general newsletter of ministry stating: hard times, good times, and dreams ahead.
  2) A personal letter that describes life in its highs and lows. How can we pray for you? What you would feel safe sharing with your support team that a local church may not receive.

**Homework:**

• Let’s see your action plan of staying healthy on the field – Rules of Life.
• Recruit a prayer team of committed intercessors (10-20 is suggested)
• Point Person: Will he or she need to sort your mail, do any banking, pay bills, care for a house/apartment, store your car etc?
• Has the field given you an “entry date” approving your field arrival?
• What is the minimum monthly income you can arrive with?
• Do you need to come with a return ticket?

**IV. Fourth Meeting:**

A. Set up a time with any Pastoral Care members and/or Prayer Support Team: This may be a small group of friends, pastor(s), YWAM community that you wish to pray over you before you depart to the field.
  • Email a list of people to be invited to your prayer time to your Alliance and/or Field Team.
  • The Field Team or Alliance will schedule for you a “pray out” time at a staff meeting or community event.
  • Discuss any issues or concerns raised from your pastoral prayer time that need attention.
  • Do you need assistance with writing your pre-field newsletter and financial appeal?
  • Do you want to set up a virtual newsletter blog spot or personal website?

**Homework:**

• Prepare a short verbal for staff meeting of what your plans and time frame will be on the field.
• Read over any other resources, policies, and/or documents suggested to you or given by the Field Team or Alliance before your departure.
• Point Person: Who will take you to the airport? Any other last minute items to consider with your point person(s)?
V. Fifth Meeting:
A. Discuss any final questions and/or concerns with your Field Team or Alliance. Talk about requirements from the home front:
   • Reporting, expectations you have on your campus, and/or undone details that need to be managed in your absence.
   • Last minute purchasing: Another suitcase, medications, supplies etc.

Homework:

• Go! (God, Jesus, and the Holy Spirit send you to be the light!) Matt 28: 29-30
  Love Jesus and be a mirror to all who see you. Live your story – God is the grand author.

VI. Follow-up Suggestions:
  o Do you need to pen a Memo of Understanding (MOU) between YWAM and your host organization that’s granting your visa?
  o Do you need to develop a strategy and/or business plan for the LT to review?
  o Do you need to take a trip home to see and visit your family over the next year?
  o Do you need to plug into your church for a few weeks to share your vision to the pastors and/or mission board; serve their community in a practical way?
  o Do you need to plan some weeks to increase your monthly financial support?
  o Any last minute supplies you need? Any thing the field has asked you to carry in for the team on the ground?
  o Non-Negotiable: Is there something you simply cannot survive without on the field in order to thrive? (air conditioner, a car, Wifi, a pet, home school supplies etc.)
  o Oh, do you have your tickets and passport!?!?
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