



Catch the Wave 2



A Call to Eldership
Thailand 2018



Catch the Wave 2



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A Call to Eldership

Sean Lambert

August 2018

For many years now, God has been speaking to YWAM to shift to an eldership model to enable the future growth of the mission. The word of the Lord to shift to eldership started many years before the Singapore gathering in 2014. In many ways we were slow as a movement to understand and respond to it. The goal of this new Catch the Wave 2 document is to build on the understanding we received prior to and after Singapore. We want to do this in the context of retaining our corporate memory of key legacy words and our foundational documents.

A wide variety of leaders, both men and women from around the world, were invited to contribute to this document. It is important to note that we have a tremendous wealth of voices in our movement that have great wisdom to offer. However, not everyone could contribute in time to publish. The articles included here are from those who could respond at this time.

The topic of eldership will be an ongoing discussion for many years to come and much more wisdom is needed. The goal of this document is not to provide definitive answers to every question about our new ACT eldership model, however my hope is that it would inspire all of us as leaders to embrace our call to eldership at a deeper level.

Special thanks to Craig McClurg who helped gather and edit all the content for this document and to all the contributing authors. I also want to acknowledge David Cole and his role and support in shaping this document.

Sincerely,
Sean Lambert
YWAM San Diego/Baja

Eldership Reference Guide

	Titus 1:5-9	1 Tim. 3: 1-13	1 Peter 5:1-13	Acts 14:21-28; 15	Exod. 18:8-27	Heb. 13:1-25	James 5:13-19
Appointed	✓	✓	✓	✓	✓		
Blameless/Good Character / Examples	✓	✓	✓		✓	✓	
Having One Spouse	✓	✓				✓	
Godly Family	✓	✓					
Not Controlling	✓		✓				
Not Quick Tempered	✓						
Not Given to Drunkenness	✓	✓					
Not Violent	✓	✓					
Financial Integrity	✓	✓	✓		✓	✓	
Hospitable	✓	✓		✓		✓	✓
Loves what is good	✓						
Self-Controlled	✓	✓					
Upright/Holy	✓				✓	✓	✓
Disciplined	✓	✓					
Trustworthy/Respectable (Possesses the Values)	✓	✓		✓	✓	✓	
Encouraging others / a Shepard / Prayer Over others	✓		✓	✓	✓	✓	✓
Scripturally Based / Sound doctrine	✓	✓		✓	✓	✓	
Defender of Truth/ Able to Teach	✓	✓		✓	✓	✓	✓
A Noble Ambition / Eager to serve		✓	✓	✓	✓	✓	✓
Gentle		✓					
Not Quarrelsome		✓					
Capable, tested, not a new convert		✓			✓	✓	
Plurality of Leadership			✓	✓	✓	✓	✓
Eldership gives input on the Great & Weighty matters				✓	✓		
Manages Gods Household	✓	✓	✓	✓	✓	✓	✓

YWAM AND THE COVENANT-MAKING AND THE COVENANT-KEEPING GOD

David Joel Hamilton

As Published in the DNA Infusion Syllabus, May 2018

What is YWAM? What is our distinctive DNA? What makes a YWAMer a YWAMer? These and similar questions have been asked myriads of times. Over the years we have often responded, “our vision and values.” Certainly this is a true answer, but as we approached YWAM’s fiftieth anniversary we realized that this answer was not enough. There is something more. We are who we are because God is a Covenant-Making and Covenant-Keeping God.

To see the connection, let’s consider the story of Abraham told in Genesis 15. God had blessed Abraham with many blessings (15:1). But all the animals and wealth did not satisfy. He complained that all the blessings were useless because he did not have a son to whom he would be able to pass on the inheritance (15:2-3). Abraham wanted one son. That would be enough.

God told Abraham that he would have a son and then “the Lord took Abram outside” (15:4-5). This implies that this conversation had begun inside. Since Abraham was a nomadic shepherd, it was probably inside his tent. Can you imagine how this scene developed? How did God take him outside? Did God lead him by the hand? Did he put his arm around Abraham? Did Abraham open the flap of his tent so that he and the Lord could step out into the cool evening air?

Once outside, God did something unexpected. He pointed to the darkened sky and asked Abraham to count the stars. Abraham must have been stunned when God told him, “That’s how many descendants you will have!”

When the grumbler believed God, the Lord counted it to him as righteousness (15:6). Abraham wanted just one son; God promised him millions of descendants. How could he be sure that he had really heard God? God’s response was to instruct Abraham to

prepare what was needful for a covenant-making ceremony. Abraham, a Hebrew living 4000 years ago, immediately understood what God was doing because it was a part of his culture (15:8).

But since ancient middle-eastern covenant-making is not a part of our culture, let me explain how it was done. The two parties would take an animal and cut it in half from the crown of the head to the tip of the tail. The two halves would be laid out on the ground side by side. Then the covenanting parties would dip their fingers in the blood of the butchered animals, clasp their hands together and walk as one in a figure eight around the two animal halves. As they performed this “blood walk” they would make solemn vows, declaring one to another, “If I don’t fulfill my part of the covenant, you can do to me what we have just done to this animal.” As you can see, covenants were much more serious than today’s contracts. Failure to live up to the covenant would lead to death (Jer 34:18).

Back to Genesis 15. God instructed Abraham to prepare animals for a covenant ceremony. He then leaves. It’s as if he had said, “when you have everything prepared, I will return. The covenant will give you confidence that what I have spoken will happen.” So Abraham butchers the animal according to custom. When hungry vultures were attracted to carcasses on the ground Abraham scared them away until he fell asleep exhausted (15:9-16).

When Abraham woke up he saw a most astonishing sight. He “saw a smoking firepot and a flaming torch pass between the halves of the carcasses” (15:17). God was doing the covenantal “blood walk” by himself. The amazing special effects were God’s way of saying, “I will be responsible for both sides of this covenant. If I fail, you can kill me. If you fail, you can still kill me. I’m willing

to guarantee the covenant and pay the covenantal price, whoever fails.”

We know that God never fails. He keeps his covenants (Deu 7:9; 1Ki 8:23; 2Ch 6:14; Neh 1:5-6; Dan 9:4) But Abraham and his children – like each one of us – have failed. So God not only made this covenant; he kept it – ultimately on Calvary through the death of Jesus. This extraordinary story reveals God’s gracious covenantal heart and points to the gospel in an amazing way! There is no God like this God, who offers himself in sacrifice for us. God willingly laid down his life for us, so that the covenant may be forever upheld. This is what covenant is all about. Without it, we would not live and YWAM would not exist.

There are many covenants in the Bible. Some of them are made between humans. Some are made between God and people. Much can be studied about covenants in the Scripture, but a thorough survey will reveal that covenants are essentially do-able. They’re are not something you discuss or debate about. They are very practical.

When a covenant has been made the Bible tells us that you can obey, keep, enter into, renew, remember, confirm, hold fast to, observe, guard, pledge yourself to, not violate, be faithful to, and do it. Or you can break, violate, not keep, abandon, not obey, pretend to obey, refuse to obey, reject, forget, forsake, defile, and corrupt. Those are the options. You can’t edit it, negotiate it or alter it. It is binding and non-negotiable. You can change laws, by-laws and contracts, but you can’t change a covenant.

In the Bible, humans never make a covenant with God. But at strategic times, God makes a covenant with humans; such as with Noah, Abraham, Moses, Aaron and David. The ultimate covenant is made through Jesus. There are several common characteristics to

all these covenants. They are:

- A. God-initiated
- B. Destiny-defining encounters
 1. Promise-giving (blessings & curses)
 2. Vision-clarifying
 3. Responsibility-imparting
 4. Carrying multi-generational implications

The Bible relates multiple times when the descendants of those who received God’s covenants became aware that they had forgotten God’s covenant, drifted from his ways and were in need of realignment. They repented of their disobedience and turned back to God, often leading to covenant renewal events. This happened during the time of Joshua (Jos 24:1-28), Asa (2Ch 15:1-18), Jehoida (2Ki 11:4-12:2; 2Ch 23:1-24:2), Hezekiah (2Ch 29:3-31:21), Josiah (2Ki 22:3-23:25; 2Ch 34:1-35:19), Zedekiah (Jer 34:8-22), the exiles returning to Jerusalem from Babylon (Jer 50:1-10), and Ezra (Ezr 9:1-10:17) among others. There are several common characteristics in all these covenant renewal documents. They are:

- A. Man-initiated
- B. Destiny re-engaging events
 1. Choice-clarifying (life & death)
 2. Vision-reaffirming
 3. Responsibility-embracing (repentance)
 4. Aligning with the implications of God’s good & perfect will

In light of the covenant-making and covenant-keeping ways of God, let us reflect afresh on the events that Loren experienced in June, 1956. Loren was a few days short of his 21st birthday. He and his band were to perform for a group of young people in the Bahamas. Afterwards, Loren was to speak and challenge the young people to give their lives in service to God. Loren was in

Continues on the next page...

YWAM and the Covenant-Making God Continued...

the guestroom of the pastor's house. As he knelt by the bed, he asked God to give him a message to share with the young people that would gather that night. While praying, he lifted his eyes to the white wall on the other side of the bed. Suddenly he saw a map of the continents of the world come alive with waves crashing onto the continents of the world. The waves become young men and women going from everywhere to everywhere, demonstrating the love of God and preaching the gospel.

This vision was totally unexpected; Loren did not initiate it. He had only wanted one message for a small group of young people in the Caribbean, but God gave him much more than he asked for: a vision that would shape the rest of his life and that of multiplied millions of young people all over the globe.

It was only as we approached YWAM's fiftieth anniversary, that we began to see the covenantal parallels between Loren's experience of the waves and Abraham's encounter with God. Abraham was asking for something very simple: just one son. But God gave him a covenantal promise that he would have millions of descendants. Similarly, Loren was asking for something very simple: one message for one night. He had not been thinking about starting a global missions organization. But, God gave Loren something much bigger than he would have dared to imagine or envision.

We came to realize that the vision of the waves was much more than a good dream. It was the covenantal foundation on which God would build a global movement of Great Commission young people. The covenantal vision of the waves is about two key foundational points:

First of all, it was about youth. This was both a concrete reality and it can also serve as a metaphor for something more. Concretely,

if we ever move away from championing young people we have moved away from the call of God upon us as the YWAM tribe. Metaphorically, this is the language of missional de-regulation and innovation. Young people were not considered candidates for missions in the mid-twentieth century. It was simply not something that was done when Loren saw this vision. And so it is today that this covenantal vision continues to call us to do what is not being done by others in the church. It calls us to lead out apostolically to birth fresh, entrepreneurial initiatives in the Spirit in order to accomplish Great Commission goals. It calls us to a lifestyle of viral pioneering, co-creating with God, doing and encouraging others to do new things in new ways.

Secondly, it was about all and every. The waves of young people covered every nation in all the continents. It is about being global, comprehensive and inclusive. If we ever lose sight of the alls and the everys we will have lost sight of God's vision for us as a movement. This is not limited only to the geographic alls. It also includes every thematic all, as we move redemptively into all the spheres, all the languages, and all the other various categories of human life and experience. As we do so, this covenant compels us to growth. It is about recurring and ever-expanding waves. This speaks of multi-generational re-iterations of the vision that expand in fractal-like multiplication. Each wave builds on that which has gone before. Each one makes fresh impact in new ways, reaching heights not previously achieved. It's never static. It's always dynamic, focused on going where we are not.

This was Loren's story, but it has become our story. We have many visions in YWAM, but there is one foundational covenant vision. And because of it, if we are going to be true to God's covenant with us we must always champion young people and we must

always focus on the alls and everys of God's redemptive purposes. If we drift from our call to release young people or our call to the alls and everys, then we will miss God's call to YWAM.

We didn't plan this. How did it happen? Simple. God showed up to a 20-year-old on outreach. And he continues to reveal himself to 20-year-olds on outreach. That's the covenant God made with us!

That's YWAM.

EMBRACING A MOVEMENT FRAMEWORK FOR APOSTOLIC GROWTH

David Joel Hamilton

August 2018

From August 27 to September 3, 2014 nearly 400 YWAMers gathered in Singapore as a family from 65 plus nations. It was an encouraging time as we lingered hungrily in the Lord's presence, grew in our expressions of family love, developed new insights into our covenantal inheritance, and gained fresh hope for a fruitful future together as we committed to move forward in obedience to the word of the Lord in order to catch the wave!

Since the time of the global leadership gatherings in Nairobi (2001)¹ and Nanning (2002)², God had been speaking to us about structural changes at the international level. In various ways he spoke to us that as we aligned with his missional purposes, we needed to emphasize our identity as a global apostolic movement, not an international organizational hierarchy. These words came again and again in various forms over the next few years as we gathered in Singapore (2003)³, in Brazil (2005)⁴, in South Korea (2007)⁵, in Switzerland (2009)⁶, and in Mexico (2013)⁷. The Lord was instructing us in our missional family to imitate Biblical models taken from the religious and family spheres, and not to copy the structures appropriately used in government and business spheres. This process culminated in Singapore in 2014 when we replaced the concept of a singular permanent international organizational leadership structure with multiple overlapping circles of apostolic elders who would lead through convening events.

This was a big shift. It was the result of many years of prayerful reflection and discussion. As a result we would no longer be organized around 27 regions each with their own director reporting to a Global Leadership Team. Instead, we launched 74 Area Circle Teams (ACTs) in order to facilitate a new wave of apostolic growth into the unreached omega zones.

The 27 regions had emerged a step at a time over the first five decades of YWAM. They followed and reflected the growth of YWAM. When there were enough bases in a given part of the world a region would be formed. This led to some crazy results. Our smallest region was comprised of only 17 omega zones; while the largest region was made up of 971 omega zones! Or put another way: the population of the smallest region was less than 17 million people, whereas the population of the largest region was more than 1.7 billion people! That was 100 times bigger! That one region represented more than one fourth of all the world's people and an even higher percentage of the world's lost. This certainly did not represent the world equitably. Though our structure represented the growth of YWAM past, it did not reflect the potential of YWAM's growth into the future as we respond to God's call to reach the least, the last and the lost. For this we needed a new framework to emphasize the apostolic need to go where we are not.

Enter the 74 ACTs. These were proposed as a next step of obedience, aligning ourselves with God's covenantal vision for us. 74 was not a rigid number. The 74 ACTs were simply illustrative of what our family might look like in the near future. The particular configurations were suggestive and some have been adjusted as leaders in each part of the world convened together and sought the Lord for more detail. The key was that we were making many more baskets so that many more teams of leaders could step into apostolic, pioneering service to see kingdom growth. The hope was that many more leaders would be identified and released for a new wave of mission activity. In this new framework each ACT averaged about 56 omega zones each – and none had more than 85 omega zones, making the geographic scope – though still huge – much more realistic. The new ACTs averaged about 100 million people each in order to help us

pioneer and grow into the “alls and everys” of the Great Commission.

These changes impact our trans-local structures only. At a trans-local level we were posturing ourselves with a movement framework; at a local level we – of necessity – must continue to have organizational leadership structures that carry not only missional responsibilities but also legal and financial ones. Base directors and/or base leadership teams function within the principles of godly servant leadership principles and practices which we have encouraged from the outset of the mission. They do so with intentional relational commitments to the larger family of YWAM.

The ACTs, as a trans-local movement framework, serve to convene events in which the gathered body of YWAMers in their area of the world hear the word of the Lord together and move forward in the purposes of God. The ACT teams are not the only ones who can convene events, nor is this the only way in which events can be convened. Events can be convened involving more than one ACT or they may be convened around some thematic motif. All of this is to be done in obedience to the word of the Lord, as we honor elders, champion young people and nurture healthy relationships. So, let us in freedom convene as the Lord leads us in order to enhance relational collaboration and kingdom growth.

This new era represents a historically significant de-regulation of missions. As Jim Stier has noted, such a voluntary laying down of established authority in order to encourage grass-roots apostolic growth has probably not been done since the time of Constantine. Not in any Christian missions organization with the size and scope of YWAM. This intentional de-structuring of hierarchies in order to foment pioneering fruitfulness is wonderfully radical. We

believe we are held together by our covenantal foundation, our values, God's vision and the convening events led by spiritual elders. We have not walked this way before and we still have much to learn as we seek to hear, obey and not give up along the journey. Let us continue onward in dependence on God and interdependence one with another until “the earth is filled with the knowledge of the glory of the Lord as the waters cover the sea” (Hab 2:14)!

1. In 2001 God caught our attention as Loren shared the story of young boys set adrift on the Niagara River whose lives were spared from certain death as intercession was raised up. We became aware that as a mission we had drifted from our values and needed to realign with God.

2. In 2002 Loren's “tripod” message emphasized the need to 1) encourage freedom in the Spirit to hear and obey God, 2) honor the role of eldership teams, and 3) strengthen healthy relationships under the lordship of Jesus in order to continue as a fruitful, apostolic movement.

3. In 2003 Lynn shared with us a dream. He saw a new, multi-storied YWAM building collapse because though it looked beautiful, it did not have the necessary steel in its structure. We asked God to heal our nervous system, grow our communications and strengthen our family love.

4. In 2005 Dr. Atef addressed us with a sober prophetic word because we were no longer moving in the same anointing which we once had. As we responded in prayer, Jim Steir felt God speaking to us as Jesus did to the young girl in Mar 5:41 – resurrection life was needed!

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Embracing a Movement Framework for Apostolic Growth Continued...

5. In 2007, after years of diligently pursuing realignment with God, we were encouraged when multiple prophetic voices spoke to us that God was going to multiply us 10 fold! We wept with joy as we realized God had not given up on us and was giving us a second chance as a mission.

6. In 2009 we did not elect a new YWAM president as a result of a Bible study of 1 Samuel led by Lynn. We decided that we were not to imitate the structures of the nations by asking for a king. Dan Bushey had a compelling vision of multiple leadership circles overlapping in unity.

7. In 2013 Bruce Wilkinsen encouraged us to multiply 30, 60 and 100 fold as in the parable of the sower. This coupled with Loren's call to "circles, circuits and cycles" and David Hamilton's word on YWAM's covenantal vision of the waves led the GLT members to lay down their titles.

Where Is YWAM's Headquarters?

Jim Stier

August 2018

When I came into YWAM I encountered a markedly different spiritual environment from that which I had known. The greatest contrast to my previous experiences in the Body of Christ was the insistence on hearing and obeying the Word of the Lord. This Word was living and came to us daily as we meditated on the scriptures, as we sought the will of God in intercession, and as we sought guidance in our actions. At first this made me uneasy. Later it became the foundation of a more dynamic, powerful, and living faith.

Jesus died and the veil that separated the Holy Place and the Holy of Holies was ripped from top to bottom. This means that all of us can now come into the presence of God without restrictions and without retribution. Every believer is now in the position of the high priest.

We not only can go to Him, but He also lives in us. He promises us that we will hear and recognize His voice (John 10). He promises that the Holy Spirit will teach us regarding all things (John 14:26). His grace makes us alive and instructs us to live holy lives. God's word to us that we are to be broad-structured and decentralized comes from these truths. It honors the priesthood of all believers.

When Moses invited the Children of Israel to come up on the mountain and hear what God had to say, they refused. They preferred that Moses hear from God and could then tell them what He had said.

Israel preferred having a king who would decide for them, rather than depending directly on God's leadership. They did not want Him to be king over them. They wanted to be like the other nations. This preference to have intermediaries has been a common characteristic of the people of God over centuries.

This does not seem to be God's highest. When He spoke to Samuel about Israel's request for a king, He drew this poignant conclusion, "They have not rejected you; they have rejected Me as their King." (1 Samuel 8:7)

In YWAM, as in many other parts of the Body of Christ, we have been taught to inquire of God, hear His voice and respond to Him. He often speaks to us out of the scriptures. Every major character in the Bible had this dialogue with a relational God.

We hear His voice. He brings the scriptures alive to us. He responds to our questions. He leads us and we follow Him. He said that if we would abide in Him and if His words would abide in us we could ask what we will and it would be done (John 15:7).

There is a potential here for great power and for the multiplication of His Kingdom. When a Christian sits with her bible in her lap and invites the living, eternal Word to make it live, the eyes of her heart are illuminated in a spirit of wisdom and revelation (Eph. 1:17,18). Amazing things are released in and through her.

The Word of the Lord to YWAM is to seek to find our way by releasing all of us to hear from Him in this way. Our understanding of God's immediate will doesn't come from a corporate headquarters, but from this place of intimacy. It doesn't come to the person with the fanciest title, but to the worker at the coal face who needs answers to great challenges. Our headquarters is anyplace where a YWAMer is seeking God out of a sincere heart. The eternal Logos of John Chapter 1 brings the scriptures alive. Wisdom and understanding flows and answers are found. He leads us in the way we should go.

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What Do You Think God Is Saying?

Tom Hallas

May 2017 (Adapted from a Video Message)

Where Is YWAM's Headquarters Continued...

One of the ways that God folded these truths into our corporate values was His instruction to be decentralized. This was always so, and we have recently reinforced this by flattening our chart down to just two layers, God and then everybody else, with a relational covering of trustworthy elders. This is the organizing principle behind the Kingdom of God. We are not to be called masters (Jesus), but are to honor the capacity of all of us to hear and follow His voice (John 10).

Once when I was president of YWAM I was having lunch with another missions leader. At one point he leaned towards me with a look of focused attention and asked what was happening in YWAM that was innovative and cutting edge. There was a feeling of the enjoyment of being an elite, in the know. I answered him by saying that if it was truly innovative I probably hadn't heard about it yet, explaining that most of our ideas come from the places when teams are seeking God's will in the face of human suffering. The innovation came from the edges, not from the center.

Now it has become ever clearer that everywhere is the edge. He is our organizational center and He is omnipresent. He alone is Our king. May everywhere be a place of cutting edge where God's will is known and obeyed.

This article is prepared from a video that was taken of me sharing with the Australian leaders at their National Meeting in May 2017. As leaders, of which a limited number of us were National Elders, we had been undergoing a process in relation to Elders and Eldership.

The history undergirding our discussion had been the Global Leadership Meeting in 2013, where Loren asked those assembled to undertake a process whereby everyone lay down their titles and re-think structures within YWAM for the purpose of coming into a more 'family' framework, and to lean into Scripture to adequately identify the 'how' and 'what' of that particular framework.

In that process, the word 'eldership' clearly became both a family and Biblical word. The hope began to be realised that, in this projection, there would be an abundance of elders worldwide, and that these elders would maintain a service to the continuing needs in our YWAM ranks within the framework of the task that we are called to do. This was an attempt to understand what had been put before us.

The history continued when in 2014 we met in Singapore, where Loren said to me, "We are taking away half of your responsibilities and giving you a break Tom." I understood that to mean he was going to affirm China, Japan, and all of North East Asia, as another Field. At the time, my responsibilities included those nations plus IndoChina, South East Asia, and the South Pacific. Later, however, I found out that in Loren's thinking I was still the Field Director of the countries in the arc from Turkey to Tahiti – which I had not been for a number of years when the Indian Subcontinent was named as another Field.

Over the twelve months between the above meetings, I did wonder how much had been

thought through but, rather than become critical, I wanted to assist in the projected process. I, therefore, began to introduce to myself, and others, terms and words that explained the ambiguity in which we were now placed and were facing, while at the same time, maintain commitment to serve the emergence of that which we were going to build.

I took the initiative and had a meeting with those in the Asia Pacific Field, advising that I would no longer be Director over the Asia Pacific, and another entity would be formed to serve the needs of individuals within YWAM, with staff coming from the ranks to serve that'.

I also wrote to the Asia Pacific Field advising that we were committed to removing as many barriers as possible to give freedom for finding a place of service in the area of the task that remained to be done; and that God wanted to multiply us and remove hindrances so that we might go to the 'all and the every'.

Previously, in 2007, at a Uof N Workshop in Chiang Mai, in a meeting under Shirley Brownhill's leadership, the 300 of us that had gathered were given a task: to pray over two questions:

- Do You want to multiply us?
- Do You want us to go to the All and the Every?

The responses to those two questions were recorded and make for interesting reading. At that time, there were three other gatherings linked with us in Chiang Mai: Cheju Island, Taiwan, and Lonavala, and all were asked the same questions. All had a majority of 'yes' answers.

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What Do You Think God Is Saying? Continued...

Then the 2013 request: let's remove any barriers - if there are geographical, entitled, holdings that are a hindrance, let's be free to remove them to find our way forward.

My response was that we are committed to allowing God to multiply us and to go forward; we are not clear as to what the new framework really looks like and don't necessarily have the language or vocabulary to explain it at this point in time, but we do have some words that are Biblical and we are secure in those.

I don't know if you understand the roots of my personal journey with the tripod message ... At a conference in Chiang Mai, Jim Stier had asked a friend to come and instruct us, and then to process with the Aussies present as to how we might find a common unity in our Australian training. The friend met with us in the afternoons, but became very frustrated after asking the question, "What is your idea of the Institute for the Nations (UofN in Australia at that time)?" After our sharing, he then said, "I am not able to read you, so why don't you go away, pray over this issue, come back tomorrow, and I will give you an opportunity to share again". His response to our sharing again was, "I have never found such violent unity in all my life". But he also said, "You guys still do not have that which is essential to finding a functional unity". He then said, "I can't help you" and walked away. That was the end of his dealings with the Aussie leaders.

It distressed me somewhat. This man was paid thousands of dollars to instruct multi-corporations on how to move forward in a common unity in the enterprise to which they belonged. He was paid well for his services but was doing this for us free of charge.

At the end of the conference, I asked if he had a final word for us after being with us all week. He replied that he did not as he had already given his comment on the things he had been sharing. His material had been on measuring the morale and spirit of team cultures. I then asked, "Well, do you have just 3 words ... 3 separate words?" "Yes," he replied, "*Two are biblical, one is not...* freedom, eldership and autonomy. You figure out which is not biblical".

It was actually the interpretation and the attempt to implement the idea of autonomy among us that had resulted in the separation of Mercy Ships from the YWAM family of ministries. The idea was that decentralisation was to be interpreted as autonomy. Freedom was to be valued above accountability.

From my point of view, autonomy is a non-reality. It is a moral condition of the hearts and minds of people. It is a non-reality in God's universe because we are all dependent on His presence that sustains us even at the sub-atomic level. Our next breath, our next heartbeat, is dependent on the sustaining dynamic and power of the Creator. It is the Word of God that keeps us and the atoms in our very body, in place. Autonomy is a moral problem and it began with a particular individual who said, 'I will exalt myself above the Most High, and I will be as God'.

At that time, Loren was staying in an outer area of Sydney, fasting and seeking God. I took these words to him: freedom, eldership, autonomy, and told him I thought this was a word from the Lord for YWAM, coming from that speaker in his frustration with the Aussie elders. Loren integrated these ideas into his three-legged stool message. He identified the essential ingredients necessary for the apostolic movement to continue to grow. The three points he

clarified were: freedom in the Spirit, through relationship, under eldership.

I sensed that as we gently and carefully walked into our future, we needed to understand an appropriate disposition in the way we posture ourselves as individual leaders. We needed to know how we can work together, how we can be unified, in the midst of ambiguity, lack of understanding and lack of language, so that we do not drive ourselves apart.

I used the term 'midwives' and had the sense that we were watching over something new, something being birthed, that needs care. As midwives, we are assigned the task to be together, and to watch over.

I remember watching my son's birth. There were only midwives assisting and I was fascinated by the unity and the understanding these women had, the gentleness and the caring nature, the insight. It was as though there were several mothers, as well as my wife, giving birth. Of all of our children, it was the least traumatic for my wife.

So, we have the imagery of caring for and watching over people. The word, 'paqad' in Hebrew is a word that has two possible translations: to visit or to watch over. And each translation can actually have two different motivations. One is to watch over with intent to hurt or to criticise, to divide or to destroy. The other, is to visit with an intention to come alongside with a caring purpose, that is, to watch over with a generous, caring, mothering nature.

Then in 2017, In speaking to the newly-nominated Aussie elders... 'Now to you new elders, as you have functioned in the role of eldership in your bases, we commend you and recommend you continue to do that with great diligence. We are aware, as a group

of elders, that some of us are committing to larger responsibilities that take us away from local centres to serve an increasingly greater circle of people. So, we have asked God how to respond to this. How do we include a whole lot more to participate as agents of care in a broader sense than just in the context of base responsibilities? How do we actually fill the gap? In seeking God as the current National Elders, we became aware that there were those among this group whose names were put forth for nomination to be given a broader, inclusive invitation to participate in a wider nature across the family of YWAM in Australia and beyond.

There is still lack of clarify in terms of definition, but we are inviting you to participate with us. We are not forming another functional group that we can define, but want to identify the fact that there are two criteria here in relation to your name, your person: one is longevity, and the other is that your influence has gone broader than your own local base. There is recognition of your person, your influence, your input and grace at this time.

When we clarified that to ourselves, we then brought the names before the Lord asking if we had recognition, affirmation, unanimity so as to invite you to share in a parenting role. Now, to try and wordsmith all this has been quite an interesting challenge as we don't want to give too much definition, but do want to give enough clarity for understanding as to whether you want to participate.

We invite you into this privilege, as at this time we want to commission you into this role as *serving elders, to have a broader parenting role across the whole family of YWAM in Australia and beyond as the Spirit

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Who's in Charge?

Sean Lambert

August 2018

What Do You Think God Is Saying? Continued...

leads. It does not mean that you assume authority in any arena geographically, and the only way you can have access is by invitation. If someone comes to us and says 'we have a problem, can you recommend someone to try and help us, to be an objective, listening ear, that we might get some wisdom?' We affirm that you have demonstrated grace that we can call upon and recommend to that kind of expression of need and desire as we move forward.

There are others, who are not present, who will also be part of this process.

We then asked those present who had been nominated, that they come before the Father to ask Him if He wanted them to be commissioned into a *serving elder role of a parenting nature, available to move within the relationships they had. But, also that they think intentionally about broadening those relationships, taking the initiative to form friendships broader than the ones they actually had.

There was a time for those nominated to pray and then there was the commissioning of those who had sensed a 'yes!' from the Lord.

In the foregoing, I have mentioned serving elder(s) but following discussion with John Dawson after the fact brought the word 'movement' elders as a preferred term. Our Australian elders are now referred to as 'movement' elders!

Our YWAM together event in Singapore in 2014, was marked by a shift away from the need to obtain permission, two levels up to start a new YWAM work. It was clarified that the apostolic authority to start new things in the name of YWAM, is held at the local base or campus level. This is not as radical of a shift as it may appear at first glance. This shift gives recognition to the primary reality that the vision and energy to pioneer almost always comes from the local YWAM entity.

As I was reflecting on these changes after the Singapore gathering, I sensed the Holy Spirit was very pleased with us as a mission. We were honoring the role of the Holy Spirit in our movement in a greater way, making room for rapid and future apostolic growth.

As we look at the implications of this shift, we also must hold in harmony all our International Values and embrace good stewardship practices in the areas of governance and finances. There needs to be organizational discipline and good stewardship at the local level where the apostolic authority rests.

It is important to emphasize that no one should send themselves out to start something new in the name of YWAM. Permission to start new things in the name of YWAM or what we commonly call *apostolic authority* is held at the base or campus level in YWAM communities.

Only a recognized base or campus that is already a part of the YWAM structure should give permission to start new YWAM works.

As local bases and campuses commend and send new teams to start a new YWAM work, it is important to ensure that the team is prepared and equipped for success. While it may no longer be required to obtain permission to pioneer, above the local level, in many instances it would be wise and

loving to engage other leaders in the region in the sending process. Not because one must, but because it helps ensure success and fruitfulness.

A common situation I have observed over the past few years, is that there are couples and small teams, desiring to pioneer something new in YWAM, but they are not presently a part of an existing YWAM community. They may have been in transition from another part of YWAM, or they may have been a YWAMer many years ago and are now wanting to "go for it", and start something new right away. It is important note that they *must find a sending community* (base or campus), to commend and commission them out, before starting the new work. If they are not presently affiliated with any base or campus, they will need to plant themselves into an existing YWAM community and work with them for a season, until all agree the new work is ready to be launched and commissioned.

As new works are started, good communication with other YWAM leaders in the city, area or nation where the new work is being started is highly encouraged. We are relational movement so therefore good communication with others that are impacted by the new work being started is essential.

Not all our pioneering in YWAM is new bases or campuses. In YWAM we pioneer in a wide variety of categories. We have Global Networks and Thematic Ministries. We pioneer schools, we pioneer outreach programs and have a wide variety of creative initiatives. We want to see a great multiplication in our movement in a wide variety of categories and areas.

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Leadership Transitions

Lynn Green with Sean Lambert

August 2018

Who's in Charge? Continued...

So how does pioneering a Global Network, Thematic Ministry, or a program differ from pioneering a base or campus? A simple way to remember how apostolic authority works in YWAM is, *we reproduce what we already are*. As an example, a Global Network like Kings Kids, can freely reproduce their program(s) at other YWAM locations. Global Networks also have the freedom to define the core elements of their programs and pass on those elements to those using that name. It's important to note a Global Network would not give permission to start new base or campus. Their apostolic authority is limited to reproduce what they are. Also true, a sending base or campus may choose to use a ministry like Kings Kids, to start the new YWAM work.

Campuses, bases, programs, global networks, thematic ministries, new initiatives, this can all be a bit confusing to try and understand and sort out. So back to our key question, who's in charge? Where does the apostolic authority to pioneer come from? Who can say, "Yes", to starting something new in YWAM's name? In Genesis 1:11-12; 21-28 we see the pattern in creation in various categories. God creates plant life which reproduces more plants. God creates birds, fish and animals, and they reproduce what they are and so on. The principle is, "like begets like". The authority flows in the stream of the category. We reproduce out of the identity and spiritual authority that we have.

Another example of apostolic growth in our YWAM movement is within the University of the Nations (UofN). We have such an amazing opportunity to design courses and seminars for the masses and the multitudes. These courses and seminars can be shared with those who have not yet done a DTS and they can get UofN credit! Its important to note that we have a covenantal understanding in how we work with the UofN. The UofN is a gift to us as a mission to

disciple the nations. All the normal protocols to work with the UofN are still in place— to run UofN schools on your campus, you will naturally relate to the UofN.

One misunderstanding out of Singapore is that we should no longer have base or campus leaders, only elders. This is not true. At the local base or campus level, directive leadership is appropriate. Also true, at the local level, the leadership structure can vary and be adaptive. Some bases or campuses have chosen to have a team 3 or team 4 leadership structure, rather than a singular base or campus leader. No matter what the leadership structure is at each local base or campus, it is encouraged that local elderships are developed to help cover and oversee that local YWAM work.

As we continue to grow as a mission let's strengthen our efforts in legal governance and finances. Each nation and area of the world has different laws and obligations for religious works and non-profit corporations. Great care should be given to have a good working legal structures, (governance), that is both God honoring and legally compliant. Good governance structures will protect our YWAM assets and allow us to grow as a movement. Financial transparency and good stewardship, is essential for every YWAM operating location.

In summary, we rely on the Holy Spirit and the plurality of eldership above the local level to shepherd and guide our movement. As always, we are dependent on God to lead us forward. Our structural changes over these last years have been about positioning ourselves for growth and fruitfulness. I recommend reading, *Spiritual Eldership* by Loren Cunningham in the Legacy Documents section on page 127.

Commending and sending out a new pioneering team from your YWAM base or campus is an important topic to address, however for this article we will look at how do we process leadership transitions from an already existing and established YWAM campus or base.

Some YWAM entities in transition may be tempted to solely use an internal process in making a new leadership appointment, primarily using only the local staff and/ or the legal board to process the new leadership appointment. Historically we have always included YWAM leaders from outside the base or campus to contribute wisdom during a leadership transition time. Using only an internal process could lead to some leadership gaps and blind spots. It's understandable that many of our bases and campuses are unaware of our past leadership appointment principles and practices, as it's not often discussed or taught.

Historically, appointments of a new YWAM base or campus leaders has come with input from other senior leaders in the mission that have a geographic or relational connection to the YWAM entity in transition. Using our current terminology, we should be calling upon ACT elders with a good track record in appointments and apostolic gifts to come alongside the entity in transition to give input and help identify and process the new leadership structure. In the long-term this will help hold us together as a global missions movement. We also value the input of the local YWAM staff and the legal board. It is in the abundance of counselors that there is wisdom (Proverbs 15:22).

Larger YWAM entities going through leadership transition often already have several international YWAM leaders or ACT elders on their legal board or associated with the YWAM community. With larger YWAM campuses or bases, input during times of

leadership transition would come in a more natural way. The principle we want to hang onto is that in times of leadership transition at any size YWAM entity, we want to make sure we are giving space to outside YWAM leaders and ACT elders to give input into the local entity during the transition.

Many years ago, Loren gave our YWAM mission a strong word about our legal board construct. He recommended that one-third of the legal board be made up of the local YWAM leadership, one-third of the legal board be made up of senior YWAM leaders from other locations, and finally, one-third of the board be made up of godly men and women from outside of the YWAM structure. This blended model ensures that, at all times, two-thirds of the board members are YWAMers and two-thirds of the board members are non-management. It's important to note that YWAM is primarily staff led, not board led. The legal board has a contributing voice and confirming voice in the long-term governance and stewardship of the YWAM entity.

In summary, when making new leadership appointments of existing YWAM works, strive to get input from YWAM leaders outside of the local entity that is in transition. This is consistent with how God has led us over many years and is consistent with Biblical teaching around the role of eldership.

Summary

- When the need for new leadership is first recognized, seek wise counsel from outside YWAM leaders or ACT elders.
- Engage the local staff and legal board in the transition process and take the time to review qualifications for leadership and get some prayer going during the

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The Roles of Conveners and Elders

Sean Lambert

August 2018

Leadership Transitions Continued...

- transition.
- Avoid a rushed or quick appointment. Often the next successor is obvious to all, but as we see in scripture in the case of King David, he was off on his YWAM outreach with the sheep and they had to wait until he arrived to finish the process of making the next leadership appointment. It's important to give space and time for God to reveal the right person, so don't lay hands on someone new quickly. (1 Timothy 5:22)
 - An interim leadership team, such as a team 3 or team 4, can provide transitional leadership for a season while the prayerful search for the right leader is taking place.
 - Once the right leader is discovered and confirmed, it's important to gather the YWAM community together and to lay hands on the new leader(s) publicly and bless them. The commissioning can also happen several times in different contexts. For example, commissioning the new leader could also take place at a larger YWAM gathering. Make sure there is good communication throughout the entire process.
 - There are always variables when processing leadership transitions. It's good to remember to seek input and counsel from godly leaders outside the local YWAM entity. This is consistent with way God has led YWAM over many years, and consistent with biblical patterns of eldership.

A misunderstanding that came out of the Singapore gathering in 2014 was that above the local level, no one is in charge. What is true is we shifted from one person being appointed over a geographic area, to a plurality of elders overseeing a geographic area. It was announced in Singapore that there would be 74 - Area Circle Teams (ACT's). God was calling us to be an eldership led movement above the local level. Conveners were appointed to help manage the transition and to serve each of the 74 ACTs. The Convener role is designed to be rotational and is a servant role that helps facilitate the work of the ACT eldership. In contrast, the ACT elders would not normally rotate out of their roles. They would serve as elders over many years, to create a consistent relational covering over an ACT region.

In structuring our new ACT configurations, we should primarily look to have relational responses to growth and problems. When difficulties arise at a YWAM base or with a YWAM leader in an ACT area, it does not have to be the Convener that responds. It may be another elder from within that ACT area who has a strong relationship with the leader or base needing support. In some cases, it may even be an elder from outside the ACT area who has the best relationship and wisdom to work with the situation. In cases where it's not clear who should go to help, the ACT eldership can appoint or assign one or two elders to oversee the situation. Every ACT area should work to develop a strong cohesive working eldership.

There is room for creativity and flexibility in how elders in various regions process decisions and cover the work. A suggested minimum guideline would be to have 5 or 6 elders in an ACT region. However, an ACT region may also choose to have 20 or 25 elders serving together because of the size and scope of the region. Each ACT can self-determine what works best for them. It is

encouraged that the number of elders in an ACT not be limited or fixed by an arbitrary number. There should be freedom to find the right number of elders and to add additional elders as needed to meet the needs of future growth.

In some regions of the world, there may be godly YWAM leaders in an ACT area that possess the biblical qualities of an elder, but they do not have the time or freedom to do the normal work of eldering. However, they may be able to contribute in a limited way during a crisis or in certain growth situations. It is okay to make room for contributions from those who normally are not engaged in the ACT eldership, to assist with a specific crisis or situation.

When adding a new elder to an ACT area, there should be good consensus from a majority of the elders in that ACT. Any ACT elder can nominate a potential new elder, but there should always be good consensus and processing of decisions before any confirmation or appointment of a new elder takes place. As part of our movement values, we should be looking for both men and women to be appointed into ACT eldership. We should also be looking for diversity in both culture and age.

Appointment of a new ACT Convener, commonly called succession, is managed by each ACT region. There is no need to get permission from any other part of YWAM in appointing a new ACT Convener. If for any reason there are difficulties or concerns in appointing a new Convener, it is highly encouraged that other senior leaders from around your region be engaged to help process the decision. It is also recommended to give the next Convener a 6-12-month notice of an appointment. This gives them

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Elders Are Stewards of the Family Story and Legacy

Giacomo Coghi

August 2018

The Roles of Conveners and Elers Continued...

time to think and prepare for that role before they actually start functioning in it. The ACT Convener that rotates out of that role, should stay in the eldership and keep contributing into the region.

One of the key responsibilities of an ACT eldership is to regularly gather the YWAM family in an ACT area. Some of the core themes and elements of an ACT gathering can be: Worship and devotions, fellowship with one another in a way that provides relational encouragement, facilitating the Word of the Lord being heard, biblical teaching that strengthens our YWAM DNA and international values, ministry reports, and times of prayer and intercession for one another and the nations.

Legacy is a powerful word. It can be related to your family story or it can also be associated with our YWAM story. In the past few years since our gathering in Singapore, I have been able to see incredible growth and freedom as we have increasingly convened and converged the YWAM family. The call to eldership has created a wider and stronger leadership bench strength in our movement as we continue to grow in our geographical, relational and generational contexts.

This expansion of eldership can also be found in biblical times when Moses, in Exodus 18, implements Jethro's advice to enlarge the eldership circle in Israel because the growth of the people and the issues of life had become too large for one person to care for and manage. Moses was able to identify capable elders who would rightly divide the Word of God and who would care for the people.

As we continue to move forward into our future, God is looking for elders who are called to continue to tell the family story of how God has led us for nearly 60 years. As we gather in various eldership configurations, we sense that we are just now starting to see a little glimpse of what the Lord has prepared for us in the years to come. We must continue to seek for deeper revelation from the Lord as He continues to speak to us and guide us in this new framework of eldership to cover our global movement. We see God at work in individuals, local YWAM communities, and in our movement eldership above the local level. Getting this new eldership framework right will strengthen our existing works and provide a strong foundation for future growth.

As a part of our leadership legacy we need to know well our family story. We must first receive it, then we must live it out and, very importantly, we must pass it on.

Receive it

"This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples" (John 15:7).

In my own story and journey, I have been greatly blessed by my parents and their personal obedience to God's call upon their lives. My great grandparents arrived by boat from Italy to Costa Rica in 1901 and their pioneering endeavors and desire to create a new life set them on a journey of no return, with the hope of new beginnings in uncharted territories. I am the fourth generation in our 117-year-old family story. I received this legacy as a gift to me; I did not earn and did not deserve it, but was simply born into it. In the same manner, we are received into a 58-year-old YWAM story. Ultimately Jesus is our inheritance, He is the bread of life and it's been His gift to us to call us to be a part of this great mission.

Within the context of YWAM, God has also given us the University of the Nations (UofN) as an amazing tool to disciple the nations. When God spoke to Howard Malmstadt and Loren Cunningham about starting the UofN, that it was to be modular in nature and a multiplier for missions, we had to receive it. It was given to us by God to be a university of impartation and a place where the gifts of everyone would be celebrated and championed. We must receive the full understanding of what God is wanting to give to us through the UofN. As part of our call to training, God gave us the Discipleship Training School (DTS). This has been a special gift we have received and is a big part of our YWAM legacy. DTS is the doorway into our movement. It's the vehicle by which the next wave of young people joins our family story, receives our values and DNA. The eldering of the gift of

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Elders Are Stewards of the Family Story and Legacy Continued...

the UofN to our mission is crucial to our future as we continue to disciple and mentor young people by inviting them to meet Jesus, receive His revelation and further develop their vocational calling.

Live it

“I glorified you on earth, having accomplished the work that you gave me to do” (John 17:4).

We are called to receive all that God has given us, but are also called to live it out. In our YWAM story we must continually listen and obey the Word of the Lord to us with great faith and perseverance. Our YWAM movement already has a wonderful heritage and legacy. It's wonderful because our founders, Loren and Darlene Cunningham, lived out the Word of the Lord. I am humbled as I look at the difficulties they had in those early years... living out the vision God had given them. As next generation of leaders, we must continue in this pattern; hearing from God and living it out with faith and perseverance. Our YWAM movement has been very fruitful because thousands and thousands of individuals were obedient in living out the Word of the Lord.

In the years leading up to the Singapore gathering in 2014, God had been speaking to the leadership of YWAM about moving to an eldership model, to cover the future growth of the mission. God was calling us to form circles of eldership and to also regularly convene the YWAM family together in 74 Area Circle Teams (ACTs). As we live out this Word from God, it will take all of us being obedient to it, to see great fruitfulness and blessing come to the nations. Hearing His voice and living out His Word becomes our road map.

Our ACT configurations have become new gathering celebrations convened by elders who invite the YWAM family to gather and seek the Lord together. We gather geographically, relationally and thematically. We are responding to God's leadership to strengthen the places where we are, and expand into the places where we are not. These gathering times include prayer, worship, celebration, great food and fellowship, and it's where we listen and confirm the Word of the Lord together as a YWAM tribe. As we continue to strengthen our relational networks and empower younger leaders, we celebrate together God's faithfulness and pioneer new geographical assignments.

Pass it on

“One generation shall commend your works to another and shall declare your mighty acts (Psalms 145:4).

In my travels in YWAM, I have had the privilege to see an expansion in our multigenerational body of elders as we do life together and contribute according to each other's gifts and in various seasons of our YWAM story. This never-ending expansion of eldership will create much more space for everyone to participate and contribute. The Lord has been so faithful to lead us into multigenerational expansion. Let us continue to learn and benefit from the blessing that comes in the unity and the honoring of multigenerational eldership. Moses brought the Lordship of Christ to the center of the Israelites and the expansion of elders was a practical and profound expansion of leadership that created a platform for continued growth.

I invite you to honor those leaders who have gone before you. Look for opportunities to invite them to continue to be in fellowship with you and to contribute their wisdom. We want to honor their story and their sacrificial steps of obedience to God's call. Often these founding leaders have contributed and shaped your local family story in substantive ways. Many of the words of the Lord and visions they have carried for years have not yet come to pass. Most importantly, we don't want to lose important parts of our family story.

In 1978 God gave us the image of “twins” as a strategy to teach and disciple the nations. These twins were the University of the Nations and YWAM Ships. In the past few years, we have seen a re-birth of YWAM Ships. We now have over 25 vessels that are leading the way to the isolated islands and distance places. Through YWAM Ships, we are presenting Jesus to thousands and demonstrating the Christian Magna Carta in a tangible way to those in need. As YWAM leaders and elders we need to know and pass on our own family story. In order to have a fruitful future, we need to teach the next generation how God has led us and be willing to pass that story on to the next generation.

There is a huge wave of young people building up all around the world. We can see it in Latin America, Asia, Africa and in the distant islands. It is a multicultural wave of young people, and it's far bigger than we could ever imagine. As we continue to align our movement structure around an eldership model, we need to be intentional in developing eldership in all 74 ACT regions. We need to be prepared to pass on our family story and our YWAM values to the next wave of young people about to join us. It's vital we understand how God has led us in relational, geographical and multigenerational arrangements. This is a huge part of our legacy. Our ultimate legacy is passing on

to others the person of Jesus, His love for us, and His relational invitation to love and serve our neighbor.

Are we ready? The stage is set, the vision is clear, the young people are coming - they are about to catch the next wave and join us. Have you received it? Are you willing to live it out? Are you ready to pass it on?

The Anointing of Elders

Alejandro Rodriguez

August 2018

In such a special time for our mission, where we find ourselves walking in a transition towards greater growth, I've had the great privilege to visit many of our YWAM communities around the world. It is there that I am met with certain questions related to how we are to walk in what some call "a new structure." Conveners, elders...Who are they? What are they for? How are they chosen? etc.

Although we may use the same words, they might not have the same meaning everywhere. It depends on the cultural and theological context in which the words are used. I would like to share an alternative view with you regarding the implications of elders in our mission, in hopes that it will be helpful to bring clarity to our lives and ministries.

1 Samuel 8:1-5 tells us of a conflict at the end of Samuel's leadership, the corruption of his children (successors) and the election of a king for the nation of Israel. None of his children followed in their father's example. "You are old, and your sons do not follow your ways; now appoint a king to lead us..."

Institutions need kings, but families need parents! Where might God be leading us?

Kings Lead When Children Do Not Follow in Their Parents' Ways

When we think about "elders", the image that comes to some people's minds is that of a retired leader who acts quite passively, who is available to give us some good advice when in trouble; a leader whose job is to write books, to speak at conferences and to observe from afar as the new leaders are moving forward. But the role of an elder is not based on the tenure of a person in the mission, but instead on the way they model their lives and ministry.

"You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, 11 persecutions, sufferings" (2 Timothy 3:10-11).

Being an elder has nothing to do with a new name for an old position. It's not an automatic transfer from regional or national director to the function of elder. Neither is it someone who simply delegates leadership, but rather one who passes it on, imparts a legacy. Their role is not linked to a position, rather it is founded in the spiritual acknowledgement of those who serve by their side. The elder's voice is heard because their life and ministry speak louder.

An elder is not someone who passes on their torch (as our friend Al Akimof says), but rather it's someone whose job is to light many others' torches so that all would continue to illuminate. I won't pass on my torch to anyone, only to Jesus!

An elder is he who puts his hands together to support the feet of those that we want to boost up in order to reach the dreams that God has for their lives!

"...we lived among you for your sake. You became imitators of us and of the Lord..." (1 Thessalonians 1:5-6)

Absent Parents Produce Independent Children

The ministry of an elder does not function as a ceiling to limit and control, but rather as a launch pad for those whom they have modeled. That is why I have claimed a saying that I heard somewhere, "cover without controlling, release without abandoning, freedom without independence." Many times independence is disguised as apparent freedom, but it is just as destructive as the spirit of control.

"For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory." (1 Thessalonians 2:11-12)

The word authority nowadays causes a certain kind of allergic reaction. It has fallen into discredit in the midst of our society. Many of us have been wounded in a context of family, work, religion or government and now it's hard for us to trust, open our hearts and follow the example of those who walk before us, recognizing that we need to be pastored without the need to walk alone by ourselves.

Some experiences in life that contaminate our relationship with authority are:

- Abuse
- Misuse
- Absence
- Independence

Authority comes from author and one of its meanings is: "That which expresses the character and work of the author." That is why, when we talk about the role of an elder, we refer to an organic authority, that which is based on a bond of acknowledgement, love and trust.

I Can Train Without Loving. But Without Love, I Cannot Disciple

Some of us, as leaders in our ministry task, have learned to work very well with people in team and in consensus, but we still need to learn to love the people that we work with, investing in them not only with our gifting, but also our very lives. We cannot merely look after the training of YWAMers. We also need to look after the pastoring and development of each one of our disciples as we open up our very hearts in love and vulnerability to every one of them.

"We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange—I speak as to my children—open wide your hearts also." (2 Corinthians 6:11-13)

Elders are like the parents of the Mission. They do not need a title in order for their phone to keep ringing. People will always seek them out to receive leadership and to hear from their wisdom. They are shepherds of the flock who understand that sometimes they must walk before, other times in the midst, and many other times behind their sheep.

"After all, children should not have to save up for their parents, but parents for their children. So I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less?" (2 Corinthians 12:14-15)

No leader should walk alone; which means much more than being accountable or sending a report of how things are going. It is about open and vulnerable hearts. That's why many of us are learning to pastor in love and in vision, those who lead us today and those who will lead us in the future.

"Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do." (Philippians 3:17)

The role of an elder generally starts in a territorial space, but it should not be limited to or determined by a geographic framework, since their torch, which is organic in its nature, has an anointing that is extended geographically to wherever God would lead them. It is founded in love, trust, and a model to follow.

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The Roles of an Elder

Peter Warren

August 2018

The Anointing of Elders Continued...

As John Dawson reminds us, “Do not abandon that which was born of you.”

Therefore, these elders are the ones that provide strong transnational bonds in a decentralized mission such as ours. We also recognize the anointing of many other elders that God is raising up in our midst in different fields; be it pastoral, thematic, group, or apostolic! This is a call to the parents of the mission, “Do not abandon those who are your disciples.” Love them and continue to walk with them. This is a call to our leaders, “Do not walk alone as orphans. Seek out parents for your life and ministry.” To all our YWAMers, “Don’t miss out on the chance to be family.” Let us take the hand of the men and women of God who join us on this journey; this beautiful insanity that we call YWAM!

The concept of a group of leaders serving in an oversight capacity dates back to the Old Testament. During the time of the exodus, 70 elders were established as the primary governing body over Israel (Ex. 3:16; 24:1). The significance of their role was evident in God’s words to Moses: “Gather 70 men of the elders of Israel, whom you know to be the elders of the people ... I will take some of the power of the Spirit that is on you and put it on them. And they will share the burden of the people with you so that you will not have to carry it alone” (Num. 11:16-17).

The New Testament church was structured in much the same way. The congregations of the first century, even if they had a strong lead pastor, would always have a team of elders that were engaged as well. Every time a new church was planted, elders were selected from among them (Acts 14:23; Titus 1:5). Their responsibilities fell into three categories:

- To manage the affairs of the church (Titus 1:7)
- To provide pastoral care (1 Peter 5:1-2; Acts 20:28), including personal ministry to individuals and prayer for the sick (Acts 6:4; James 5:14).
- To accurately teach the Word of God (1 Tim 4:13; 2 Tim. 4:2). This last responsibility included the essential, yet difficult task of correcting false doctrines that had crept into the church (Acts 20:29-31; Titus 1:9).

There was, in other words, a governmental role, a pastoral role, and a teaching role. I want to address the third of these eldership roles, teaching. An overseer (elder) must be able to teach, Paul advised Timothy (1 Tim. 3:2). This involved much more than public speaking. A teacher needed to be someone who understood the ways of God and was able to communicate them with wisdom and clarity. Their ministry was indispensable

for the growth of the church, but also as a means of protection from deviant and pagan influences that could come in from the outside. By understanding the ways of God, the likelihood that people would stray from the truth was drastically reduced. Consequently, the subject matter of the elders’ teaching was of great significance.

The Word of God tells us that all Scripture was given by the inspiration of God (2 Tim 3:16), but clearly some things are more important than others. Knowing God’s moral laws, for instance, is more important than understanding the dietary rules of the Old Testament, or the regulations associated with sacrifices and offerings, or the passage that says to put up a railing if you’re going to build a house with a flat roof (Deut. 22:8). I’m not suggesting that any of these instructions were unimportant at the time. There were specific reasons God gave them, but they cannot be put on par with, for example, the Ten Commandments.

In 2 Timothy 2:15, the point is clear. We must strive to correctly handle the word of truth. The term “correctly handle” in this passage is *orthotomeó*, which means, “to cut straight” or “rightly divide.” This is one of the primary responsibilities of an elder. He or she must make a clear distinction between the important things and the not-so-important things in Scripture, and then focus on the important ones. In a day and age when the world is seeking to impose their version of morality on YWAM and the Body of Christ at large, it’s essential that the overseers among us defend and uphold God’s moral standards. This, I suggest, is one of our most important eldering duties.

Eldership Is Both Relational and Relative

Lynn Green

August 2018

It is often difficult for us to untangle our thinking from organizational and corporate frameworks. That is because organizational thinking is so common in churches and missions. As a result of this powerful influence on us, we think of eldership as a position and title, but it originally developed from the family, clan and tribal structure of Israel. It should not be reduced to a job description. The word “elder” was also used in the Church and local churches of the New Testament, whether they were Jewish or Greek. So to make sense of eldership, we really have to create a family, or body, framework for our thinking. Those are the two most common metaphors the NT uses to describe God’s people.

Working in the Context of Relationships.

An elder is one by virtue of who they are and by the recognition of the people amongst whom they are placed. Again we think of family. We know who a mother is, who a father is, who is a child, an aunt, uncle or grandparent. They have that identity because that is the nature of the relationship they have to other family members. So elders are those who have greater maturity and the character qualities that are described in Paul’s letters to Timothy and Titus. As a result of their maturity, wisdom, and reliable character, others recognize their leadership and authority (or social capital). That is what we mean when we say eldership is relational.

Within the YWAM movement, we have some people who are effectively global elders. Does that mean they can sort out problems anywhere? No, not at all. It only means that they have an eldership relationship to many parts of YWAM on several continents, but there will still be many other parts of YWAM where they have no relationships or only a passing acquaintance. Without strong relationships and a good knowledge of a given location, one cannot exercise eldership.

When any location finds itself in difficulties where they need outside help, the divisions are often so deep that they cannot agree on who has the wisdom and relationships to help them. In that case it might be necessary for them to call upon two, three or more elders to come and help them. As an example, let’s say that quite a significant number of the YWAMers in a large training base are convinced that the leaders are making serious errors. Those who are in disagreement might want to bring in someone they think will agree with them, but the leaders will probably want someone else. Ideally, the two factions should each ask an elder in and then those two elders should choose one or two others to come help them. It is also worth noting, that when difficult issues arise, elders should work in teams.

Organizational vs The Family of God

Organizational leaders often act from their position and title, but without strong relationships. This should not be the case in church or mission leadership. Elders and other spiritual leaders must lead by example and influence, aiming for winning people’s hearts, not forcing their compliance.

It might help if I contrast organizational authority and eldership in our movement. I mentioned that when I was Europe, Middle East and Africa Director, I was expected to have authority in all the nations where YWAM had any presence throughout this third of the world. If, for example, there was a significant problem in Mozambique, I could be expected to go there and sort it out. That would almost never work. I had little experience of YWAM in Mozambique and only a passing acquaintance with the leaders there and no knowledge of the staff. So the idea that I had the knowledge and was granted the authority by the people there to help them with their problems was foolish. My interventions rarely resulted in resolution of the issues at hand.

The Relative Nature of Eldership

Eldership is also relative. That is, I may be an elder in one setting, but not in another. As an example, at the local campus where I live we have had one or two people who were elders at another YWAM base, but then came to join us. Whereas they were elders in a small base with mostly younger people, once they settled into a larger base with a substantial number of more mature people, they did not have eldership in this particular community. So again, it is not a position, it is relational and it is relative.

I have often heard people ask if leaders and elders are the same. I am afraid that question has to have a “yes-and-no” answer. When we made these changes, we never expected to just change the name of leaders to elders. And yet, if a person is called upon to lead in any team or campus, they have to have a measure of maturity, wisdom and respect from others. So, they could be referred to as elders. However, I think we are working towards a time when nearly all of our locations have elders, in addition to the daily leaders, who support the leaders and who can bring their greater maturity and experience to the community or team where they live and work. Therefore, it is helpful to avoid using the term “elder” to be the same as “leader.”

If there are Both Leaders and Elders in One Location How Does It Work?

Elders and leaders can work together in harmony, with the elders providing support and wise counsel to the leaders. If they can do that well, then it makes room for young leaders to more confidently take responsibility. I know of a number of places where they approached this question by deciding that elders are purely advisory. I don’t think this should be the case. So how can it work?

One of our most important cornerstones in YWAM is the priesthood of all believers. We have an unshakeable belief that the Holy Spirit speaks to everyone. If Jesus is the ultimate Head of the Church, then we know who has the “final word,” and it is not the elders, nor is it the leaders.

If the elders are self-controlled and not constantly interfering with day-to-day matters, then the leaders will be very likely to want their wisdom and counsel. If the leaders seek counsel from the elders, then the elders will be less likely to offer advice when it is not needed. It helps to remember that being an elder is a bit like being a parent. A good parent does not seek to prevent their growing children from making any mistakes, because they know that learning via mistakes is a normal part of life.

Elders can add so much to a team or community by having an active prayer life together and meeting with the leaders from time to time to keep relationships strong and to make any comments they think might be helpful. Like parenting, though, a crucial part of being a good elder is to be quick to encourage and compliment leaders when they do well.

Spiritual Gifts are Likely to Remain the Same and Need to be Grounded in Body Life

Finally, it is wise to note that elders are not only pastoral. It seemed to me that when we first started talking and teaching about eldership, day-to-day leaders often thought, “Great, these elders will pastor our people!” But advancing age and maturity does not usually change the gifting of leaders. If they have been visionary, they will still be visionary in later years. If they have had a gift of connecting with strategically important people, they will continue to

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Applying the Eldership Word in the Mission Adventures Global Network

Craig McClurg

February 2016 (Revised August 2018)

How We Applied Eldership Principles to the Mission Adventures Network

I am hearing a lot about eldership in the mission, and I believe it's a key for the future of the MA Network. We must be aligned with this Word if we are to continue to participate in God's purposes around the world.

It's important to recognize that the scriptures about eldership are written for the local church. The scope of this exploration is much narrower than that. I'm looking at this in the context of a ministry network within Youth With A Mission. That means there are subtle differences about eldering for a local congregation and eldering for the Mission Adventures Network.

Qualifications for Eldership

The Apostle Paul wrote two main passages about the qualifications for eldership. It appears he naturally qualified and appointed elders in the churches he established. But when it came to the churches on Crete and in Ephesus, he gave advice to Titus and Timothy on how to appoint elders.

"This is a trustworthy saying: 'If someone aspires to be an elder, he desires an honorable position.' So an elder must be a man whose life is above reproach. He must be faithful to his wife. He must exercise self-control, live wisely, and have a good reputation. He must enjoy having guests in his home, and he must be able to teach. He must not be a heavy drinker or be violent. He must be gentle, not quarrelsome, and not love money. He must manage his own family well, having children who respect and obey him. For if a man cannot manage his own household, how can he take care of God's church?"

An elder must not be a new believer, because he might become proud, and the devil would cause him to fall. Also, people outside the

church must speak well of him so that he will not be disgraced and fall into the devil's trap."
1 Timothy 3:1-7 (NLT)

"I left you on the island of Crete so you could complete our work there and appoint elders in each town as I instructed you. An elder must live a blameless life. He must be faithful to his wife, and his children must be believers who don't have a reputation for being wild or rebellious. An elder is a manager of God's household, so he must live a blameless life. He must not be arrogant or quick-tempered; he must not be a heavy drinker, violent, or dishonest with money.

Rather, he must enjoy having guests in his home, and he must love what is good. He must live wisely and be just. He must live a devout and disciplined life. He must have a strong belief in the trustworthy message he was taught; then he will be able to encourage others with wholesome teaching and show those who oppose it where they are wrong."
Titus 1:5-9 (NLT)

Qualifications that Are Unique to Elders

Much of what Paul writes about Elders should be true of all believers. All Christians are to display great character. All should be above reproach, faithful, etc. However, I can see two qualifications that are unique to elders. Elders teach, and elders lead. While every believer should be blameless, not every believer will teach or provide leadership. So in our circles, we will of course expect great character. But we'll put special emphasis on qualifying leaders who can teach.

Other Qualifications We Will Emphasize

In addition to the above, I'd like to emphasize a couple of things:

Eldership Is Both Relational and Relative Continued...

be a networker. Both line leaders and elders should engage in open and honest conversation about how the gifts of each elder should fit into the body of the team or campus where they connect.

Having mentioned where they connect, remember that it is important for those in eldership to stay connected to a local YWAM body where they live. The need to give and receive into community life is an ongoing need within YWAM and should be the ideal throughout the Body of Christ. Some leaders begin to tire of community life and move towards more isolation from others in YWAM, but that is not a healthy direction for them or for YWAM generally. We must always be in a body of believers where we practice the "one another commandments." As each elder remains connected to body life within a YWAM community, their contribution will be sharper and more fruitful.

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Applying Eldership to the Mission Adventures Network Continued...

Appointment

Elders are appointed to their role among us. That means we as elders, recognize the gift of eldership in other MA leaders and in cooperation with the Holy Spirit will appoint them to join us in our circle. As the Network grows in different geographies around the world, it will make sense that more circles of eldership will be formed to create covering and relationship in those places. In the same way, those circles can appoint qualified MA leaders to join them in their circles.

I'd like to encourage all of us to use the concept of auditing to bring potential new MA leaders into our circles. You can invite MA leaders to attend a portion (or even all, if it seems right to do) of circle meetings to get to know the others in the circle, and to learn a little about what happens in the circle. If sensitive matters are discussed, they can be asked to leave the room for a bit. In this way, potential elders are invited to know us and participate with us in a limited way. This small act of inclusion can be encouraging and a part of an impartation to them.

Gender

Paul's qualifications for leadership include women. Note that he writes, "If someone aspires to be an elder..." (emphasis mine). My understanding is that Paul appointed several women as overseers in the churches he planted. He instructed Titus to make sure the older women were teaching the younger. These women were functioning as elders. (Titus 2: 3-5) Likely, Lydia and others served in this capacity. For a clearer understanding of this, I recommend, *Why Not Women* by Loren Cunningham and David Hamilton.

Like the larger mission, we see women in leadership and will continue to invite qualified people into our circle of eldership regardless of gender or race, etc. And of course, we don't include women just as some form of petty tokenism. Instead we

recognize that the fullness of God can't be represented by just men. We need both men and women in our circle to more fully function. We celebrate the diversity between men and women and require both genders to better represent the nature of God. (Keep in mind, that in the same way, we want to be inclusive of ethnicity as well.)

Maturity means reproducing leaders

Paul encouraged Titus and Timothy to choose people of maturity to be elders in their churches. We are looking for more than mature faith. Ideal elders will have demonstrated their maturity by reproducing leaders in their ministry. We see that releasing other leaders is a key component of eldering, and this is a great way to qualify iMAC elders. Of course, like in the early church, eldership may happen rapidly, and we may choose to add elders who haven't yet multiplied leadership.

Elders Are Like Shepherds

The main biblical metaphor for elders is the shepherd: "*Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God.*" 1 Peter 5:2 (NLT); see also John 21:15-16; Acts 20:28

Actual shepherds do things like feed their sheep, guide them, protect them and nurture them. Of course this is a metaphor, so what does it mean in our context?

First, Who Are Our Sheep?

We serve MA leaders around the world. While we may create circles of eldership based on geography or language or some other category, the international MA Circle of elders is to consider anyone in the MA network a part of who they serve. We also recognize that these leaders and staff are under the authority and influence of

other circles of eldership in the Mission, particularly the eldership and leadership of the local base where they serve. We will always seek to be in harmony with the other layers of eldership in every way possible.

Feed My Sheep

I think what's immediately understood by feeding is teaching. So much of our service will be about teaching MA leaders. Paul says elders, "...must be able to teach." 1 Timothy 3:2b (NLT) He goes further into this in his letter to Titus, "He must have a strong belief in the trustworthy message he was taught; then he will be able to encourage others with wholesome teaching and show those who oppose it where they are wrong." Titus 1:9 (NLT). Teaching seems to be a special task that sets elders apart from the rest of the body. Additionally, teachers are intended to multiply. "Now teach these truths to other trustworthy people who will be able to pass them on to others." 2 Tim. 2:2 (NLT) (See also, 1 Tim. 5:17)

Our teaching is primarily about Mission Adventures. We teach our Outcome Statement. We teach the principles and the best practices we've discovered in our own ministries. Our teaching should be grounded in the scriptures. And there will be times when we teach generally from the Bible, and we should always be ready to do this. But for the most part, our role is to impart the wisdom we've gained about MA. Here's an incomplete list of what our teaching can be:

- Impart Biblical values of Mission Adventures
- The history and heritage of the ministry and how it fits in the mission
- Staff training; equipping leaders to train their staff

Guide

Our guidance and leadership will necessarily be very minimal. This must be true

because the MA leaders we are serving also have other shepherds over them. We are not to overlay another authority structure on them. Instead we want to lay a foundation under them, (in harmony with the leaders who shepherd them locally), so that they can reach their destination.

Our guidance is not heavy-handed or authoritarian. Instead it's a servant leadership that Jesus modeled for us in John 13:1-17 as he humbly washed the feet of his disciples. So this isn't primarily about line-authority. Those we serve likely will not report to us on any organizational chart. We are like coaches, not bosses. We can be like parents or older siblings, not managers. We should always point those we serve to their local leaders. Our instructions and guidance should always be in harmony with whomever does have direct line authority over them.

Our teaching and our leadership come through modeling our lives. "Don't lord it over the people assigned to your care, but lead them by your own good example." 1 Peter 5:3 (NLT). We echo Paul when he wrote, "And you should imitate me, just as I imitate Christ." 1 Corinthians 11:1 (NLT) This kind of modeling requires a measure of transparency and vulnerability on our part. We invite people into our lives to such a degree of closeness so they can see who we are and so we can give them an impartation of what's been given to us. And this visibility is key! Elders are to be with the people they serve. This is why Paul says to pick people who are hospitable. This means we are to be approachable enough to be known.

In addition to our lives, we are to model great Mission Adventures ministries. Even if we're not the one leading the MA ministry, we still can use it as a prototype to show

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Applying Eldership to the Mission Adventures Network Continued...

other leaders what MA looks and feels like. Not only do we model what MA is, but we can show how and why it works. We should continually invite YWAMers to come and see our ministry. Here's a short list of things we want to model:

- Teamwork and unity; that family atmosphere in MA; hospitality and inclusion;
- Connection with local churches; our own attendance and membership, but also that our ministry is about helping local churches fulfill the Great Commission

Protect

Sheep are threatened by lions, bears, and their own limited view of the world. Our MA leaders are threatened by shortsightedness, unbelief, and a host of other things that prevent them from growing vibrant short-term outreach ministries. We can protect by offering teaching, correction, and even help in overcoming these things that prevent them from developing mature ministries.

Intercessory Prayer

Part of our protection includes intercessory prayer. We provide spiritual covering in prayer. We make a point to intercede for those in the MA Network. So that means we have to know them enough to understand their circumstances. I remember Joy Dawson saying that when we pray specifically, God answers specifically. So having insight and knowledge of who our people are and what they need will help us to pray more effectively. We should seek prayer requests of course, but when we know our people well, we will find it easy to pray for them. Additionally, seek God for impressions, encouragement, scriptures, and other words that we can share with those we serve. Prayer is meant to be more than a hobby or a sideline effort. In the early church, the leaders sought to release others to do

administration so they could focus on prayer and teaching, (Acts 6:4). Elders are called upon to pray for the sick, (James 5:14). Take seriously the charge to, "Never stop praying." (1 Thessalonians 5:17).

We are to intercede for those we serve. So that means we have to know them enough to understand their circumstances. I remember Joy Dawson saying that when we pray specifically, God answers specifically. So knowing who our people are and what they need will help us to pray more effectively. We should seek prayer requests of course, but when we know our people well, we will find it easy to pray for them. I would also encourage us to seek God for impressions, encouragement, scriptures, and other words that we can share with those we serve. I know how blessed I've felt when leaders have told me that they pray for me, let alone what impressions they got for me. There are a million ways to pray as an elder, so the key is to be tuned into the Holy Spirit and to the life of the Network.

Discussion

We may be called to protect our sheep by discussing the great and weighty matters that affect the Network. The Council at Jerusalem in Acts 15 is instructive for us. While not every discussion will follow this exact pattern, there are several elements that reveal principles:

- There was public debate, and all sides were given room to speak. (vv. 4-5)
- Leaders withdrew privately for discussion, debate, and presumably prayer. (vv. 6-21)
- Testimony was heard at the assembly of leaders. (v 12)
- It is noted that the discussion included leaning into scripture, (vv. 15-18).
- Decision is made, although here the text doesn't indicate the moment or mechanism of deciding.

- The decision must have been shared with the larger community, and it seems unity was preserved because the whole church then chose delegates to send to Antioch, (v. 22)
- Leadership decision was made public with a letter, (vv. 23-29)

A healthy circle of elders welcomes dissent, finds consensus, celebrates diversity, and remains in unity.

Our circle is not a collection of legislators. We don't make laws or rules. Our leadership should be a bare minimum of this kind of judicial oversight because we are just one of many circles. Generally speaking, it's at the most local level that rule-making and judging take place. This is wonderful because it allows leaders that are literally and figuratively closest to make these kinds of decisions. Our decisions should seek to be in harmony with the most local level. We don't want to create an authority structure that is separate, or secondary to what's already in place. Our role is more about advice giving than providing rulings or edicts. Our discussions are meant to bring healing and unity. And we are at our best when we are reflecting YWAM's founding generation, and YWAM's overall eldership in their style of leading. So in addition to things that "come up" to us to discuss; we ought to pay special attention to those things that "come down" to us, like what's happened with the great and weighty matters shared at the Singapore gathering in September 2014.

Nurture

Real shepherds often help the younger sheep grow up to be healthy. For us, I think it means that we can focus on our ministry on the leader himself or herself, and not only on the MA ministry that they lead. It means we focus on helping them move forward in life and leadership knowing that their ministry

will reap the rewards of their increased capacity.

Close friendship with those we lead is not out of the question. We don't have to maintain some sort of artificial leadership distance. Instead, respect, cooperation, and even love will mark our relationships. There is deep reward here friends! I'm not saying that we shouldn't have boundaries. And I'm not saying that we will have a deep degree of social connection with every person we serve in our Network. But we are allowed to create relationships that also feed us and inspire us to be great elders.

Now we have a fuller understanding of how we are to be elders for Mission Adventures. However, we are still incomplete. As I've looked at this, there's more to be known. See, I don't think we are playing the role of Timothy. We are meant to also function like Peter and Paul and James—we are apostles.

What Do Apostles Do?

So What Are Apostles?

Apostle literally means, "sent one", so in sense they are missionaries. And since we usually see elders as connected to a place, we see that by definition, apostles are different than elders. It seems to me that apostles are kind of like pastors for pastors. It seems that while apostles also take care of sheep, they are most focused on shepherds. Let's lay out this analogy for our Network. If we in the iMAC are like pastors for pastors, then our focus is mostly on those MA leaders that are running ministries. Their focus is on their staff, the churches they serve, and the lost and least they're trying to reach. I think the apostle role overlaps the elder role quite a bit. The main difference to me seems to involve a matter of perspective. Where a local elder

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Applying Eldership to the Mission Adventures Network Continued...

is focused on his or her flock, an apostle has a broader perspective and focuses on those elders even across geographies.

What Do Apostles Do?

So what sorts of behaviors do apostles do that are different than those of an elder? What's their job description? Apostles are supposed to extend God's kingdom. They tend to start new stuff that brings people to Jesus. In our context, we help YWAM leaders establish new MA ministries in their areas of influence.

See Over the Horizon

If an MA leader is down in the weeds working directly with the lost and least, serving youth workers, and seeing the lives of students change, then elders and apostles have a figuratively higher vantage point. Their work requires a larger perspective, and since they focus their service on other leaders, they will be aware of more of what God is doing across geographies.

Apostles often set direction based on their view of what's happening, but they also imagine with God what will soon be happening, so that they can be in position to be useful as Jesus accomplishes his purposes. Of course, this isn't unique to apostles. All of us have access to Holy Spirit and in sovereignty, he can guide any of us into the future. However, it's noted that apostles are often the ones who are practiced at looking over the horizon. It's been said that our founder, Loren Cunningham, was born with binoculars, and that he's already moving years in the future. In the same way, we want to cultivate a godly farsightedness.

For us, what this will mean is that we will look for places where MA fits. We'll look for leaders who love the local church and who love students. We'll look for leaders who love the lost and the least. We'll look to see Holy

Spirit at work, and we want to be with him and participate in what he's doing.

Establish New Churches/Stuff

Apostles are starters. We are pioneers. We create new things. Often apostles start stuff that incites change, stuff that inspires or provokes other leaders. We see this most clearly in the mission with those leaders among us that continually start new bases or new ministries. But what we often miss is that all this starting tends to be a catalyst for the other gifts. Even if we aren't planting new churches or YWAM bases, whatever we start will need all of the gifts to best represent the kingdom.

In our Network we've seen God spread ideas and fresh expressions of ministry among us by the action of key leaders. Phil Cunningham has influenced us all towards participating with God in areas of justice. In the same way, let's start stuff that expands our Network.

Make Space

So apostles make room for other gifts to be expressed. Loren Cunningham is a master at this. He's always building more stage so that more leaders can play their role. In pioneering, apostles are often called upon to express the rest of the five-fold gifts Paul describes in Ephesians 4:11. That is, apostles often perform prophetic, evangelistic, pastoral, and teaching functions as the ministry starts. But the successful apostle is always looking to see those that are gifted to have plenty of room to operate in their gifting. So as teachers, evangelists, prophets and pastors are drawn to the new ministry, the apostle creates room by giving position, responsibility, and authority to these leaders.

For us, we have often seen a leader take on the task of establishing a new Mission Adventures ministry. Ideally, this leader will then give away functions to other leaders

as soon as possible. Unfortunately, too often we've seen such turn-over in leaders that it's rare for the ministry to expand to include more leaders.

Connect

Apostles maintain ongoing relationships with the stuff they create. A key apostolic skill is to release but not abandon. Relational capital is often required to deal with issues and discipline etc. The relational function is critical because it allows apostles to be the grease between communities. The relationship between apostles and pastors is the foundation of the apostles authority. Apostles care deeply. They want to raise up pastors, and then raise up more. Of course, because of their role, apostles can sometimes feel lonely and disconnected. They can be frustrated by the institutional structures that don't leave room for them to operate. So this relational piece is critical for the apostle to be functional, and for the function of the apostle.

In the same way, we want to create and maintain relationships with those that run MA ministries. In fact, this might be the most significant facet of the ministry we are called to do. It's out of relationship that we can call people forward to the visions God gives us. It's out of relationship that people will respond to us. And our relationships will even transcend our ministries, and our natural lifetimes!

Train and Equip Trainers and Equippers

Apostles make disciples that make disciples. Of course this should be true of all believers, but sadly this is not the case. The apostolic pattern is to start a ministry, raise up leaders who can express the gifts necessary to run the ministry, and release them so that the apostle can be sent to do it again.

For us, this may mean that when we get "hands-on" with an MA ministry, our goal will

be to create a transition of leadership so that others can take the ministry forward so we can help create more MA ministries.

Apostolic Accountability

Perhaps one of our biggest challenges is to create a righteous accountability among our leaders. Too often in the body of Christ we've heard of spiritual abuses where leaders are overly controlling. Or more likely, we've seen apostles and elders neglect their responsibility to oversee those they lead.

Floyd McClung in his book, *The Father Heart of God* gives a wonderful description of what this kind of accountability can look like in the chapter entitled, "Fathers in the Lord". See Appendix A for a description of what apostolic accountability can look like.

We Call Meetings

Our key strength is to invite people to join us in the Network. We call meetings, we can form task groups to create something useful for the Network, (think Theme Team, etc.)

A Spirit of Adoption

If our apostolic leadership is to stick, if our pioneering is to be passed to the next generation, then our success is dependent on what John Dawson has termed, "the spirit of adoption". I've covered much of this ground already, but it strikes me that we will be successful if we focus on creating and maintaining relationships with the leaders we are trying to serve. I'm not talking about companionship or even friendship, (although these are byproducts we can expect). What I mean is that we create the kinds of relationships where we have spiritual ambition for those we lead. I'm talking about relationships where we make sacrifices to ensure the success of those we adopt, just like we do for our own biological children.

Continues on the next page...

Applying Eldership to the Mission Adventures Network Continued...

For me, much of what I've found in my study can be summed up in adoption. Let's love those we lead, let's equip them and send them into their future!

The Last Word

Of course, as long as this is, it's not an exhaustive exploration of eldership and apostleship. Let's commit together to continue to learn and grow how we can best serve our Network. Let's give the Lord the last word on this. Let's ask him to disciple us and to make us more like him, so that even our apostolic leadership looks like his.

<http://calledforsuchatimeasthis.blogspot.com/2001/04/responsibilities-of-apostle-by-paul.html>

Where Are We Now? A Discussion about YWAM's Leadership Structure
John Dawson
<http://www.ywam.org/wp-content/uploads/2014/04/John-Dawson-on-Eldership-3-2012.pdf>

The Father Heart of God
Floyd McClung
Published by Harvest House Publishers, Eugene, Oregon, 1985

Resources

Further Reading

I am deeply indebted to the following authors and their work.

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Jeramie Rinne
<http://9marks.org/article/journaljob-description-lay-elders/>

Christian Elders in the New Testament
John Piper
<http://www.desiringgod.org/articles/christian-elders-in-the-new-testament/>

What Is the Role of an Elder?
Matt Perman
<http://www.desiringgod.org/articles/what-is-the-role-of-an-elder/>

Apostles Today?
Skye Jethani
<http://www.christianitytoday.com/le/2008/spring/14-37.html>

For Such a Time as This: Responsibilities of an Apostle
Paul Thornton

Appendix A

Fathers in the Lord

Originally compiled by Floyd McClung and published in the book entitled, *The Father Heart of God*.

Dominating Fathers	Fathers in the Lord
Function as if they are the source of guidance for people's lives	Believe that God is the source of guidance and desire to help other Christians learn to hear his voice
Emphasize the rights of leaders	Emphasize the responsibilities of leaders
Set leaders apart and give them special privileges	Emphasize the body of Christ serving one another, with the Lord as the focus
Seek to control people's actions	Encourage people to be dependent on God
Emphasize the importance of leaders ministering to others	Emphasize the importance of equipping the saints for the work of the ministry
Use rules and laws to control people and force them to conform to a mold	Provide an atmosphere of trust and grace to encourage spiritual growth
Confront sin on the level of outward actions and group conformity	Confront sin on the level of heart attitude and brokenness before God
Stress the uniqueness of "our" group, constantly emphasizing special revelation that God has given to their group and not others	Stress the importance of unity with the whole body of Christ and the importance of keeping a humble attitude towards others
Judge people's responses to God on how consistently they see things from the leader's point of view; discourage diversity of thought and action	Realize the importance of an individual's heart attitude towards God, not just his or her doctrinal conformity, as a basis of unity

Appendix B

Apostolic Functions

Here is a brief list of apostolic function compiled by Paul Thornton.

Apostles make leaders who make more leaders (2 Timothy 2:1-2) This is the foundation of disciple-making. Apostles activate, stir up, and release others' gifts. (2 Timothy 1:6) Apostles are Spiritual Fathers/Mothers (1 Timothy 4:14) They birth, protect, teach, and mentor the next set of leaders. They reproduce themselves in others; it's an impartation that helps people grow to their potential. This multiplies and extends the ministry of the apostle. Original apostles wrote scriptures and laid the foundation that current apostles build upon. Christ is the firm foundation of an apostle's life. Apostles are people of character (Philippians 3:8-10; Galatians 4:19) And they want the character of Christ reproduced among their people. Apostles receive grace to suffer for Christ (Acts 9:15-16; 20:17-24) Paul recognized suffering and affliction goes with the apostolic calling. Apostles bring insight and revelation (Galatians 1:11-12; Acts 2:14-21) Apostolic ministry affects the wider culture, not just the church. (Acts 19:8-12) Signs and wonder and authority in the spiritual realm are hallmarks of God's work through apostles. Apostles bring order and peace to church governance (Titus 1:5) Apostles bring correction (1 Corinthians 5:1-5)

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Who and What Is the Founders' Circle?

Lynn Green

August 2018

This article aims to explain what the Founders Circle is and what it does. It also aims to clarify what it is not and what it does not do.

Starting With Team3

The Founders Circle grew out of Team3 Plus and thus far the original members have proven to be more or less permanent members of the Founders Circle. So that would be John Dawson, Lynn Green, Jim Stier and Iain Muir (until he passed away in 2017). When John, Lynn and Iain were appointed to the senior executive roles in YWAM in 2003 and 2004, we knew that unity with Loren and Dar would be of great importance so we invested time to deepen our friendships and understanding of one another. In addition, we recognized that Jim Stier had carried the load of YWAM leadership for much of the previous decade and we knew that we needed his wisdom and experience. That became Team3 Plus.

Over the following few years, it seemed wise to add a few others, beginning with Tom Hallas and then especially from the U of N and from some of the locations where we hosted international family gatherings—like Singapore, Kansas City and the upcoming gathering in Thailand. So it now numbers around 12 and often includes spouses. It is all quite informal, but enjoys deep unity. We have become more and more relaxed about issues like inclusion of spouses as time has gone on.

It Serves Our Current Purposes

Whether the current configuration of the FC prevails will depend on whether it continues to serve the purposes well. It is a relational group with a strong focus on prayer, maintaining the values and keeping unity. When John, Iain and Lynn responded to the Word of the Lord and laid aside their titles, it was obvious that they should not dispense with their unity, prayer and mutual support

and their service to the wider mission.

That service is especially exercised by making sure that the mission is convened every two years (with the U of N convening us on the other years) with a focus on what the Lord is saying to the mission at that time. After convening the first couple of events once the GLF finished, the FC is now delegating the events to different regions in the world and supporting the leadership there as they call us together. Usually someone from the convening area or region will join the FC during the two years prior to the event.

Not Governmental

The Founders Circle is not a governmental group with defined conditions for membership; it is a relational group and it is comprised of people who have eldership influence across at least a couple of continents. It does not aim to be representative of all the nations, or races or the two genders in some sort of balance that reflects the mission. The idea of representation is very well entrenched in most minds these days and may be appropriate in some organizations, but the idea of eldership is not primarily representative, rather it is defined by spiritual maturity, wisdom and by depth of relationship and scope of influence.

Three Categories for Responsibility

The Founders Circle gathers, usually twice a year, for fellowship, unity, prayer and to address three categories of matters as they arise. Firstly, occasionally a pastoral concern will arise involving a senior leader(s). In such a case, the Area Circle Team or other leadership group might feel they have insufficient "social capital" to deal with the issue and they might appeal to someone in

Who and What Is the Founders Circle? Continued...

the Founders Circle. At this point, it is not really the Founders Circle which deals with it, but rather one or more members of the group, supported by prayer and sent out to help the people who are affected by the leadership issue.

Secondly, occasionally an issue arises when one of our values is being eroded or violated. When such an issue arises and it affects more than just one or two areas, sometimes a member or two of the Founders Circle will be asked to help. Again the Founders Circle would pray for them and support them.

The third issue has already been mentioned and consists of the responsibility to be sure that the mission is convened every two years and is guided by the Word of the Lord.

Not a Members' Group

The Founders Circle is not really a membership group. It is not a group with permanent members, nor does it have job descriptions. Those who sit on it can be on it for a year or two or three and then rotate off and others come on. Any such group always works more smoothly if it stays relatively small. Ideally that should be less than ten or twelve members. However, the tendency for all such groups is to grow. So it is a constant challenge to add key people for upcoming leadership events, or to add those who have emerged as having global impact, without the group getting too large. Like most groups that are deeply relational we have not found an easy way for people to rotate off of the FC once they are on.

Initially, we were quite clear that we were called to stand with Loren and Dar in this season of our mission and yet it needs to be understood they do not simply appoint members to the Founders Circle, rather they commend people. There is usually discussion and prayer with others on the FC and then a new person or a couple might be added to the

group for a period of time.

A Helpful "Picture"

Sometimes a picture can bring more understanding than words, so in 2009, the Lord gave the following picture to Dan Bushy in Lausanne after four sessions of teaching on eldership were presented to the GLF. The picture was of a large flat area, a plain, full of people with one raised platform and one person on it. Then, as he watched, more people climbed onto the platform. To us, that represented team leadership. As he continued to watch, more platforms arose to the same elevation as all the others, with teams of people on every platform. There was no one platform standing out above all the others and soon the entire plain was covered with platforms with teams on them. So the Founders' Circle is not a senior leadership group in either a representational way or in some sort of odd organisational structure. It is thoroughly relational.

I still find that some people think the FC is the senior governmental group and they will sometimes ask, "What does the Founders Circle think about... (and they mention some pressing issue from their perspective)?" My answer is usually, "They don't think about it at all." What I mean by that is that the FC does not set policy or develop standards; it does not have a list of positions on various subjects. It truly is not a governmental body.

Always Prepared for Growth and Change

That is the way the FC looks and functions now. As YWAM grows we will probably need different configurations than we have now and they may well be beyond our ability to anticipate at this time. But the Holy Spirit has been faithful to lead us, even when we were mostly blind to what He was aiming to do. He will continue to be faithful if we are always ready to lay down titles and positions and obey whatever He tells us to do.

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Communicating YWAM Culture

Ken Mulligan

August 2018

To help paint the picture, imagine you are standing in front of 100 fresh new volunteers for outreach every three weeks on board our medical and training ship. They need to be orientated and inducted into the operations of our ship and culture; they come from a vast array of very diverse backgrounds, beliefs and nationalities. What would you say and how would you communicate inclusively, set the tone and clarify expectations?

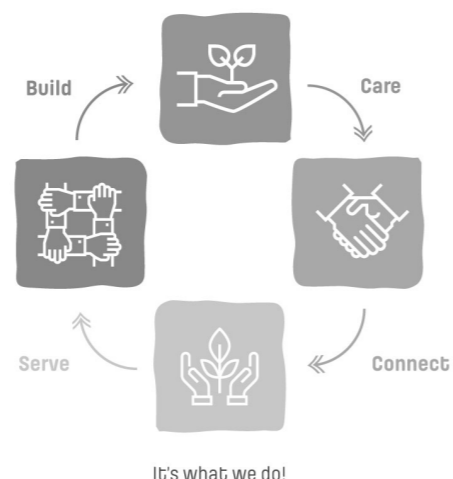
During our orientation process we lay out a simple framework for everyone to agree upon using four common words that reflect our YWAM values: care, connect, serve and build. All of us can be caring, all of us can connect relationally, serve each other and build capacity in the villages/communities. Our culture on board is formed through our worldview, belief and YWAM values, and then demonstrated through our attitude and behavioral characteristics.

To give an example, say a surgeon is operating and he starts to verbally abuse others on the ship, creating a bad tone in the surgery. It's very obvious that the surgeon is not caring. Another example would be a volunteer that doesn't want to leave their cabin to connect relationally. Another example would be if the kitchen decides that they need extra help serving dinner for an outreach team and is only focused on providing a service without thinking through how to build the village.

These four non-threatening words of care, connect, serve and build help to contextualize the seven spheres of influence and their differences of domain and authority. This in turn doesn't inadvertently alienate people before they have the opportunity to belong. This framework also works really well when we have media interviews that reflect YWAM values and highlight the opportunity for positive action.

Understanding the field, who we are, and our own culture, strengthens our ability to communicate with authority and clarity. Consider these four common words in the next section:

Jesus Led Well in these Four Areas



Care: Then Jesus made a circuit of all the towns and villages. He taught in their meeting places, reported kingdom news, and healed their diseased bodies, healed their bruised and hurt lives. When he looked out over the crowds, his heart broke. So confused and aimless they were, like sheep with no shepherd. (Matthew 9:35-36, MSG)

Connect: "What a huge harvest!" he said to his disciples. "How few workers! On your knees and pray for harvest hands!" (Matthew 9:37-38, MSG)

Serve: The prayer was no sooner prayed than it was answered. Jesus called twelve of his followers and sent them into the ripe fields. He gave them power to kick out the evil spirits and to tenderly care for the bruised and hurt lives. (Matthew 10:1, MSG)

Build: Go to the lost, confused people right here in the neighborhood. Tell them that the kingdom is here. Bring health to the sick. Raise the dead. Touch the untouchables. Kick out the demons. You have been treated generously, so live generously. (Matthew 10:6-8, MSG)

and workload is added.

To communicate effectively, we have found the need to articulate the vision and underpin our culture in a simple way without compromising or drifting from our foundations.

On another note, within YWAM we primarily nurture a relational network of volunteers, underpinned by our worldview, beliefs and values. We engage people from all walks of life and bring them into a common vision through friendship and encouragement. This results in covenantal relationships, not salaried transactional relationships. YWAMers freely volunteer their time and expertise. When a YWAMer doesn't perform, we don't fire them, we disciple them. In other words, we enter into a conversation about character or performance or alternative job placement.

Businesses find employees and some megachurches find gifted disciples; both hire expertise as needed. They generally start from a merit-based relationship. If people don't perform, they are fired. They have to be competent at their job to keep the business going, or competent in congregational service to keep the pews full. However, over time a deeper relationship may develop, and they won't then be fired without consideration of a benevolent outcome.

YWAM places a high value on covenantal commitment to relationships and long-term goals. This however, doesn't mean that YWAM doesn't value expertise, excellence or need competent people. Most volunteers continually develop/up-skill their trade or profession, as well add to their faith (2 Peter 1:1-10). When we run a DTS, for example, there is a high degree of personal engagement with a student, focused on the development of that individual. When a DTS student joins YWAM staff, a change happens as the vision

Multiplying Prayer Circles in YWAM

Donna Jordan, Sue Cole, Kit Hackett, Kristen Jensen & Lynn Yee

August 2018

Background & Context

Around the time the ACTs were officially formed (after Singapore Gathering 2014), Lynn Green received a word from the Lord to “raise up the prophetic intercessors.” The initial premise was to give prophetic voices and intercessors in YWAM a platform to be heard, and a place to direct words, scriptures and impressions that YWAMers receive for the mission, and know that it will be discerned, prayed through and submitted to the leaders for any necessary action.

In 2015 Lynn Green initiated the formation of a small group of seasoned intercessors who were then invited to stand prayerfully alongside the Founder’s Circle. Comprising of five ladies living in four nations, this group met fortnightly over Skype calls to pray over issues as they affected the Founder’s Circle and major issues in the mission. Regular notes were kept and occasionally submitted to the Founder’s Circle or individuals. The group members made every effort to be at major YWAM gatherings.

It is within this context of having prayed together as a team for over three years, separated by time zones, but connected relationally to one another and to various members of the Founder Circle, that we have received some keys we would like to pass on, and encourage deliberate growth of prayer circles alongside leadership teams in YWAM.

Apostles and Prophets Walking Together

“...Together, we are his house, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself...” (Ephesians 2:20)

When the apostolic and the prophetic are collaborating, building happens (Eph. 2:19-21). God uses the ebb and flow of leadership and the prophetic to build His people. A few

scriptural examples of this are:

- Transition times – key prophetic figures like Jeremiah, Simeon, Anna, John the Baptist etc.
- Strategy - 1Kings 20 (King Ahab vs. Ben Hadad)
- Warning - Shemaiah and Rehoboam (1 Kings 12)
- Wisdom - Nathan passes on message to King David about building the temple (2 Samuel 7)

Both apostle and prophet are for the work of God having a people for Himself, and their jobs are linked. The prophetic aspect can enhance the leadership’s wisdom and ministry. It is not simply a support to an apostle as far as to serving the leader’s ideas. It is a collaboration with apostolic leadership - which does have supportive features. The prophetic intercessor plays a part in seeking the counsel of God with the apostolic leader, and helps discern the way forward.

What does it look like for God to build upon the foundations laid by the apostolic and the prophetic working together in YWAM? In view of where YWAM is at now with our organizational structure (ACTs, circles, eldership), there is a need also to refine this idea of how this partnership between the apostolic and the prophetic would work for us.

YWAM teaches that everyone can hear God and actively participate in intercession. It is essential that this continues to grow. For the sake of YWAM though, we are talking here about those specifically gifted and called to a primarily prophetic/intercessory role as watchmen for our mission and its work. We need to find them, make room for them, and hear with them.

Relational Trust: The Key for Building

“Can two walk together unless they are in agreement?” (Amos 3:3)

Relational trust is key. *The invitation to walk together needs to come from the apostolic leaders.* This is not an invitation to a position of influence or a title, but to walk together in relational trust.

This hasn’t always been an easy task. There is currently a need to see a restoration of the prophetic walking alongside the apostolic in YWAM. Many strong prophetic voices in YWAM’s early days are now staying on the fringes of the mission as prophetic teachers in schools but are rarely involved in international gatherings. How can we make room to hear from these voices?

It has often been said that many relationships in YWAM are functional, i.e. they exist because we need to work together on a school, a program or an event. There needs to be a paradigm shift in our thinking from functioning as an organization to being a family. Let us build lasting relationships where there is genuine trust, love and connection, not because we have to work together.

- Invite prophetic intercessors to form prayer circles and walk alongside leadership teams and Area Circle Teams, not because extra prayer covering is needed, but offering relational trust, recognizing that there are those who are called to function as watchmen. Expect that the Lord will bring in needed counsel and insight from this group.
- Exhort leaders to give place to the prayer circle. Does the group have appropriate access to information that concerns the leader? Is there a specific way that the two groups can hear from each another? Trust and confidentiality are key.
- Perhaps include prophetic intercessors in leadership meetings as appropriate. They are not necessarily part of decision-making, nor are they there to tell the leaders what to do. They will definitely

be praying and discerning throughout the meeting, and if there is a level of relational trust, they may even be released to share things they are picking up in the spirit, any sense of caution they felt, or any revelation they received. Relational trust is key to the release of the prophetic.

Formation of Prayer Circles

Mutual honor and respect

The prophetic intercessors are to walk with the apostolic relationally; not tell them what to do, but to be an encouragement. They are to share what they sense God is saying, and to pray that the leaders will know how to put into action that which God has spoken. They trust God in the apostolic leaders and are not to become critical. Conversely, the apostolic leader trusts the prayer circle to carry the needed prayers and to communicate the insight gained. They believe in the heart of partnership the circle carries and will trust God in the prophetic intercessors.

Corporate Unity as a Priority

Corporate humility brings corporate unity. Corporate unity releases corporate authority in the spirit realm.

Corporate Humility and No Hidden Agendas

Pride wants recognition and is looking for position. The heart of the prayer circle is to listen to God without hidden agendas. Each member knows their place as appointed by God and recognized by man.

Unity in the Prayer Circle – One Voice

There needs to be a witness in our spirit – “it seems right to us and the Holy Spirit” (Acts 15:28). Whoever is the facilitator at that time speaks for the group with one voice.

Continues on the next page...

Two Keys to Multiplication

David Cole

August 2018

Multiplying Prayer Circles in YWAM Continued...

No Offenses

We must leave all offences at the cross so we can pray with pure hearts. We must practice listening to God and each other.

Diversity is a Plus Point

Diversity in age, culture and YWAM experience within the prayer circle is advantageous, as it brings a balanced perspective to prayer times.

We sense that God is raising up prophetic intercessors, not just individuals with strong prophetic voices who are gifted speakers or teachers. There are those in our mission who are highly prophetic and have been led by the Lord in living out their intercession through relationships and their daily roles. Look for those who are *holy, hidden and humble*, and invite them, not to a project, but to walk together in partnership. Collaboration. Togetherness. May the Lord build, and may He gather a people for Himself.

The Fear of the Lord and the Comfort of the Holy Spirit

A number of years ago we received a prophetic word that great multiplication is going to happen in YWAM. I personally believe, as you all, God has spoken strongly to us about multiplication in this next season. YWAM has grown and multiplied over these last years into many nations and has developed extraordinary diversity and we give thanks to God for this. I believe living in the fear of the Lord and the comfort of the Holy Spirit are keys to this multiplication continuing.

In Singapore 2014 while in a prayer meeting, I had a vision of a tsunami wave rising and peaking as it hit the shores of the coast of a city. I knew no one in that city would escape its impact. Its height surpassed the highest skyscrapers. I saw the face of the wave as it began to move across the city. I saw brown streaks and rubbish being sucked up against the blue face of the wave. The wave was unstoppable. No person or man-made structure could survive or get out of the way in time. It impacted everyone - both saint and sinner.

The rubbish and streaks running up the face of the wave seemed to signify areas of sin and 'dead works' (Hebrews 6:1) that were suddenly exposed by the tsunami wave that was coming and these things being sucked up like a vacuum cleaner. In the force of the wave, hidden areas were exposed and uprooted. I sense that this global wave of cleansing and potential blessing is rising now. God doesn't want us to fear this wave coming and its power to expose, overturn and cleanse everything in its path. However, are we ready for it?

In the light of this and Acts 9:31, I believe we see two keys to multiplication in YWAM: *the fear of the Lord and comfort of the Holy Spirit.*

"So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied." Acts 9:31(ESV)

The churches in these 3 regions experienced:

- **Peace** - freedom from fear and anxiety
- **Edification** - being built up and encouraged
- **Multiplication** - growth and expansion

I have attended many church and mission growth seminars over the years and heard much teaching on the Holy Spirit. There are many practical factors to prepare and implement for growth which we must attend to - we cannot be super-spiritual. However, *I have rarely seen the fear of the Lord and the comfort of the Holy Spirit emphasized as significant factors for growth and multiplication.*

Sometimes I observe much human effort with little reliance on the Holy Spirit or a subtle appeal to vanity of seeing large numbers. Compromise can creep in at times, hidden by programs, multiple ministries and past reputation and glory. While everything could appear good on the outside, hidden, compromised areas could be lurking underneath. Often growth stalls and even stagnation takes place. 'Religious politics and busyness' then replace the true life and comfort of the Holy Spirit.

The fear of the Lord and the comfort of the Holy Spirit are essential if we are to experience sustained growth and multiplication in YWAM and peace and edification in our communities.

The fear of the Lord requires ruthlessness with all known sin and keeping relationships

Continues on the next page...

Two Keys to Multiplication Continued...

right with God and each other. Joy Dawson and others laid a strong teaching and prophetic foundation in the fear of the Lord in our mission. This came from a deep reverence for God's holiness and righteousness (Isaiah 6:1). It brought a deep desire for God's Word and maintaining fresh burning love for Jesus and an availability to go wherever He sent us. "Openness and brokenness" were terms that were often mentioned, and everyone knew what it meant. Living in the fear of the Lord kept us as a movement with short accounts with God and each other and walking in great love for one another.

The comfort of the Holy Spirit... I often go into homes, YWAM communities, meetings and training schools and know immediately whether the Holy Spirit is abiding and resting there. The Holy Spirit should bring a deep sense of comfort to all who dwell there and pass through their doors. Is the Holy Spirit welcomed and being hosted there? Is He honored and invited to lead and rule? Even in the midst of struggle, persecution and pioneering, the comfort of the Holy Spirit brings peace.

Often the Holy Spirit can remain 'outside' through the words and actions of people affected by insecurity, fear and pride. There no longer is peace, edification and life in the Spirit. Righteousness, peace and joy are the marks of the Kingdom of God (Romans 14:17), and where they are absent, the Holy Spirit is not hosted and welcomed. We all need His presence and also the rest that Jesus promises. *"Come to me all who labor and are heavy laden and I will give you rest; Take my yoke upon you & learn from me for I am gentle and lowly of heart and you will find rest for your souls."* (Matthew 11:28,29)

I exhort you, through your eldership and leadership influence, to encourage a deep love for the fear of the Lord and the comfort

of the Holy Spirit in the lives of all in our YWAM communities. Treasure this and your life, community and ministry will prosper and grow. YWAM will continue to multiply and fulfill the prophetic word over us as a mission movement.

Documents from Singapore 2014

Preparing YWAM Leadership Structures

David Joel Hamilton

March 2013

As we look forward to the future, we are aware that God is powerfully at work in the earth. We seek to be like the men of the tribe of Issachar who “understood the signs of the times and knew the best course” to take (1Ch 12:32). Thus, as we seek to understand all that is happening on earth, we perceive that we are on the threshold of a great move of God that will sweep the nations in the 2020s and beyond. We sense that God longs for a spiritual awakening that will lead to a season of far-reaching reformation around the globe. To that end we believe the Spirit is calling us to a season of preparation over these next 7 years – between now and 2020 – to lay a strong foundation both spiritually and practically. He’s inviting us afresh to focus on the basics: to strengthen our DNA to know God and to make him known.

First of all, during the season leading up to 2020, we need to cultivate the disciplines of the pursuit of God. It must be our first desire as a mission to become a dwelling place for God Most High. God’s intensified presence with us is our goal. We long to live every aspect of our lives intentionally in the light of his presence, welcoming him, fellowshiping with him, being filled, empowered and transformed by him. We want spiritual integrity and depth of intimacy with God to be a hallmark of our lives, both individually and corporately. We want to be growing in our love for God, thriving in our devotional practices, passionately maturing in our daily relationship with God.

Secondly, between now and 2020, we need to be preparing practically for the coming time of global awakening and reformation. This includes many different aspects. It includes intentionally increasing our outreach into omega zones where we are not, like our collaborative endeavors on the Global Outreach Day, etc. It also includes an intentional focus on eradicating Bible poverty, and making the Word of God available to every family on earth in a language they can best understand and by a means that they can best use, as is stated in the Christian Magna Carta and affirmed in Vision 2020. These activities must also be complemented with an intentional effort to transform and prepare our structures to be ready to facilitate the coming season of unprecedented growth that we hope for in the 2020s and beyond.

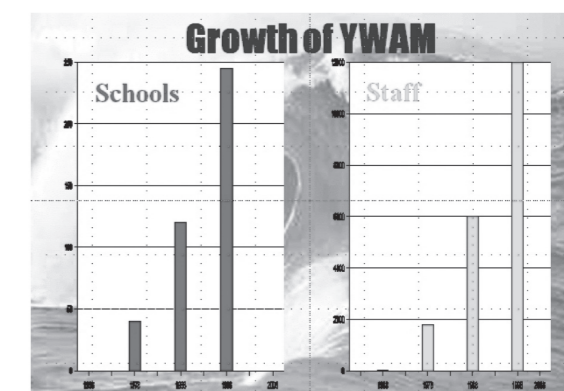
God has been speaking to us that in these 7 years of preparation we need to “gather vessels ... not a few” (see the story in 2Ki 4:1-7). Similarly, we are aware that this is the time to dig the ditches (see 2Ki 3:1-24) confident that as we do our little part in preparation, God will do his big part of filling them in such a way that will lead to a great victory for the kingdom. So, what should we aim at as YWAM leaders? If we are preparing for global reformation, how do we prepare the vessels not a few? What ditches are we to dig?

For the first four decades as a mission we experienced an amazing 11% annual growth rate around the globe. This happened year after year. In our fifth decade the speed of our growth diminished, but was still steadily – though more slowly – upward. In the years leading up to our fiftieth year jubilee we diligently sought to realign ourselves with God’s covenant with YWAM and the vision and values of the mission. The fruit of that effort to hear and do the word of the Lord has started to make itself felt as we have begun our second fifty years as a mission. Many bases are reporting dynamic growth in spiritual passion and numeric increase at the same time.

What if we believed God for a new season of great growth across the mission as we purposefully prepare for the upcoming awakening and reformation? What if we were to grow by 10% next year and then increased that by an additional 5% each year for the next few years (10%, 15%, 20%, 25%, 30%, 35%, 40%, 45%, 50%) until we reached 200,000 staff? During the Jeju GLT this number was spoken to us prophetically and it seems like this is the time of fulfillment. In order to create the capacity these many staff we have to embrace pioneering multiplication and practical infrastructure development afresh to facilitate the fruitfulness God would want to give us. Now is the time we have to grow our ministry platforms so that by the early 2020s we would be positioned for even greater things. Is this what would be required of us to do our part in setting the stage for a global awakening and reformation? If so, the numbers might look like this:

2013	20,000	2018.....	49,335
2014	22,000	2019.....	66,602
2015	25,300	2020.....	93,243
2016	30,360	2021.....	135,203
2017	37,950	2022.....	202,804

These numbers do a couple of things. 1) they fulfill the word of “times 10” (the 200,000) and 2) they set us up to fulfill the framework laid out in the YWAM Wheel based on the guiding words of the Lord to us as a mission of a half million plus reformation ministry



opportunities (3 callings * 6 points of the Christian Magna Carta * 7 spheres of societal influence * 4000+ omega zones). What if, during this same season, we were to create some new definitions for a YWAM region? What if by 2020/2022 each YWAM region had no more than 100 omega zones and no less than 50 DTS training locations? This would give every regional leadership team a doable short-to-mid term target of starting a DTS in at least every other omega zone. Growth of DTS training locations is the single greatest historic indicator/stimulator of growth of YWAM staff:

What if we intentionally realigned our regional structures (of which there would be 40-ish at some point between 2020-2022) to the various words of the Lord to us over these past years of realignment? This would include paying attention to simple but clear concepts:

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Preparing YWAM Leadership Structures Continued...

- Our foundational call to “the all” and “the every” of the Great Commission underlined in the Nanning Covenant and reflected in the 4k framework.
- The “Tripod Message” (given by Loren in Nanning GLT) affirming eldership, relationships and the freedom in the Spirit under the Lordship of Christ as we align ourselves to his Word. This is how we will continue to grow as a vital apostolic missions movement.
- Dan Bushy’s vision at the end of the Lausanne GLT of multiple overlapping circular platforms of leadership including all the spheres of society.
- The call to leadership expansion instead of leadership transition (lighting another’s torch to run together, not just passing the baton and dropping out of the race), so as to not lose the historical perspective and wisdom of the elders while championing young emerging leaders in our midst into their God-given calling.
- The call to build altars with stones, not towers with bricks, spoken by Loren at the GLF in Tijuana, Mexico.
- The CCC framework of Circles, Circuits and Cycles given at the end of the Jubilee year.
- The principle of team leadership and our accountability to circles of eldership (comprised of concentric circles of elders, often following the pattern of 3/12/24 people) with rotational chairpersons making room for many gifts, avoiding leadership entrenchment.
- The principle that those who convene elders are temporarily appointed; continuity is provided by a wide pool of missional “grandparents.” These overlapping circles of eldership – such as the GLF and the GLG – should be regularly convened.
- Initiatives are served by forums called to meet at places and times as needed; the attendees consist of those appropriate to the issues served and which the convener deemed appropriate at the time. Logistical housekeeping functions should be done by those so gifted who arise within our communities.
- Leadership terms that convey power, hierarchy, control should be changed to terms that appropriately convey the convening, collaborative principles of this season, such as: council, convener, chair person. We will need to create appropriate terminology in many languages.

In light of the above we envision that each YWAM region would be expected to have 5 primary eldership circles comprising:

- The geographic leaders within the region (regional convener, national conveners, and major base directors)
- The UofN leaders within the region (including both college/centre representation and President’s Gathering locations, ie both thematic and geographical)
- Other Global Networks and Ministries leaders within the region
- YWAM-linked sphere leaders within the region (a platform for YWAM the movement)
- A regional founders circle including apostolic pioneers within the region who serve in a regional grandparents role, making room for their ongoing, eldering role

If each of these circles included 6-24 people, the total number of leaders that would be included among 40 such regions would be 1200-4800 leaders. Representatives from all of these circles could gather together once every two years for the Global Leadership Gathering. This pattern of five overlapping circles of eldership could be reproduced organically at all different levels of our corporate life: at global, field and national levels, as well as other geographic and thematic groupings. These multitudes of overlapping circles would serve to grow the missional framework for the coming reformation. In this way there would be overlapping circles serving fractally at every level of the YWAM family of ministries.

So, let’s pray to see how we might prepare ourselves spiritually and practically for the coming reformation. Let’s make sure that we have enough vessels gathered and enough ditches dug to receive the outpouring of God’s Spirit in the years to come.

Understanding the Call to Circles, Cycles, and Circuits

David Joel Hamilton

August 2014

Excerpt from *Kona Campus CCC Implementation & Leadership Expansion: Printed Jan 8, 2014.*

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Identity, Mission and Governance

Foundational Presuppositions

We have gathered in Singapore as YWAM elders – joined together by God in a covenantal, apostolic, viral, global, all-volunteer, faith-missionary movement. If we do not understand our God-given identity as such, then we will be unclear about our missional purpose and be confused about our means of governance.

The world systems try to describe us not by who we are, but by what we are not. They seek to describe us as a non-governmental organization or as a non-profit association. These “non-” descriptions frame us in the language of governmental or economic negatives. But even as they do so, the world systems try to hold us to – or even impose upon us – the governance structures that are used – or assumed to be normative – within the spheres of government and economics. This produces a presuppositional dissonance; for while governmental or economic identity is denied, governmental or economic structures are required.

But we find ourselves in a new day of understanding. We are in a season where we have a new-found clarity about our identity. Our identity is framed not in what we are not, but in who we are.¹ Our identity is linked to our missional calling. And this in turn shapes our leadership structures, for we understand that we are to govern ourselves in such a way as to achieve maximum Great Commission fruitfulness.

In other words, governance is to flow from identity and mission.

And our answer is ...

We are a “covenantal, apostolic, viral, global, all-volunteer, faith-missionary movement”² called and “dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission.”³

Who and What Is YWAM?

We are the waves...

- according to the vision God showed me in June of 1956.
- obeying and completing the Great Commission of Jesus.

YWAM is called to be constantly

- covenantal
- apostolic
- viral
- global

As an all-volunteer, faith-missionary movement YWAM includes...

- every nationality, tribe, ethnicity (people groups), and language group
- all generations, but with youth as the majority.

Therefore, as long as YWAM has these elements and is

- led and anointed by the Holy Spirit;
- continuing to be God-fearing, remaining close to Jesus as Lord;
- praising and worshiping him in Spirit and in truth;
- advancing in the “alls” and “everys” of the Great Commission implicit in the covenantal vision of the “waves” which calls us to always innovate and co-create with God in fresh ways for the accomplishment of his purposes;
- doing all as a Bible-based movement, fulfilling all of his commands, with priestly intercession,
- and the five-fold ministry gifts operating among us;
- while building his kingdom, planting good seed that grows into mature followers of Jesus and spiritually-alive, lasting institutions (such as schools for children, YWAM bases, UofN campuses, churches, families, healthcare clinics, and more) that serve to transform both individuals and societies in every one of the 4k omega zones of geography and in all the social & demographic spheres and groups through servant leadership...

As long as we remain faithful to these, YWAM has a bright, fruitful, and growing future with God.

YWAM is and continues to be a global family of diverse ministries that are united in Christ with the same covenant, vision and values, as we are bonded together to him and to one another, worshiping and learning together.

Jesus is winning! We also win if we stay close to Jesus, and do, be and teach the above. Isaiah 9:7 – “Of the increase of his government and of peace, there will be no end... The zeal of the LORD of hosts will do this” (ESV).

Where We Have Been

CCC and YWAM's Jubilee:

2010 was YWAM's jubilee anniversary. After the final 50th celebration in December in Kona, the Cunninghams headed off to North Kohala for a much needed rest after their global travels took them to 44 YWAM jubilee celebration events during that year. The first morning of their holiday, Loren woke up to an encounter with God during which he received a fresh Word of the Lord about

- Circles of relationship,
- Cycles of time, and
- Circuits of geography.

As we have spent much of the past three years trying to reflect upon and implement the CCC word, we have become deeply aware that this word – though crucial for us at this season of our development as a mission globally and as a campus locally – is deeply rooted in the enduring principles of God's Word.⁴ We see how all three of these elements are evident in Scripture – from the story of Creation through to the heart of the Gospel narrative. The Biblical understanding behind the CCC Word is something essential for us to move forward as a missions movement. We need to be able to grasp and articulate it so that we can rightly apply and multiply this word. Here are a few initial seed thoughts:

Circles of relationship:

It is apparent from Genesis 1 onwards that the foundational reality of the cosmos is relationship. Before a single atom of matter was created God already existed in an amazing relational circle of Trinitarian love. The Godhead spoke, “Let us (plural) make (singular) man in our own image” (Gen 1:26).⁵ Human life began with a relational Creator

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Understanding the Call to Circles, Cycles, and Circuits Continued...

who made us little copies of himself so we too could live life in circles of relationship.

This foundational point is illustrated in the Gospel accounts as Jesus calls individuals to himself, inviting them into circles of relationship involving 3, 12, 70 or more. We read, “He appointed twelve—designating them apostles— [1] that they might be with him and [2] that he might send them out to preach and to have authority to drive out demons (Mark 3:14-15, NIV, emphasis added). We see that Mark highlights two purposes for which Jesus calls individuals into a circle of relationship with himself.

- First, it’s about intimacy – coming and being with him (and one another).
- Second, it’s about impact – going and doing for him (with one another).

These two elements must always be in our minds as we create and develop our circles of relationship.

Cycles of time:

We learn from the Creation account that the sun, moon and stars were created on the fourth day “to mark the seasons, days, and years” (Gen 1:14-19 NLT). It is only after the cyclical time patterns were created that God then proceeded to produce biological life – animal and human on days 5 and 6. Without this clear establishment of seasonal systems it was impossible for life to be created and multiply, “each producing offspring of the same kind” (Gen 1:21,25 NLT). It was true then; it is true now. The “times ten” multiplication that God is calling YWAM to in this post-jubilee season requires that we establish cyclical systems that facilitate exponential growth.

This is one of the key reasons why God spoke to Loren as he did on the first morning of YWAM’s second 50 years. It was so we could put apostolic systems in

place which would nurture growth very much like a green-house enables plants to flourish. These systems have not to do with creating hierarchies of control. Rather they are systems which establish cyclical time patterns in which various leadership expressions gather resulting in life being multiplied. In a mobile and modular apostolic learning community like the ones we seek to create around the world, the circles of relationship will function in this life-giving way, when there is a clear understanding of the cyclical expectations we have in common (some weekly, others quarterly, still others annually).

The gospel of John underscores the importance of establishing seasonal, life-giving rhythms. This gospel is built around Jesus trips between Galilee and Jerusalem. These trips (evidence of the principles of mobile and modular) were occasioned by Jesus’ practice of attending in Jerusalem the three major Jewish festivals as prescribed by God through Moses: “Each year every man in Israel must celebrate these three festivals: the Festival of Unleavened Bread [also known as the Passover], the Festival of Harvest, and the Festival of Shelters” (Deu 16:1-16 NLT). John records three trips Jesus made for the Feast of the Unleavened Bread, noting that Jesus embarked on these annual journeys to Jerusalem when “it was nearly time for the Jewish Passover celebration” (Joh 2:13; 6:4; 11:55). Similarly John records that Jesus traveled to Jerusalem when “it was time for the Jewish Festival of Shelters” and attended the seasonal gathering there (Joh 7:1-52). Jesus not only shaped his ministry schedule around the social rhythms created by these ancient festivals prescribed by Moses. He also honored more recent Jewish seasonal traditions, for in December “Jesus was in Jerusalem at the time of Hanukkah, the Festival of Dedication” (Joh 10:22 NLT) – a national holiday commemorating the relighting

of the lampstands in the temple. This relighting had happened in December, 164 BC after Judas Maccabeus restored Israelite sovereignty over Jerusalem by overcoming the forces of Antiochus IV Epiphanes who three years earlier had ransacked Jerusalem and desecrated the temple with “the abomination that causes desolation” (Dan 11:31 NIV; see also 1 Mac 1:30b- 61).

So, we see that John’s gospel illustrates how Jesus shaped his personal ministry itinerary around the corporate seasonal rhythms embraced by the Jewish people based on the word of the Lord and their history. It is in this same gospel of John that Jesus says to his closest circle of relationship, “As the Father has sent me, so I am sending you” (Joh 20:21 NLT). The manner of sending is to be modeled after his pattern – a pattern which was built around cycles of regular, seasonal gatherings. This awareness needs to guide our thinking as we discover together how to best implement the cycles of staff and leadership gatherings in our various ministries around the world.

Circuits of geography:

As the creation of seasons (day 4) made animal and human life possible (days 5 and 6), so the creation of land (day 3a) made plant life (day 3b) viable. Without land, life could not take root (literally). A Biblical understanding of geography leads us to desirable, fruit-bearing life. We read, “The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good” (Gen 1:12 NLT).

Jesus clearly understood the correlation between geography and the fruitful extension of God’s kingdom. He planned his public ministry accordingly. At the outset of his ministry, shortly after he had launched his earthly campaign in Capernaum, he said

to his disciples, “Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come” (Mar 1:38 NIV). He had geographic circuits for outreach in mind. Even as he had begun his ministry, so also he finished it – thinking of how to take the Gospel message to the places where he and his disciples had not yet gone – charging them to go “to the ends of the earth” (Act 1:8).

Let me illustrate this with an example of how we are seeking to implement this on our YWAM/UofN base in Kona, Hawaii. We have understood from the Lord that we are to believe him for fruitful multiplication by a factor of ten in Kona.⁶ We have felt that this would involve an increase of “times five” on campus⁷ plus “times five” off campus – resulting in the pioneering of many new missional expressions in omega zones where we are not.⁸ If our growth were to exceed “times ten” in the future it would most certainly involve growth primarily in the geographic circuits 3-7. For the purposes of our campus we have divided the world into 7 circuits of geography. They are:

1. The Kona Campus itself (our living room)
2. West Hawaii on the Big Island (our lanai) – our serving abroad must begin by intentional serving here at home⁹
3. The rest of Hawaii and the liquid continent of the Pacific, including Micronesia, Polynesia and Melanesia (our back yard)
4. Asia (our immediate neighbors to the West)
5. The Americas (our immediate neighbors to the East)
6. Europe and the Middle East (still in the larger neighborhood)
7. Africa and the Indian Ocean islands (also in the neighborhood)

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Understanding the Call to Circles, Cycles, and Circuits Continued...

The intent of this framework is to make sure that every circle of relationship serves in some way in every one of the seven circuits of geography during the course of an annual circuit of time. One of the responsibilities of the various leadership circles is to make sure that we are accomplishing this goal and that we are seeing measurable, fruitful results in the nations where we are going. Our intentionality in this area will need to increase as we move forward in implementing the CCC vision.

CCC and Realignment after a Season of Drift

We are where we are today after facing a time of corporate drift, laboring over a process of realignment, rejoicing in God's gracious affirmation (after a painful season of correction), giving us fresh hope as he spoke to us of "times ten" growth as we approached our jubilee year. As we are now implementing this new structure we must be aware that it should be set up as an antidote to keep us from any future lure to drift. That's why we must never forget. We must not forget that our drift occurred as we embraced the temptation to model our leadership structures after those used in the domains of business and government, rather than maintain leadership structures that were appropriate for us as a "covenantal, apostolic, viral, global, all-volunteer, faith-missionary movement."

Though we can learn many helpful managerial principles by reading books written for the marketplace, we must remember that we are to function under a different calling and anointing. Whereas in a business venture, stock-holders can determine the goals and direction of the enterprise they manage; and whereas voters can choose what kind of government they wish to have; we have no such luxury. We have been given a mission. It is not of our own making. It is rooted in God's Word and was expressed through his covenantal

initiative toward us. We are not determiners of the desired outcomes, we are only stewards of a trust that has been given to us. We do not create our own authority; rather we serve under his authority (Mat 8:9; Luk 7:8).

When speaking of his ministry of preaching, Paul describes this very principal. It can equally be applied to all we do in Christ's name, including not only how we communicate, but also how we lead. Paul wrote, "I am compelled by God to do it. How terrible for me if I didn't ... But I have no choice, for God has given me this sacred trust" (1Co 9:16-17 NLT). Elsewhere, Paul writes of being "constrained by the Spirit" (Act 20:22 ESV) to do something which in the natural seemed out of the ordinary. So we are to remind ourselves that we too are not at liberty to do whatsoever we wish; we are at liberty to do what God wishes within the boundaries or the jurisdiction of the domain of the church's sodality.

Let us not ever forget the lessons learned over these past few years. As we implement the CCC word of the Lord we are discovering God's way to lead a missional organization that is part of a global movement. We must build it upon the word of the Lord, not by imitating that which is around us. It will take great sensitivity to the Spirit as we have not walked this way before. If we are successful we may help roll back religious structures to a pre-Constantinian framework.

It will be more of a challenge to do God's thing God's way, but it will be worth the effort we invest in it. Let us not yield to the temptation to shortcut this process, to model ourselves around the world's wisdom rather than God's. Let us not do what Israel did when they told Samuel, "Give us a king to judge us like all the other nations have" (1Sa 8:5). They opted for the easy road of

organizational imitation. We are being called to the more arduous road of organizational creativity. If together we co-create a viable application of this CCC word, we may well have the opportunity to create a new platform for unprecedented kingdom fruitfulness.

This word (CCC) – while being fresh and unexpected – is built on a series of words that God had spoken to the mission during the previous decade of realignment to the vision and values God had established for us as a "covenantal, apostolic, viral, global, all-volunteer, faith-missionary movement."¹⁰ These realignment words included:

- Loren's Message on Drift (Nairobi, 2001)
- Loren's Spiritual Eldership/Tripod Message (Nanning, 2002)¹¹
- John Dawson's Video on Realignment and Family Love (King's Mansion, 2003)
- Lynn Green's Vision of the Collapsing Building (Singapore, 2003)¹²
- Loren's Word on Boards (Harpenden, 2004)
- Jim Stier's Little Girl Vision (Contagem, 2005)
- Multiple Prophetic words on leadership expansion and YWAM's multiplication "times ten" (Jeju, 2007)
- Dan Bushy's Vision of the Platforms (Lausanne, 2009)
- Loren's Message on Altars & Towers (Tijuana, 2011)

The content of these words and how they have shaped our YWAM story are very key for all our various ministry expressions. We need to fully understand and embrace as the Word of the Lord to us corporately.

CCC and Our Foundational Covenant:

We have come to understand since the time of YWAM's fiftieth jubilee that our vision and values are not enough to sustain us.

They are key to our identity, but they are built upon an understanding that God is a covenant-making and a covenant-keeping God.¹³ All vertical covenants in the Bible are the result of a God-inspired, destiny-defining encounter. The story of how God met Loren in the Bahamas in June of 1956 (pre-dating the birth of YWAM by four years) was just such an encounter. The story is well known to us all. It is a center piece in *Is That Really You, God?* and it is etched into the architecture of Kona's Plaza of Nations. Though we have all told and retold the story of the vision of the waves, we are now realizing that it was more than just another vision. It was – and is – our covenantal foundation as a mission – everything that has emerged since that time flows from this covenantal encounter.

In this light, there are two key take-aways that we must continuously bear in mind as we seek to implement the word of the Lord regarding the CCC. If our application strengthens these two primary motifs of the original covenantal vision, then we will know God's hand of blessing upon us, for we will be embracing the very purpose for which he has called us into existence. The two key points of this God-inspired, destiny-defining covenant are:

First of all, it was about youth. This was both a concrete reality and it can also serve as a metaphor for something more. Concretely, if we ever move away from championing young people we have moved away from the call of God upon us as the YWAM tribe. Metaphorically, this is the language of missional de-regulation and innovation. Young people were not considered candidates for missions in the mid-twentieth century. It was simply not something that was done when Loren saw this vision. And

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Understanding the Call to Circles, Cycles, and Circuits Continued...

so it is today that this covenantal vision continues to call us to do what is not being done by others in the church. It calls us to lead out apostolically to birth fresh, entrepreneurial initiatives in the Spirit in order to accomplish Great Commission goals. It calls us to a lifestyle of viral pioneering, co-creating with God, doing and encouraging others to do new things in new ways. Secondly, it was about all and every. The waves of young people covered every nation in all the continents. It is about being global, comprehensive, inclusive. If we ever lose sight of the alls and the everys we have lost sight of God's vision for us as a movement. This is not limited only to the geographic alls. It also includes every thematic all, as we move redemptively into all the spheres, all the languages, and all the other various categories of human life and experience. As we do so, this covenant compels us to growth. It is about recurring and ever-expanding waves. This speaks of multi-generational re-iterations of the vision that expand in fractal-like multiplication. Each wave builds on that which has gone before. Each one makes fresh impact in new ways, reaching heights not previously achieved. It's never static. It's always dynamic, focused on going where we are not.

End Notes:

¹ In order to fully understand our place in society we must understand that YWAM is a sodality within the domain of the church within the sphere of religion. Need to create links here for teaching on sodality/modality; the five biblical domains of authority; and the seven societal spheres of influence.

² Taken from Loren Cunningham's letter to YWAM leaders written in September, 2013.

³ Taken from YWAM's Statement of Purpose. You can find the complete statement online at <http://www.ywam.org/about-us/beliefs>.

⁴ We believe that the application of the CCC word will enable us to build "altars of stones" and avoid building "towers of bricks" (see Loren Cunningham's message to the GLT in Tijuana in 2011 found in the

Signpost Messages). It gives us a distinct and fruitful way of organizing ourselves, without having to imitate governmental or economic paradigms of organizational structure.

⁵ See also the writings of Dr Michael Schluter, founder of the Jubilee Center in Cambridge, England. His foundational book on this subject is *The R Factor* (1993), followed by *Christianity in a Changing World* (2000), *The R Option* (2003), and *Jubilee Manifesto: a framework, agenda and strategy for Christian social reform* (2005). There are many articles in the "Cambridge Papers" published by the Jubilee Center and many multimedia tools including a DVD published jointly by the Jubilee Center and the University of the Nations in 2005 entitled, *Relationism: the way forward for Europe?* At several key points in these past 10 years Dr Schluter has contributed to the thinking of the leadership of YWAM and the University of the Nations.

⁶ This "times ten" word – though major for us – is meant to be a stimulus for growth, not a ceiling upon growth. The "times ten" word came to the mission as a whole during the GLT meetings in Jeju in 2009 through the prophetic ministry of several friends of YWAM – and we in Kona have sought to apply it very intentionally. But, we also recognize that in the Parable of the Sower, Jesus taught that the seed which fell on good soil would produce far more – indeed "a crop, yielding a hundred, sixty or thirty times what was sown" (Mat 13:23 NIV). This word was confirmed by the ministry of Bruce Wilkinson during the UofN Workshop in Mexico in 2013.

⁷ At the time we received this word from the Lord (in the year 2007) our quarterly student numbers averaged about 300. Our current master plan projects building out the campus so as to be able to accommodate 1500 students per quarter, plus staff, children, mission builders, volunteers, speakers and guests. This is in accord with the original master plan developed in the 1980s by Howard Malmstadt and the team working with him.

⁸ At the time of the writing of this document, YWAM operating locations are found in about 1/5 of the 4,000 some omega zones on earth. That means that there are plenty – more than 3,000 – "empty" places awaiting pioneer efforts to see missional expressions established. We need to be encouraging a new wave of apostolic initiatives, as stated in the Nanning covenant. Loren has urged us to pioneer and serve (at least) 24 other YWAM locations situated among geographic circuits 3-7. In the recent past we have helped pioneer several locations out from Kona, but we have much more we need to do. We need to contribute to the pioneering and growth of many more ministry locations around the world.

⁹ Loren often comments that the light that shines the furthest is the one that shines brightest at its source. One of the original guiding words of the Lord that led YWAMers to establish themselves here in Kona is that this place would be a lighthouse to the nations – bright locally, shining globally.

¹⁰ From Loren Cunningham's letter to YWAM leaders, September, 2013.

¹¹ See Signpost Messages for Loren Cunningham's Spiritual Eldership/Tripod Message.

¹² See Signpost Messages for Lynn Green's Vision of the Collapsing Building.

¹³ See David Hamilton's Signpost Message YWAM'S Covenantal Framework. His Covenants PowerPoint was first shared with the GLF in Tijuana, Mexico on September 2, 2013.

God Revealed through the Spheres of Society

David Joel Hamilton

August 2014

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The following reflections are extracted and adapted from two prior publications by David Joel Hamilton:

SphereView™ Genesis Sampler (August, 2012). The printed beta-version of SphereView™ is no longer available. In the future, SphereView™ will only be available electronically. The SphereView™ app – scheduled to be released in iOS in the second half of 2015 – introduces a whole new concept in digital Bibles. Most Biblical tools use the digital technology primarily as a platform to distribute that which was previously printed on paper, thus displaying digitally the traditional analog Biblical tools. In contrast, the SphereView™ app will be among the first Bible tools fully designed for the digital age, harnessing the full potential of a digital framework. It's unique design will allow the maximum digital expression of God's Word. It will be able to be displayed in 127 different ways and will have a new, never-before- experienced way to interact with the Scriptures. It will enable new discoveries of and insights into the Biblical text. Built on the engaging format of the SourceView™ Bible, the SphereView™ Bible is one of a series of tools that will be released to encourage a new generation to engage with God's Word and to help eradicate Bible poverty wherever it exists. As this collection of cutting-edge resources is released, you can stay informed by checking out the website: <http://www.sourceviewbible.com>.

Entering God's Presence: Biblical Foundations for Curriculum Development (September, 2012). This is a "Draft Document of Miscellaneous Notes" which begins to explore 63 of the many myriads of divine attributes (21 nouns, 21 verbs, 21 adjectives). The full text of 55 pages can be downloaded as a PDF online at <http://www.enteringgodspresence.com>. Check out the overview chart and follow the link under "Writing Meditations and Lessons".

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Introduction

God's Dream

God's heart – expressed through the commissioning vision of Jesus' final words on earth – is to see every expression of humanity, both individual and corporate, restored by the Spirit of God through the redemptive message of the Gospel. He wants every person to have the opportunity to be experience God's life and be adopted into the community of the family of God (Mar 16:15). He wants every nation to be able to experience the transformative impact of the kingdom of God in every dimension of its cultural life, shaping every sphere of society. This is a compelling dream; a dream which calls us to love God with all our heart, soul, mind and strength until it has become an experiential reality here on earth. Until then we work and pray as he taught us, "your kingdom come, your will be done on earth as it is in heaven" (Mat 6:10 NIV).

God's Design

We are entering a new era in mission's history; an era in which God's heart for the nations is being better understood. In this season we need a fresh and intentional engagement with God's Word to discover more fully what God's design and purpose is for each of the spheres of society.

When God designed human beings, he did so with great wisdom and purpose. He made them with a skeletal structure, a full complement of digestive organs, lungs and everything needed to breathe, a heart with a circulatory system, etc. Each of these biological systems help make individual human life possible. If any one of these were to go missing, there would be no life. If one of the systems malfunctions health is compromised. For humans to thrive all systems must be functioning optimally as God had originally designed them to work.

The Scriptures clearly tell us that even as God created individual human beings (Gen 1:26-27), so also has he made the nations (Act 17:26). As surely as he designed the systems that give life to an individual, so also has he designed the systems that give life to a nation. We call these systems the "Spheres of Society" – each designed by God, but over time since Genesis 3, twisted by humans. They are no longer functioning healthfully and therefore nations fail to thrive. How can they be restored to full, God-designed functionality?

First of all we must understand God's original design if we are to collaborate with him in the restoration process. To this end every page in this brief document begins with a description of God's design for the given sphere. This reflects my attempt to understand from Scriptures why God designed that particular sphere. It is by no means a definitive statement and it is presented to spur the reader to reflection and discussion. It is important to state here that we understand that understanding itself will not disciple nations. The means of the redemption – both for individual and corporate humanity – is the transformative power of the cross of Christ.

God's Delight

Secondly, after ascertaining God's original design, we must understand God's design purpose: Why did he design nations as he did? Just after Paul affirms that God is the author of the nations in his Mars Hill message, he goes on to say, "God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us" (Act 17:27 NIV). Every sphere of every nation is designed as a vehicle for revelation, as a means to make known some aspect – or rather various aspects – of God's remarkable character.

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God Revealed through the Spheres of Society Continued...

Thus each page of this introductory document proposes at least three things God wishes to reveal about himself through the given sphere. This list is by no means exhaustive. It is but a starting point that we might “seek him and ... find him.”

As individuals we have been created to know and love God. Our Creator designed the spheres of society, the structural systems of the nations to be catalysts that would propel us towards that knowledge and love. May we find a fresh impetus to pursue God with a passion, that he might be fully revealed through each and every nation. For when we set our hearts to “truly know ... and understand” God and his ways, it brings great delight to him (Jer 9:24). Therefore, may we be filled with the Spirit and be taught by the Word so that with eagerness we might reach out to know him and to make him known. For the time is coming when “the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Hab 2:14 NIV).

The Sphere of Family

God is the one who had the original idea of family. He instituted marriage at the very beginning of creation (Genesis 2:24) as the life-time commitment between one man and one woman. When the original couple expanded into a family with the birth of their first child we are told that it was “with the LORD’s help” (Genesis 4:1). His purpose for this sphere is that life might be multiplied and that a God-given destiny for every individual may be established. God wants us to engage with families, to serve and strengthen them, to see his purposes of life and destiny restored in them in order to serve an emerging generation.

Through the Sphere of Family, God wishes to reveal himself as:

Father

- Jesus calls God “Father” (pater) 189 times: 45 times in Matthew, 4 times in Mark, 29 times in Luke and
- 111 times in John. This initially may not seem unusual for those of us who have grown up in a Christian context, for there it is quite common to refer to God as Father. However, this form of address was anything but usual in Jesus’ historical context. Consider the fact that in the whole of the Hebrew Scriptures God is referred to as Father on only 19 occasions (Deu 32:6; 2Sa 7:14; 1Ch 17:3; 22:10; 28:6; 29:10; Psa 68:5; 89:26; 103:13; Pro 3:12; Isa 9:6; 63:16a,16b; 64:8; Jer 3:4,19; 31:9; Mal 1:6; 2:10).
- The issue is relationship. Jesus uses the term Father to express to us a new possibility of relationship with the divine because he is the Supreme Person desirous of entering into friendship with us. The good news is that Jesus came to make it possible for his Father to become our Father. This intimacy is offered to all. To those who desire such a relationship the Spirit of God is given to them. “And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children” (Rom 8:15-16).

Son

- Jesus is referred to as the “Son of Abraham” (1x), the “Son of Joseph” (5x), the “Son of Mary” (6x), the “Son of David” (18x), the incarnate “Son of Man” (88x), and the divine “Son of God” (124x). The five “Son of...” expressions which point to his human origin comprise 48.8% of Jesus’ filial titles; whereas the term “Son of God” is used 51.2% of the time. There is an amazing textual balance emphasizing the unique nature of Jesus’ identity as the God-man.
- These filial titles (Son of God, Son of Man) also reflect two very important familial relationships. First it describes

the close connection/identification with the Father. But secondly it underscores the close connection/identification with the siblings, for Jesus is “the firstborn among many brothers and sisters” (Rom 8:29). He is both fully God and fully human. Indeed the Scriptures tells us that “Christ is the visible image of the invisible God” (Col 1:15) and yet he was “made in every respect like us, his brothers and sisters” (Heb 2:17) and therefore “understands our weaknesses, for he faced all of the same testings we do, yet he did not sin” (Heb 4:15). Because Jesus is the Son he can identify with us and understand us, while showing us a new way to the Father with whom he is one.

Friend

- “Many will say they are loyal friends, but who can find one who is truly reliable?” (Pro 20:6). God is that “truly reliable” friend who “sticks closer than a brother” (Pro 18:24), and who “is always loyal” (Pro 17:17) in any and all circumstances. He’s closer than blood relatives, for Jesus invites us into a place of intimate friendship with himself. He says, “You didn’t choose me. I chose you” (Joh 15:16). It’s ever so extraordinary that he – the God over all creation – has chosen us to be his friends!
- A true friend always stands with you, to champion and support you. “God is for us” (Rom 8:31) – as only a true friend can be. His attitude toward us is never negative, cynical, critical, nor contrary towards us. He’s on our side, always seeking the best for us. Jesus calls the Holy Spirit an “Advocate” (NLT, NRSV), “Comforter” (ASV, KJV), “Counselor” (NIV, RSV), “Helper” (ESV, NASB), or “Friend” (MESSAGE). The Greek word is *parakletos* is used of the Holy Spirit in Joh 14:16, 26; 15:26; 16:7; and of Jesus in 1Jn 2:1. In the widest sense it means ‘a helper, a succorer, one

who aids another.’ In this sense, God is for us, on our side as friend, champion, advocate. God stands up for you against the enemy. So, let us enter his presence and experience his loving friendship and transformational advocacy on our behalf.

The Sphere of Economics (Science, Technology & Business)

God’s purpose for the sphere of economics is to release provision and model stewardship. Science is the generative motor of this sphere, for it produces the research and development that allows for the creation of wealth by unlocking new products and services. It is then propelled forward by the distributive capacity of the business enterprise which produces and sells those inventions. When stewarded well, this process of creating and distributing wealth should glorify the Creator who works with humans as co-creators in the desire to multiply life-enhancing innovations.

Through the Sphere of Economics, God wishes to reveal himself as:

Creator

- The Bible begins, “In the beginning God created...” (Gen 1:1). Right from the start God wanted us to understand that he is a masterful artist, a brilliant innovator, a cutting-edge change-maker. He is not – and never has been – a dull, monotonous, colorless maintainer of the status quo, but an exciting doer of new things, an avant-garde designer of the future, shaping life-giving realities.
- In Genesis 1:1 the phrase “God created” introduces an unusual grammatical construct in the Hebrew. “God” – the noun – is in the plural (“Elohim” is the plural of “El” which means “god, rock, strength, fortress”), and yet “created” –

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God Revealed through the Spheres of Society Continued...

the verb – is conjugated in the singular. This grammatical irregularity occurs consistently throughout the Scripture – every time the divine name “Elohim” is used. It hints at more than one personality working together in such a unified concert of action that it was as if they were but one being. Why is this important? Because it reminds us that God did not need us. Before creation existed, God lived in undescrivable reality of loving relationship between Father, Son and Spirit. This loving triune relationship is the foundational reality of all that exists and it is the driving force behind all that has been created. All reality – the fruit of God’s creativity – is rooted in this divine love relationship.

Provider

- In Genesis 22 we read an emotive story that is both heart-wrenching and heart-warming. God miraculously gave Abraham and Sarah a son in their old age (Gen 17:15-17; 18:10-14; 21:1-7) and then asked Abraham to sacrifice his son (Gen 22:2). Abraham obeyed “because Abraham believed in the God who brings the dead back to life and who creates new things out of nothing.” (Rom 4:17). When he was about to strike the death blow, God intervened and said, “Don’t lay a hand on the boy!” At that moment Abraham “looked up and saw a ram caught by its horns in a thicket. So he took the ram and sacrificed it as a burnt offering in place of his son. Abraham named the place Yahweh-Yireh (which means ‘the LORD will provide’)” (Gen 22:13-14). The story does not end here, for on this same site David experienced God’s mercy-tempered justice (2Sa 24:10-25), Solomon built the temple which would house God’s mercy seat (2Ch 3:1), and God sacrificed on the cross his son, his only son, Jesus, whom he loved, in order to provide “purification of sins” (Heb 1:3) and

life everlasting through his mercy and grace.

- The name “Yahweh-Yireh” used by Abraham is built out of two terms – the second of which is based on the Hebrew verb ra’ah. It’s core meaning is “to see, look at, inspect, perceive, consider.” We can be confident he will provide because he sees us and his heart is moved by our condition. Many stories tell how people experienced God’s intervening provision in their live because he “had seen” their circumstances: Gen 16:13 29:31-32 31:12,42 Exo 3:7-9,16 4:31 2Ki 14:26 20:4-5 Psa 35:22 Isa 38:4-5 57:18.
- **Healer**
 - Healing was a prominent aspect of Jesus’ ministry. The gospels describe 34 occasions in which Jesus healed someone. His ministry reflected the heart of God who affirmed, “I am the LORD who heals you” (Exo 15:26). It is God who “forgives all my sins and heals all my diseases. He redeems me from death and crowns me with love and tender mercies” (Psa 103:3-4).
 - God’s ministry of healing is multidimensional: physical, spiritual, emotional, mental, relational, social. It is seen wherever the consequences of sin – both personal and corporate – are overcome and God’s original intent is restored. God not only wants to heal individual human beings; he also wants “to heal the nations” (Rev 22:2).

The Sphere of Government

God has appointed government in order to safeguard justice and create a peaceful and safe environment within the nation. Rulers should exercise delegated authority in order to serve the citizens whom they govern. The “Law of the King” found in Deuteronomy 17:14-21 warns those in authority against multiplying that which would lead them into

a life-style of authoritarianism, hedonism and materialism. God’s alternative to these three unrighteous value systems is servanthood, purity and generosity. But since we are aware that our civic leaders are often pressed to compromise in the areas power, sex and money, we must pray and work to see every form of injustice, corruption and greed brought to an end.

Through the Sphere of Government, God wishes to reveal himself as:

Lawgiver

Isa 33:22 is a passage which is often pointed to as foundational for Biblical thought regarding how political structures are to be organized for governance. The three (triune) titles given here to God describe the three divine governance roles and serve as an inspiration for the modern tripartite separation of governmental powers into the judicial, legislative and executive branches. Some have describes these three roles of God as “the Law-maker, the Law-applier, and the Law-executor.”

The Hebrew word translated “lawgiver” is chaqaq. It sounds like the action it describes. Imagine an ancient scribe with mallet and chisel in hand carving words into stone or clay tablets. The word literally means “to cut, inscribe, or engrave” for in the ancient Mediterranean world law codes were often chiseled into hard material. God himself inscribed the tablets handed to Moses on Mount Sinai with the Ten Commandments: Exo 24:10; 31:18; 34:1; Deu 4:13; 5:22; 10:2,4; 2Ki 17:37; Hos 8:12. Likewise, God says that in the time of the new covenant “I will put my law in their minds and write [chaqaq] it on their hearts. I will be their God, and they will be my people” (Jer 31:33).

Judge

- There are four main verbs in Old Testament which describe the act of judging. They are: 1) diyn: 9 of 24x is used

of God; 2) yakach: 261/2 of 59x is used of God; 3) tsadaq: 8 of 41x is used of God; 4) shaphat: 751/2 of 203x is used of God.

- The Lord is a perfectly righteous judge. There is no duplicity, no double-standard, no favoritism, no corruption at all in him. Equity is his unwavering standard. He will not be swayed by a bribe and does nothing for selfish gain. Moses proclaims, “Everything he does is just and fair. He is a faithful God who does no wrong; how just and upright he is!” (Deu 32:4). The prophet says, “you make righteous judgments” (Jer 11:20). The psalmist declares, “The LORD is known for his justice ... the LORD reigns forever, executing judgment from his throne. He will judge the world with justice and rule the nations with fairness. The LORD is a shelter for the oppressed” (Psa 9:16,7-9), for “He will rule with mercy and truth. He will always do what is just and be eager to do what is right” (Isa 16:5).

King

God is worshiped as “the blessed and only almighty God, the King of all kings and Lord of all lords” 1Ti 6:15). Similarly, we are told that “the Lamb ... is Lord of all lords and King of all kings” (Rev 17:14) and it is “on his robe at his thigh was written this title: King of all kings and Lord of all lords” (Rev 19:16). God reigns over all human kings: “He controls the course of world events; he removes kings and sets up other kings” (Dan 2:21). Even Nebuchadnezzar, a powerful king of Babylon recognized that “God is the greatest of gods, the Lord over kings” (Dan 2:47). In Deu 17:14-20 we read the “law of the king.” Here God stipulates what a king should and should not do. Three things are prohibited of the king. He should not use his position to multiply 1) horses, 2) wives, or 3) gold for himself. In other words he was not to yield to the temptations of 1) power/

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God Revealed through the Spheres of Society Continued...

authoritarianism, 2) sex/hedonism, and 3) money/materialism. Lack of self-control in these areas would eventually destroy the king and the kingdom. God's king would be characterized by the opposite spirit of these worldly kings: he would display 1) servanthood, instead of the love of power, 2) purity, instead of the love of pleasure, and 3) generosity, instead of the love of things.

The Sphere of Religion

God's purpose for the sphere of religion is the extension of mercy and the promotion of reconciliation between those who have had relationships broken. This is to occur horizontally between human beings, and vertically between individuals and God. Competing religious worldviews contend for the hearts and minds of men and women everywhere. Without falling into a contentious spirit, we are to enter this marketplace of religious ideas and clearly display why the gospel of Christ is unique. In fact, the gospel is the only means of enduring grace, for it alone makes lasting reconciliation possible through the sacrificial love displayed on the cross.

Through the Sphere of Religion, God wishes to reveal himself as:

Priest

- a priest is one who speaks to God on behalf of the people (see prophet). "Every high priest is a man chosen to represent other people in their dealings with God. He presents their gifts to God and offers sacrifices for their sins" (Heb 5:1).
- Jesus is described as a priest: Psa 110:4; Heb 2:16-18; 3:1-2; 4:14-15; 5:4-10; 6:20; 7:1-3,15-28; 8:1-3,6; 9:11-12,24-28; 10:11-16,19-22; 13:11-12.
- The work of a priest results in sins being forgiven and relationship with God being restored. Thus it is that in Christ, who doubles both as the high priest and the

sacrifice lamb, we have "forgiveness of sins" (Luk 24:47) and reconciliation with God (2Co 5:18-20).

Prophet

- A prophet is one who speaks to the people on behalf of God (see priest).
- Jesus is described as a prophet: Deu 18:15; Mat 12:39; 13:55-58; 16:4; 21:11,46; Mar 6:3-6; 8:27-28; Luk 4:22-24; 7:16-17,39; 13:31-35; 24:18-21; Joh 4:19,43-45; 6:14; 7:40,52; 9:17, 24-25; Act 3:19-26; 7:37.
- The work of a prophet results in God's word being understood and people turning back to God in repentance which leads to obedience. Although one usually associates the predictive with the prophetic ministry; the primary purpose of the prophet is proclamational. The prophet's ministry has a threefold impact on others – it "strengthens others, encourages them, and comforts them" (1Co 14:3).

Intercessor

- Both the Spirit and Jesus are described as intercessors: Rom 8:26-28,33-34. The priest Eli raises a crucial issue, "If someone sins against another person, God can mediate for the guilty party. But if someone sins against the LORD, who can intercede?" (1Sa 2:25). Job presents his need, "I need someone to mediate between God and me" (Job 16:21). Job describes a universal need. Who can meet that need? The answer is found in Heb 7:24-25: "But because Jesus lives forever, his priesthood lasts forever. Therefore he is able, once and forever, to save those who come to God through him. He lives forever to intercede with God on their behalf" (see also Heb 8:6; 9:14-15; 12:24).
- The work of an intercessor moves the hand of God to do that which he could not justly do without the agency of that intercession. Eze 22:30-31 describes a

tragedy that happened when there was no intercessor. God wanted to show mercy, but had to execute judgement because no one was willing to stand in the gap in intercessory prayer. God said, "I looked for someone who might rebuild the wall of righteousness that guards the land. I searched for someone to stand in the gap in the wall so I wouldn't have to destroy the land, but I found no one. So now I will pour out my fury on them, consuming them with the fire of my anger. I will heap on their heads the full penalty for all their sins. I, the Sovereign LORD, have spoken!"

- Note that God's mediating/intercessory roles not only deal with restoring vertical relationships between God and humans, but also horizontal relationships between human beings. These horizontal reconciliations include not only those between individuals but also between nations. "The LORD will mediate between nations and will settle international disputes. They will hammer their swords into plowshares and their spears into pruning hooks. Nation will no longer fight against nation, nor train for war anymore" (Isa 2:4; see also Mic 4:3).

The Sphere of Education

God has designed the educational sphere to be a means of discipleship and multiplication. The purpose of discipleship is the transformation of the student rather than the mere transaction of knowledge. With this perspective education becomes a means of developing a Biblical Christians who have Jesus as their model and the Bible as their foundation. True education should occur in a family-friendly context, for God has delegated to the family the primary authority and responsibility for the education of their children. Every family

on earth should have access to a Christian school for their children.

Through the Sphere of Education, God wishes to reveal himself as:

Warrior

- Education is often the arena where the war is most fiercely waged for the hearts and minds of the emerging generation. In this light we need to heed Paul's words: "We are human, but we don't wage war as humans do. We use God's mighty weapons, not worldly weapons, to knock down the strongholds of human reasoning and to destroy false arguments. We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ" (2Co 10:3-5). "So we tell others about Christ, warning everyone and teaching everyone with all the wisdom God has given us. We want to present them to God, perfect in their relationship to Christ" (Col 1:28).
- The Greek word strateia (translated as "battles" in the NLT and as "warfare" in the KJV, NASB and NRSV) occurs only in 2Co 10:4 (cited above) and in Paul's letter to Timothy: "Timothy, my son, here are my instructions for you, based on the prophetic words spoken about you earlier. May they help you fight well in the Lord's battles. Cling to your faith in Christ, and keep your conscience clear" (1Ti 1:18-19). This is very instructive. The way to victory in God's battles is through clinging to faith and keeping our conscience clear. Faithfulness and integrity will win the day.

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God Revealed through the Spheres of Society Continued...

Shepherd

- The following passages speak of God as a shepherd: Gen 49:24; Psa 23:1-6; 28:9; 80:1-2; Isa 40:11; Jer 30:10-11; Eze 34:11-23,31; 37:24; Zec 13:7; Mat 2:6; 25:31-46; 26:31-32; Mar 14:27-28; Joh 10:1-16; Heb 13:20 1Pe 2:25; 5:4; Rev 7:17.
- Several passages of Scripture refer to people as “sheep without a shepherd.” They are: Num 27:17; 1Ki 22:17; 2Ch 18:16; Isa 13:14; Eze 34:5; Mat 9:36; Mar 6:34. They need guidance, protection, caring oversight. We are told by Matthew that Jesus, “had compassion on them because they were confused and helpless, like sheep without a shepherd” (Mat 9:36). What was his solution to their confusion? Mark goes on to explain, “So he began teaching them many things” (Mar 6:34). Godly kingdom teaching is the loving act of a good shepherd concerned for his confused sheep.

Teacher

- Two Hebrew verbs describe the teaching action of God. They are: yarah; used 80 times, 24 with God as the teacher: Exo 4:12,15 15:4,25 Jdg 13:8 1Ki 8:36 2Ch 6:27 Job 30:19 34:32 38:6 Psa 25:8,12 32:8 45:4 64:7 86:11 119:33,102 Isa 2:3 28:9,26 Hos 6:3 10:12 Mic 4:2; and lamad; used 86 times, 23 with God as the teacher: Jdg 3:2 2Sa 22:35 Psa 18:34 25:4,5,9 71:17 94:10,12 119:12,26, 64,66,68,108,124,135,171 143:10 144:1 Isa 48:17 Jer 32:33a,33b
- Jesus is referred to as “teacher” (didaskalos) 47 times: Mat 8:19 9:11 10:24,25 12:38 17:24 19:16 22:16,24,36 26:18 Mar 4:38 5:35 9:17,38 10:17,20,35 12:14,19,32 13:1 14:14 Luk 3:12 6:40a,40b 7:40 8:49 9:38 10:25 11:45 12:13 18:18 19:39 20:21,28,39 21:7 22:11 Joh 1:38 3:2,10 8:4 11:28 13:13,14 20:16. He is honored as rabbi or its variant rabboni a total of 19 times: Mat 23:7a,7b,8 26:25,49 Mar 9:5 10:51 11:21 14:45 Joh 1:38,49 3:2,26 4:31 6:25 9:2 11:8 20:16.
- The Spirit is also involved in the ministry

of teaching. Luk 12:12 promises, “the Holy Spirit will teach you.” Indeed, Jesus affirms that “the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (Joh 14:26 NIV; see also 1Jn 2:27).

- As is apparent from the above listings, all three persons of the Trinity actively participate in the activity of teaching. God’s purpose is not to hide truth but to reveal it, so that we might understand it and apply it to our lives. He does not want to confuse, but to clarify. His intent is to assist us in the discovery of truth, not to encumber our pursuit for understanding.

The Sphere of Media (Communication)

God’s purposes for the sphere of media is the transfer of wisdom and the promotion of healthy relationships. Proverbs is full of pithy axioms which emphasize the power of communication to do good or to do ill. There is great power not only in what is said but in how it is said. Today, with new media technologies emerging one after another, we have more and more capacity to communicate than ever before. But what are we communicating? Is it bringing life or death? Is it enhancing wisdom or promoting folly? We must enter into this arena as followers of Jesus to use every tool available to advance the ways of the kingdom of God.

Through the Sphere of Media, God wishes to reveal himself as:

The Way

- Jesus said, “I am the way, the truth, and the life. No one can come to the Father except through me” (Joh 14:6). This insight gives us a very instructive paradigm. Jesus is:
 - “the way” – that is, the means, the

method, the media

- “the truth” – that is, the content, the curriculum, the message
- “the life” – that is, the end, the goal, the desired outcome
- It was prophesied of the Christ: “the Spirit of the LORD will rest on him—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD” (Isa 11:2). Wisdom was to be a hallmark of the promised Messiah. Jesus was “filled with wisdom” and even so, he “grew in wisdom” (Joh 2:40,52). We are told that people were astounded by his wisdom (Mat 13:54; Mar 6:2). James describes wisdom thus: “the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere. And those who are peacemakers will plant seeds of peace and reap a harvest of righteousness” (Jam 3:17-18). These characteristics aptly describe the way Jesus lived his life, leaving us an example that we should imitate.

The Truth

- Jesus is “the truth” (Joh 14:6) – he’s not a truth, he’s the truth (the definite article is used in the original Greek to underscore this). He doesn’t just have truth or teach truth, he is truth, he embodies it fully, totally, completely – indeed he is “full of grace and truth” (Joh 1:14 NIV). When Jesus was on trial before the Roman authorities, Pilate asked him “What is truth?” (Joh 18:38). Jesus did not answer Pilate verbally for it was not necessary to do so. Pilate was looking truth straight in the face, for truth is not a propositional abstraction to be analyzed, but a person whom we are called to know and love.
- We are told that “wherever the Spirit of the Lord is, there is freedom” (2Co 3:17)

and in like manner, that it is “the truth [that] will set you free” (Joh 8:37). If the Spirit frees us and truth frees us, it is because the Spirit of God is truth. Indeed, the Scriptures speak of the Spirit as “the Spirit of truth” (Joh 15:26; 16:13; 1Jn 4:6; 5:6) who “leads us into all truth” (Joh 14:17).

The Life

- Jesus declared, “And this is the way to have eternal life—to know you, the only true God, and Jesus Christ, the one you sent to earth” (Joh 17:3). Eternal life is not only a future quantitative experience which one experiences after death. It is the qualitative nature of life lived in close, intimate relationship with God. And it can begin even now. Jesus comes so that we may experience a “a rich and satisfying life” (Joh 10:10).
- God is a life-giver and calls us to be life-givers too. Life is God’s greatest and it is therefore to be treasured and protected. Nothing is to be done which harms or undermines life. This is the primary presupposition undergirding the rationale of the last six commandments (Exo 20:12-17 and Deu 5:16-21) dealing with the horizontal relationships between people in God’s foundational Torah.
- The goal of all communication (media) should be to enhance life. “The tongue can bring death or life; those who love to talk will reap the consequences” (Prov 18:21). In light of this, Peter said to Jesus, “You have the words that give eternal life” (Joh 6:68). In fact, Jesus is “the Word [that] gave life to everything that was created, and his life brought light to everyone” (Joh 1:4).

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God Revealed through the Spheres of Society Continued...

The Sphere of Celebration (Arts, Entertainment & Sports)

God's purposes for the sphere of celebration is to strengthen hope and build community. Ever since the days of Jubal (Genesis 4:21), balladeers and artists have used their skills to entertain people and speak to the heart of their culture. In the Bible, these artistic gifts are often identified with the prophetic ministry. When the ideas of God are embedded in story form, the truth resonates with both heart and mind, maximizing the potential impact in the life of those who are drawn into the story. At the same time, story has the power to create identity and community. Stories of God's work in the past build hope for the future, giving strength and courage to face the ever present challenges of life's journey.

Through the Sphere of Celebration, God wishes to reveal himself as the source of our:

Righteousness

- "For the kingdom of God is ... a matter of ... righteousness, peace and joy" (Rom 14: 17).
- One of God's "covenantal names" is Yahweh-Tsidkenu found in Jer 23:5-6; 33:16. It means, "the LORD is righteous; the LORD our righteousness; the LORD my righteousness," because the root, tsidkenu, means "straight right; righteous; just; justify." This title represents God's dealing with men under the ideas of righteousness, justification, and acquittal.
- God's perfect righteousness contrasts with our universal unrighteousness. The Scriptures affirm that "No one is righteous— not even one" (Rom 3:10), but "The LORD is righteous in everything he does" (Psa 145:17). Indeed, God's righteousness "reaches to the highest heavens... Who can compare with you, O God?" (Psa 71:19). When we consider this aspect of God's character, we are

confronted with our great need for his intervention in our life, a need which is met at the cross of Jesus.

Peace

- One of God's "covenantal names" is Yahweh-Shalom found in Jdg 6:24. It means "the LORD is peace; the LORD my peace; the LORD our peace; the LORD is or sends peace," because the root, shalom, means "peace; welfare; good health; whole; favor; perfect; full; prosperity; rest; make good; pay or perform in the sense of fulfilling or completing an obligation."
- It is worthy to note that God uses the word shalom 54 times in his communication – more than anyone else recorded in the Bible. Some of God's notable statements about shalom are found in: Lev 26:6; Num 6:24-26; 25:12; Isa 45:7; 54:10,13; 55:12; 57:18-19; 60:17; 66:12; Jer 33:6-9; Hag 2:9; Zec 8:12. In these passages God is the one who promises peace, who gives true peace, who leads us forth in peace, who desires we be led by peace, who plants seeds of peace in our midst, and who makes an enduring covenant of peace. "Great peace" is the fruit of being taught of by the Lord (Isa 48:22; 55:21; Eze 7:25; 13:10,16). He exhorts his people, among whom he has planted "seeds of peace" to "Tell the truth to each other. Render verdicts in your courts that are just and that lead to peace... Stop your love of telling lies that you swear are the truth. I hate all these things ... So love truth and peace" (Zec 8:12,16,19).

Joy

- One of God's "covenantal names" is Yahweh-Nissi found in Exo 17:8-15. It means "the LORD is a banner; the LORD my banner; the LORD our banner," because the root, nissi, means "a banner; an ensign; a standard (Isa 5:26; 49:22; 62:10; compare Psa 20:5; 60:4); a sign (Num

26:10); and a pole like that upon which the bronze serpent was forged (Num 21:9)." In a similar manner (Joh 3:14-17), through his sacrifice on the cross, Jesus has become our banner of victory, of triumph, of joy and celebration. In this regard both the bronze serpent and the cross are nissis, "banners lifted up" as symbols of war or victory. Compare the words of the psalmist: "We will shout for joy when you are victorious and will lift up our banners in the name of our God" (Psa 20:5 NIV). This is no superficial or casual joy, but the exultation resulting from achieving a great victory over the enemy.

- In God's "presence there is fullness of joy" (Psa 16:11 NRSV) for he is indeed "the source of all my joy" (Psa 43:4). Those who seek God will "be filled with joy and gladness" (Psa 70:4) and this "joy of the LORD" (Neh 8:10) will strengthen them! "God gives wisdom, knowledge, and joy to those who please him" (Ecc 2:26).

Fields, ACTs, and Conveners

David Joel Hamilton

September 11, 2014

Dear YWAM Family,

What a joy it was to gather together in Singapore. It was such an encouraging time as we lingered hungrily in the Lord's presence, grew in our expressions of family love, developed new insights into our covenantal inheritance, and gained fresh hope for a fruitful future. Together we committed to move forward in obedience to the word of the Lord in order to catch the BIG wave that's coming!

God is bringing us into a time of great expansion. In order to facilitate this, we need to shift from being structured around 27 regions to make room for 74 Area Circle Teams (ACTs) that will pioneer into and facilitate a new wave of growth in the unreached omega zones. The 27 regions allowed us to fulfill our call to every nation, but not to every omega zone. The 27 regions describe our past where we have been; the 74 areas describe our future where we will be. Here is a link to the dropbox that will allow you to download the PowerPoint I shared with you all in Singapore regarding this new season of expansion:
http://www.dropbox.com/sh/wwwrn7hiaqvnaqfj/AABBQPxo8e_CpO5re%20QvWZfODa?dl=0

After the concluding events on our last two nights - prayer walking the 4k map, adopting omega zones and commissioning field conveners - I was asked to write you to all with a few clarifying remarks.

The 74 Areas proposed in the PowerPoint are illustrative of what our family might look like in the near future. The particular configurations are suggestive and will be confirmed and/or adjusted as leaders in each part of the world convene together and seek the Lord for more detail. The key is that we are to make many more baskets for teams of leaders to step into apostolic, pioneering

service to see kingdom growth and that every omega zone has a YWAM presence. In the past our regions have varied between 17 and 971 omega zones each. Now our proposed areas are intentionally designed to fulfill the strategic purposes of the Great Commission in areas of diverse spiritual and social needs. In the past the regions have averaged more than a quarter billion in population. In the new areas they should average about 100,000,000. This will help us grow as we move towards pioneering in the alls and everys.

Many things happened on the last night we were together. Prayers of commissioning were a key point in the evening. We prayed 1) over the new members of the DTS Centre international leadership team, 2) over field teams who were appointed for a one-year assignment to convene leaders within their geographic fields, and 3) over all the under-thirty leaders who were in our midst - that together we might "Catch the Wave."

I want to focus on the second point just mentioned - the commissioning by Loren and the Founders' Circle of seven teams to help convene gatherings over the next twelve months. These teams were commissioned and will serve until our gathering in Townsville in September 2015, at which time their role will be reviewed. The following identifies those we have commissioned thus far - some names are still in process. The list continues to be refined and some individuals certainly will be added. The process is appropriately fluid but this should give you a clear sense of where we currently stand:

The 7 Fields	Team Commissioned for This Next Year	Area Circle Teams (ACTs)	Omega Zones	Population
The Americas	*Jim Stier Sean Lambert Alejandro Rodriguez	9	430	967,506,657
Europe	*Stephe Mayers Terje Konradson Carl Tinnion Sasha Volyanyk	6	345	749,347,800
Africa	*Kobus van Niekirk Sam Kisolo Methode Kamanzi Paul Dangroumda Joe B.	11	539	991,067,594
Middle East	*Rod Thorpe Martha McComb-Sundmhyr Moheib El Hag	3	158	274,064,591
Central Asia	*Egbert de Zwaan Etienne Minnar Alessandro Pereira	7	435	438,189,547
South Asia	*Vijay Koirala Silo Schmidt Dan Bushy Joshua Tanaami	15	795	1,458,904,213
East Asia & the Pacific	*Tom Hallas David Cole Simeon Siau Troy Gentels Alan Lim	23	1,473	2,279,318,892

I encourage you to be praying for these convening teams and to review all the resources available via the dropbox link.

It was such a delight to be with you in Singapore. May God bless you as you press on with your God-given assignments,

David Hamilton

YWAM's Culture: Worldview, Purpose, Beliefs, Values, and Principles

Presented by David Hamilton and Ken Mulligan

Distributed in Singapore, September 2014

The Worldview of Our Movement

We embrace a Biblical Christian Worldview built on these four presuppositions:

- God is infinite and personal
- Human beings are finite and personal
- Truth is constant and knowable
- Human beings are responsible and our choices have consequences

The Purpose of Our Movement

Youth With A Mission (YWAM) is a covenantal, apostolic, viral, global, all-volunteer, faith-missionary movement of Christians from many denominations dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's kingdom, we are called to love, worship, and obey our Lord, to love and serve his body, the Church, and to present the whole gospel for the whole person throughout the whole world. We of Youth With A Mission believe that:

- The Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's son
- People are created in God's image
- God created us to have eternal life through Jesus Christ
- Although all people have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ
- Repentance, faith, love, and obedience are fitting responses to God's initiative of grace towards us
- God desires all people to be saved and to come to the knowledge of the truth
- The holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "Go into all the world and preach the good news to all creation." Mark 16:15

The Culture of Our Movement

Is built upon the integration of our worldview, beliefs, values, and principles, and the resulting practices. Our culture is best expressed when we intentionally *care, connect, serve, and build*.

	Values	Beliefs	Principles
	<i>We value...</i>	<i>because...</i>	<i>and therefore we commit to...</i>
Care	godly relationships	God loves	be relationship-oriented
	spiritual hunger	God initiates	know God
	divine guidance	God speaks	hear God's voice
	universal respect	God values	esteem each and every individual
	familial inclusion	God blesses	honor families
Connect	gospel proclamation	God commissions	make God known
	purposeful prayer	God listens	practice worship and intercessory prayer
	practical authority	God teaches	do first and then teach
	faith-filled volunteerism	God provides	practice dependence on God
Serve	insightful information	God inspires	communicate with integrity
	youthful potential	God calls	champion young people
	intentional collaboration	God includes	function in teams
	servant leadership	God serves	exhibit servant leadership
Build	gracious hospitality	God welcomes	practice hospitality
	God-inspired vision	God dreams	be visionary
	governmental simplicity	God rules	be broad-structured and decentralized
	global diversity	God creates	be international and interdenominational
	Biblical truth	God reveals	have a Biblical Christian Worldview

Continues on the next page...

YWAM's Culture Continued...

YWAM Values

Suggested New Format

Care

Godly Relationships

Be relationship-oriented (13): 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.

Spiritual Hunger

Know God (1): 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.

Divine Guidance

Hear God's Voice (3): 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.

Universal Respect

Value the Individual (14): 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.

Familial Inclusion

Value Families (15): 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.

Connect

Gospel Proclamation

Make God Known (2): 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.

Purposeful Prayer

Practice Worship and Intercessory Prayer (4): 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.

Practical Authority

Do First, then Teach (12): 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.

Faith-Filled Volunteerism

Practice Dependence on God for Finances (16): 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.

Insightful Information

Communicate with Integrity (18): 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.

Serve

Youthful Potential

Champion Young People (6): 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.

Intentional Collaboration

Function in Teams (10): 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.

Servant Leadership

Exhibit Servant Leadership (11): 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.

Gracious Hospitality

Practice Hospitality (17): 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.

Build

God Inspired Vision

Be Visionary (5): 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.

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YWAM's Culture Continued...

Governmental Simplicity

Be Broad-Structured and Decentralized (7): 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.

Global Diversity

Be International and Interdenominational (8): 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.

Biblical Truth

Have a Biblical Worldview (9): 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.

Explanatory Notes

by David Joel Hamilton
August, 2014

The preceding page seeks to integrate several foundational YWAM documents into an easy-to-understand, big picture, a one-page-overview-at-a-glance synopsis of our movement's corporate "belief tree". Our foundational documents have been edited or updated to convey the essence of our DNA in a way that clarifies our worldview, purpose, beliefs, values and principles so they can be passed on trans-generationally and cross-culturally.

Our Belief Tree

The belief tree paradigm was introduced into our mission by Darlene Cunningham in the mid-1990s. This teaching has been broadly taught within the mission. It models a Biblical framework for intentional discipleship and wise decision-making. When used for both individual growth and corporate development, it has proved to be one of the most helpful tools available to a leader. In the last two decades of teaching on the belief tree, our understanding has continued to grow as to how to best communicate and apply this tool in our life together. Here is a brief synopsis of some key ideas.¹

The purpose of the belief tree paradigm is to help the user to ask the optimal questions, enhancing the Spirit-led and Word-infused implicational thinking for godly development. On a personal level, the belief tree paradigm enables a person to identify the needed areas of growth and places of internal dysfunction, so that by Christ's transformative power, he or she may change what is amiss and grow into maturity. The resulting fruit will be holistic integrity in the life of the individual. On a corporate level, the belief tree paradigm is a fruitful

tool for leaders who desire to see that the principles by which they guide the practices of their ministry community are deeply and consistently rooted in Biblical values, beliefs, and worldview. The critical thinking skills developed by this process enhance the cultivation of that good soil which produces fruit "thirty, sixty, or even a hundred times as much", because they have learned to "truly hear and understand God's word". (Matthew 13:23)

The sap, (the work of God's Spirit), is that which flows through the whole tree, taking the nutrients from the soil through the roots up into the trunk, branches, and

that which is real, true, good, and right in an uninterrupted and integrated way, the resulting actions will reflect that which is wise. This is the goal of discipleship and leadership.

We cooperate with God's Spirit in the maturation process as we skillfully learn to ask those questions which reveal those disconnects in our life which need God's transformative touch. Asking the "why" questions takes us down the tree from the fruits to the roots, clarifying our presuppositional/critical thinking. Asking the "so what" or the "what then" question leads us up the tree from the roots to the

The Components of the Belief Tree Paradigm Are:

The Fruit	which represent our actions	and deals with that which should be wise
The Branches	which represent our principles	and deal with that which should be right
The Trunk	which represents our values	and deals with that which should be good
The Roots	which represent our beliefs	and deals with that which should be true
The Soil	which represents our worldview	and deals with that which should be real

fruit, producing life and growth. However, when a disconnect occurs between any two components of the tree so that the sap can't flow unimpeded, the tree no longer thrives. The lack of holistic integrity puts its life and future at risk. Maturity is cultivated as we seek to align all of these aspects of our lives and communities under the Lordship of Jesus, shaped by the Word, integrated by the Spirit.

fruits, helping us develop our implicational/applicational thinking. Through the process we are to look to Jesus for we "know that we will be like him" when we "see him as he really is". (1 John 3:2) Therefore, "let us know, let us press on" (Hosea 6:3 NRSV) to know God and to make him known!

¹See *The Belief Tree* by Darlene Cunningham with David Joel Hamilton and Dawn Gauslin on www.ywam.org

It is important to note that the key words in the third column above do not reflect sharp or narrow-defined concepts. They should blend from one to another seamlessly—that which is true; that which is good into that which is right—even as roots gradually become the trunk, and the trunk blends into the branches, etc. The point is this: when we intentionally embrace and live by

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YWAM's Culture Continued...

Our Worldview

In our earliest Schools of Evangelism in Switzerland, we learned from Francis Schaeffer that the worldview which is uniquely Biblical and Christian is that which is built upon the four presuppositions listed above. Our presuppositions are those first truths, those foundational concepts which we embrace even before we start an intentional reasoning process. They define and inform our perception of reality and lay a foundation for all our beliefs and values. When our underlying perception of *reality* about God, humans, and the cosmos (our worldview) is in harmony with what we embrace as the *truth* about God's character, actions and words (our beliefs), then we have integrity. When these don't mesh, we live with some form of debilitating syncretism.

Our Purpose

YWAM's purpose statement has been used since the early 1960s. As our first official YWAM document, we chose to have a purpose statement rather than a doctrinal statement, because we wanted to be interdenominational bridge-builders. The statement as listed is as it was originally published with two editorial changes.

- First, our original document simply started off stating that YWAM "is a global movement..." That phrase has been expanded to say that YWAM "is a covenantal, apostolic, viral, global, all-volunteer, faith-missionary movement..." These additional five adjectives have been added to include all the terms used by Loren Cunningham in his September, 2013 letter to all YWAMers entitled, *Who and What Is YWAM?*

- Second, the last part of the statement has been re-formatted so that instead of being laid out in paragraph style, the last phrase is organized into six bullet points which highlight our core beliefs. These are at the heart of the gospel and are embraced by all Great Commission Christians.

Our Values

At the time of our movement's 25th anniversary, Darlene Cunningham began teaching about our YWAM values which reflected the historic words of the Lord to us as a mission which had shaped our unique DNA. These grew and developed over the years until we came to have a recognized list of eighteen value statements. These statements actually included our values plus some principles and teaching. Values are simply some *thing* we consider good or desirable. They are not primarily external standards which obligate us, but essentially the internal preferences which inspire us. They are the default positions to which we return again and again because *we love* doing life this way. These *things* we value are best described with a simple noun. So the list here seeks to distill that one *thing* we most value in our historic statements into a simple noun which is then enhanced by a clarifying descriptive word. These word pairs seek to capture the essence of our DNA and express that which our earlier statement described in lengthier terms.

Our Beliefs and Principles

In the belief tree framework every value is rooted in a particular Biblical belief about who God is, what he has done or what he has said. We value it because it is a reflection of some aspect of the character and nature of God. There are over a thousand different actions God has done according to the Bible. so, those actions are highlighted in the list above in association with each value are not the only things we believe about God. But they are the particular truths that we love and cherish about him that inspire us to embrace the values which describe our DNA.

As each value is rooted in an action of God, it is also to be expressed in actions to be undertaken by us. These actions are guided by the principles which describe for us the right way to live. The list of principles here reflect the core language of our historic value statements, leading us toward the desired applications for our lives and ministries.

Our Culture

Our culture is best summed up as the composite of our movement's purpose statement and our belief tree consisting of a Biblical worldview, beliefs, values, principles, and the resulting practices. As we seek to communicate the DNA of our movement to a wide audience across the spheres of society, we need simple and clear language which summarizes our complex identity. Ken Mulligan has helped us do this by suggesting four key words—care, connect, serve, build—under which all our values can be organized, and by which our movement's identity can be communicated with 360 degree integrity.

The Singapore Covenant

Presented by David Joel Hamilton

September 2014

From august 27 to september 3, 2014 nearly 400 ywamers gathered in singapore as a family from 65 plus nations. Because god has acted in our midst, we want to respond to him and therefore together we say:

Jesus, we declare our longing to walk intentionally and continuously in your presence – both individually and corporately. Father, we affirm that you are our greatest good. Like Moses we will go wherever you want to lead us as long as you, Holy Spirit, personally go with us, for it is your presence that we most cherish (Exo 33:15-16). As we do your bidding, we commit to do your work your way and never take your presence for granted. We will guard ourselves from inappropriate familiarity with your presence, for we do not want to touch the ark like Uzzah (2Sa 6:1-8). Rather we want to walk in the fear of the Lord. We want more than a brief, passing visitation from you, God, therefore we invite you to always dwell in our midst.

Father, we celebrate the identity you have given us as a multi-cultural and multi-generational global family. We recognize that YWAM exists because you have graciously spoken to us and included us in your purposes. Our family story began when you met with Loren in the Bahamas in June, 1956 and has continued to this very day. We acknowledge and affirm that because of your initiative, the vision of the waves has destiny-defining, covenantal implications for us.

We remember the testimony of this encounter. Loren said, “Suddenly I was looking at a map of the world, only the map was alive and moving! I could see all the continents, and waves were crashing onto their shores. Each wave went onto a continent, then receded, then came up

further until it covered the continent completely. The waves become young people—kids my age and even younger—covering all the continents of the globe. They were talking to people on street corners and outside bars. They were going from house to house and preaching the Gospel. They came from everywhere and went everywhere, caring for people. Then just as suddenly as it had come the scene was gone.”

We note that there are two key elements to this covenantal vision:

1. First of all, *it was about youth*, something unheard of in missions practice at that time. Therefore we recommit ourselves afresh to champion young people and to do all that we can to deregulate missions, so that all may be included in God’s kingdom purposes. We affirm our unqualified commitment to obey you, God, as you lead us to birth fresh, entrepreneurial initiatives in the Spirit in order to accomplish Great Commission goals. We will eagerly pioneer new things in new ways and encourage others to do the same as we listen to you, obey you and co-create with you those transformational activities which minister to the needs of the least, the last and the lost.
2. Secondly, *it was about waves*. It is about recurring and ever-expanding waves, each one building on that which had gone before. These waves came from every continent and went to every continent. All were involved; all were impacted. Therefore we commit ourselves to the alls and everyys of the Great Commission. We commit ourselves to go where we are not, including all people, using every God-inspired strategy to reach each and every person on earth with the proclamation, God, of your truth and the demonstration of your love.

Holy Spirit, we acknowledge your presence in our journey and your kind leading over these many decades. Often we have not done things as we ought, but you, God, have always been gracious and faithful towards us. At different points in our family story we remembered the covenantal vision you gave us and realized we had fallen short of your purposes for us. At times we repented and sought your face, and renewed our commitment to you and your purposes for us as a tribe within the family of God. On several of those occasions we wrote documents which served us as covenant renewals with you, affirming your original design for our family, reminding ourselves of how you called us both to missional innovation and to the alls and everyys of the Great Commission. We affirm these covenant renewal documents in our story:

- the Manila Covenant from 1988,
- the Red Sea Covenant from 1992,
- the Nanning Covenant from 2002, and
- the Jubilee Covenant from 2010.

To the degree that these four covenant renewal documents have helped us unpack and re-engage with the main themes of the vision of the waves, they have served us well as a mission. The first three documents were corporate in nature; the last one was more personal in its purpose.

It has been twelve years since our last corporate covenant renewal. At the time of the writing of the Nanning Covenant we recognized that we had drifted from your original purpose for us and from the values you gave us. Instead of functioning faithfully as a family within our missional domain we had put on “Saul’s armor” of organizational hierarchy modeled after government and business paradigms rather than simply obeying the words you had given us.

In Nanning, Loren’s “Tripod Message” affirmed that to be fruitful as an apostolic missionary movement we needed to emphasize three things:

1. the individual’s *freedom in the Spirit* to hear and obey God in a co-creative way,
2. the role of *spiritual eldership* committed to advancing God’s missional purposes,
3. and healthy, loving *relationships*

all under your Lordship, Jesus, and guided by your word.

Since that time we have been on a journey of realignment with you, God, and your ways. In these past dozen years you have taught us many things. Some of the salient words you have given us have been documented in our “Signpost Messages” so that we as a people can pass them on faithfully to the next generations.

You have taught us that eldership is not about guarding organizational positions, but about enthroning you as our one king. It is about circles of elders convening the family for events and converging together around the word of the Lord. It is your presence among us and your word to us that gives leadership over us. We remind ourselves that “the government will rest” on your shoulders (Isa 9:6) and therefore we are to build “altars of stone, not towers of bricks” (Gen 11). We do this as we seek to minister to you, Lord, waiting on you in an unhurried and humble way, listening to you together, cultivating a heart of unity and moving in a spirit of adoption. We belong to you, God, and to one another in this family.

Continues on the next page...

Transformations Dawn Gauslin

September 2014

The Singapore Covenant Continued...

God, we embrace our call to evangelism and training and mercy ministries. We recognize that these are not disjointed activities but are an integrated call which fulfills your heart for your people. We acknowledge that the goal of this call is to do all that we can in obedience to you, God, to see both individuals redeemed and societies transformed. This goal is set before us in Mark 16:15 and Matthew 28:18-20 and is reflected in our embrace of the Christian Magna Carta and the Seven Spheres of Society.

We affirm that the scope of our call is nothing less than that which was reflected in the original covenantal vision of the waves: the alls and everys of the Great Commission. Therefore, we continue to embrace the challenge of the 4k framework and seek to pioneer where we are not.

Finally, we recognize that we are most truly who you want us to be, Lord, when we intentionally care, connect, serve and build.

Therefore, God, as the YWAM family we renew our covenant commitment with you, our heavenly Father, and ask you to work in us by the redemptive work of you Son and the powerful indwelling of your Spirit. Help us to be all you want us to be and do all you want us to do. We will continue to declare our longing for you and celebrate whom you have called us to be. As we acknowledge your presence with us through all our journey, we embrace your call upon our lives. May you, Lord, be glorified and may your kingdom come. Amen.

“If your presence does not go with us, do not send us up from here”
Exodus 33:15

Imagine yourself in a large auditorium, packed with people from scores of nations and even more languages, worshipping the Lord with one voice...and then lingering in utter, complete, awe-filled, expectant SILENCE, with no sense of time or space – just an awareness of the presence of our glorious, indescribable God Himself. That’s what the YWAM Family Gathering in Singapore was like – a foretaste in a miniscule way of Revelation 7:9, where every nation, tribe, people and language will surround the throne of God, and He Himself will be the only focus, deserving of all worship. We found ourselves in this place of stunned, silent wonder many times during our first few days together.

Three hundred and seventy-five YWAM leaders gathered at a beautiful venue called Changi Cove in Singapore August 27 – September 3, 2014 for the “Catch the Wave” Family Gathering. Their purpose? To meet with God and one another and consider how YWAM should move forward at this time in our history.

Coming from sixty-five nations, Kona Campus Leadership Team member Jim Orred commented on the ethnic diversity saying, “it was one of the first true reflections at an international leadership gathering of who we are and who we are becoming, as YWAM is now nearly two-thirds from the nonwestern world.” There were more than 40 leaders present from India alone!

Though we had a lot of YWAM family “business” to attend to, those organizing the event felt we were to lay aside our agenda to simply make time and space for God’s agenda, for Him to say or do whatever He wanted. No matter how great our plans may be for reaching the world, there was a united cry: “If Your presence does not go with us, do not send us up from here” (Genesis 33:15).

To that end, the organizers had invited David Demian (Egyptian missionary statesman whom God has been using recently in major moves of unity and reconciliation around the world) and Tabitha Lemaire (an anointed worship leader from Montreal, Canada) along with one of UofN Kona’s worship leaders, Daniel Lehmann, to be with us for the first few days to help lead us into deep corporate worship times. David encouraged us not to be satisfied with “mountain top experiences” with God, but to create space and make adjustments in our lives to fully recognize His “dwelling” within each believer. We are not to treat Him like an occasional houseguest coming to “visit” for a few days!

This article is emphasizing these opening days of the Singapore Gathering, because they were not just the preparation for all the things that were to come in the second half regarding the content and outcomes. Rather, HE was the PURPOSE for our gathering. Then, the automatic overflow of having met with Jesus, aligning ourselves behind Him and being carriers of His presence brought clarity, perspective, fresh vision and anointing for specific decisions and plans of action. If we had all gone home after the first half, our hearts and God’s heart would have been deeply filled and refreshed... but out of His goodness, He then gave us keys for expansion and what we need to do to prepare for the future.

Continues on the next page...

Transformations Continued...

Preparing for the Biggest Wave in Missions History

The theme of the Singapore Gathering was “Catch the Wave.” YWAM founder, Loren Cunningham, shared his conviction that we are on the verge of the biggest wave in missions history. But we must position ourselves to catch it! Much of that preparation for YWAM as a global missionary movement means EXPANDING all of our structures in order to reach the least, the last, the lost in every one of the 4000 “Omega Zones” of the world. Rather than looking at the need according to nations – which can be as small as Pitcairn Island with its population of less than 50 people, or as large as China with its population of 1.35 billion - the 4K framework breaks the world’s population into “bite-sized” knowable and reachable units called Omega Zones (go to www.4kworldmaps.com for a more detailed understanding of this concept)

At the Singapore Gathering, we expanded YWAM’s structure from 27 geographic regions to approximately 74 ACTs (Area Circle Teams) with the specific purpose of multiplying apostolic leaders and strategizing to fill every Omega Zone with the Bible, a YWAM presence, and ministry into all seven Spheres of Society (Family, Economics (Science & Technology together with Business), Government, Religion, Education, Media (Communication) and Celebration (Arts, Entertainment & Sports)).

Within each of the ACTs and at every level within the YWAM movement, we are looking to expand more and more, appointing and commissioning more leaders who fulfill the Biblical criteria from 1 Timothy and Titus – both male and female, from all ethnicities, and ages, but looking especially to acknowledge and call out those in younger generations. In this way, we will not only see more growth which is needed to complete the Great Commission, but we also make ourselves less vulnerable to persecution - whether religious, legal, media or financial persecution – by moving decision-making to a more grassroots level and becoming more “low profile.”

As we considered how to move forward, we also rehearsed the covenants that God has made with us in the past, and our covenant renewals to Him. David Hamilton, UofN Vice President for Strategic Innovation, has written a wonderful document which rehearses these covenants, based on the faithfulness of God:

<http://www.ywam.org/wp-content/uploads/2014/07/YWAMs-Covenantal-Framework-by-David-Hamilton.pdf>

One morning during the Gathering was dedicated to intense intercessory prayer for some of the world’s “hot spots”: Syria and Iraq, the Ukraine and Russia, and those imprisoned for the sake of the Gospel in closed nations. Having people with us who live and work in those areas offered us unique insights far beyond what the news media reports and gave us a greater glimpse of God’s heart. There were also many reports of God at work in drawing people to Himself, even in the midst of these conflicts and challenges.

Three specific YWAM global ministries that are key for everyone’s awareness were highlighted:

1. The International DTS Centre, which serves with resources and oversees the quality of our Discipleship Training Schools worldwide. The DTS is the doorway to serving on staff with YWAM or attending upper-level UofN courses. www.ywamdscentre.com
2. The University of the Nations. Since its inception in 1978, the UofN has grown to offer more than 600 different kinds of courses and seminars (some of which are offered in 97 languages), held at approximately 550 locations in 160 countries. (www.uofn.edu and www.uofnkona.edu) UofN President, Markus Steffen, shared about several new initiatives, including certificate programs, online study programs and a Masters program in Spiritual Formation. When the university was established in 1978, co-founder Dr. Howard Malmstadt said it was to be a “multiplier for missions,” and it is. We are experiencing an unheard of 12% growth rate every year.
3. YWAM Ship-equipped Ministries. YWAM now has 21 vessels around the world (both ships and boats) serving in evangelism, training and mercy ministry. In 1978, God spoke that the university and ships were to be “twin” ministries, each serving the other. This is truly happening today, with the university providing training both for those called to minister through YWAM ships AND training for individuals in the remote places they go to; and ships serving as the transportation/distribution system for UofN training to get to places where it otherwise could not go. (www.ywamships.net and www.ywamships.org.au)

Lynn Green, one of the team that convened the Singapore Gathering, reported “The prophetic is healthier than ever before in our mission. The apostolic and the prophetic are moving together and laying the foundations [for what is to come.]” Lynn commissioned a team of intercessors – both on site and globally – who prayed for the gathering beforehand and throughout. Many key directional and confirming words came through these intercessors. One prophetic picture that two different individuals received was of a dam filled with water that was ready to burst. In this time of expansion, the dam was beginning to break, so that the river of God can flow unhindered by our structures. “The time of the steady flow of the kingdom is upon us!” Lynn declared.

Toward the end of the Gathering, we arrived at the auditorium one evening to discover a huge, colorful 4K world map covering the entire floor. It identified YWAM’s new approximately 74 ACTs, and you could clearly see all of the Omega Zones within each of the 74 areas. All of the participants had been given instructions beforehand regarding how to use a newly developed iPhone and Android 4kMapApp. As we worshipped the Lord and prayed on the map, seeking God for our part in filling the empty Omega Zones, individuals, teams, ministries and YWAM Operating Locations began “adopting” the empty Omega Zones, committing to take the Good News into every nook, cranny and Omega Zone of the world.

On the final night of the Gathering, the expanded International DTS Centre leadership, the Field Conveners for the 74 new ACTs, and all of the leaders amongst us under 30 years of age were called forward. They were all commended and commissioned by the elders and the people to “go and do” according to the words of the Lord, with the promise “And be sure of this: I am with you always, even to the end of the age” (NLT).

YWAM's Task Moving Forward from Singapore 2014

Loren Cunningham

September 23, 2014

Letter from Loren Part 1

Singapore, in my understanding, was not only a time of major realignment from drift factors that began many years ago, but a remarkable leap forward to prepare us for the great missions wave now rising for the generation under 30. We must serve them well, like a jet ski, towing them to the top of the wave, then releasing them to all God has gifted them to be and do. Just as many of us in our youthful pioneering went into all the empty nations and began to establish permanent YWAM ministries, so we are helping to open the way for the next generation to go into the 3,000+ empty Omega Zones. If we cling to past structures in YWAM, we will not only hinder their maturation in leadership, but we will cut off YWAM's future role in this coming global move of God. We must now move in wisdom, with commitment to the Word of The Lord, with faith in His promises, and with hope of His will being done and His Kingdom coming "on earth as it is in heaven."

In 60 years since I began in public ministry, I have never seen such a convergence of God's global design coming together so rapidly, that literally includes the ALLS & EVERYS of the Great Commission. God literally was redesigning YWAM at the Singapore Gathering. He was reforming us in a way that would allow YWAM a place alongside other leading movements, in this big outpouring of God's blessings that is taking place, alongside God's shakings on the whole world. So the following is our task, as I perceive and interpret it globally:

Fill Every Omega Zone with Waves from Everywhere to Everywhere.

This means: *new missionaries and missionary movements from all 4k omega zones.*

Out of the 2014 listing of 241 Sovereign Nations & Dependent Countries, we now have YWAMers with 211 different passports. This will multiply the YWAM "mission force" numbers. Therefore the enlargement of our leadership is necessary - by the thousands!

We can be certain that at least one out of every ten of the newcomers will be gifted by God with some degree of leadership. We must make room for them by building altars of living stones of worship and service to God and mankind, instead of building towers of bricks held together with tar - a product of death (Genesis 11). In our new configuration of 74 Area Circle Teams (ACTs), each with its own spiritual elderships, we will encompass every living person on earth. Our task is to serve the pioneering (both inside and outside of YWAM), these thousands of new mission movements from the 4k Omega Zones.

In the next few years, if YWAM is to continue our DNA and anointing, we must include future generations by making more room for yet younger pioneers, and we must move to a broader, more open structure. To include the ALLS and EVERYS we must move to "granularity" (moving down to more and more grassroots levels), later in the 2020s we will need to move to hundreds of thousands of future "empty Omega Districts," followed by "Omega Neighborhoods and Villages," and finally to "Omega Households"...and then to each person on the planet.

So stay open to change, as seasons change in God's timings. If we refuse to settle for our own comfort, and embrace every opportunity, we will remain a spiritually relevant movement within His Kingdom. This is only made possible with and by His presence among us. We are His family, and in order to avoid crossing over into government or business models, we are exchanging titles to softer, more Biblical, family terms and titles, especially beyond the local operating locations.

Circles, Circuits, and Cycles

As our understanding grows and we are rearranging our international configurations, we are continuing the forward movement to implement the "three Cs," the framework God gave us at the end of our 50th anniversary year:

Circles of Relationship

Circles can be any size, drawing together people of similar calls, giftings, passions, visions and goals locally or globally with or without any geographic definition. Circles can be used for short-term projects, or life-long ministries. Circles reduce the temptation of "tower building" that make us vulnerable to our enemy's attack via power hunger or pride. It also removes a blatant target on our backs from those wanting to persecute, torture or kill - especially our leaders in difficult areas. Circles promote unity among leaders and staff and students.

Circuits of Geography

This may be useful for most OpLocs. Here's what we are doing in Kona, as an example to help clarify this concept: we have defined seven circuits of geography (moving outward from the campus at the core) to make sure we remain GLOBAL IN OUR VISION AND IN OUR ACTIONS. But we want to be sure not to neglect the local! Circuit #1 is our campus; #2 the "Big Island" of Hawaii; #3 the other islands of Hawaii and Oceania; #4 Asia; #5 the Americas & Caribbean; #6 Europe, Middle East and Atlantic Islands; #7 Africa and Indian Ocean islands. Every quarter, we track where-all our outreach teams and ministry plants have gone, and assess accordingly where we need to be going. You can define your own Circuits of Geography in prayer, making sure you fulfill God's call at your OpLoc, no matter what size you are or the scope of geography that God is calling you into.

Cycles of Time

It can be a time management challenge to blend the local and immediate with the long term and the global. But if the above is to be done, convening must happen at every level and become a priority in our scheduling. We are all GLOCAL (global and local at the same time). We are mobile and modular as a mission. We must not think two dimensionally only. It's like the difference between flying a plane or driving a car. Only the presence and guidance of the Holy Spirit makes it possible to discern where to be when, doing what.

As you can see, there are many things perking in my heart post Singapore. But this is enough for you to ponder and pray into for now. More to come in an upcoming letter from me. THANK YOU SO MUCH for your service to the Lord Jesus and your partnership with us in this family called YWAM!

Your brother,

Loren

Leadership Enlargement Not Replacement

Loren Cunningham

October 2, 2014

Letter from Loren Part 2

As we are expanding our geographic framework to include approximately 74 Area Circle Teams (ACTs), each with its own spiritual eldership...

What Are Our Responsibilities in Each of the *ACTs? (Remember, the number and boundaries of these ACTs will likely adjust as we work with this concept and receive feedback.)

1. Fulfill The Christian Magna Carta

(You can find the original document at ywam.org and in the SG2014 Signpost Message on Covenants, as part of The Manila Covenant)

The Christian Magna Carta states that because God so loved the world (John 3:16)...

- Everyone on earth has the right to *hear the gospel* in his/her own language. Therefore, we as believers in Christ have the responsibility to fill all 4k Omega Zones (including serving all Unreached People Groups and [UPGs] especially the Unengaged Unreached People Groups [UUPGs]) with *the alls and everys of the gospel* (Mark 16:15).
- The *Bible* needs to be made available to every household – but *also* to nomads and the homeless who don't have houses (Matthew 28:18-20).
- All believers (the "Church") have the right to a *fellowship group* for *worship, evangelizing, discipleship and accountability* – whether or not they have a building called a "church" (Matthew 28:18-2).
- *Christian education* (founded in a biblical Christian worldview) needs to be available for the young – including not only preschool through university, but distance learning, home schooling, church education programs, etc

(Matthew 28:18-20).

- Everyone has the right to receive ministries of mercy - *food, drink, shelter, clothing, healthcare* (Matthew 25:35,36). This needs to happen via ALL MEANS: prayer/gift of healing (1 Corinthians 12), miracles (Romans 1); exploring who God is in His ways of health and healing by discovering His natural laws via healthcare professions and "medical science," etc.

These ministries of mercy also include visiting prisoners - both those who need mercy (i.e., those justly accused), and those who need justice (i.e., those who have been falsely accused), including our YWAM missionaries and co-workers in Christ who are persecuted for the sake of the Gospel.

- The last point of the Christian Magna Carta, "the right to *lead a productive life of fulfillment* spiritually, mentally, socially, emotionally, and physically," talks about not our responsibilities, but the resulting blessings from God when we are responsible.

2. Champion All 4K Omega Zones in Each of YWAM's ACTs.

We are to highlight the need to influence all *seven spheres of society* in each and every Omega Zone by sharing clear vision for short term and long term opportunities in each of the spheres. Within the sphere of Religion, this includes, of course, pioneering a YWAM OpLoc in every Omega Zone. "Operating Location" or "OpLoc" is our generic term for a base, center, campus, vessel, etc. The name itself is simply a descriptive word chosen by the local operating location and is not a sign of distinction, hierarchy or status. We in leadership recognize every OpLoc as an equally valued ministry.

There are also Thematic YWAM ministries, such as YWAM Ships, King's Kids, Justice Water, Create International, etc.) These ministries, of course, live somewhere geographically and either work out of their own particular OpLoc, or a larger and more diversified OpLoc that embraces their ministry. This is needful for practical, relational and accountability purposes.

Elders of ACTs are to give a "Macedonian call" for workers for the "empty zones" through *praying for laborers*, Luke 10:2, and *communicating the vision* via all methods possible. They are to serve via generosity, hospitality, teaching, prophesying, pastoring, and helping others to pioneer their ministries into those empty zones – both those that are nearby, and also those far away: ANY Omega Zone on Planet Earth that needs workers, i.e., even beyond your area.

Our growth has always required *enlargement* of, and *not* the *replacement* of our *leadership groups* in YWAM! Replacement demands "starting over." Our YWAM structures change every few years - including their names. We are moving toward a more and more open structure, making room for younger generations, and yet not losing present leaders. We continue to need their lessons of history, YWAM DNA, and their deep commitment to fulfilling our Covenants with God, as well as their gifts and callings both corporately and individually, which do not change (Romans 11:29).

The vast majority of these new areas need to be pioneered and the ACTs will be recognized as they emerge with the fruitfulness that demonstrates that God's anointing is upon them.

Every few years in YWAM, we have expanded the global leadership. Change often brings some discomfort. This is similar

to what older siblings feel in nuclear families when a new brother or sister is born, and even more so with the birth of twins, triplets, handicapped children, adopted children etc. due to the shift of attention and added responsibilities to accommodate a growing family. Growth means life; lack of growth means that death has begun.

We learned starting in 1969 that training is a "multiplier for missions" (a description that UofN co-founder Howard Malmstadt coined with the establishment of the university in 1978). In the SG2014 Resources dropbox (URL above) see the 2014 growth charts in the Power Point section.

The *growth of numbers of schools* in YWAM directly relates to *staff growth* as well as growth in *numbers of countries* represented by location and among students. Therefore, staff growth relates very directly to geographical vision. As we have moved toward "every country a YWAM presence," we constantly grew. The next phase and faith challenge is now every Omega Zone.

3. Grow into All Seven Spheres (Demographics) Including All People Groups (Revelation 7:9) in Every Omega Zone (Geographics)

It is my firm conviction that we are on the crest of the greatest move of God resulting in the greatest growth in all of history of Christ's Great Kingdom, because:

- The Bible says so in Isaiah 9:7 and Revelation 7:9. Studies by Dr. David Barrett, Editor of Christian World Encyclopedia, and Dr. Ralph Winters, US Center for World Missions, show that the increase in ratio of Christians against population growth has continued since Acts 2. It's a 2000 year spiritual and social trend,

Continues on the next page...

Words of Advice Loren Cunningham

October 16, 2014

Letter from Loren Part 3

A word about apostolic succession versus democratic procedures.

All the ministries, including the five-fold ministries of Ephesians 4, Romans 12, 1 Corinthians 12, etc. are necessary to complete the Great Commission and, of course, to pioneer into all 4,000+ Omega Zones. This has been true from the time of the first Apostles and Prophets appointed by Christ and anointed by the Holy Spirit (He doesn't anoint those whom He hasn't appointed) (Ephesians 2:20). Since Jesus breathed on the first apostles and "commissioned" them in John 20:21, every spiritual generation has prayed and received Holy Spirit guidance in selecting the next elder, apostle or prophet etc. Since the ones gathered at Antioch (Acts 13:1-4), prayed and sent out Barnabas and Paul, there has been no break in the chain of apostolic succession to the present generations. Although many remained unknown by most, they were always there. And although some were called "apostle" by man's titles, it was not necessarily so. This biblical model is why we commission in missions today and why churches ordain pastors.

Note that Jesus prayed all night before He appointed the 12. One of the most important things we do in leadership is prayer, appointment and commissioning of leaders. No one can appoint himself/herself to leadership; it comes with influence (which is extended by others, not taken), fruitfulness, and favor with God and man.

But a word of caution here regarding apostolic missionaries. Apostles are called to found something new. In other words, they are pioneers. They pioneer new strategies, new locations, new movements, new movements within movements, and much more. But every apostle needs the

prophetic, for spiritual accountability. Like wet concrete needs forms around it and steel girders within new foundations, so the apostolic gift needs the humility to make room for the prophetic. They also need the grace and humility, at a certain point of establishment, to release others with the next ministries in sequence for their roles of evangelizing, teaching, pastoring, administrating, serving, giving, extending hospitality, etc. An apostle without humility to release others can easily become a dictator, trying to micro-manage at the present location, instead of championing the next vision, bringing new diversity, or by moving on to one or more new locations, depending on his/her God-given capacity. If we lose our visionary apostolic pioneers we lose growth, which means we start to die. But with constant new vision, we can have the next 50 or 100 years as a movement of fruitfulness, as the Lord carries.

A word about diversity in eldership teams, as led by Holy Spirit

The Bible begins with these five words, "In the beginning God created...." Creativity is not only what God does, but who He is—a creator God. We, made in His image, are finite creators (pioneers/missionaries). God ("Elohim" in Hebrew) is plural, as He later says in Genesis chapter 1, "Let us make man in our image...male and female made He them." Yet, Jehovah, He is one. God therefore is unity—infinity so—yet diverse, i.e., three in one: a Triune Godhead.

We too must be in unity within an eldership. Elders must have proven character, according to 1 Timothy and Titus. Eldership teams should have a diversity of gifts and callings. We recognize and have both genders in leadership; we have rich

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Leadership Enlargement Not Replacement Continued...

backed by God's promise and "the zeal of the Lord of Hosts will perform it." Why would increase not continue with seven billion population and counting? Therefore the *next wave* is now mounting and will become the *greatest wave in all of missions history*.

Therefore God has asked us again - as our YWAM global leaders did at gatherings in 1973 and 1981 - to relinquish our titles, rights, personal agendas, comforts and expectations. He knows that as we grow and enter our next spiritual battles that will surely come, these could be used as snares to thwart and sabotage the next level of our call as YWAM. The Lord is calling us to flourish in His presence and in unity with each other and convene and converge internally in YWAM and externally in the broader body of Christ globally. However, in order to cope, we must have "the rest of faith" - joy, peace and love - while fulfilling Genesis 1:28 to "be fruitful, multiply and fill the earth." We need to manage the great gains in the Kingdom not with our managing might or our controlling power but "by my Spirit," says the Lord (Zechariah 4:6).

We have started on our journey by opening our eyes and hearts to God's vision with faith, by obedience to the Holy Spirit's guidance, and by moving geographical lines from 27 regions to our new approximately 74 ACTs with convening elders who will rotate the role of chair. This will keep the eldership fresh and dependent on the Holy Spirit and accountable to Him and each other in unity. It also removes the target on the backs of high profile leaders from view by radicals and "demonized crazies" in several areas of the world. Persecution will also increase especially through social media (and repeated by traditional media), as well as legal persecution by lawsuits, evil governments, false accusations, etc. A lower profile in the eyes of the world is a protection into the future.

Immediately, during the remaining months of 2014, field conveners will be calling on the Area Circle Teams to form elderships so there is no spiritual vacuum allowed for the enemy's tricks or temptations. These newly formed ACTs will confirm and commission elders. (Review the Tripod/Eldership message from Nanning 2002 in the Signpost Messages in the SG2014 Resource dropbox.)

The seven YWAM Field conveners, commissioned in Singapore to serve through September 2015, will no doubt go through changes, which will be less dramatic next time around. However all reformations must be led by the Holy Spirit, with elders who are global in ministry experience (their "parish is the world") and local in experience, with accountability and heart commitment to YWAM's people - therefore *glocal*. Their purpose and record of leadership includes not only history and the now, but they are to be visionary, with a commitment for the future beyond personal concerns, embracing the *alls* and *everys* of the Great Commission. More on apostolic succession and forming eldership teams with broad diversity in my next letter....

Loren

Letter from Darlene Darlene Cunningham

September 21, 2014

Leadership Enlargement Not Replacement Continued...

diversity of ethnicities, languages, tribes and nationalities as in Revelation 7:9; we have both younger and older “spiritual elders” which should not be determined by age alone. These are the things that should determine Eldership. Some cultures exclude other ethnicities or women in leadership, including eldership. But Galatians 3:28 tells us, “In Christ there is neither male nor female.” The mission call is to disciple nations, including transforming cultures in areas that are not according to scripture. As the younger generations mature, they should be “given a place at the roundtable of leadership.” Paul said to young Timothy, “let no one despise your youth.” And he also told Timothy, who was young in age, to appoint elders!

Expansion (versus transition) at all levels is for multiplication via discipleship and to “fill the earth” (i.e., occupy every Omega Zone) Genesis 1:28. Watch at large YWAM gatherings, to see who “sits on the front row” eager to learn, versus those who are involved in side meetings during scheduled times of gathering. This is often an indicator of who has concern for “the whole” versus their own little kingdom. Scripture warns about those that separate themselves. It’s important that we don’t misjudge others actions—there are legitimate “side bar” meetings as well that are for the good of the whole. But if an individual only focuses on his/her personal interest and ministry and does not embrace and carry the whole, they should not be appointed to a role of elder, no matter how charismatic their personality may be.

As a visionary pioneer, I have always needed the prophetic ministry of my wife Darlene, Joy Dawson, Jean Darnall and many others. Darlene is a pioneer discipler that bridges between me and the YWAM community, helping to “translate” me to the people and the people to me. She is the one that creates community. She is a team builder, which is key for expanding from pioneering into

multiplication. Without Darlene, YWAM would never have been established. Although we were married three years after YWAM was launched, she is acknowledged as the “co-founder” of YWAM, because without her, YWAM would not have been truly established and have thrived.

It is a joy for Darlene and me to continue pioneering in certain areas within YWAM, as well as beyond YWAM into the broader body of Christ. Our greatest joy is to see younger pioneers take the vision farther and higher than we have ever done. They are the visionary pioneers that will fill the earth—the empty Omega Zones—and they are the multipliers that will disciple others to establish the new pioneered OpLocs for “fruit that remains” in all the Omega Zones.

In His service,

Loren

It was so good to be together in Singapore! I believe we all have a sense that these are days filled with opportunity to catch the biggest wave ever!

This season requires that we walk in ways that we have not walked before but hasn’t that always been the case with us? For many of you individually, you were the first in your family to follow Jesus...and for us as a mission, we are a people who were called to do missions a new way. We have always been pioneering uncharted ground, and that has not changed. We have always been called to do that which is counter-culture and ever-changing, as God led us - but I believe our season of drift throughout the 90s and into the new millennium set us back in the natural growth God had desired for us. But He is gracious and has met with us and set us back on course, sharing with us the new vistas on His heart regarding reaching the least and the last of the lost.

We in the Founders’ Circle have tried to answer questions that have arisen throughout this time of expansion, to the best of our ability and present understanding, via the Singapore Gathering follow-up letters from John Dawson, Lynn Green, David Hamilton...and one more cluster of letters yet to come from Loren. Also, the Signpost Messages sent out prior to the Singapore Gathering and referred to throughout give much understanding about how God has led us to this point, which gives us the foundations for the future. Our prayer is as David’s was in Psalm 90:17, “May the favor of the Lord our God rest upon us. Establish the work of our hands for us. Yes, establish the work of our hands.”

The Founders’ Circle will continue to expand, grow and possibly divide, expand and grow as the Lord leads. Some have asked if we would clarify who-all is involved in the Founders’ Circle. Currently, it is Loren, myself, Lynn Green, John Dawson, Jim Stier, Tom Hallas and David Hamilton...and to this core, in the season surrounding Singapore at least through Townsville, those added include Markus Steffen, David Cole, Edwin Fillies and Ken and Robyn Mulligan. This group is serving as elders of the elders to prepare for our convenings - and together with you, we are seeking to hear and discern the word of the Lord for the future. David Cole has agreed to serve in a facilitation role regarding general questions addressed to the FC group.

Loren left Kona yesterday on a ministry trip, but has spent much time the last several days working on a letter to all of you, helping to mark the way forward from Singapore. He so carries all of you in his heart and, as you know, he is passionate about the NEXT BIG MISSIONS WAVE that God is giving us the privilege to catch! He wants to make sure NO ONE misses it!! J His letter will be in three parts:

- YWAM’s Task Post SG2014
- Leadership Enlargement, Not Replacement
- Words of Practical Advice

We believe that as we all whole-heartedly seek God and His gracious favor, His presence which marked us in Singapore will continue in each and every gathering. Lord, let it be!

So blessed to serve Him alongside you,

Darlene

Letter from Lynn Green

Lynn Green

September 7, 2014

There was a great sense of life and joy when we gathered in Singapore and afterward, the group that convened the event had the privilege of reflecting on what God said during those days. As we waited on Him, we felt that we should confirm some of what God spoke to us at this event, and the message that follows is part of that process of confirmation. Others from the convening group will also write to you.

Field-based conveners were recognized and commissioned in Singapore. Each of them was given the responsibility for convening the family in their part of the world for the next year. The purpose of such events would be to trust Holy Spirit to manifest the presence of Jesus as we experienced in Singapore, to energize a new faith and momentum to go where we are not, to strengthen and deepen our unity and to identify and recognise the new initiatives and emerging leaders in our midst. The leaders of thematic ministries will also continue to convene those ministries with the same purposes, as led by the Holy Spirit.

These conveners (one per Field) were commissioned to add two or three others to work as team alongside them to seek God and then obey His word to convene in the right time and place with the faith that God will work right across the mission with the same emphases as we experienced here in Singapore.

These small teams are elders and spiritual leaders; they don't aim to govern with organisational authority, but to be fathers and mothers of the family who lead primarily by drawing the family together in God's presence. Inevitably, problems will arise in our family and obviously the problems will fall somewhere in the

responsibility of these Field conveners. But their mandate is not to engage with all the problems, but to identify which elder or elders has/have the best relationship with the people caught up in the problem and to commission them in prayer to do their best to resolve the issues, as led by the Holy Spirit.

We have dissolved the various groups that used to exercise organisational authority because we know how easy it is to fall back into the habits of our previous meetings. After one year, we will meet with the field and thematic conveners to seek God about the way forward. We know we are moving towards many more geographical areas of responsibility; we will refer to the teams that champion these clusters of Omega Zones as Area Circle Teams (ACTs).

We do recognize that local YWAM entities are legally incorporated institutions (where such entities are allowed by law). Even in these situations, the legal responsibilities and titles are just a very small part of the essence of spiritual leadership. On a day-to-day basis, servant-hearted, plural leadership is always our goal. No single individual has the "final word". In all matters of leadership, we are committed to the same principle that we see in operation in the story of the First Jerusalem Council, where they were seeking the solution that "seemed good to them and to the Holy Spirit".

May the Lord continue to increase His presence upon us to unify us in His love more and more and to make us ever more fruitful!

Lynn Green

Letter from John Dawson

John Dawson

September 8, 2014

To people who have been delegates to historic GLT & GLF gatherings.

You are so valuable. You carry a unique knowledge of our story. The family of Youth With A Mission needs you now more than ever.

What are we to do? What do we model that can be emulated? What follows is the list of things I used during our discussions. Points 3, 4, 5 and 6 are the words prayed over you when you were commissioned into this new season.

Build excellent institutions at the local level with clear authority and in many cases titles that reflect those responsibilities.

Deploy the principles of a gathered eldership everywhere; include them in your daily operations and your organizational activities.

Multiply forums of eldership that both respond to need (Acts 15) and cover communities (Timothy/Titus).

Don't lay down your assignments. Appoint different conveners/presiding elders. (Don't always remain in these roles), but don't lay down the things you do that serve and help global and regional YWAM. You are a volunteer with history, skills and responsibilities. Keep volunteering. Keep taking the initiative.

Move proactively to care for the communities both in the geographic area in which you live and where your history and your calling category have given you influence. You cannot abandon that which is born to you. Move toward the family with a spirit of adoption and reinforce and explain our covenants.

Continue to protect and promote what God wants to do at the global level, even to the extent that you may step forward to convene a global event that addresses a global issue.

Several of you requested the notes from my commissioning prayer so I trust this will help you to remember how much the YWAM family loves and trusts you.

See you in Townsville!

Yours always,

John Dawson

Catch the Wave

Sean Lambert

January 2015

Dear YWAM Leader,

For many years the Global Leadership Forum (GLF) has been processing about the future of our international leadership structure. Loren Cunningham during the Singapore event announced that it was now time to move fully to an eldership model above the local level. David Hamilton then presented a shift in our geographic structure to move from 27 regions and now making room for 74 new "Area Circle Teams" (ACTs). The emphasis is to focus not just on where we are as a mission, but where we are not. To help facilitate these changes "conveners" were appointed over the 7 geographic fields of YWAM. In the Americas there are 9 ACTs, 430 Omega Zones and a total population of approximately one billion. North America was split into 2 ACTs. (See David Hamilton's September 11, 2014 post Singapore letter.)

These new changes are very exciting but also they create many questions about the future of our mission structure and how we are to function together above the local level. Within this booklet you will find many helpful documents, past words of the Lord and post Singapore event letters from some of our YWAM senior leaders.

A few months after the Singapore meetings a group of leaders gathered together in two separate meetings to discuss how to communicate this eldership word specifically in the North American context and to help plan the next gathering. The following people participated:

Loren and Darlene Cunningham, Peter and Linda Warren, Randy Parizeau, John Dawson, Andy Zimmerman, Jim Stier, Andy Landers, Michael Berg and Sean Lambert.

During our times together a possible framework for the future emerged. We also spent time trying to recognize what the key questions are that we should be asking the Lord at this time about our future and where

we see gaps and issues in how we walk out and apply the eldership word. As we discussed the gaps and issues we used two primary questions to guide our discussion:

- How do we address gaps and issues in our movement structure using an eldership model?
- When addressing gaps and issues in our movement structure, what is our belief and Biblical teaching on that topic or area? (A different question than asking what are our rules, procedures or policies)

As we met together, three distinct areas of questions or categories surfaced that seemed helpful in understanding how to apply the eldership word in the North American context.

- If YWAM is primarily a movement and a family of ministries, what are the dynamics and characteristics of that movement?
- If we are called to champion young people and do new things in new ways, what is our belief and teaching about apostolic pioneering?
- What are the qualities of an elder and what is the obligation of each leader/elder in our mission to build up and out toward the other parts of the YWAM movement?

Each day of our gathering together we will be looking at one or more of these three areas, discussing and praying about them together. To facilitate our discussion and learning together we have put each of the 3 categories in the form of note pages. We have also added extra note pages in the back of the booklet. We have also added a fourth category simply labeled "What's Next" in the note area. Here you can list any future action steps, follow up items or key conclusions and thoughts you want to capture from our time together.

Sincerely,
Sean Lambert

Movement Dynamics

If YWAM is primarily a movement and a family of ministries, what are the distinctive features, dynamics, and characteristics of that movement?

Key words and thoughts:

- Easily expandable & organic
- Inclusive of people & categories
- Multiplicable & dynamic "Circles of Relationship."
- Relational shared eldership.
- Moving toward international & cross-cultural eldership
- Spirit driven, and respectful of various callings
- Creative & discoverable
- Ensuring ongoing spiritual foresight of the movement through apostolic succession; a generational flow of spiritual succession, honoring the Holy Spirit (Acts 13:1-4)

Champion & Commend New Works

If we are called to champion young people and to do new things in new ways, what is our belief and teaching about apostolic pioneering?

Key words and Thoughts:

- Getting others ready for successful multiplication
- Leaders being sent out are known relationally in their local community
- Respected and trusted in character
- Assessments of gifting and callings
- Maintain ongoing relationships and partnerships
- Commending others out of our reputation not theirs
- Developing consensus with fellow elders
- Working relational within the family of YWAM where you're planting a new ministry

Building Up & Out

What are the qualities of eldership and what is the obligation of each and every leader/elder to build up and out toward other parts of the YWAM family and movement?

Key words and thoughts:

To manifest the qualities of an elder in your life and interaction with others

- Identify fellow elders outside your community that you respect and walk with into the future
- Take responsibility to understand and own the whole mission
- Remain in fellowship with the greater family of YWAM in all its categories
- Build a relational and international network outward that strengthens your vision and calling
- Serve the family of YWAM with your strengths and contributions
- Taking care not to take on a spirit of offense
- Grow your team and eldership both internationally and cross-culturally (men and women, young and old, etc.)

Legacy Documents

Collapsing Building Lynn Green

February 2005

A couple of years ago I had just accepted the request of the Global Leadership Team to become the International Chairman of YWAM. I had been thinking and praying about the new role with its responsibilities and, as I opened to door to leave my room, Loren Cunningham emerged from his room on the opposite side of the corridor. Instead of the usual warm greeting, he just said, "You know this is about your dream, don't you?" His words stated exactly what I had been praying and thinking about.

The dream had occurred about ten years earlier. In it, I was with my family and we were guests at opening celebrations of the new headquarters of a Christian ministry. The buildings and their grounds were larger and grander than any I had ever seen. It seemed like all my friends, including YWAMers from all over the world, were there with their families.

The centerpiece of this magnificent campus was a set of three very large buildings. The middle one was the tallest, at about 40 or 50 stories, and was flanked by a building of about 15 stories on either side. They were due to open at dusk, with the main celebrations being held at the top of the tallest building that evening.

Throughout the day, my family and I strolled around the beautiful grounds, greeting friends, taking in concerts from Christian artists, and visiting exhibitions. At one point, as we walked alongside the buildings, a small piece of masonry, the size of a postage stamp, fell on my shoulder. At that very moment in my dream I felt God spoke to me. That still, small voice seemed to be saying, "The buildings are not safe."

I was immediately plunged into turmoil. What should I do about this "word from God?" Was it really the Lord, or just my imagination? If I went to the leaders of the organization they would think I was crazy. What weight would my words have compared to the engineers and architects who had designed and built the facilities?

If I began to shout warnings to the crowd, I would appear to be an idiot. And...if I did warn others so they did not go up then the building would probably stand up to the smaller load of people. That would make me a false prophet in everybody's eyes.

In the end, I did the cowardly thing and kept quiet. When dusk came and people began to take the large, express elevators to the top, I told my wife and children that I did not think it was safe so we would watch from a distance. We walked a couple of hundred meters away and waited to see what would happen.

As the last load of people were lifted to the top of the tallest building, it appeared to shudder, crack and then it collapsed in exactly the same way we all watched the World Trade Center implode nearly a decade later. It was obvious that everyone had died. Then I woke up.

Within moments, I knew exactly what the dream meant: in all that we do, including Christian ministry, we tend to want to look good. The campus in my dream was supremely impressive, but the builders had scrimped on the steel in the buildings. Through the dream God was making a powerful impression on me that I should concentrate on the hidden things that will make us strong. God will take care of what people think of us. We should build for

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Little Girl Arise

Jim Stier

2005

Our Global Leadership Team was meeting in Brazil just before a YWAM global event called “Viva America Latina” in 2005. Dr. Atef, a wonderful man of God from Egypt, brought us a strongly convicting word. He related how people had regularly traveled from distant cities in Upper Egypt to see and be with early YWAM teams, decades before. He went on to say that this no longer was happening and suggested several reasons for it.

When he finished his short talk, the Global Leadership Team responded with brokenness and prayers of confession and repentance. As this was going on I received a mental picture and a word from the Lord. Related to the events in Acts 9:36-40, He showed me a little girl that was dead. Then Jesus commanded her to rise. I knew that the little girl was YWAM and that God was saying that we were going to arise to fulfill God’s vision for our future. We were small and helpless, but He would give us life.

I spoke it out, “Little girl, come forth.” It seemed that the whole group responded with faith, as we prayed and rejoiced with many tears.

However, I also understood that this little girl wasn’t just YWAM. She also represented the most vulnerable, at risk people around the world. I understood that as a mission we would approach things from the perspective of those in need and that God would powerfully use us to minister and bring answers to such people.

Collapsing Building Continued...

strength and godliness. He will be in charge of our reputation.

In YWAM, our plumb line, the steel in what we build, is the Word of the Lord to us. Our foundational values represent our best attempt to recount what God has said to us through the years. We must focus on becoming like Jesus, living holy lives. Our call is to cultivate our relationship with Him and to keep clear and harmonious relationships with others—as much as it lies within our ability. We are a discipleship movement. YWAM began to grow at a rapid rate when Loren and Dar began the first training schools where we all lived together and learned together. As we pursued holiness and the God of revival power, He put his anointing on us and we have become immeasurably larger and more influential than people would have predicted.

Now that God has blessed so much, let us not lose sight of the fact that His blessing is essential. As we pursue the hidden qualities of Christ-like character, the Lord wants to continue to multiply our impact for his kingdom and that means much more growth and fruitfulness. But let’s focus on the steel, not on the impressive appearance of this movement.

The Belief Tree

Darlene Cunningham

With David J. Hamilton and Dawn Gauslin; 2005

Jesus' strategy to evangelize the world was to multiply Himself into His disciples, who would reproduce men and women of like vision and values, who would multiply disciples, and so on (2 Tim 2:2). The goal was and is to preach the Gospel to every creature (Mark 16:15), to disciple all the nations (Matthew 28:19) and to produce fruit that will remain (John 15:16). This is the call of Youth With A Mission and University of the Nations, and should be the goal of every disciple.

How is good and lasting fruit produced? How do we reproduce in others the vision and values God has given to YWAM? It is not enough to be well organized and pass on information: we need to have ingested the foundational beliefs of the faith and the values of the Mission in order to pass them on to successive waves of learners. If this is not done, we will only copy a model and we will never be able to answer the "why" questions.

We need to know what we do believe and why, and we need to know what we do not believe and why.

The Bible uses many illustrations of trees, soil, vines, pruning, fruit, leaves and seeds to speak to us about our lives, ministry and fruitfulness. I first heard the analogy of the "Belief Tree" from Darrow Miller, of Disciple Nations Alliance, who speaks on biblical Christian worldview. He teaches that "ideas have consequences," that there is a direct link between roots and fruit, what we believe and how we behave. I have since developed the illustration and use it as a foundation for nearly everything I teach. This simple illustration can provide a reference point, a measuring rod, for making decisions and evaluating the fruit of your ministry both individually and corporately. I trust that God will use it to bring insight and impart life to you in such a deep way that it

becomes a part of your "toolbox" as well.

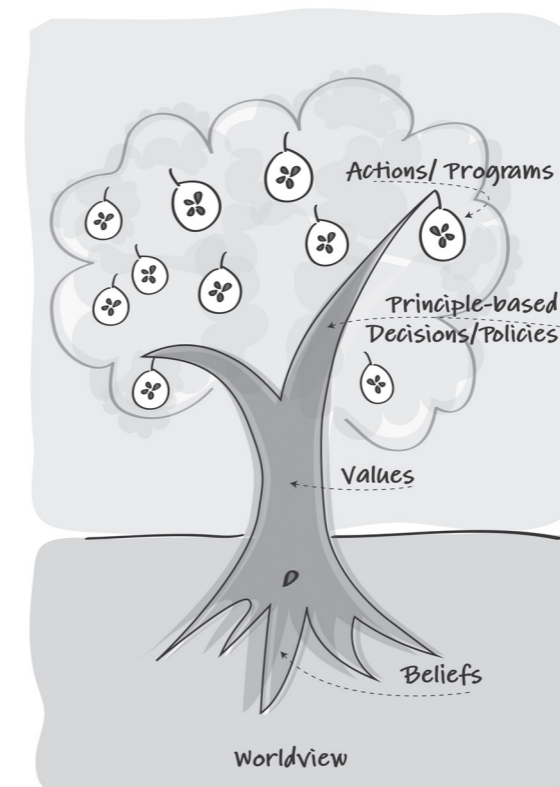
Soil = Worldview

One of the first things it is important to identify about ourselves and/or others is, "What is the environmental worldview that I was raised in, and what is the worldview of those I'm relating to?" Even though you may have come to Christ through the work of the cross, what is the background that has influenced your family, your culture and your thinking, even in subtle ways? This is the soil in which your "tree" grows. Is it Animistic? Hindu? Muslim? Secular humanism? This will affect the glasses through which you see everything. Much of the western world has a Judeo-Christian background, but it has declined into a worldview of secular humanism: "It's all about me. If it feels good, do it. Truth is relative—it's whatever I think is right for me." Even in the way we present the gospel, it is important that we do not feed this lie. We value the individual, but we don't worship the individual! It's all about Jesus!

Often the errors in the worldview in which we have been raised need to be transformed to align with a biblical Christian worldview, which then forms the tap root of our beliefs. Four foundational truths of Christianity, identified by Dr. Francis Schaeffer, which must be included in our beliefs are:

1. **God is infinite and personal.** He is absolutely limitless and cannot be measured; He is uncreated and has no beginning or ending. And He is a personal/relational being with an intellect, will and emotions. *Only the God of the Bible is both infinite and personal.*
2. **Men and women are finite and personal.** We are made in God's image as personal beings (with intellect, will and emotions), created for relationship with Him and others. But we are finite. We have a beginning point and definable limits.

Belief Tree



3. **Truth is constant and knowable.** Truth doesn't change; it is absolute. And we can know truth ("You will know the truth, and the truth will set you free" John 8:32).
4. **We are responsible for our choices.** The consequences of our good/right/wise decisions lead to rewards and life; the consequences of our bad/wrong/sinful decisions lead to punishment and death.

Roots = Beliefs

The roots of the tree are our basic beliefs, which must grow out of the truth of God's Word or our tree can't bear good fruit. All of our beliefs must be rooted in the Scripture.

Other elements of our basic root system include things like believing the truth about **God's nature** (the essence of who He is: all

powerful, all knowing, all present, etc.) and **His character** (how He chooses to express His nature: He is loving, kind, just, holy, merciful, etc.). Of course, we could spend volumes and eternity describing these foundational roots, because there is no end to the vastness and wonderfulness of our great God! But these are some of the most basic things we must learn from the Word and teach to those we disciple, in order to develop deep roots that can nourish their lives and influence every decision.

All of our YWAM Discipleship Training Schools should spend a major amount of time teaching and wrestling with the root system of our basic beliefs. The curriculum defined by the International DTS Centre and approved by the YWAM Global Leadership Forum gives excellent guidelines to follow in building strong roots (www.ywamdtscentre.com).

When we truly know God, when we learn how to hear His voice through time spent in relationship with Him, when we understand that because He loves us, His will is always the highest and best for us, for others, for Himself and for the universe, we will spend far less time in the syndrome of "I should have, could have, would have." We are more settled in knowing that His will is always good and His grace is always sufficient.

Trunk = Values

In Youth With A Mission, we place a strong emphasis on our Foundational Values. I am the one who began the process of identifying and writing down these values so that we could pass them on to successive generations of YWAMers for continued fruitfulness. I have come to realize that the values on their own presuppose that everyone has the same worldview and foundational belief

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The Belief Tree Continued...

system, which they do not. That is why, in recent years, I've begun teaching the "Belief Tree," because our values grow out of and clarify our underlying beliefs. Just as a tree doesn't begin with the trunk at ground level, our values are not the starting point. The starting point for producing fruit that remains is first the seed of Jesus planted in our lives, aligning our worldview with a biblical Christian worldview, and then the root system revealed throughout the Bible: *who is God?... who is man?... what is truth?* etc. For example, Foundational Value #14 states: "YWAM is called to value each individual." Why? Because God is a personal God, who created mankind in His image, as personal beings, so that we could live together with Him in a relationship of love. We are to value what God values.

Branches = Principle-Based Decisions/ Policies

The limbs of the tree represent the principles by which we make decisions, whether personal or corporate. Again, our decisions must grow out of and reflect our values or they lack strength. Jill Garrett, who introduced the Strengthfinder assessment tool to YWAM, uses the architectural definition of the word "integrity" to illustrate the need for consistency between our purpose, vision, beliefs, values, principles and practices. All must be in line with each other and with the Word of the Lord in order for the structure to be sound and have integrity.

Have you ever been in a situation where a policy (i.e., a corporate decision) was implemented that just didn't set right? Usually, it is because it is not consistent with what we say we value. Our principles and practices should be born out of our beliefs and values. They should be the seamless extension of them. When a practice is established, there should be a response in our spirits that says, "Well, of course! If we believe and value *this*, then the automatic

fruit of our decisions should be *that!*"

Let me give you a really practical example. There was a situation once at a campus where I was the operations director. While I was away on a trip one time, an experienced older person was put in charge of the transportation department. When I returned home from my trip, I discovered that a new policy had been established regarding drivers of YWAM vehicles: no one under 25 years of age was allowed to drive the YWAM vans. I thought "Oh, we must have changed insurance companies, and they have set this rigid requirement." So I set out to find the reason for this new rule, because it seemed very restrictive. When I asked, "Why do we have this new restriction? Has the government made a new rule? Or have we changed insurance companies?" I discovered that it was neither. The transportation manager was of the opinion that young people tended to be more careless and irresponsible than older drivers and decided to set the age limit higher!

God called us to be *Youth With A Mission!* Our sixth Foundational Values states: "YWAM is called to champion *young people*." We can't challenge young men and women to go into difficult and dangerous places, and possibly even lay down their lives for the Gospel, and then tell them we don't trust them to drive the vans! It would be okay to have a requirement for all potential drivers to pass a driver's test based on skills, but it is not okay to have an automatic judgment that "youth are irresponsible."

Think about it: if decisions have been enacted at your campus or in your school that do not reflect who God is, or what He has called us to value, then guess which things need to change! I am constantly in this evaluation process myself, and have faithful friends who challenge me with questions like: "Darlene, how does this or

that decision reflect the justice of God and our call to be international?" God has called us as a Mission to a season of realignment. We need to be diligent to see that there is consistency between our beliefs, values, principles/decisions and actions/programs. This needs to be continuously evaluated.

We have made a policy, a corporate leadership decision, in the University of the Nations that we are required to have at least three hours of intercessory prayer per week in all of our courses. Why? If this is just a "rule" which is disconnected from our values and beliefs, then prayer can become a totally lifeless dead work. Buddhists pray. Hindus pray. Muslims pray five times a day! But they are not praying to the true God. Because of our root belief that God is both personal and infinite, we value prayer as the avenue of two-way communication with this God who hears and cares and has the power to act. Not only that, but He designed us to be co-creators with Him through prayer. He chooses to involve us in releasing His will "on earth as it is in heaven" through praying the things on His heart. It will transform our prayer lives when we really grasp this and make ourselves available to hear from God like we believe He wants to create with us in prayer!

Fruit = Actions/Programs

The fruit is the outward expression of the life of the tree. On an individual basis, it is our actions and behavior. On a corporate level, it is our programs and practices. In a healthy tree, the roots draw in life, giving nourishment that flows through the trunk and the branches resulting in the production of good fruit. That's what we want for our lives and our ministries: good fruit that remains.

The amazing thing about fruit is, it has seeds inside! The seeds carry the DNA—the essential genetic data that will reproduce

future generations of healthy, fruitful trees. Every successive season, there is new fruit, and though each fruit is unique, it carries the same DNA and will reproduce the same kind of tree as the one that it came from. You've probably heard it asked, "You can count the number of seeds in an apple, but can you count the number of apples in a seed?"

Programs like the Discipleship Training School are "fruits" of our ministry tree that should reflect our beliefs, values and principles. Every DTS around the world can and should look different from the others—just as every apple is an apple but each one is unique—because the people God brings will be different and the needs will be different. We must continuously evaluate our methods and models as well to be sure that they support the new life and growth. God wants to give a fresh infusion of His Spirit and creativity into each school, but they should all carry the DNA, the genetic code, of a DTS and of YWAM.

Oftentimes people look at a program such as the DTS and want to replicate it. But it doesn't work when it is disconnected from the YWAM "tree" from which it grew. Another ministry or a church may draw elements from a YWAM DTS, or run a similar discipleship program which may be very effective. Though the basic Bible beliefs are similar, the values for every organization are different, and their programs should grow out of and reflect the unique characteristics of the things God has called *them* to embrace.

As mentioned earlier, integrity is when our worldview, beliefs, values, decisions and actions flow seamlessly, with no disconnect. Our actions and behavior should clearly align with what we say we believe. When

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The Belief Tree Continued...

this isn't happening, there a break in the flow.

Here is another personal story that illustrates this point so clearly. As is our custom, one night Loren and I were hosting a large group of YWAMers for a meal at our home. Afterward, a number of people offered to help me clean up. One young leader, holding an armload of aluminum soda cans, asked "Darlene, do you recycle?" I replied, "I believe in it, but I don't do it." When I heard the words come out of my mouth, I was so shocked that I gasped out loud. I had been teaching on the Belief Tree to that very group of people! I asked the helper, "Did you hear what I just said? I said that I *believe* it, but I don't *do* it!" It's true that in Hawaii, recycling is not required by law, and they don't make it easy to accomplish, as recycle systems are not in place. But I went out the next day and bought recycle bins for aluminum cans, plastic bottles and glass and I have recycled from that day to this.

My friend and co-worker, David Hamilton, has added another dimension to this Belief Tree teaching which will help you in using this as a very practical tool in your life:

Worldview = What Is Real

This is our un-thought-through presuppositions about reality. It's what we generally accept or believe from our environment or the way we were raised, without questioning.

Beliefs = What Is True

You may ask, "But aren't what is real and what is true the same?" Yes, if there is integrity; but if there is not integrity, what seems real to us and what is actually true may be very different. (Remember the foundational truths of Christianity outlined above: there is absolute truth, and it is constant and knowable.)

For example, in Africa some tribal people are animistic, so what is *real* for them is that

they believe spirits exist in different forms of nature – rocks, the sea, lions, etc. According to their worldview, if you get sick it's because someone has put a curse on you. When an animist becomes a Christian and believes that Jesus is the Son of God, they believe this is *true*. When they become sick, they know Jesus can heal them because He is powerful. But if they pray to Jesus and don't get well, they often quickly revert to the *reality* that they have known, which is that sickness is caused by evil spirits. So they may go back to the witch doctor to remove the curse.

This syncretism (mixture of opposing belief systems) works against integrity. Every culture and every individual has issues of syncretism. Identifying and ridding ourselves of it occurs as we mature in integrity.

Values = What Is Good

Isn't truth good? Yes, it should also be considered good. Why is this different? When you embrace something as good, it's something you do because you like it. You find it desirable or beneficial. There is some internal delight.

When you read through the eighteen YWAM values, you might read one and think "I've got to achieve this" or "I need to work on this one." This is an indicator that you see this as a principle or truth that is right, but you have not yet learned to really love it. As long as it's something external that you have to live up to, rather than something internal that you delight in, then it has not yet become a personal value.

Principle-Based Decisions/Policies = What We Think Is Right

Once you have embraced something true and attributed value to it, it will lead to right decisions and policies. Just living by the rules and doing what is right is not

discipleship! What we want to see as a result of true discipleship is internal government. This is one of the most important things in the world, to be self-governed, have self-morality, and lead ourselves based on God's principles, not on external boundaries.

Actions/Programs = What Is Wise

If all these others things are aligned, our behavior/actions will be wise.

We need to learn to make decisions that bring harmony between what is real and true and right and good and wise. Only then are we walking in integrity! How do we discover whether there is seamless integrity or disconnections? By asking questions.

There are two questions that will lead you to insights at every level of the Belief Tree:

1. "Why?"

This is a discovery question that leads us to *foundations/presuppositions*.

Let's look again at the example about young people not being allowed to drive YWAM vehicles, and use the question "Why?" to lead us from the action back down to the presuppositional worldview.

- *Action*: young people can't drive YWAM vans.
- *Why?* Because of a faulty *policy*.
- *Why* was the policy wrong? Because it did not reflect that we *value* young people.
- *Why* should we value young people?
- Because our *belief* about God, based on His Word, tells us that He values young people: Jeremiah, Mary, Timothy, David, Samuel, Daniel, Joseph...all of the disciples. Our Biblical Christian worldview tells us that we are made in the image of God from birth, not just from the age of 25!

When you get down to the "belief" part, you should always have a "God said in His word" upon which to base your belief.

It is so important to ask the *why* question. You cannot get understanding and make wise decisions without this. When people don't understand beliefs and values, they just copy a model, and the life soon goes out of it. It becomes dead works.

You can also do the opposite, move from the roots to the fruit, by asking the question:

2. "So What?"

This question leads us to understand implications/applications.

- *Worldview* – we are made in image of creator God.
- So what? We *believe* we can co-create with Him.
- So what? We *value* prayer as a good thing; it changes things!
- So what? We make *principle-based decisions*: I will give up whatever it takes to have time for prayer: sleep, food, social activities.
- So what? My *actions/behavior* line up: I establish a lifestyle of prayer.

The reason a lot of Christians fail is because they go straight from understanding something to be *true* to doing something because it is *right*. They skip the step of *value* and it becoming *good/delightful*. It's not hard for me to do what I embrace as good and delightful. But if I only try to do something because I know it is *right*, I will fail much more easily.

As you keep asking the Holy Spirit to examine your life and reveal any place where there is a lack of integrity, you can

Continues on the next page...

Applying Samuel Leadership Global Leadership Team

2008

The Belief Tree Continued...

invite God to transform your mind and thinking so that you will grow in maturity and greater likeness to Christ!

Summary:

We must know WHY we believe WHAT we believe. Our practices and programs should be a reflection of our beliefs, values and principle-based decisions. We should be able to give an answer when asked, "Why do you do what you do, the way you do it?" It is an opportunity to share our beliefs, values and principles. And if we don't have an answer or we don't know why, it is an opportunity to seek answers and make sure that our actions and the fruit of our lives and ministries are a true reflection of Jesus.

I love the story of one family—a husband, wife and two teenage kids—who came to do a DTS at YWAM/UofN Kona and heard me teach on the Belief Tree. They were fairly new Christians and the husband was a successful businessman. I'm sure he had sat through many courses on decision-making, but the Spirit of God had a profound impact on him and the whole family through understanding the Belief Tree. It gave them a simple yet practical framework for making decisions and evaluating whether their lives were in alignment with their beliefs. When they returned home after DTS, the family spent most of a two-week vacation to Ireland working on their family Belief Tree, defining their beliefs, values, principles and actions. They drew it on a large piece of poster board, and upon returning home, they hung it on the kitchen wall. It is there, in the busiest room of the house, that they gather to make family decisions, evaluate where they have come from and where they're going. It is there that they also have that occasional discussion regarding outward behavior that may or may not match what they say they believe—not only the children's behavior, but the parents have invited the children to hold them accountable to live what they say they

believe. What a wonderful and simple yet profound tool for checking the integrity of our lives and ministries!



Scriptures for additional meditation/study: Psalm 1:1-3, Colossians 2:6-7, Matthew 7:15-23, Matthew 13:1-9, Jeremiah 17:7-8, Isaiah 61:3,11, John 15:1-17, Colossians 2 & 3, Romans 11:16.

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1. In 2008 we were coming up to the end of John Dawson's terms as President of Youth With A Mission. As we searched for a name for a new president, we could not get any consensus. It wasn't long until we realized that God was trying to say something to us. He took us to the story of Samuel when Israel asked for a king. The Lord told Samuel that Israel had rejected not Samuel's, but God's leadership over them (1 Sam. 8:7). This word hit us powerfully. We responded to God and embarked on a course that we trust will result more and more in God ruling directly over us as our king. We're well along in our discovery process and things are getting clearer as God continues to speak to us.

2. We're not in the process of abolishing leadership in YWAM. We're looking to grow our eldership circles and these circles of elders will provide leadership to our movement. This process will tend to produce broader participation in leadership.

3. In this process there is a lot of freedom given for the regions to seek God and get guidance as to how to proceed in each place. It would be strange if meticulous orders would come from the "top" to promote a greater freedom and creativity in our movement. Our emphasis is on seeking the word of the Lord at each level.

4. We are a movement. This movement contains many organizations within it, but is not itself an organization. This means that a local base is, for example, an organization within a movement. The University of the Nations, as another type of example, is an institution within a movement.

5. A movement is led, rather than governed. This means that our eldership circles aren't part of a governing structure. They are groups that the movement looks to for guidance and leadership. This is an organic, authentic authority. It is based on acquired

esteem rather than organizational legalities.

6. This means that our elder's circles aren't governing bodies or parts of an internal governmental structure in YWAM. The judges, who led Israel for some 300 years, had no governmental authority or structures. They had a great deal of spiritual authority and insight and provided effective leadership.

7. We believe that every individual YWAMer can hear God. This can be abused, but we must deeply respect and promote it, being very reluctant to interfere unless sin is being practiced and promoted.

8. We are coming up to a time of multiplication that will be severely restricted if we try and hold to a traditional power structure with organizational charts and bottlenecks. This would disqualify us to respond to the appeal that the Lord made to us last year, through Loren, to get ready for this multiplication.

9. This is the time to be looking for ways to continually open up the processes that lead to multiplication. It's not the time to hold on to governing control to decide what can be done and where and when. It's an hour of opportunity and we should seek ways to promote freedom for people to obey the Word of the Lord and create new things.

10. To keep respect and therefore authority, our elders must faithfully seek God. The qualifications for an elder or for an elder's circle are primarily spiritual. We must go first and often into the holy of holies. This cannot be delegated. If we will do this others will follow. It's clearer than ever now that it's not enough to merely hold a position with a title and some assigned power.

Continues on the next page...

Eldership and Platforms

Global Leadership Team

2009

Applying Samuel Leadership Continued...

11. We should look to encourage the multiplication of elder's circles, looking for appropriate ways to include more and more of the truly wonderful men and women of God that we have all over the globe in this relational process of eldering.

12. The general guidelines for our way forward are already there in our values, which are really a list of the major words of the Lord to us over the decades. These words of the Lord define us and we're not to stray from them.

13. The guidelines are held within the framework of our covenant with God, especially the original covenant formed when Loren saw the vision of the waves. We are a covenant people and should orient ourselves by that covenant.

14. We have powerful promises for growth. We have before us a huge task. As our ministries grow and multiply we will need to see a parallel multiplication of elder's circles. We trust that this will be a dynamic process that will encourage new initiatives and will honor the word of the Lord to even the youngest YWAMers.

15. If any great issues come about that the more immediately involved circles of elders can't handle, these could proceed towards resolution in at least two ways:

a. We could take them to our most experienced elders and our most established circles of elders. This is the equivalent to what Israel did when they took questions to Samuel.

b. We could assign that question as a project to a specially formed group of elders. This group would exist long enough to bring resolution and then would cease to exist.

16. Our normal elder's meetings would primarily be concerned with the big picture, the word of the Lord, the dealings of God with us and through us to the mission, seeking God together, interceding for the movement of YWAM, and so on. The minutia of daily operations should be dealt with whenever possible (and it's almost always possible) at the local level.

17. There are very innovative and promising things happening in several regions, where they are seeking the Lord in detail. This is a growing reality and we can look around the globe to find examples of solutions that can inspire and instruct us as we likewise seek the Lord.

In 2009, a friend of YWAM brought a prophetic teaching to us on the subject of eldership. It was taken from the story of Samuel, the prophet. The story in the first eight chapters takes us from the sin of Eli and his sons, to the rise of Samuel and God's deliverance from enemies, through to the rejection of God's government in favor of a predictable and controllable system of royalty.

From that story, we realized that we were almost unconsciously modelling ourselves on organizational constructs that were okay for business or government, but not for us. We are part of the Body of Christ, and our leadership works on a completely different model—Jesus!

Several hours of teaching were brought into much greater clarity during a time of prayer. One of our members "saw" a platform lifted up above a crowd of people and there was one person on the platform. Then other people climbed up onto the platform. Then another platform was raised up and people climbed onto it. Then more platforms arose and every one of them was filled with people and none were higher than the others.

Later, we began to use the term "circles" to describe this picture of how leadership is meant to work. We realized that it also applies to all the spheres of influence in society. None should be considered to take authority of all the others—not even the Church.

So, the message is simple. We are called to keep recognizing those whom God has anointed to lead and He is anointing many. We function in leadership groups and the groups are not arranged in an organizational hierarchy. Simple! Just like the Church was in the beginning and for many decades.

Circles, Circuits, and Cycles

Loren Cunningham (Notes by Bryan Bishop)

December 2011

In the Tower of Babel story in the Old Testament, they used bricks, not stones; they used tar (a product of death) not mortar (like the earth from which Adam was created). God called them to use stones, not bricks, when creating altars.

In the corporate world, you are only a number, like bricks. In the database of government, you are a constituency. The “bottom line” is all about numbers of dollars. Numbering. Remember when David wrongfully numbered his people as a source of pride.

Peter 2:5 says that you are living stones God is building into His spiritual temple. In the body, the back can move in many directions. Our body structure has flexibility. If, like Joseph, you no longer have God’s worldview, you have Pharaoh’s worldview. This view leads everyone into slavery—even Israel, from which Joseph was delivered.

All of us are not local, all of us are not global, all of us are glocal.

We’re not to be bricks, and we are not to look at the people God has given us as “bricks.” It’s the fear of flood, though God said it wouldn’t come again. In a controlling spirit, we want everyone to line up as bricks, so we don’t fear. But it’s altars we are to build, not towers.

Everything below the line is local. Everything above the line is global. Below the line, “render to Caesar the things that are Caesar’s but to God the things that are God’s.” You pay your taxes, even if you don’t agree with what they are used for. Jesus said to Pilate that war and defense and capital punishment were given by God to the realm of government.

In Canada, I was invited to speak on the difference between Islam and Christianity. Many Muslims attended. I spoke on the love of God, but afterward I was asked, “What is the role of war?” The TV cameras were rolling and I could sense the tension in the air. I responded, “God gave the government for justice and church for mercy – now ask me a mercy question.”

The first domain of authority is the individual. When you use authority, you should use it very sparingly. When you do, you should use it as a father or mother, mostly using your influence. Labels, through the pressure of society push you from one sphere into another. For example, Billy Graham was pressured to run for president, to become an “authority.” He stuck with his sphere of church—that was his realm of authority.

Satan became the “prince” of this earth. Through our sin, we followed him, giving him our God-given authority. Jesus said “I have been given all authority.” He claimed it back from Satan. Satan has no authority, and he has influence only through people.

Your spiritual authority gives you human influence as well. The individual, family, and church all have authority. We could become an exclusive club. Regarding status quo: there’s a status that has to do with pride, with powers. That’s not the kingdom of God. It’s circles that go out like ripples from a pebble in the pond. Jesus was rock, and we’re a part of the circles that go out from His life.

After the YWAM 50th Anniversary travels in 2010, we took time off after Christmas. I took four weeks off for first time in my life. I thought God would have us relax. But the very first morning, He gave me a download: Circuit Riders! Some young leaders were sensing this too. I had gotten two old books on Wesleyan beginnings and their impact on societies. With such a great influx of people, they didn’t have enough leaders. Pastors would go by horseback in a circuit to preach, teach and to set their elders in order. I had the understanding that God was going to pour out His Spirit in such a powerful way.

In the Jesus movement, so many were ready to receive Christ, but the Church was not ready to receive them. In meetings leading up to our gathering in Fortaleza, Brazil, thousands of commitments to Christ were made. There were people from every gang in the city coming to church. Some churches didn’t want to accept them. In the Jesus Movement, millions made commitments but many felt rejected by institutionalized church.

God wants us to keep moving in circles of relationship. It’s circles around gifts, callings, ministry, vision, passion. There are many words for the same concepts, all categories of purpose. In this room, there are several: U of N, mercy ministries, regional/geographical, and demographic.

During this “download” from the Lord, I received revelation that I originally thought was just for Kona. All year, I wondered if it should be adopted beyond, as it has to do with all of YWAM and church life. Eldership should receive not only revelation but right interpretation and application. I think this could be revelation for all of us if we get the right interpretation. It’s not that we get smaller, but we expand our leadership. So it’s not GLF (Global Leadership Forum) but GLFs.

Maybe in coming times our travel will get harder, with visas or a collapse in the economy of some parts of the world. God is giving technologies to serve His people. I was able to buy for another organization a whole hospital for USD\$10.00. It’s a virtual hospital, led by Dr. Carl, a leading pancreatic transplant doctor who is the head of the medical area for Call2All. They are going to serve frontline primary healthcare workers, and serve doctors and nurses worldwide.

We are trying to upload all of the teachings in all the languages we have. This is happening in Kona, with cloud technology. Global Virtual Studios is linking the arts worldwide. We are expecting to be able to communicate, have alternate energy and water resources globally in and beyond YWAM.

Why are we getting these revelations? I believe God wants us to stay close to each other in communication. But we are far away from each other. How do we geographically stay close to each other? That’s in circles of eldership and spheres of influence. Use your influence, but don’t use your authority unless you have to.

I have only asked five people to leave YWAM in 50 years. I realize there is a time when you have to do that. You have a legal right at the local level to do that. But only local “fathers and mothers” can do it with love. We tried to set up an international justice system. It would have cost \$1 billion a year to run it. Don’t try to use authority if you’re not a father. It’s like a neighbor spanking your child.

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Circles, Circuits, and Cycles Continued...

Circles of Relationship. Circuits of Geography (multiplication). Cycles of Time management. We are all to be part of at least one local circle. Every YWAMer and especially leaders need to be a part of a local YWAM community for your personal accountability and your leadership authenticity. Being rooted locally gives you spiritual authority for teaching and leadership beyond the local. Then you stay relevant.

YWAM has no corporations above the local structure. In the legal battle Kona faced, we were able to prove that in YWAM one corporation isn't led by another as a legal precedent for the USA. At a local level, we have local labels and we have local elderships over legal boards that "render unto Caesar." Let's move in the spiritual protection we have and that's eldership. We can do all of this from a local level. The President's Gathering for the U of N, that too is a circle of elders.

Someone tried to explain YWAM. They said, "they are not an organization or an institution; they are 'swarms.'" This term was coined by Justin Long. Swarms are visionary, collaborative, sustainable, adaptable, voluntary, open, and multiplying. That's what our swarms do. This because we are open and other bees come. All of this is true about YWAM when we are really living and moving as we should.

Creating a pyramid isn't the key. We are not to transition out of leadership. We are to enlarge or expand leadership. I don't believe we are to transition out of the GLE, but we are to enlarge this body of elders – fathers and mothers of YWAM. We will enlarge by creating circles. We can also create virtual conferences, so we aren't always flying.

With global eldership, we are able to meet virtually because we do also have times when we can be together and embrace. We need those. Then there are other times when we don't have to be together. Like we did last night, sharing with the Africa group around this table, it's an important part of who we are. Let's not make it smaller; that leaves people out. As we honor our fathers and mothers, that 5th commandment is for us in YWAM. Let's enlarge and multiply our elderships and enrich and secure the YWAM movement which is spiritual, not a legal entity except at individual operating locations.

In the next season, pray for all the circles we have in YWAM and those we should have. Think of the circles we could have. What about a circle for all the cooks in YWAM? Circles in every sphere; we are working on a SphereView Bible. When a businessman and his family went through DTS, it changed his life: David Lindsey then started Companies With A Mission (CWAM). We want to start "sphere ministries." We want to have people in government and all the spheres who relate to us at a vision level and spiritually–NOT legally or politically.

As these things happen, it brings multiplication as we have circles for every one of the seven spheres. Have a circle for Bible distribution. We can have circles in every category in YWAM. I pray we will receive a check or wisdom or anointing so we can receive the great influx that is coming. We need to have the trenches dug, so it can become a movement generated by the Spirit of God.

Who are elders? Think of the five-fold ministry gifts of apostles, prophets, evangelists, pastors and teachers. Elders are to be apt to teach. You use the influence of your life and teaching. How do you correct someone when you are apostolic and not the director? Jean Patrick said he lost authority when he became regional director. He'd had a fatherly role before. Matthew 18:15-20, bring it to individual, then original witnesses, then the congregation. Keep it within the place and level where you are. That's important for maintaining relationship. We see many ministries thrive and die because they don't honor the 5th commandment. Honor your fathers and mothers in the faith.

For your legal board, 1/3, 1/3, 1/3 works well with people you can trust: a combination of global YWAMers, local YWAMers, and representatives of donors from business and legal spheres blends well and gives a strong board, especially in troubled waters and seasons. One-third represent local donors (not pastors); one-third are YWAM elders beyond the local; and one-third from leadership on the local base. You want to have relationship as associates, not authority.

We are grateful that there have not been major schisms in YWAM throughout our history. If there is a situation with a leader, we do not want to destroy the ministry to discipline the leader. It would be like the like the Old Testament story of cutting the baby in half. Find another path for discipline. You will destroy the ministry if you don't trust people. You do put safeguards in place and you give teaching.

A geographical eldership is one of the circles. We are not saying to do away with geographic eldership. But the church mission (religion) platform has been held up above the others. This must change to include all seven spheres. We must not say geographic leaders are above everyone else; it's just one of the circles. They have a legitimate role, but don't lord it over others because they are "above" you. Have circles over each and every Omega Zone, and then neighborhoods. Granularity will allow us great growth.

An ending challenge from Loren:

It is God's vision to YWAM and to the whole body of Christ to "be fruitful and multiply and fill the earth" Gen 1:28. It's time to not only plan for 4K, it's time to commit and do it: a YWAM operating location in every Omega Zone. Let's get an organic relational eldership foundation that will allow for the spiritual tidal wave that's coming. Pray for it! Plan for it! Work for it! Adapt and change for it! We must be prepared or we will be left behind when it comes. Even now, come in power and strength, Lord Jesus!



David Hamilton's highlights from Loren's message:

- We are called to build with stones not bricks. We value the uniqueness of every individual. We do not pump people out in mass production. We are called to build altars not towers.
- Loren spoke about spheres, not domains. He highlighted individual, family, church, government, and covenantal associations (eg: legal entities that render to Caesar things that are Caesar's). When we resort to authority as our mode of

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Spiritual Eldership

Loren Cunningham

2004 (Updated 2012)

leadership, we tend to lose influence. The labels we use to describe our positions have authority implications. Is there other language? It's not dis-empowering but understanding what God has called us to be.

- We are not in a time of transition but expansion. Our entities are not to be smaller but to be enlarged. We're not to have one global leadership forum but many and more inclusive forums.
- Circles, circuits and cycles. Circles is about the demographics (people), circuits about the geographics (space), cycles about chronology (time). Most important is the circles, which are relational, purposeful. Apostolic communities.
- Glocal. We need to be involved locally and serving here and now, especially as we minister globally.
- Swarms: visionary. Circles within circles. Ezekiel 1: wheels within wheels.
- As we move forward, it's the honoring of our spiritual fathers and mothers that gives us multi-generational life.

When I was seven years old, my family and I visited Niagara Falls. I have an indelible picture in my mind of what I saw: a barge, wedged against a huge rock right at the edge of the falls, with the water raging around it. I was forever impacted by the story I heard:

Two young boys had been guarding the barge, safely tied to a dock far upstream. When night came, they fell asleep. As the boat gently rocked, the knot loosened and they began to float downstream. The boys slept on...drifting... not knowing they were in danger.

Hitting rapids, the lads awoke with a jolt. Realizing that they were in peril, they yelled for help, but no one was awake to hear their cries. As daylight came, people saw the boys in distress, now rapidly rushing toward eminent death, but there was nothing anyone could do—they were too far out in the middle of the river, and no one could reach them in time. They fell to their knees and cried out to God to save the boys.

Miraculously, just at the edge of the falls, the barge hit a huge rock and lodged securely against it. From there, the townsfolk were able to throw ropes and rescue the boys.

I shared this story in 2001 with the Youth With A Mission Global Leadership Team gathered in Kenya, expressing my concern that there were areas where we as a mission were "adrift" from our founding values and this drift could lead to our demise. Few organizations are able to continue with vision and passion beyond the second generation. Although YWAM was then 41 years old and had many thousands of full-time participants working all around the globe, future multiplication could not be assured by momentum alone. We needed God's understanding of where we had drifted and His realignment to bring a new thrust of apostolic growth. I carried this concern continuously in my heart.

Then, on July 13, 2002, God reassured me that we as a mission had "hit the rock." He promised that if we would obey His course correction, He would give us a new apostolic release. I wept with gratitude and relief.

The following month, the Lord called me to a time of fasting and prayer for YWAM. I asked "what are the essential ingredients for regaining our apostolic edge?" He began to bring an understanding of key elements for growth that I will explain below.

Elements for Apostolic Growth

The following elements thrived among us as a mission during our first four decades, resulting in many new ministries and launching of YWAMers globally, but in the 90s we began to drift in some places. These are the moorings that I believe will bring about a renewed apostolic thrust:

- Freedom in the Spirit
- Spiritual Eldership
- Relationship

All of these must function under the Lordship of Jesus, according to His word and His will.

Freedom in the Spirit

Every individual, from the youngest to the oldest, must have freedom in the Spirit to hear and obey the word of the Lord. This opens up creativity for Him and from Him to initiate among us anything He wants to do.

We teach students, "You can hear God's voice...but you also must obey it and step out to trust Him to do the impossible." The steps are: (1) God gives revelation, (2) we interpret the revelation and (3) we apply what we understand. We may make mistakes sometimes in our interpretation or

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Spiritual Eldership Continued...

application, but that's not evil—that is how we learn. Often the young and inexperienced hear God most clearly, for they do not yet believe that it can't be done!

It is important that individuals have this freedom in the Spirit to hear and obey God, but this is not done in a vacuum or independently. Otherwise you can end up with the "tyranny of one." This is where it becomes important to understand how spiritual leadership works.

Spiritual Eldership

Elders are not necessarily older in age (Timothy, a youth, was an elder and appointed other elders). But elders have a breadth and depth of experience and spiritual maturity, and they fulfill the leadership criteria outlined in 1 Timothy 3 and Titus 1.

True elders are submitted to the Lordship of Jesus and to their followers, as servant leaders. They have a responsibility to take to God in prayer any word that is submitted to them by an individual, and also to test it according to the scriptures. This trust is sacred, and they should receive this new, baby vision like a grandparent would receive a grandchild. God's heart is broken when new vision is stomped on by leadership; He says, "it would be better for you if a millstone were hung around your neck..." Luke 17:2 (NRSV).

According to Timothy and Titus, spiritual leaders must be hospitable. The Greek word for hospitable, "xenophile," means "a lover of the new, the strange, the different." Thus they are open-hearted toward new vision and pioneer projects, asking God to "show us if this word is conceived by You and give

us the timing and other application details." Then they should coach the group in how the word is best applied in the context of the whole.

Let me give you an example: In 1970, a multinational YWAM team felt God told them to go to Afghanistan. At that point in time, short-term teams of young people did not do that kind of thing! They brought their guidance to me, as their spiritual leader. The easiest thing would have been to say "no, it is a closed country. The risks are too high"—especially since my younger sister was on the team! But I had to pray about it, and God said "yes." The team went and ended up taking thousands of Gospels in local languages. They were arrested, but their judges had to read the "evidence," the Gospels they were distributing. The team was then released and instructed by those judges to continue to distribute the Gospels! YWAM has now ministered in Afghanistan for more than four decades nonstop, through every war. This is the fruit of honoring God's word, to whomever He gives it.

Spiritual leadership is like Moses going into the tent of meeting in the Old Testament, where he would meet with God and listen to Him about the affairs of the people. He then would come out and deliver the word of the Lord. A danger in any organization is for structures to dominate, taking a position above this emphasis on meeting with God. When that happens, suddenly decisions are made according to budgets and structure instead of the voice, vision and values of the Lord.

I believe every YWAM ministry should have spiritual eldership. Even small teams going on short-term outreach should identify who the leaders are and lay their hands on them and pray for God's anointing (Acts 13:1-4 and Exodus 40:15). These individuals, as well

as those serving over them in leadership, should take seriously their mandate to seek the Lord on behalf of the people and bless them (Numbers 6:22-27).

There is nothing in this concept of spiritual leadership that says one person is better than another. God calls us to salute the dignity, value and equality of every person we come into contact with. Whether you have the ministry of an apostle or the ministry of helps, everyone is equal. The functions are different, but every ministry is equal in value to every other ministry.

Relationship

During the 1970s, there was widespread abuse of the concept of "eldership" among the body of Christ. One teaching defined eldership in a way that sanctioned extreme control over individuals' lives and possessions. In an effort to distance ourselves from this movement, I believe YWAM backed off too far and we stopped exercising biblical spiritual leadership. This is one of the drift factors that must be righted.

Spiritual elders are to lead primarily through prayer, influence and relationship, not through control. One of the main ways this is done is through teaching. According to 1 Timothy 3, a leader must be "able to teach."

Jesus said, "You know that those who are regarded as rulers among the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to be great among you must be your servant, and whoever wants to be first must be slave of all" (Mark 10:42-44).

Leaders who control people with clenched hands will produce followers who will one

day shake their clenched fists back at them. This kind of hierarchical leadership is not kingdom authority. Inevitably it will produce rebellion.

Instead, if you lead in an open-handed way—giving and serving—you are leading in Jesus' way. He said, "Even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many" (Mark 10:45).

There are times and situations when spiritual leaders need to act with authority, but they should only intervene with authority after appealing through relationship. They must make sure it is the right battle (issue), the right time, and approach the situation in the right way. And in these contexts there need to be structures and legal boards in place that hold these elders accountable in all legal and financial matters, "rendering to Caesar, the things that are Caesars, and to God the things that are God's."

Autonomy, with each person, ministry or base working independently, is a non-scriptural concept. But likewise, if eldership is operating outside of these other factors—freedom in the Spirit and relationship—it leads to legalism and a hierarchical leadership that is not godly.

An apostolic movement dries up when there is not integration of these elements: freedom in the Spirit, spiritual eldership, and relationship, all operating under the word and the will of the Lord. When they are operating together, it brings much fruit (e.g., Acts 15). May it ever be so with YWAM!

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Foundational Documents

The YWAM Values

Source: ywam.org

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.

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YWAM Values Continued...

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.

Our Beliefs

Source: *ywam.org*

Youth With A Mission (YWAM) is a global movement of Christians from many denominations dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's kingdom, we are called to love, worship, and obey our Lord, to love and serve His Body, the Church, and to present the whole gospel for the whole person throughout the whole world.

We of Youth With A Mission believe that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's son; that people are created in God's image; that He created us to have eternal life through Jesus Christ; that although all people have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ; that repentance, faith, love and obedience are fitting responses to God's initiative of grace towards us; that God desires all people to be saved and to come to the knowledge of the truth; and that the Holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "Go into all the world and preach the good news to all creation" (Mark 16:15).

The Christian Magna Carta

Source: *ywam.org*

Youth With A Mission affirms the Christian Magna Carta which describes the following basic rights as implicit in the gospel.

Everyone on earth has the right to:

- Hear and understand the gospel of Jesus Christ.
- Have a Bible available in their own language.
- Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have Biblical teaching and worship with others in the Body of Christ.
- Have a Christian education available for their children.
- Have the basic necessities of life: food, water, clothing, shelter and health care.
- Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

We commit ourselves, by God's grace, to fulfill this covenant and to live for His glory.

(Developed by YWAM leaders, 1981)

The Lausanne Covenant

Source: ywam.org

Lausanne, Switzerland was the location of a 1974 International Congress called by a committee headed by Rev. Billy Graham. Christian leaders from 150 countries attended the Congress. The Lausanne Covenant is a declaration agreed upon by more than 2,300 evangelicals during the 1974 International Congress to be more intentional about world evangelization. Since then, the Covenant has challenged churches and Christian organizations to work together to make Jesus Christ known throughout the world.

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. (Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph 4:12; 1 Cor. 5:10; Rom. 12:2; II Cor. 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. (II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16, Matt. 5:17,18; Jude 3; Eph. 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 recognise 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. (Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20,21; Phil. 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. (I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

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. (Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psa. 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; Joh. 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

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The Lausanne Covenant Continued...

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; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 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 organisational unity may take many forms and does not necessarily forward 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; Eph. 4:3,4; John 13:35; Phil. 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 evangelise 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 reevaluation 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. (Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3, I Thess. 1:6-8)

9. The Urgency of the Evangelistic Task

More than 2.7 billion people, which is more than two-thirds of all humanity, have yet to be evangelised. 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 parachurch 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 evangelised country may

sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelised 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, 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 causes 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; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 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; Gen. 4:21,22; I Cor.

9:19-23; Phil. 2:5-7; II Cor. 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 recognise 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. (Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 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 thoughts and action, that is, to a surrender

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The Lausanne Covenant Continued...

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. (Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26; 4:1-3; Gal. 1:6-9; II Cor. 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 forth 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. (I Tim. 1:1-4, Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

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 world become a fit instrument in his hands, that the whole earth may hear his voice. (I Cor. 2:4; John 15:26; 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psa. 85:4-7; 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 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 rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives. (Mark 14:62; Heb. 9:28; Mark 13:10;

Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

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!

YWAM's Covenantal Framework

David J. Hamilton

Draft Compiled in 2013

YWAM's Foundational Covenant:

Legacy Word #1: The Vision Of The Waves - 1956

It was June of 1956. Loren Cunningham was in the Bahamas with four other young men to evangelize and gather young people together using their musical gifts. On a Wednesday at 3 pm, a few days before his twenty-first birthday, he was kneeling by the bed in the simply-furnished guest room of his missionary host. He was asking the Lord about the message he was to speak that evening. Then, as he looked up at the white walls, something unexpected happened.

He says, "Suddenly I was looking at a map of the world, only the map was alive and moving! I could see all the continents, and waves were crashing onto their shores. Each wave went onto a continent, then receded, then came up further until it covered the continent completely. The waves become young people—kids my age and even younger—covering all the continents of the globe. They were talking to people on street corners and outside bars. They were going from house to house and preaching the Gospel. They came from everywhere and went everywhere, caring for people. Then just as suddenly as it had come the scene was gone." (Excerpt from *Is That Really You, God?* by Loren Cunningham with Janice Rogers, YWAM Publishing.)

God had spoken to Loren through this vision of the waves. This remarkable initiative by God to share his dream with Loren would lead to the launch of Youth With A Mission four years later. Within a generation millions of young people would have their lives touched by God because of this vision of the waves.

We are some of those young people. Our lives have been changed because of how God met Loren that day in the Bahamas. As we reflect back on that event, we realize that that moment had significant parallels to other moments throughout history; moments when God stepped in to share his heart and his purposes for the world. Indeed we have come to realize that this vision, this unexpected encounter, was a God-initiated, destiny-defining, foundational covenant that God gave Loren in order to birth a new missions movement.

What should that movement look like? What were the major elements of this covenantal vision?

First of all, it was about youth. This was both a concrete reality and it can also serve as a metaphor for something more. Concretely, if we ever move away from championing young people we have moved away from the call of God upon us as the YWAM tribe. Metaphorically, this is the language of missional de-regulation and innovation. Young people were not considered candidates for missions in the mid-twentieth century. It was simply not something that was done when Loren saw this vision. And so it is today that this covenantal vision continues to call us to do what is not being done by others in the church. It calls us to lead out apostolically to birth fresh, entrepreneurial initiatives in the Spirit in order to accomplish Great Commission goals. It calls us to a lifestyle of viral pioneering, co-creating with God, doing and encouraging others to do new things in new ways.

Secondly, it was about all and every. The waves of young people covered every nation in all the continents. It is about being global, comprehensive, inclusive. If we ever lose sight of the alls and the everys we have lost sight of God's vision for us as a movement. This is not limited only to the geographic

alls. It also includes every thematic all, as we move redemptively into all the spheres, all the languages, and all the other various categories of human life and experience. As we do so, this covenant compels us to growth. It is about recurring and ever-expanding waves. This speaks of multi-generational re-iterations of the vision that expand in fractal-like multiplication. Each wave builds on that which has gone before. Each one makes fresh impact in new ways, reaching heights not previously achieved. It's never static. It's always dynamic, focused on going where we are not.

Legacy Word #2: The Spheres Of Influence - 1975

The legacy word about engaging with the seven influential spheres of society came through hearing God's voice, as this important story relates.

Rocky Mountain Revelation

The phone call was received by the ranger's station in the Colorado Rockies as the Cunninghams were enjoying a family vacation. Would Loren and Darlene join Bill and Vonette Bright – founders of Campus Crusade – for dinner later that week? Loren eagerly accepted the invitation, eager to share with his friend the fresh insight God had given him. He had been asking God for understanding on how to see a nation disciplined and God had just spoken to him about seven influential spheres of society that shape the worldview, beliefs and values of a culture. This was a breakthrough insight! He thought, "If we could simply teach the principles and practices of God's kingdom in each of these seven arenas then we could see the transformation of our communities and nations..."

As they met for dinner, Loren had this new understanding scrawled on a yellow sheet from a legal pad tucked inside his jacket.

After shaking Bill's hand he was reaching for the paper in his pocket when Bill blurted out, "Loren, you won't believe what God has just shown me."

If we are going to see our nations changed we have to impact seven different spheres of society..." Initially deflated that Bill had beat him to the punch, Loren was soon encouraged by the fact that God was confirming through his friend the word that he had received from God only a few days earlier.

Within a month after that encounter in the summer of 1975, Darlene heard Francis Schaeffer – founder of L'Abri – speaking on the radio. He too spoke of how we could see nations changed by shaping seven different areas of society with Biblical truth. God certainly had their attention. He was clearly saying something which had great implications for Great Commission strategies.

A couple of years later, based on this new understanding, the Cunninghams together with their dear friend, Howard Malmstadt, would launch the University of the Nations. It would be a new kind of Christian university, de- signed to be a multiplier for missions in a digital, globalized age, eventually equipping young men and women from over 200 different countries in the ways of God. The goal of this new kind of live-learn training? To bring transformational change to nations by intentionally applying kingdom principles in each of the seven spheres of influence!....

The Seven Spheres of Influence

Once you read the last chapter of a well-crafted mystery novel, all of the clues – which previously may have eluded you,

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YWAM's Covenantal Framework Continued...

the reader – fall into place, revealing an unmistakable pattern that leads to the solution of the mystery. It's all so obvious once the great detective explains the compelling evidence. Then when you re-read the novel, all that which was once obscure becomes amazingly clear. In a similar way, an understanding of the framework of the seven spheres of influence allows us to be able to re-read the text of the Scriptures and grasp essential, God-inspired concepts, which we might have easily glossed over without first being aware of this framework. But once we see the pattern, we see it not just here or there, but everywhere through Scripture. It becomes apparent to the student of the Word that God has been concerned with the discipling of nations throughout all of human history.

Through the reading of the Word I, too, had become convinced that the seven spheres were not just a marginal aspect of God's communication with us. I was discovering more and more passages that made it clear that it is God's intent to work in all areas of society – not just the religious one. But even so I was not prepared to see all that we would discover these last five years since God told me, "I want you to help people read my book on the spheres."

Together with the help of the many who have journeyed with me, we have discovered that over 95% of the text of Scripture addresses one or more spheres. The data you will see in the app is overwhelming. There's hardly a screen shot that does not contain some sphere information. I was not expecting such massive amount of information about the spheres. I trust that you too will be challenged by the sheer volume of what the Bible has to say about the spheres. My prayer is the new tool you will have in your hand will whet your appetite to embark on your own journey of discovery. May you be led by God's Spirit to see the Word as you have never seen it before.

A Message for this Generation

The time is now ripe for this message. Even though several variations of the theme have emerged in recent years – some with 7, others with 8 or even 12 spheres – the foundational principle is the same: God created individuals (Genesis 1:26-27) and loves them, wanting to redeem them from brokenness and sin. In the same way God created nations (Acts 17:26-27) and loves them, and wants to bring kingdom transformation into every dimension of their societal interactions. So whether you call this reality a "sphere" a "mind-molder" or a "mountain" – it points to a God who cares for both individual and corporate humanity. This same God sent prophets of old to speak the word of God at times to individuals (a king, a general, a widow) and at times to corporate expressions of humanity (a tribe, a city, a nation). God has a heart for lost individuals and lost nations and invites us to collaborate with him to bring a transformative impact of the kingdom of God into every area of life, both private and public.

These seven spheres exist in every society from the most primitive stone-age tribes to the most sophisticated megacities. They include the areas of *family, economy, government, religion, education, media, and celebration*. The seven spheres are to every society what the basic biological systems are to the human body – an intrinsic part of God's design, which give life when they are functioning in a healthy manner. Since God is the designer of these spheres, it would be good for us to dedicate effort to understand his purposes for each of them.

No part of the human experience is to be lived outside of the bounds of God's kingdom. We are to do all that we do coram deo – intentionally living our lives in the presence of God. This is because Jesus is and intends to be Lord of all dimensions of our life, both private and public. Therefore, let us pray that

God will teach us how to rightly represent him in all of these different arenas of society. May these new tools help us all discover how we can faithfully walk in God's purposes for every societal sphere of influence.

Legacy Word #3: The Christian Magna Carta -1981

It was late in 1981 when YWAM leaders from around the world gathered in Kona, Hawaii, for the First International Strategy Conference. YWAM was 21 years old and there was a sense that we had "come of age." There was great anticipation for what the Lord would say and how he would lead us.

As the leaders gathered for their initial meeting they had a profound time of worship. When that time drew to a close, Loren said, "Our goal is not to pursue our own agenda, but to hear from God. Before we do anything else, let us each seek God alone. Ask him what he wants to tell us and then we will come back and share that with one another." Everyone dispersed to listen to God individually. As soon as Loren was alone, he sensed God began to speak to him. He reports, "I wrote as fast as I could on what I understood to be the Christian Magna Carta."

Now, the original Magna Carta is a famous historical document composed in England in the year 1215. It is one of the first political documents that details basic human rights. In a similar way, the Christian Magna Carta details the Gospel rights that every human being has. It expresses all that which is implied in the Great Commission, as seen through the eyes of all those who should benefit from the Good News of the Kingdom. What can those who do not yet know Jesus expect from Jesus followers? The six points lead to a compelling, holistic answer that echoes both the actions and the words of Jesus, "Whatever you did for one of the least of these brothers and sisters of mine, you did

for me" (Mat 25:40).

The Christian Magna Carta Loren Cunningham - 1981

Everyone on earth has the right to:

1. Hear and understand the Gospel of Jesus Christ,
2. Have a Bible available in his/her own language,
3. Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have biblical teaching and worship with others in the body of Christ,
4. Have a Christian education available for their children,
5. Have the basic necessities of life: food, water, clothing, shelter, and health care,
6. Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

We commit ourselves, by God's grace, to fulfill this covenant and to live for His glory. Committed to by YWAM international leadership 1981.

Legacy Word #4: End Bible Poverty - 1967

The second legacy word was passionately embraced in the early years of Youth With A Mission as young people went about sharing the Good News of Jesus. In 1967 Loren was leading one group of young people on an outreach. He tells us,

"I was with a YWAM convoy traveling through Mexico to Central America. We had stopped in a dusty Mexican town to repair a flat tire. While some worked on that, the rest of us delivered a Gospel of John to every home, then held an open-air preaching service.

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YWAM's Covenantal Framework Continued...

After our meeting a woman in a faded red dress came up to me. My Spanish wasn't very good, but I understood her to say, 'There's no place in my town to get a Bible, and there aren't any in the towns around here. Do you have a Bible in my language?'

I managed to find a Spanish Bible for her. She grasped it to her chest. '¡Muchisimas gracias, señor!'

As we drove away, the woman's question continued to haunt me. 'Do you have a Bible in my language?' Then, a picture suddenly came before my eyes—I believe it was what the Bible calls a 'vision.' I saw a big truck—not a semi, but more like a large moving van. Painted on the side was, 'Solo los deshonestos temen la verdad. Santa Biblia, gratis.'

I didn't know Spanish well enough to think in the language, so seeing these sentences was a complete surprise. I translated them slowly in my mind. They meant, 'Only the dishonest fear the truth. Free Bibles.' What an exciting thought! The phrase 'Only the dishonest fear the truth' was completely new to me, and it rang in my mind. It was especially pertinent at the time, as communists were spreading their cause across Latin America.

As the vision continued, I saw young people standing in the back of the truck handing Bibles into eager hands as fast as they could."

(Excerpt from The Book That Transforms Nations, Loren Cunningham, (2007, YWAM Publishing) pp 184-185.

The vision starting to become reality as those young people distributed 50,000 New Testaments to university students in Mexico that summer. That encounter with the woman in the faded red dress eventually led

to the launching of "Bibles for Mexico," which in turn birthed many Bible distribution projects in dozens of countries all around the world.

Then at the UofN Workshop in Singapore in 2003, Loren issued a compelling challenge to the mission which he had received from the Lord. This was a time when YWAM recognized that there had been mission drift in our midst and we were intentionally realigning with our God-given DNA in order to see a new wave of apostolic initiatives around the world. Loren said, "I urge you to put a Bible in every home in the world by 2020. The Bible needs to be in their heart language and available in a means which they can easily understand." As Loren will be 85 years old in 2020 this cry of Loren's heart is like that of Caleb when he too was 85, "Give me this mountain" (Jos 14:12). This challenge to end Bible poverty gripped the hearts of many.

In late 2014 Loren, together with Darlene and several other YWAM leaders, visited key Orthodox, Catholic, Anglican and Evangelical leaders around the world, urging them to do all they could to help end Bible poverty. There was great unity of purpose around this theme among these influential leaders. As a result, "The Covenant to End Bible Poverty" was written, calling on Christians everywhere to pray, translate, publish, distribute, educate and motivate people for Bible engagement.

Ywam's Covenant Renewal Documents

Several times over our first half century of life there have been key moments in which we as YWAM have felt it fitting and beneficial to recommit ourselves individually and corporately to God's covenantal call upon us. These moments have been captured in documents which seek to reflect upon God's call, clarifying

its full implications and unpacking fresh applications. These covenantal documents have sought to strengthen us in God's call and realign us with his purposes. They have been successful to the degree that they helped equip us to embrace his foundational covenant, the Vision of the Waves (Legacy Word #1), that birthed us as a missions movement.

The Manila Covenant

In August, 1988 some 1500 YWAMers gathered in Manila for an international staff and leadership conference. As the event drew to a close they signed the twenty affirmations made in this covenantal document. It was a fitting finale to a landmark event. Called by Floyd McClung, it was the first such event led by a new generation of YWAM leaders. Highlights of the event included Kalafi Moala's message on the release of young people, women and third-worlders into missions leadership and our commitment to become two-thirds from the two-thirds world by the end of the twentieth century. Another significant milestone was the embrace of the new name of the University of the Nations (formerly Pacific and Asia University), allowing for the global inclusion of all in this missions-multiplying university.

This covenant reaffirmed our commitment to young people, stating, "We affirm the calling of the Lord upon our mission to mobilize youth for world evangelism. We express in this covenant our commitment to see young people mobilized in great numbers for world evangelism, and youthful, exuberant world changers be given every opportunity to take roles of leadership and influence in our mission." It went on to affirm "male and female in positions of leadership" and that "our staff and leadership should be ... representative of all nations of the earth" thus furthering the de-regulation of missions in innovative ways.

This document also highlighted the alls and every in various ways: it spoke of our commitment to "evangelism, training, and ministries of mercy ... so that by God's grace then the empowering of the Holy Spirit we will do all God asks of us to help complete the Great Commission." It goes on to challenge us to reach the unreached with the grid of the "nine frontiers of world evangelism" and give ourselves to see Jesus as Lord over "every sphere of life." It urges us to the two-handed approach of the gospel, that is "to love people in both word and deed in order to proclaim and demonstrate the Good News of the gospel" through "personal evangelism and ... acts of mercy." It concludes with a holistic call to the alls of the Christian Magna Carta.

The Red Sea Covenant

In April of 1992, about a dozen YWAM leaders, forming the International Executive Committee gathered together in Sharm el-Sheikh, Egypt. At that time YWAM had only a limited ministry among Muslims. A year earlier at the International Strategy Conference in Foz de Iguacu, Argentina, God had birthed in Lynn Green's heart the vision for the Reconciliation Walk. Then just a few weeks before this meeting in the Middle East, Gary Tissingh had an accident which resulted in the loss of sight in one eye. Tom Hallas – who also has sight in only one eye – was also present at these meetings. These personal physical needs caught the attention of the group in the place of prayer. The Spirit led them to reflect on the fact that many have come into that part of the world with only one eye for the Jews or only one eye for the Arabs. But if we wanted to reflect his heart of unconditional love for all peoples we needed to pray that we would have a two-eyed approach, a healthy, wholesome,

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YWAM's Covenantal Framework Continued...

inclusive approach, that would not exclude anyone from God's purposes. God underlined in prayer that any love that is limited by some human divide is not God's love. His love is limitless.

Although the words of the document do not reflect a direct commitment to the first element of our foundational covenant, the fruit of what emerged from this time certainly was evidence of new missional innovations. One of the concrete initiatives that was pioneered as a result of this covenant was the launch of the 30 Days of Prayer movement. Another was the Reconciliation Walk which touched both Jewish and Muslim communities in extraordinary ways over the next several years.

The documents call "to keep our vision whole, seeing both Jews and Arabs as God's beloved creation" was exemplary of how we must embrace all peoples on every side of historic divides. What was true of this particular in the Middle East would serve to inform our attitude as we approached other binary conflicts: Japanese-Korean; Armenian-Turkish; Hutu-Tutsi. Instead of siding with any one side of an ethnic, national or linguistic divide, we were to embrace the attitude of all and every, seeking to be God's agents of reconciliation and redemption across every line that would otherwise separate us and limit our vision.

The Nanning Covenant

Ten years later, In August of 2002, the Global Leadership Team would meet in Nanning, China. The events leading up to this gathering had been troubling. There had been a sense, shared by Loren Cunningham a year earlier at our Global Leadership Team meetings in Nairobi, Kenya, that the mission was drifting from the vision and values that God had given us. Deviations from God's covenantal call which seemed

minor at first were having profound impact on our lives and ministries. We were starting to act more like a corporation in which we defined our own destiny rather than a missions movement committed to walk in the inheritance the Lord had established for us. Relationships had been affected. Fruitfulness was compromised. A time of missional re-alignment was needed.

But all was not lost. In July, at a prayer meeting held in the Cunninghams' home convened by the Innovations for Transformation Centre, Loren sensed, "We have hit the rock!" This phrase referred to the story of some young boys who decades earlier found themselves adrift on a barge on the Niagara River. It seemed like the rushing water of the rapids was taking them to certain death as they approached the massive falls on the border between the USA and Canada. They began to pray in desperation. People along the river banks did likewise. It seemed like a hopeless situation. And then, just before the barge went over the falls, they hit a rock! The boat stuck there on the rock, on the very brink of disaster until rescuers were able to save the young men.

Fresh from this experience, Loren spent three weeks in Australia in route to Nanning: weeks of prayer and fasting. There the Lord gave him the "Tripod Message" which affirmed that if we were to remain an apostolic missionary movement we needed to emphasize the interplay of the individual's *freedom in the Spirit* to hear and obey God in a co-creative way, together with the role of spiritual *eldership* committed to advancing God's missional purposes, all held together by healthy, loving *relationships* under the *Lordship of Jesus* and guided by *the Word of the Lord*. This message was the key, opening message of the gathering in Nanning, laying a foundation for all that would follow.

The meetings would also be marked by the departure of Mercy Ships from the YWAM family of ministries (re-aligning our values), the adoption of the 4k framework (re-aligning our vision), and the selection of John Dawson as the next president of YWAM (re-aligning our relationships). The resulting document strongly underscored the two initial themes of our foundational covenant of the waves:

First of all, it was "a call ... for a renewed apostolic anointing" in the mission because we "deeply desire God's blessings for a new surge of apostolic pioneering." This heart cry for Spirit-led, missional innovation affirmed our core commitment to champion young people, stating that we would "encourage the newest to the oldest YWAMers to seek to know and obey his voice in the freedom of the Spirit, and to release them into the fullness of the promises of God."

Secondly, the call to the alls and everys was intentionally very strong, in this covenant. Not only was 4k embraced with its focus on going where we are not, but the document concluded, "we declare to God this day to be available at all times and in all places to His call and purpose in this 21st century, to be all that we can be and do all that we can do to fulfill his Great Commission here and everywhere."

The Jubilee Covenant

This covenant was signed by more than 30,000 YWAMers and associates. This document was introduced at the UofN Workshop (held simultaneously in South Africa, Egypt, Switzerland, and the Ukraine) just prior to YWAM's fiftieth anniversary year. It was a marquis element of the 44 jubilee events held around the world in 2010. Though more individual and devotional in nature than our previous covenant renewal documents, this statement expressed a sense of hope and forward thrust which came as a

result of the intentional re-alignment efforts of the preceding years.

The theme of missional innovation was encouraged through a declared awareness that "God's Spirit is at work in amazing ways around the world" and that we needed to be attentive to his call in "such a time as this" and be willing to "follow Jesus wherever" he would lead us.

The theme of alls and everys is evident in the opening declaration of purpose: "that every individual might be redeemed and every society transformed by the Gospel." It is also underlined in the final commitment: "to do everything I can possibly do to fulfill the Great Commission."

The Singapore Covenant

This covenant was entered into by the nearly 400 YWAM leaders coming from sixty-five nations who gathered in Singapore August 27-September 3, 2014 for the "Catch the Wave" Family Gathering. Their purpose was to meet with God and one another to consider how YWAM should move forward at this time in our history.

The event was marked by extended times of worshiping the Lord with one voice, and then lingering in His presence, in inexpressible awe of Who He is, and silent expectation that He would faithfully lead and guide us as a mission into the future. There was a united cry: "If Your presence does not go with us, do not send us up from here" (Genesis 33:15)

The Singapore Covenant was signed at the end of this gathering as a recommitment to the covenantal words of the past and a fresh commitment to hear, obey and trust the Lord for the future.

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YWAM's Covenantal Framework Continued...

A Covenant to End Bible Poverty

The Covenant to End Bible Poverty had its genesis in 1967 when Loren met the woman in the faded red dress in Mexico. At that time God gave Loren the vision of YWAMers distributing Bibles. This led to intentional efforts of YWAMers in many countries to distribute the Word of God and help people fall in love with the God of the Word.

This passion to see God's Word run swiftly throughout the earth (Psa 147:15) was intensified at the turn of the century as Dr. John Waters of SIL called the Body of Christ to eradicate Bible poverty. At the UofN Workshop in Singapore in 2003, Loren gave us a charge to place a portion of the Scriptures in every home in the world in the mother tongue of those living there by 2020. At first this seemed beyond the realm of the possible, but then Bible translation began accelerating all over the world.

By 2010, YWAM's fiftieth anniversary year, the call to end Bible poverty was a major theme of Loren and Darlene's Jubilee events held at 44 locations in 35 nations around the world. Once again God spoke to Loren about ending Bible poverty in Singapore in 2014. This time he felt led to visit ten global church leaders (including the popes of both the Coptic Orthodox and Catholic churches, as well as the Anglican Archbishop of Canterbury). This trip took him and a team of YWAMers to four countries on three continents within a span of 10 days. The goal was to create a common cause around the Word of God. The fruitful fellowship of this apostolic journey led then to the writing of the End Bible Poverty Covenant, which has been signed by people the world over – in YWAM and beyond.

Concluding Reflection

To the degree that these six covenantal renewal documents have helped us unpack and re-engage with the two overarching

themes of the original, God-initiated, destiny-defining, covenantal vision of the waves, to that degree they have served us well as a mission.

As we go forward at the outset of the second half century of our movement's life, perhaps we will need yet again to create a covenant renewal document that will serve the emerging generation of leaders and propel us to the unfinished alls and everyys of the Great Commission. As we do so now, we can act with greater awareness and intentionality as we have now more fully discovered and understood God's purposes for us as the YWAM tribe. May we ever continue to *expand* in our pursuit for *intimacy* (to know God) and *impact* (to make him known) – not only in these days together, but in the years and decades ahead.

**The Manila Covenant
August 4, 1988**

The Manila Covenant is a statement of mission prepared and prayed over by the leadership of Youth With A Mission and confirmed by 1500 staff workers at the Youth With A Mission International Staff and Leadership Conference in Manila, Philippines, on August 4, 1988. The covenant's 20 affirmations declare the values, guiding principles and calling of Youth With A Mission. We invite you to join with us in the exciting challenge of reaching the world with Christ's love.

We Affirm

that our calling as a missionary fellowship is to help complete the Great Commission. We celebrate the calling of the Lord Jesus upon our mission to be involved in evangelism, training, and ministries of mercy. We renew our commitment to the Lord and to one another so that by God's grace then the empowering of the Holy Spirit we will do all God asks of us to help complete the Great

Commission.

We Affirm

the calling of the Lord upon our mission to mobilize youth for world evangelism. We express in this covenant our commitment to see young people mobilized in great numbers for world evangelism, and youthful, exuberant world changers be given every opportunity to take roles of leadership and influence in our mission.

We Affirm

God's calling upon our mission to focus on reaching those who have not been reached with the gospel. We declare our desire to see tens of thousands of workers mobilized on the following nine frontiers of world evangelism: the Muslim world, the Buddhist world, the Communist world, the Hindu world, the Small Half, Nominal Christians, the Cities, the Poor and Needy, and Tribal Peoples.

We Affirm

the Lordship of Christ over every sphere of life. We commit ourselves to spreading the gospel of Jesus Christ in such a way that His Lordship is proclaimed over individual lives, nations, the family and home, the church in all its expressions, education, the electronic and printed media, arts and entertainment, the sports world, commerce, science and technology, government and politics. We believe that this should be done in the same spirit in which Jesus came: as a humble servant, laying down His rights and so pleasing His Father.

We Affirm

that God wants Youth With A Mission to be a representative of all nations of the earth, and that our staff and leadership should be comprised of races from Africa, Asia, Australasia, Latin America, Oceania, the Middle East, Europe, and North America.

We Affirm

our calling as a mission to love people in both word and deed in order to proclaim and demonstrate the Good News of the gospel. Personal evangelism and practical concern alike give witness to Jesus Christ. Accordingly, we will, by God's grace and mercy, proclaim the Good News and perform acts of mercy so that men and women will embrace the truth of the gospel.

We Affirm

the importance of doing God's work God's way. We declare our total dependence on God for wisdom, and ask Him to reveal to us any trace of paternalism, prejudice, or triumphalism. We choose to follow the example of the Lord Jesus who gave up His rights, defending the rights of the poor, and serving those He came to minister to in righteous humility.

We Affirm

that God wants both young and old, male and female, in positions of leadership and responsibility in our mission.

We Affirm

servant leadership and the importance of being accountable and submissive in our leadership styles and attitudes. We confirm the importance of all new staff going through a period of culturally appropriate training and orientation to help prepare them for service in God's Kingdom. We express our desire for God to continually revive and invigorate our discipleship training programs to make them a source of encouragement, equipping, and empowering for Christian service.

We Affirm

the importance of a spirit of humility, brokenness, and godly transparency in

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YWAM's Covenantal Framework Continued...

our relationships with one another. We commit ourselves afresh to the principles of unity as described by the apostle Paul in Ephesians chapters four and five. We accept the responsibility to deal with any character weakness or cultural barrier in a manner that would be pleasing to the Lord Jesus and that would promote unity within our mission and within the whole Body of Christ.

We Affirm the importance of living a biblical and balanced life. We believe that we need Christians of all theological persuasions and backgrounds in the Body of Christ. We need their godly counsel, wisdom, teaching, and help to be all that God has intended us to be.

We Affirm the importance of the local church. We humbly ask God for His grace and help to enable us to multiply and build up local churches and to work as partners with them for the fulfillment of the Great Commission.

We Affirm the ministry of prayer and intercession. We declare our total and utter dependence upon God and ask Him to continually revive our hearts so that we will always be a mission that intercedes for the nations and seeks God for His direction and guidance. We believe God has called our mission to build everything it does on the foundation of prayer, knowing that apart from God's leading, our best efforts will be dead works. We further declare our need for others to pray for us.

We Affirm the importance of accountability between Youth With A Mission as a whole and its various bases, ministries, teams and schools. We confirm our need to be in submission to those we serve, those who are over us in the Lord, and those we work with as co-laborers. We believe that this spirit of accountability

welcomes correction, encouragement, and openness in our corporate and personal lives.

We Affirm the value of the individual. We commit ourselves to pursue the equipping, up-building, and empowering of all those God sends to us for the fulfillment of His ministry and purpose in their lives.

We Affirm the ministry of hospitality, and commit ourselves to open our bases, homes, and hearts to all those God sends to us. We recognize this to be a biblical responsibility and we joyfully embrace the privilege of serving and honoring guests, teachers, fellow YWAMers, and the poor and needy through this ministry.

We Affirm the importance of financial accountability. We declare that we as Youth With A Mission will live by the highest legal, spiritual, and ethical standards in our handling of finances.

We Affirm (The YWAM Statement of Purpose) that Youth With A Mission is an international movement of Christians from many denominations dedicated to presenting Jesus Christ personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's Kingdom, we are called to love, worship and obey our Lord, to love and serve His body, the Church, and to present the whole gospel for the whole person throughout the world.

We Affirm (The YWAM Statement of Purpose, continued) that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's Son. We believe that man

is created in God's image and that He has created us to have eternal life through Christ. Although all men have sinned and come short of God's glory and are eternally lost without Christ, God has made salvation possible through the death on the cross and resurrection of Jesus Christ. We believe that repentance, faith love and obedience are necessary and fitting responses to God's initiative of grace towards us and that God desires all men to be saved and to come to the knowledge of the truth. We believe that the Holy Spirit's power is demonstrated in and through us for the accomplishing of Christ's last commandment: Go ye into all the world and preach the gospel to every creature" (Mk 16:15).

We Affirm the Christian Magna Carta which believes the following basic rights are implicit in the gospel. Everyone on earth has the right to:

1. Hear and understand the Gospel of Jesus Christ,
2. Have a Bible available in his/her own language,
3. Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have biblical teaching and worship with others in the body of Christ,
4. Have a Christian education available for their children,
5. Have the basic necessities of life: food, water, clothing, shelter, and health care,
6. Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

With the help of God, I, the undersigned, commit myself, by God's grace, to fulfill this covenant and to live for His glory.

The Red Sea Covenant
April 1992

The International Executive Committee of Youth With A Mission met in the Middle East in April of 1992. The Lord spoke forcefully to us that He wanted us as a mission to be more involved in the Muslim world. In one prayer time, God broke into our time of intercession with unexpected direction to call together the leaders of the mission so that we might humble ourselves before the Lord. This came to us so unexpectedly, and with such a sense of God's presence, that we felt we were to "drive a stake in the ground" to claim what God had done in our hearts. We decided to give no room to the enemy to undermine God's direction to us or to place doubts in our hearts. We called this response to the Lord our Red Sea Covenant.

While we gathered in several prayer times for the Muslim world, God spoke to us (through Eze 47) of new depths of anointing He wants to bestow upon us, giving the clear impression that this is but a first step in an era - defining outpouring of His spirit on our mission.

He galvanized us with Isaiah 19, which seemed to indicate that at least one aspect of His dealing with our mission was to happen in the city of Jerusalem. A strong sense of our deep need of spiritual preparation was expressed in our meeting. God spoke to us about our need to see clearly, with both eyes so to speak. It became obvious that we were not to participate in the acrimony that exists between Christians, Arabs, and Jews.

God spoke to us to call a time of thirty days of focused fasting and prayer for the Muslim world. He emphasized to us the importance of public repentance for the Crusades and

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YWAM's Covenantal Framework Continued...

the great offense they have caused.

In order to seal what God spoke to us as a mission on behalf of the Muslim world, we felt it was appropriate to make a formal commitment to God to be known as the Red Sea Covenant, and to invite all who will to sign this covenant. We therefore do solemnly resolve before God that we will:

- Actively pursue the new level of anointing and enabling which God wants to pour out upon us.
- Submit to any spiritual discipline He might require of us, such as fasting, prayer, and repentance.
- Gather at the times and in the places which He indicates in order to seek Him together toward these purposes.
- Be careful to keep our vision whole, seeing both Jews and Arabs as God's beloved creation.
- Embrace the vast Muslim world in our hearts, seeking from God the anointing, wisdom, power, and strategies needed to carry our part of His great plan of redemption for those under the influence of Islam.
- Believe God for the establishment of His kingdom throughout the world of peoples under the influence of Islam, and be more impressed with God than the difficulties involved.
- Exercise leadership in calling and mobilizing our organization to receive God's anointing and enabling power to reach the Muslim peoples of the world.

**The Nanning Covenant
YWAM Global Leadership Team Declaration,
30 August 2002, Nanning, China**

[Note: much of this Covenant Renewal is based on a message given by Loren Cunningham at the Nanning gathering, entitled "Spiritual Eldership" (also referred to

as the "tripod" message).

Gathered under Almighty God in this great land of China we purpose to renew our commitment to the Lordship of Jesus to fulfill his call to YWAM to all nations and peoples of the world.

We call unto his Holy Spirit, through whom we can do all things for a renewed apostolic anointing.

We reaffirm our commitment to the words of the Lord that we call our Values, as well as his vision for YWAM of evangelism, training and mercy ministries.

We resolve with the Lord to follow him into the vision of Project 4K as our next challenge as a mission, and deeply desire his blessings for a new surge of apostolic pioneering.

We agree with his word to us to encourage the newest to the oldest YWAMers to seek to know and obey his voice in the freedom of the Spirit, and to release them into the fullness of the promises of God.

We joyfully submit our personal ministries and the corporate ministries we lead to the spiritual eldership of the Global Leadership Team and the appropriate elderships at all levels under the GLT.

We choose afresh to be transparent and open in our relationships with each other, and to give fresh emphasis in our mission to God's Word as our compass and plumbline for daily living.

We renew our commitment to our responsibilities as elders to serve and encourage those under our care with love, as loving servants, respecting their dignity and value as his children, and giving godly coaching for them to be released to fulfill the

fresh new words from the Lord. We commit to serve our leaders by submitting major leadership appointments, new visions or changes of directions, policies and practices in the ministries we lead, supporting and encouraging a spiritual environment of trust, unity, love and peace within YWAM, that we may enjoy the complete fellowship God intends for us within our YWAM relationships.

Therefore, we declare to God this day to be available at all times and in all places to His call and purpose in this 21st century, to be all that we can be and do all that we can do to fulfill His Great Commission here and everywhere.

"Let the words of our mouth and the meditation of our hearts be acceptable in thy sight, Oh Lord" Psalm 19:14.

Signed this day 30 August 2002, Nanning, China

**The Jubilee Covenant
2010 - Celebrating 50 Years of YWAM**

I recognize that as YWAM celebrates fifty years of ministry, God's Spirit is at work in amazing ways around the world.

I eagerly want to do my part to make sure that "the flame goes forward" and thus help fulfill God's dream that every individual might hear and that all nations may be impacted by the Gospel of Jesus Christ.

I consider it a great privilege to be alive and called "for such a time as this" – and therefore, by God's grace, I commit myself:

- To love the Lord my God with all my heart, soul, mind and strength, and to

- love my neighbor as myself (Mark 12:30-31)
- To seek first His Kingdom and His righteousness above every concern for my own life and future (Matthew 6:25-34)
- To serve others for no greater reason than my love for God (John 21:15-17)
- To take up my cross and follow Jesus wherever He leads me (Mark 8:34-35)
- To do everything I can possibly do through the power of the Holy Spirit at work in me to fulfill the Great Commission in this generation (Mark 16:15)

I covenant before God – together with my brothers and sisters – to make these my priorities until "the earth is filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14).

**The Singapore Covenant
September 2014**

From August 27 to September 3, 2014 nearly 400 YWAMers gathered in Singapore as a family from 65 plus nations. Because God has acted in our midst, we want to respond to Him and therefore together we say:

Jesus, we declare our longing to walk intentionally and continuously in your presence – both individually and corporately. Father, we affirm that you are our greatest good. Like Moses we will go wherever you want to lead us as long as you, Holy Spirit, personally go with us, for it is your presence that we most cherish (Exo 33:15-16). As we do your bidding, we commit to do your work your way and never take your presence for granted. We will guard ourselves from inappropriate familiarity with your presence, for we do not want to touch the ark like

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YWAM's Covenantal Framework Continued...

Uzzah (2Sa 6:1-8). Rather we want to walk in the fear of the Lord. We want more than a brief, passing visitation from you, God, therefore we invite you to always dwell in our midst.

Father, we celebrate the identity you have given us as a multi-cultural and multi-generational global family. We recognize that YWAM exists because you have graciously spoken to us and included us in your purposes. Our family story began when you met with Loren in the Bahamas in June, 1956 and has continued to this very day. We acknowledge and affirm that because of your initiative, the vision of the waves has destiny-defining, covenantal implications for us. We remember the testimony of this encounter. Loren said, "Suddenly I was looking at a map of the world, only the map was alive and moving! I could see all the continents, and waves were crashing onto their shores. Each wave went onto a continent, then receded, then came up further until it covered the continent completely. The waves became young people—kids my age and even younger—covering all the continents of the globe. They were talking to people on street corners and outside bars. They were going from house to house and preaching the Gospel. They came from everywhere and went everywhere, caring for people. Then just as suddenly as it had come the scene was gone."

We note that there are two key elements to this covenantal vision:

1. First of all, it was about youth, something unheard of in missions practice at that time. Therefore we recommit ourselves afresh to champion young people and to do all that we can to deregulate missions, so that all may be included in God's kingdom purposes. We affirm our unqualified commitment to obey you, God, as you lead us to birth fresh, entrepreneurial initiatives in the Spirit in

order to accomplish Great Commission goals. We will eagerly pioneer new things in new ways and encourage others to do the same as we listen to you, obey you and co-create with you those transformational activities which minister to the needs of the least, the last and the lost.

2. Secondly, it was about waves. It is about recurring and ever-expanding waves, each one building on that which had gone before. These waves came from every continent and went to every continent. All were involved; all were impacted. Therefore we commit ourselves to the alls and everys of the Great Commission. We commit ourselves to go where we are not, including all people, using every God-inspired strategy to reach each and every person on earth with the proclamation, God, of your truth and the demonstration of your love.

Holy Spirit, we acknowledge your presence in our journey and your kind leading over these many decades. Often we have not done things as we ought, but you, God, have always been gracious and faithful towards us. At different points in our family story we remembered the covenantal vision you gave us and realized we had fallen short of your purposes for us. At times we repented and sought your face, and renewed our commitment to you and your purposes for us as a tribe within the family of God. On several of those occasions we wrote documents which served us as covenant renewals with you, affirming your original design for our family, reminding ourselves of how you called us both to missional innovation and to the alls and everys of the Great Commission. We affirm these covenant renewal documents in our story:

- the Manila Covenant from 1988,
- the Red Sea Covenant from 1992,
- the Nanning Covenant from 2002, and
- the Jubilee Covenant from 2010.

To the degree that these four covenant renewal documents have helped us unpack and re-engage with the main themes of the vision of the waves, they have served us well as a mission. The first three documents were corporate in nature; the last one was more personal in its purpose.

It has been twelve years since our last corporate covenant renewal. At the time of the writing of the Nanning Covenant we recognized that we had drifted from your original purpose for us and from the values you gave us. Instead of functioning faithfully as a family within our missional domain we had put on "Saul's armor" of organizational hierarchy modeled after government and business paradigms rather than simply obeying the words you had given us.

In Nanning, Loren's "Tripod Message" affirmed that to be fruitful as an apostolic missionary movement we needed to emphasize three things:

1. the individual's freedom in the Spirit to hear and obey God in a co-creative way,
2. the role of spiritual eldership committed to advancing God's missional purposes,
3. and healthy, loving relationships

all under your Lordship, Jesus, and guided by your word.

Since that time we have been on a journey of realignment with you, God, and your ways. In these past dozen years you have taught us many things. Some of the salient words you have given us have been documented in our "Signpost Messages" so that we as a people can pass them on faithfully to the next generations.

You have taught us that eldership is not about guarding organizational positions, but about enthroning you as our one king. It is

about circles of elders convening the family for events and converging together around the word of the Lord. It is your presence among us and your word to us that gives leadership over us. We remind ourselves that "the government will rest" on your shoulders (Isa 9:6) and therefore we are to build "altars of stone, not towers of bricks" (Gen 11). We do this as we seek to minister to you, Lord, waiting on you in an unhurried and humble way, listening to you together, cultivating a heart of unity and moving in a spirit of adoption. We belong to you, God, and to one another in this family.

God, we embrace our call to evangelism and training and mercy ministries. We recognize that these are not disjointed activities but are an integrated call which fulfills your heart for your people. We acknowledge that the goal of this call is to do all that we can in obedience to you, God, to see both individuals redeemed and societies transformed. This goal is set before us in Mark 16:15 and Matthew 28:18-20 and is reflected in our embrace of the Christian Magna Carta and the Seven Spheres of Society.

We affirm that the scope of our call is nothing less than that which was reflected in the original covenantal vision of the waves: the alls and everys of the Great Commission. Therefore, we continue to embrace the challenge of the 4k framework and seek to pioneer where we are not.

Finally, we recognize that we are most truly who you want us to be, Lord, when we intentionally care, connect, serve and build.

Therefore, God, as the YWAM family we renew our covenant commitment with you, our heavenly Father, and ask you to work in

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YWAM's Covenantal Framework Continued...

us by the redemptive work of you Son and the powerful indwelling of your Spirit. Help us to be all you want us to be and do all you want us to do. We will continue to declare our longing for you and celebrate whom you have called us to be. As we acknowledge your presence with us through all our journey, we embrace your call upon our lives. May you, Lord, be glorified and may your kingdom come. Amen.

A Covenant to End Bible Poverty 2014

Together we affirm that:

- “All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work” (2 Timothy 3:16-17 nlt).
- “Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart” (Hebrews 4:12 nrsv).
- “The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward” (Psalm 19:7-11 esv).
- God’s “word is a lamp to my feet and a light for my path” (Psalm 119:105 niv).

- Jesus, quoting Deuteronomy 8:3, declared that “Scripture says: Human beings live not on bread alone but on every word that comes from the mouth of God” (Matthew 4:4 njb).

Together we recognize that:

- Many people are living with Bible poverty, for they do not have meaningful access to God’s Word. The Scriptures lament those seasons and situations whenever “the word of the Lord was rare” (1 Samuel 3:1 niv). This describes the current reality of many millions who can’t engage with God’s word because of linguistic, educational, economic, religious and/or socio-political barriers. Therefore, many exist “separate from Christ, excluded from ... the covenants of the promise, without hope and without God in the world” (Ephesians 2:12 niv).
- God’s heart is that of a good shepherd who cares for the least, the last and the lost. He is willing to expend great effort to “go out to search for the one that is lost” (Matthew 18:12 nlt). We know that in this we are to “be imitators of God” (Ephesians 5:1 nasb) and “should follow in his steps” (1 Peter 2:21 nrsv) “in complete obedience to God’s will” (Colossians 4:12 gnb).
- We are called to go everywhere we are not until all persons in every situation are able to have meaningful access to God’s Word, for God “desires everyone to be saved and to come to the knowledge of the truth” (1 Timothy 2:4 nrsv).
- We are to encourage all to engage with God’s Word in a life-transforming way. We aspire that all become like the Bereans who “received the word with great eagerness, examining the Scriptures daily” (Acts 17:11 nasb). For this reason the Bible exhorts everyone to “give your time and effort to the public reading of the Scriptures” (1 Timothy

4:13 gnb), for “anyone who looks steadily at the perfect law of freedom and keeps to it – not listening and forgetting, but putting it into practice – will be blessed in every undertaking” (James 1:23 njb).

Therefore we solemnly pledge ourselves to collaborate together to:

- **Translate:** Complete the initial process of Bible translation, so that everyone can have access to God’s Word in their own heart language. We commit ourselves to the intentional acceleration of this translation process, for “He sends forth His command to the earth; His word runs very swiftly (Psalm 147:15 nasb). There are some 7,000 spoken languages on earth today. We will do all that is possible to facilitate the start of Bible translation into the remaining Bibleless languages by the early 2020s. We will press on so that by 2033, 95% of the world’s population will have a complete Bible in their own mother tongue, another 4% of the world will have a New Testament available, and the remaining 1% will have a complete portion of the Scriptures (consisting of 25 or more chapters) in their own language.
- **Publish:** Produce the translated text of Scriptures in a way that is most readily accessible for each person in every language group. This can involve printed texts, digital texts made available on the internet or mobile devices, audio texts that can be listened to, and video texts that can be viewed on whatever platform is best for the viewing audience. Because we live in a time with many technological possibilities and because every individual has different learning style we will embrace all methods and every approach necessary to reach both literate and oral learners. Our methodological flexibility is inspired by Paul who wrote, “While working with

the Jews, I live like a Jew in order to win them ... In the same way, when working with Gentiles, I live like a Gentile ... in order to win Gentiles ... I become all things to all people, that I may save some of them by whatever means are possible.” (1 Corinthians 9:20-22 gnb).

- **Distribute:** Distribute the Scriptures in an intentional and appropriate way so that every household on earth has the opportunity – if they so choose – to have the Word of God in their home. We press on toward that day when “the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea” (Habakkuk 2:14 esv). We are convinced that we must not passively wait until people come to the house of God to hear God’s Word, for we are called to “go” with the Good News (Matthew 28:18-20; Mark 16:15) and be his witnesses “to the ends of the earth” (Acts 1:8 nrsv). This was modeled in the early church, for “every day in the Temple and in people’s homes they continued to teach and preach the Good News about Jesus the Messiah” (Acts 5:42 gnb).
- **Educate:** Facilitate educational programs which equip people to read, hear, understand and apply the Word of God. The very Scriptures tell of “when you give it to those who can read [...and...] to those who cannot read” (Isaiah 29:11-12 nlt). Thus we must make provision for people of every educational background and help each grow in their capacity to comprehend the Bible. We are committed to eradicate every educational barrier which keeps anyone from their full potential in Christ.
- **Motivate:** Motivate all people everywhere to a new awakening of Bible engagement. Paul urges us, “Let the message about Christ, in all its richness,

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Foundational Documents

fill your lives" (Colossians 3:16 nlt). Jesus inspires us saying, "So then, anyone who hears these words of mine and obeys them is like a wise man who built his house on rock" (Matthew 7:24 gnb). Our desire would be to birth and nurture a movement wherein every individual would engage with God's Word in a life-transforming in a frequent, regular and ongoing manner.

By God's grace we the undersigned make this covenant together.



Youth With A Mission